

## Numbers 8-10

### Grammatical Analysis of the MT

#### 8.4

1. ירכייה ועד פרחיה: עֲד־יִרְכֶּה עַד־פְּרָחָה: זזו

1.1 "Sam has plural suffixes here (cf. also G and Tg.), as the text seems to require."<sup>1</sup>

2. "Inclusive, in the construction עַד (ו) . . . מִן, often to be rendered 'both . . . and' . . . ; sometimes with מִן . . . "<sup>2</sup>

2.1 "The prep. עַד *unto, as far as to*, often includes limit, . . . The sense *up to* becomes = *even* . . . Nu. 8.4 . . . "<sup>3</sup>

#### 8.8

1. "G specifies that it must be a year old."<sup>4</sup>

#### 8.12

1. "G reads וְעָשָׂה "and he shall offer" (i.e. Aaron). *BHS* suggests that the infinitive absolute וְעָשָׂה might be read."<sup>5</sup>

#### 8.13

1. "G has "before Yahweh and before Aaron" at this point."<sup>6</sup>

#### 8.15

1. "G has "before Yahweh" at this point. J. Paterson (*Numbers*, 46) considers the whole of v 15b to be a gloss (n.b. elements of repetition from v 13b)."<sup>7</sup>

#### 8.16

1. "Sam. reads the whole clause as כָּל בְּכוֹר פֶּטֶר רָחֵם. This makes better grammatical sense. *BHS* suggests that כָּל be read before בְּכוֹר. This makes a reasonable clause, and involves little disturbance in MT."<sup>8</sup>

2. כִּי נִתְּנִים נִתְּנִים הַמָּוֶה לִּי

<sup>1</sup> Phillip J. Budd, *Word Biblical Commentary: Numbers*. Vol. 5, electronic ed. Logos Library System; Word Biblical Commentary. Dallas: Word, Incorporated, 1998.

<sup>2</sup> Williams, *Hebrew Syntax: An Outline*, §313.

<sup>3</sup> Davidson, *Hebrew Syntax*, §101, Rem 1(b).

<sup>4</sup> Budd, *Word Biblical Commentary: Numbers*. Vol. 5, electronic ed. Logos Library System.

<sup>5</sup> Budd, *Word Biblical Commentary: Numbers*. Vol. 5, electronic ed. Logos Library System.

<sup>6</sup> Budd, *Word Biblical Commentary: Numbers*. Vol. 5, electronic ed. Logos Library System.

<sup>7</sup> Budd, *Word Biblical Commentary: Numbers*. Vol. 5, electronic ed. Logos Library System.

<sup>8</sup> Budd, *Word Biblical Commentary: Numbers*. Vol. 5, electronic ed. Logos Library System.

2.1 "Repetition to express an exceptional or at least superfine quality . . . cf. Nu 3.8 (sic), 8.16 *they are given, given to him. . . .*"<sup>9</sup> . . . emphatic<sup>10</sup> ". . . plurals may be repeated for *emphasis*."<sup>11</sup>

## 8.24

1. "The reading "the law" at this point in Syr. is not widely supported and is probably an insertion."<sup>12</sup>

## 8.24-26

1. "In addition to serving as a constituent adverb of place ('here'), כֹּה is used to introduce speech (especially with אָמַר) and action (especially with עָשָׂה); it thus initiates a section of discourse. The closely related particle כִּכֹּה can introduce speech which points back to what precedes or it can summarize preceding material. . . . 'This is what concerns the Levites: from age twenty-five on (each of them) shall go in . . . *In the foregoing way* you shall handle the Levites in their duties."<sup>13</sup>

## 9.1

1. וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה בְּמִדְבַּר־סִינַי זז:

ⲙ: וידבר יהוה אל משה במדבר סיני

Ⲅ: καὶ ἐλάλησεν κύριος πρὸς Μωσῆν ἐν τῇ ἐρήμῳ Σινα

Ⲅ: ומליל יי עם משה במדברא דסיני

1.Ⲅ<sup>0</sup>.1 "MT: "to" in vv. 1, 4, 9, and 10. Targums: "with." . . . Sam Tgs are like the Targums, except that Sam Tag A has "to" in v. 4."<sup>14</sup>

1.Ⲅ<sup>0</sup>.1.1 "The Targums and Sam Tgs generally substitute "with" for MT's "to," when "to" follows "speak." It portrays a respectful discussion rather than a one-sided lecture. They do so here [1.1] and in v. 48 [1.48] of this chapter."<sup>15</sup>

1.Ⲅ<sup>0</sup>.2 "TO uses "the" twenty-nine times when it is absent from the MT, in vv. 1, 3, 5, 5, 5, 6, 6, 7, 7, 10, 10, 10, 10, 11, 12, 12, 13, 14, 14, 15, 15, 15, 15, 16, 16, 16, 21, 21, and 23."<sup>16</sup>

1.Ⲅ<sup>0</sup>.3 "TO attaches *d* nineteen times, in vv. 1, 1, 5, 6, 7, 7, 8, 8, 10, 13, 15, 15, 18, 18, 20, 23, 23, 23, and 23."<sup>17</sup>

2. בְּשָׁנָה הַשְּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם בַּחֹדֶשׁ הָרִאשׁוֹן לְאָמֹר זז:

ⲙ: בשנה השנית לצאתם מארץ מצרים בחודש הראישון לאמר

<sup>9</sup> Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §123e.

<sup>10</sup> Williams, *Hebrew Syntax: An Outline*, §16.

<sup>11</sup> Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 119.

<sup>12</sup> Budd, *Word Biblical Commentary: Numbers*. Vol. 5, electronic ed. Logos Library System.

<sup>13</sup> Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 666-7.

<sup>14</sup> Israel Drazin, *Targum Onkelos to Numbers: An English Translation of the Text with Analysis and Commentary*, (Denver: Ktav Publishing House & Center for Judaic Studies University of Denver, 1998), 120.

<sup>15</sup> Drazin, *Targum Onkelos to Numbers*, 120.

<sup>16</sup> Drazin, *Targum Onkelos to Numbers*, 120.

<sup>17</sup> Drazin, *Targum Onkelos to Numbers*, 120.

2.מ.1 “It cannot be determined whether הַרְאִישׁוֹן (Job 15:7) and רִיאִשׁוֹנָה (some manuscripts of Jos 21:10) with an extra ך reflect the Samaritan pronunciation. In any case, the pronunciation is derived from the pronunciation of the long ī with two peaks – i.e., \*rīšōn > \*rīišōn - which caused the splitting of that syllable in two, ultimately changing the first ī into ā analogically to the development of yāʾūmʾr רִאִשׁוֹן רֵאִשׁוֹן.”<sup>18</sup>

Ⓞ: ἐν τῷ ἔτει τῷ δευτέρῳ ἐξεληθόντων αὐτῶν ἐκ γῆς Αἰγύπτου ἐν τῷ μηνὶ τῷ πρώτῳ λέγων

2.Ⓞ.1 “The genitive structure ἐξεληθόντων αὐτῶν ἐκ γῆς Αἰγύπτου must be understood as referring to ἐν τῷ ἔτει τῷ δευτέρῳ, not the verb ἐλάλησεν. The time of their leaving Egypt was a year earlier, but the second year is of their going out of the land of Egypt. The comma after δευτέρῳ in the critical text should be deleted; its presence leaves the impression that the genitive participle which follows is unrelated to the phrase “in the second year.”<sup>19</sup>

2.Ⓞ.2 “The pronoun αὐτῶν must refer to οἱ υἱοὶ Ἰσραὴλ of v. 2. It cannot refer to the preceding αὐτῶν ending 8:26, since that refers to the Levites. The first paschal celebrations, described in Exod 12-13, occurred as they were on the point of their leaving Egypt. What is now described took place in the second year of that great event. In the tradition, ἐξεληθόντων becomes ἐκπορευομένων in *b n s<sup>ms+</sup>*; this is a synonym, but is secondary. The reference to the Exodus is usually ἐξέρχομαι rather than ἐκπορεύομαι.”<sup>20</sup>

Ⓞ<sup>0</sup>: בשתא תנייתא למיפקהון מארעא דמצרים בירחא קדמאה למימר:

## 9.2

1.זו: ויעשו בני ישראל את הפסח במועדיו:  
 מ: ויעשו בני ישראל את הפסח במועדיו:

1.מ.1 Why does מ use the plural “its appointed times”???

Ⓞ: εἰπὸν καὶ ποιείτωσαν οἱ υἱοὶ Ἰσραὴλ τὸ πασχα καθ’ ὥραν αὐτοῦ

1.Ⓞ.1 “MT begins the direct speech by ויעשו. LXX, possibly because of the initial conjunction, has εἰπὸν before καὶ ποιείτωσαν, an unusual expression; what is probably meant is “give orders that they should observe.” εἰπὸν must be taken as an imperative; hex has placed it under the obelus as having no correspondent in MT. It is quite possible that in view of לאמר preceding ויעשו, that the translator read the אמר of לאמר twice, thereby creating the tautological “saying: say” of Num. But I doubt that the Hebrew text actually read such peculiar Hebrew.”<sup>21</sup>

<sup>18</sup> Ze’ev Ben-Hayyim, *A Grammar of Samaritan Hebrew*, (Jerusalem & Winona Lake, Indiana: The Hebrew University Magnes Press & Eisenbrauns, 2000), [¶5.4.1]310.

<sup>19</sup> John William Wevers, *Notes on the Greek Text of Numbers*, Septuagint and Cognate Studies 46 (Atlanta, Georgia: Scholars Press, 1998), 132.

<sup>20</sup> Wevers, *Notes on the Greek Text of Numbers*, 132.

<sup>21</sup> Wevers, *Notes on the Greek Text of Numbers*, 132.

1.6.2 “What the Israelites are to observe is τὸ Πάσχα. Num reflects a transcription of the Aramaic פסחא, rather than of the Hebrew הפסח.”<sup>22</sup>

1.6.3 “Unique is the rendering of מועדו. מועד occurs regularly throughout the Pentateuch in the phrase אהל מועד “tent of meeting,” which is always mistranslated as σκηπή τοῦ μαρτυρίου “tent of testimony” in the Greek . . . . The term is also used to designate “set festivals,” as at Exod 13:10, where, however, it is uniquely translated by κατὰ Καιροὺς ὥρων. . . . The verb first occurs in the creation account of Gen 1:14 as לְמוֹעֲדִים, rendered by εἰς καιρούς. Here it is rendered uniquely by καθ’ ὥραν αὐτοῦ, but comp Exod 13:10, which probably influenced the translator here. It is best rendered by “at its specific time.” In the tradition, καθ’ ὥραν becomes κατα καιρον in V b+, but this is due to the influence of v. 7, where the מועדו is rendered by κατὰ Καιρον αὐτοῦ.”<sup>23</sup>

ויעבדון בני ישראל ית פיסחא בזימניה: 1.6.0

1.6.0.1 Aramaic עבד and עבד = corresponds to h. עשה.

1. "The text seems to require אמר before ויעשו (G, BHS). A. Dillmann (*Numeri*, 46) suggested that originally the tense was historical – ויעשו.”<sup>24</sup>

2. "Sam. reads “times” here and in vv 3, 7, 13 (cf. G of v 3).”<sup>25</sup>

3. "Certain Waw's appear to have no other purpose than to indicate the jussive more clearly . . . .”<sup>26</sup>

### 9.3

1. בארבעה עשר יום בחדש הזה בין הערבים תעשו אתו במועדו: 11.0

4QLev-Num<sup>a</sup>: [עשר יום בחדש הזה ביום]

1.4QLev-Num<sup>a</sup>.1 “If frg. 53 is placed correctly, the scribe wrote ]ביום[ where 11.0 have בין הערבים. What the ensuing text would have read is uncertain.”<sup>27</sup>

11QT 17.6: בחודש הראשון [בארב] עשר

1.11QT.1 “בארב] עשר[ for יום בחדש הזה. In the Pentateuch, only Lev. 23.5 has the formula without יום ‘day’, and even there it is supplied by Sam, LXX, Vulgate and *Targ. Neof.* On the other hand, this formula, without יום, is attested seven times outside the

<sup>22</sup> Wevers, *Notes on the Greek Text of Numbers*, 132.

<sup>23</sup> Wevers, *Notes on the Greek Text of Numbers*, 132-33.

<sup>24</sup> Budd, *Word Biblical Commentary: Numbers*. Vol. 5, electronic ed. Logos Library System.

<sup>25</sup> Budd, *Word Biblical Commentary: Numbers*. Vol. 5, electronic ed. Logos Library System.

<sup>26</sup> Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §1771.

<sup>27</sup> Eugene Ulrich and Frank Moore Cross, eds., *Discoveries in the Judaean Desert XII: Qumran Cave 4, VII* (Oxford: Clarendon Press, 1994), 168.

Pentateuch, once in Joshua, once in Ezekiel, and, significantly, five times in the late books of Esther, Ezra, and Chronicles. Thus, the Qumran variant here appears to result from trends in contemporary phraseology rather than from any text-transmission or exegetical factor.<sup>28</sup>

1.11QT.2 “הַיָּהּ for הַרְאִישׁוֹן. 11QT’s choice here is matched by that of the LXX (although not Sam, Vulgate, or *Targums*). Both הַיָּהּ הַחֹדֶשׁ הַזֶּה ‘this month’ and הַרְאִישׁוֹן הַחֹדֶשׁ הַבְּרִיחַ ‘the first month’ are found seven times in the Pentateuch. However, whereas the זֶה formula occurs only once outside the Pentateuch (at Neh 9.1), the הַרְאִישׁוֹן formula is attested an additional fourteen times, once in Joshua, but the rest in Esther, Daniel, Ezra, and Chronicles – again, all late books of the Bible (as well as another nine times in the Scrolls themselves, including 11QT 17.6). So, once more, the possibility of idiom influence seems attractive. In other words, the expression ‘the first month’ was so common among the Temple Scroll author’s peers, that it tended to displace similar phrases, such as ‘this month.’ However, going against this interpretation is the fact that הַיָּהּ הַחֹדֶשׁ הַזֶּה ‘this month’ also re-emerges in the Dead Sea Scrolls, despite its absence from the late books of the Bible. In fact, three of the four Qumran occurrences of הַיָּהּ הַחֹדֶשׁ הַזֶּה are found in 11QT (25.10 + Num. 29.7 and 17.10/27.10 = Num. 29.12), replacing each time the sequence month plus ordinal in the Pentateuch – in other words, the reverse of the phenomenon just described (not exactly, of course, as ‘this’ can replace any ordinal, whereas ‘first’ can only replace ‘this’). Moreover, if the editors of 4QJub<sup>a</sup> [4Q216] are right in their reconstruction, a Jubilees text from Qumran almost gratuitously reads הַיָּהּ הַחֹדֶשׁ הַזֶּה [לַחֹדֶשׁ הַזֶּה] ‘of *this* month’ immediately after הַשְּׁלִישִׁי [בַּחֹדֶשׁ] ‘the *third* month’ has been specified, tending to indicate that the expression הַיָּהּ הַחֹדֶשׁ הַזֶּה was itself developing into a clichéd phrase.

Given that the evidence appears to point in opposite directions, we cannot safely claim that trends in contemporary language have affected the Qumran writings at this point (that is, at 11QT 17.6). Indeed, the reason for choosing הַרְאִישׁוֹן הַחֹדֶשׁ הַזֶּה ‘the *first* month’ here but הַיָּהּ הַחֹדֶשׁ ‘*this* month’ in the three other Temple Scrolls passages (17.10; 25.10; 27.10) is probably of a much more practical nature, relating to the ‘real world’ for which Qumran writings were legislating. For in the texts with זֶה, reference to the month occurs in a narrative unit that is already well-advanced, whereas when הַרְאִישׁוֹן is used, the author is *introducing* the whole subject of Passover and therefore requires a more precise indication of date. Indeed, this point is nicely demonstrated by the very passage we have examined, which starts off with ‘on the fourteenth day of *the first* month’ at 17.6, where the topic is introduced, and then continues, at 1.10, ‘and on the fifteenth day of *this* month’, the number of the month obviously no longer needed specification. In this particular case, then, linguistic considerations are overshadowed by matters of a more pragmatic nature.<sup>29</sup>

1.11QT.3 “הַרְאִישׁוֹן for הַרְאִישׁוֹן. The spelling with *aleph-yod* (אִי) for הַרְאִישׁוֹן/הַרְאִישׁוֹן is standard in Sam and also the most commonly-attested form in the Qumran writings, occurring 24 times (excluding CD). A variant of this spelling, *yod-aleph* (אִי), is attested seven times and a plain *yod*, without *aleph*, 23 times. The various forms reflect an orthographic perspective that is at times more etymological (retaining the ‘silent’ *aleph* of the root form), at times *positively* phonetic (representing the vowels that are actually pronounced), and at times negatively

<sup>28</sup> John Elwolde, "Distinguishing the Linguistic and the Exegetical: The Case of Numbers in the Bible and 11QT," in S. E. Porter & C. A. Evans, *The Scrolls and the Scriptures: Qumran Fifty Years After*, (Sheffield, 1997), 130.

<sup>29</sup> Elwolde, "Distinguishing the Linguistic and the Exegetical: The Case of Numbers in the Bible and 11QT," 130-131.

phonetic, or *prophylactic* (attempting to avoid pronunciation as *reshon* or *rashon*). The fact that six occasions the Dead Sea Scrolls also evidence spellings with *nothing*, that is, neither, *yod* nor *aleph*, for biblical *aleph* (that is רשאן, etc.), and that these different spellings or classes of spellings are not usually found within the *same* document, suggests that the Qumran forms reflect not simply a trend toward phonetic spelling but apparently two different pronunciations or even dialects: *rishon* as against *reshon* or *rashon*. We have only to think of the various ways in which the lexeme ראש ‘head’ is phonetically realized across Semitic – Arabic *ras*, Aramaic *resh*, Hebrew *rosh* – as well as the geographical location of Qumran to realize how possible such a mixed-dialect situation is.”<sup>30</sup>

𐤎: בארבעה עשר יום בחדש הזה בין הערבים יעשו אתו במועדיו:

1.𐤎.1 The 𐤎 is consistent in the “appointed times” in the plural. The changing of the 2mp to 3mp is interesting (תעשו instead of the יעשו). Why???

Ⲅ: τῆ τεσσαρεσκαίδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ πρώτου πρὸς ἑσπέραν ποιήσεις αὐτὸ κατὰ καιροῦς

1.Ⲅ.1 “MT refers to the month as בחדש הזה, which is correctly understood to be the “first month” as in v.1.”

1.Ⲅ.2 “The term “at eventide” refers to the twilight period immediately following sunset, i.e. “vespers.” The Hebrew designates this by בין הערבים “between the settings (of the sun),” which is correctly rendered by πρὸς ἑσπέραν, a rendering already found in Exod 12:6, and comp 16:12 where the phrase is articulated by τό. The latter also occurs in Num at v. 11 and 28:4, 8; at v. 5 Num omits the phrase. The Hebrew phrase occurs only in the Pentateuch, though at Exod 29:39, 41 it becomes τὸ δειλιόν, and at 30:8, ὄψέ, and at Lev 23:5 it is uniquely rendered in Hebraic fashion by ἀνὰ μέσον τῶν ἑσπερινῶν.”<sup>31</sup>

1.Ⲅ.3 “Why Num should have changed תעשו to the singular ποιήσεις is not immediately clear, but that it was intentional is obvious, since it is repeated at the end of the verse. . . . The translator’s point of view is simply that the celebration is incumbent on each individual Israelite. This becomes especially clear in vv. 6-14, and more particularly in vv. 10-14, which probably facilitated the use of the singular here.”<sup>32</sup>

1.Ⲅ.4 “The verb in v.a is modified as in v. 2 by במועדיו, which is here rendered by κατὰ καιροῦς. Both in v. 7 and v. 13 where the same prepositional phrase recurs in MT, Num translates more literally by κατὰ (τὸν) καιρὸν αὐτοῦ. In the tradition, this reading also obtains in a popular A M text. . . . The plural noun used without a genitive pronoun occurs only for the first occasion, i.e. as a general rule, “according to appropriate, set times.” Weh it recurs in vv. 7 and 13, it becomes specific.”<sup>33</sup>

Ⲅ<sup>0</sup>: בארבעת עשר יומא בירחא הדין בין שימשיא תעברון יתיה בזימניה:

<sup>30</sup> Elwolde, "Distinguishing the Linguistic and the Exegetical: The Case of Numbers in the Bible and 11QT<sup>a</sup>, 131-132.

<sup>31</sup> Wevers, *Notes on the Greek Text of Numbers*, 133.

<sup>32</sup> Wevers, *Notes on the Greek Text of Numbers*, 133.

<sup>33</sup> Wevers, *Notes on the Greek Text of Numbers*, 133-34.

1.  $\mathfrak{C}^0$ .1 “MT: byn h<sup>c</sup>rbym, literally “between two evenings”: sunset and dark, in vv. 2, 5, and 11. The Targums and Sifre Zutta have the rabbinic phrase “between to suns,” the sun and the moon. See Josephus, *Antiquities* VI, 9, 3.”<sup>34</sup>

2.  $\mathfrak{M}$ : כָּכֹל-חֻקֵּי וְכָכֹל-מִשְׁפָּטֵי תַעֲשׂוּ אֹתוֹ:

4QLev-Num<sup>a</sup>: ככל חק[תניו] וככל [מש]פטיו [תעשו אתו]

$\mathfrak{M}$ : ככל הקתיו וככל משפטיו תעשו אתו:

$\mathfrak{G}$ : κατὰ τὸν νόμον αὐτοῦ καὶ κατὰ τὴν σύγκρισιν αὐτοῦ ποιήσεις αὐτό

2.  $\mathfrak{G}$ .1 “The final clause orders the Israelite to celebrate it (ποιήσεις αὐτό) according to its rule (νόμον) and according to its constitution (σύγκρισιν). This is, at best, a free interpretation of MT which reads “according to all its statues (חֻקֵּי) and according to its judgments (מִשְׁפָּטֵי). In MT the reference is to all the rules and regulations concerning the keeping of the Paschal festival. The use of νόμον is sensible; it was used as a cover term throughout Lev for a set of cultic regulations, and this is its sense here as well. As such, it did not need to translate the כָּל and modifying חֻקֵּי, though hex has added παντα under the asterisk to correspond to it. The second noun, σύγκρισιν, is only used elsewhere in the OT in ch. 29 (at vv. 6, 11, 18, 21, 24, 27, 30, 33 and 37). The term refers to the customary practice, the usual constitution (of the festival). Hex has rendered the כָּל of MT here as well by πασαν under the asterisk.”<sup>35</sup>

$\mathfrak{C}^0$ : ככל גזירתיה וככל רחזי ליה תעברון יתיה:

2.  $\mathfrak{C}^0$ .1 “TO renders MT’s *mšpt* in three ways, depending on the verse’s context: (1) *dyn*, “law”; (2) *khlkt*, “custom,” “procedure,” or “manner,” as in Gen 40:13, Exod 21:9, and Exod 26:30; and (3) *kdhzy*, “fit,” “proper,” or “right,” as here, vv. 14; 15:24; 29:6, 18, 21, 33; and Deut 18:3 and 21:17. The PT are not as sensitive as TO to the nuances of the word and not as consistent. They san Sam Tg J have *dyn* here, while A has “its interpretation.”

Berkowitz (LH), Wertheimer (OH), and other argue that TO incorporates Rashi’s *derash*: *h wq* pertains to laws concerning the animals and *mšpt* to their bodies. They are mistaken. They fail to account for this being a customary TO rendering, they are reading more into the word than it contains, and the rendering lacks the *derash* when it appears elsewhere.”<sup>36</sup>

1. "G reads “of the first month.” MT seems acceptable.”<sup>37</sup>

2. "Sam., Syr. read יַעֲשׂוּ, taking the verse historically. The strongest G witness favors a second person sing.”<sup>38</sup>

## 9.4

<sup>34</sup> Drazin, *Targum Onkelos to Numbers*, 120.

<sup>35</sup> Wevers, *Notes on the Greek Text of Numbers*, 134.

<sup>36</sup> Drazin, *Targum Onkelos to Numbers*, 120-121.

<sup>37</sup> Budd, *Word Biblical Commentary: Numbers*. Vol. 5, electronic ed. Logos Library System.

<sup>38</sup> Budd, *Word Biblical Commentary: Numbers*. Vol. 5, electronic ed. Logos Library System.

1. זז: וַיְדַבֵּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת הַפֶּסַח: זז.

4QLev-Num<sup>a</sup>: וידבר משה אןל בני ישראל לעשת הפסח:

זז: וידבר משה אל בני ישראל לעשות הפסח:

Ⓢ: καὶ ἐλάλησεν Μωυσῆς τοῖς υἱοῖς Ἰσραηλ ποιῆσαι τὸ πασχα

1.Ⓢ.1 “Num renders the Hebrew literally, i.e. ἐλάλησεν . . . ποιῆσαι τὸ Πασχα. One might well render ἐλάλησεν by “told,” thus “told the Israelites to observe (or carry out) the Paschal festival.”<sup>39</sup>

זז<sup>0</sup>: ומליל משה עם בני ישראל למעבד פיסחא:

## 9.5

1. זז: וַיַּעֲשׂוּ אֶת־הַפֶּסַח בְּרֵאשִׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ: זז.  
בֵּין הָעֲרָבִים בְּמִדְבַּר סִינַי

4QLev-Num<sup>a</sup>: ויעשו[ון] את הפסח בראשון [בארבעה עשר יום לחדש:  
בין הערבים במדבר ס[ינ]י

זז: ויעשו את הפסח בראשון בארבעה עשר יום לחדש:  
בין הערבים במדבר סיני

Ⓢ: ἐναρχομένου τῆ τεσσαρεσκαίδεκάτῃ ἡμέρᾳ τοῦ μηνὸς ἐν τῇ ἐρήμῳ τοῦ Σινα

1.Ⓢ.1 “MT begins with את הפסח ויעשו “and they performed the Paschal feast,” which is omitted Num, and Hex has added καὶ ἐποιήσαν το πασχα under the asterisk at the beginning of the verse. MT then continues with בראשון “in the first,” i.e. in the first month. Num has understood this quite differently, i.e. as “in the beginning” or “as at the beginning,” with its ἐναρχομένου. The genitive participle is sued here without an expressed subject. The subject is contextually to be understood as being the celebration of the Pascha. Theoretically, a genitive noun does occur, τοῦ μηνός, but this modifies ἡμέρα, and could not possibly be the subject; months do not begin on the fourteenth day! The genitive participle actually refers to the complementary infinitival structure ποιῆσαι τὸ πάσχα, and what is meant is “(the celebration) beginning on the fourteenth day of the month.”<sup>40</sup>

1.Ⓢ.2 “This is followed in MT by the temporal expression: בֵּין הָעֲרָבִים, . . . . Num has also omitted this phrase, and hex has added ἀνα μεσον τωv εσπερινωv under the asterisk to equal it . . . .”<sup>41</sup>

<sup>39</sup> Wevers, *Notes on the Greek Text of Numbers*, 134.

<sup>40</sup> Wevers, *Notes on the Greek Text of Numbers*, 134-135.

<sup>41</sup> Wevers, *Notes on the Greek Text of Numbers*, 135.

ועברו ית פיסחא בניסן בארבעת עשרה יומא לירחא: 1. 4Q  
בין שימשיא במדברא דסיני

1. 1. 4Q.1 “TO alone substitutes “Nissan” for “first.” This is the name assigned the first month during the period of the Babylonian exile. It clarifies “first” which could be understood as adjective without an object. The object is in Lev 23:5, which reads “first month,” and the substitution is unnecessary there. TO and N do not define “second month” in v. 11 for this reason, although Ps-Jon identifies it as “Iyar.”

TO did not alter Gen 8:13 since a dispute exists whether its “first” denotes Nissan or Tishre.”<sup>42</sup>

2. ככל אשר צוה יהוה את משה כן עשו בני ישראל: 4Q

4QLev-Num<sup>a</sup>: ככל אשר צוה יהוה את משה כן עשו בני ישראל

ככל אשר צוה יהוה את משה כן עשו בני ישראל: 4Q

4Q: καθὰ συνέταξεν κύριος τῷ Μωυσῆ οὕτως ἐποίησαν οἱ υἱοὶ Ἰσραηλ

2. 4Q.1 “The verse concludes by saying that the Israelites were obedient in carrying out the Lord’s orders: “καθὰ the Lord commanded Moses, so the Israelites did.” MT reads ככל אשר, and hex has the more exact κατα παντα α.”<sup>43</sup>

ככל דפקיד יי ית משה כן עברו בני ישראל: 4Q

1. “This note is absent in G. MT is acceptable.”<sup>44</sup>

2. “This clause is absent in G. MT is acceptable.”<sup>45</sup>

## 9.6

1. ויהי אנשים אשר היו טמאים לנפש אדם ולא יכלו לעשות הפסח ביום ההוא: 4Q

4QLev-Num<sup>a</sup>: ויהי אנשים אשר היו טמאים לנפש אדם ולא יכלו לעשות הפסח ביום ההוא

ויהיו אנשים אשר היו טמאים לנפש אדם: 4Q  
ולא יכלו לעשות הפסח ביום ההוא

<sup>42</sup> Drazin, *Targum Onkelos to Numbers*, 121.

<sup>43</sup> Wevers, *Notes on the Greek Text of Numbers*, 135.

<sup>44</sup> Budd, *Word Biblical Commentary: Numbers*. Vol. 5, electronic ed. Logos Library System.

<sup>45</sup> Budd, *Word Biblical Commentary: Numbers*. Vol. 5, electronic ed. Logos Library System.

Ⓢ: καὶ παρεγένοντο οἱ ἄνδρες οἳ ἦσαν ἀκάθαρτοι ἐπὶ ψυχῇ ἀνθρώπου καὶ οὐκ ἠδύνατο ποιῆσαι τὸ πασχα ἐν τῇ ἡμέρᾳ ἐκείνῃ

1.Ⓢ.1 “MT begins with **ויהי האנשים**, but Num follows Sam’s plural **ויהיו** with its *καὶ παρεγένοντο*. The use of *παραγίνομαι* to render **היה** is unusual; in fact, according to HR, it occurs elsewhere in OT only at 1Reg 20:24. Num was probably trying to avoid using **ἦσαν**, since this is used to render **היו** in the relative clause which follows immediately, thus “there came some men who were . . .” Contextually, that they came and spoke makes excellent sense; in fact, this is more appropriate than “they were . . . and spoke.”<sup>46</sup>

1.Ⓢ.2 “These men were unclean ἐπὶ ψυχῇ ἀνθρώπου, i.e. “through (contact with) a human corpse.”. . . ἐπὶ Is here used correctly with the dative in a causal sense, i.e. “because of a ψυχῇ ἀνθρώπου.”<sup>47</sup>

Ⓣ<sup>0</sup>: והוּו גבריא דהוּו מסאבין לטמי נפשא דאינשא  
ולא יכילו למעבד פיסחא במיומא ההוא

1.Ⓣ.1 “Sam differs from MT eleven times in ch. 9, TO agrees twice: with the plural *wyhyw* in v. 6, as b. Suk 25b and Sifre, and the *hophal* in v. 15. Only TO adds “uncleanness” in vv. 6, 7, and 10.”<sup>48</sup>

Ⓢ: [.w.h](#) [\)mwyb](#) [\)xcp](#) [db\(ml](#)

2. זז: וַיִּקְרְבוּ לְפָנַי מֹשֶׁה וְלִפְנֵי אֶהְרֹן בַּיּוֹם הַהוּא:

4ⓈLev-Num<sup>a</sup>: וַיִּקְרְבוּ לְפָנַי מֹשֶׁה וְלִפְנֵי אֶהְרֹן בַּיּוֹם הַהוּא

Ⓢ: וַיִּקְרְבוּ לְפָנַי מֹשֶׁה וְלִפְנֵי אֶהְרֹן בַּיּוֹם הַהוּא

Ⓢ: καὶ προσῆλθον ἐναντίον Μωϋσῆ καὶ Ααρων ἐν ἐκείνῃ τῇ ἡμέρᾳ

2.Ⓢ.1 “Because of the cultic uncleanness they were unable to observe the Paschal festival on that day, “and so on that day they approached Moses and Aaron,” literally “and they approached before Mose and Aaron.” In accordance with normal Hebrew usage MT repeats **לפני** before Aaron as well as before Moses, and hex dutifully added **ἐάντιον** under the asterisk before **Ἀαρών** to reproduce the Hebrew word for word. Num had omitted it as unnecessary before a coordinate noun.”<sup>49</sup>

2.Ⓢ.2 “The phrase **ביום ההוא** occurs twice. The first time it is translated by *ἐν τῇ ἡμέρᾳ ἐκείνῃ*, but in the second for the sake of variety the equally valid *ἐν ἐκείνῃ τῇ ἡμέρᾳ* obtains. Hex, however, had to correct the word order, and placed *ἐκείνῃ* at the end to represent MT

<sup>46</sup> Wevers, *Notes on the Greek Text of Numbers*, 135.

<sup>47</sup> Wevers, *Notes on the Greek Text of Numbers*, 135.

<sup>48</sup> Drazin, *Targum Onkelos to Numbers*, 121.

<sup>49</sup> Wevers, *Notes on the Greek Text of Numbers*, 135.

more precisely. "That day" refers to the fourteenth day of the month, the day on which the festival was to begin."<sup>50</sup>

וקריבו קדם משה וקדם אהרן ביומא ההוא: טו

S: .wh] )MwYb nwrh) mdQw )\$wM mdQ wbrQw

1. "The third person singular "to him" in v 7 suggests that "Aaron" is an addition here."<sup>51</sup>
2. "When pred. precedes, while agreement in gend. and numb. is usual, esp. when subj. is personal, the verb is often in 3 sing. mas., even though the subj. be plur. or fem. This is common with היה *to be*. The subj. having once been mentioned, however, following verbs are in proper agreement . . . . Nu 9.6 . . . ."<sup>52</sup>
3. "As soon as a sentence which begins with an uninflected predicate is carried on after the mention of the subject the gender and number of the subsequent (co-ordinate) predicates must coincide with those of the subject . . . Gen 1.14 . . . Num 9.6. . . ."<sup>53</sup>
4. "In expressions of time היה is frequent. In ordinary narrative, past-time ביום occasionally serves to incorporate "supplementary material", . . . 'But some of them could not celebrate the passover on *that day*.'"<sup>54</sup>

## 9.7

1. וַיֹּאמְרוּ הָאֲנָשִׁים הַהֵמָּה אֵלֵינוּ אֲנַחְנוּ טַמְאִים לְנֶפֶשׁ אָדָם: זז

4QLev-Num<sup>a</sup>: ] ויאמרו האנשים

ויאמרו האנשים ההם אלנו אנחנו טמאים לנפש אדם: זז

ט: καὶ εἶπαν οἱ ἄνδρες ἐκεῖνοι πρὸς αὐτόν ἡμεῖς ἀκάθαρτοι ἐπὶ ψυχῆ ἀνθρώπου

1.τ.1 "Num reproduces MT exactly by its "and those men said πρὸς αὐτόν"; though they had approached Moses and Aaron, it was only Moses to whom they presented their problem. . . ."<sup>55</sup>

טו: ואמרו גבריא האינון ליה אנחנא מסאבין לטמי נפשא דאינשא

2. למה נגרע לבלתי הקרב את־קרבת יהוה במערו בתוך בני ישראל: זז

4QLev-Num<sup>a</sup>: ]ה[קרב את קרבן יהוה]

<sup>50</sup> Wevers, *Notes on the Greek Text of Numbers*, 135-136.

<sup>51</sup> Budd, *Word Biblical Commentary: Numbers*. Vol. 5, electronic ed. Logos Library System.

<sup>52</sup> Davidson, *Hebrew Syntax*, §113.

<sup>53</sup> Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §145s.

<sup>54</sup> Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 314.

<sup>55</sup> Wevers, *Notes on the Greek Text of Numbers*, 136.

למה נגרע לבלתי הקריב את קרבן יהוה במועדיו בתוך בני ישראל: 100

100: μή οὐν ὑστερήσωμεν προσενέγκαι τὸ δῶρον κυρίῳ κατὰ καιρὸν αὐτοῦ ἐν μέσῳ σιῶν Ἰσραηλ

2.10.1 “According to MT, what they asked Moses was: “Why should we be restrained so as not to present יהוה את קרבן יהוה at its set time in the midst of the Israelite?” Num does not ask why, but rather μή οὐν ὑστερήσωμεν προσενέγκαι the δῶρον of the Lord . . . ,” which I would translate by “should we actually be delayed in presenting the Lord’s sacrifice at its appropriate time in the midst of the Israelites?” this also calls into question the rationale for the restraint, or rather as Num has it, any delay. The choice of ὑστερήσωμεν demonstrates that the translator does not simply translate in word-for-word fashion, but does his work in the context of the entire section; in other words, he is aware of the Lord’s answer, viz. a month’s postponement of the feast; see vv. 10-12.”<sup>56</sup>

למא ניתמנע בדיל דלא לקרבא ית קורבנא דיי בזמניה בגו בני ישראל: 100

## 9.8

1. ויאמר אליהם משה עמדו ואשמעה מה יצוה יהוה לכם: 101

4QLev-Num<sup>a</sup>: ואשמעה מה יצוה יהוה לכם

101: ויאמר אליהם משה עמדו ואשמעה מה יצוה יהוה לכם:

101: καὶ εἶπεν πρὸς αὐτοὺς Μωσῆς στήτε αὐτοῦ καὶ ἀκούσομαι τί ἐντελείται κύριος περὶ ὑμῶν

1.10.1 “In MT Moses replies: “עמדו and אשמעה what Yahweh would command you.” Num reproduces the imperative as στήτε, but adds an adverbial αὐτοῦ, i.e. “stand here.” The αὐτοῦ probably is added to show that the inquirers are to remain where they are, presumably at the door of the sanctuary. Hex has placed αὐτοῦ under the obelus, since MT does not have an adverb here.”<sup>57</sup>

1.10.2 “The long form of the first person verb often expresses hortation, thus “let me hear.” The translator, however, does not use the hortatory subjunctive, but simply a future indicative. Actually, the long form does not necessarily express hortation, and often cannot be distinguished from the simple future. In Num Moses merely expresses intention: “but I will hear what the Lord will order concerning you.”<sup>58</sup>

1.10.3 “The prepositional phrase in MT is לכם, i.e. expressing the indirect object of יצוה, which Num renders by περὶ ὑμῶν “concerning you.”<sup>59</sup>

ואמר להון משה אוריכו עד דאישמע מא דאיתפקד מן קדם יי על דילכון: 101

<sup>56</sup> Wevers, *Notes on the Greek Text of Numbers*, 136.

<sup>57</sup> Wevers, *Notes on the Greek Text of Numbers*, 136.

<sup>58</sup> Wevers, *Notes on the Greek Text of Numbers*, 136.

<sup>59</sup> Wevers, *Notes on the Greek Text of Numbers*, 136-137.

1.Ⓣ<sup>0</sup>.1 “TO and Ps-Jon, but not N, FT(V), and Sam Tgs, replace MT’s figure of speech “stand” with what it intends “wait,” as in 22:19 and Gen 22:5, and treat MT’s *w*, “and,” as “until,” as in Lev 24:12.”<sup>60</sup>

1.Ⓣ<sup>0</sup>.2 “TO’s and Ps-Jon’s (but not N and Sam Tgs) passive form removes the unseemly image of God discoursing directly with unclean persons. FT(V) has the “Memra of the Lord” command them.”<sup>61</sup>

1.Ⓣ<sup>0</sup>.3 “The Targums, but not Sam Tgs and FT(V), convert *l* to the particle *qdm* in vv. 8, 10, and 14.”<sup>62</sup>

1.Ⓣ<sup>0</sup>.4 “TO’s, Ps-Jon’s, and Saadya’s (but not N and Sam Tgs) prepositional phrase “concerning you” accomplishes the purpose stated in note 9 [i.e. 1.Ⓣ<sup>0</sup>.2].”<sup>63</sup>

## 9.9

1. זז: וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: זז:

4QLev-Num<sup>a</sup>:

זז: וידבר יהוה אל משה לאמר

Ⓣ: καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

Ⓣ<sup>0</sup>: ומליל יי עם משה למימר:

Ⓢ: [,hl rm\)w \)\\$wm M\( \)yrm Llmw](#)

1.Ⓢ.1 Why does the Syriac not use the infinitive/participle? Instead the “and he said to him” is interesting. There is more of an emphasis on the distinction between the defiled people and Moses. Does the Syriac imply that Yahweh will not speak with the ritual unclean? Or is this the normal grammatical construction?

## 9.10

1. זז: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר אִישׁ אִישׁ כִּי-יְהִי-טָמֵא | לְנַפְשׁוֹ זז:

4QLev-Num<sup>a</sup>:

זז: דבר אל בני ישראל לאמר איש איש כי יהיה טמא לנפש

Ⓣ: λάλησον τοῖς υἱοῖς Ἰσραὴλ λέγων ἄνθρωπος ἄνθρωπος ὃς ἐὰν γένηται ἀκάθαρτος ἐπὶ ψυχῆ ἀνθρώπου

Ⓣ<sup>0</sup>: מליל עם בני ישראל למימר גבר גבר ארי יהי מסאב לטמי נפשא

Ⓢ:

<sup>60</sup> Drazin, *Targum Onkelos to Numbers*, 122.

<sup>61</sup> Drazin, *Targum Onkelos to Numbers*, 122.

<sup>62</sup> Drazin, *Targum Onkelos to Numbers*, 122.

<sup>63</sup> Drazin, *Targum Onkelos to Numbers*, 122.

2. או בְּדֶרֶךְ רְחֻקָה לָכֶם או לְדֶרֶתֵיכֶם וְעָשָׂה פֶסַח לִיהוָה: זז:

4QLev-Num<sup>a</sup>:

או בדרך רחוקה לכם או לדרתיכם ועשה פסח ליהוה: זז:

Ⓢ: ἢ ἐν ὁδῶ μακρὰν ὑμῶν ἢ ἐν ταῖς γεναῖς ὑμῶν καὶ ποιήσει τὸ πασχα κυρίῳ

Ⓢ<sup>0</sup>: או באורח רחיקא לכון או לדריכון ויעביד פיסחא קדם יי:

Ⓢ:

1. "The conditional particle usually stands first, the order being, particle, verb, subj.; but words may come between part. and verb it emphatic, and oftener with **אם** than **כי**. The casuistry of the Law (P) the *subj.* curiously precedes the particle in the principal clause. . . ."64

## 9.11

1. "From the sense *upon* comes the use of **על** to express the condition, circumstances in which an action is preformed, on which it rests or which underlie it. Here **על** seem more general than **ב** and has such meanings as *amidst, although, notwithstanding, according to* etc. . . ."65

## 9.13

1. ἐν ὁδῶ μακρᾶ "G makes it a 'long' journey."66

2. "The expression of the separate pron. in nominal sent. occurs mostly when the pred. is an adj. or ptcp. e.g. Gen 9.3; it is less necessary when pred. is an adverb or a prep. with its gen. after the verb *to be*, as Gen 3.3. When the nominal sent. is positive the pron. usually precedes the pred. . . Num 9.13; 14.8, 27 . . ."67

3. "Syndetic clause (with **אשר**). Lie the asyndetic clause, this can be verbal or nominal. In nominal clauses one finds especially a preposition with its noun, sometimes an adjective, rather rarely a participle: Preposition with its noun . . . Nu 9.13). . . ."68

4. "The retrospective subject pronoun in a nominal clause is commonly used with an adjective or participle: Gen 9.3 . . . ; Nu 9.13; 35.31. . . ."69

## 9.14

1. "Sam., Syr., *V*, favor a plural here, as in v 3. G. B. Gray (*Numbers*, 85) supports this."70

2. The uses of the conjunction *and* are various. . . . *Both . . . and* is expressed by **גַּם . . . גַּם** or . . . . Less commonly and mainly later **וְ . . . וְ** is *both . . . and* . . . Num 9.14. . . ."71

<sup>64</sup> Davidson, *Hebrew Syntax*, §130, Rem. 5.

<sup>65</sup> Davidson, *Hebrew Syntax*, §101, Rem. d.

<sup>66</sup> Budd, *Word Biblical Commentary: Numbers*. Vol. 5, electronic ed. Logos Library System.

<sup>67</sup> Davidson, *Hebrew Syntax*, §9, Rem. 2.

<sup>68</sup> Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §158e.

<sup>69</sup> Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §158g.

<sup>70</sup> Budd, *Word Biblical Commentary: Numbers*. Vol. 5, electronic ed. Logos Library System.

<sup>71</sup> Davidson, *Hebrew Syntax*, §136.

2.1 Disjunctive Sentences . . . IN the sense of *sive – sive* we find או – או, or אם - אם, or ואם - אם . . . also וְ - וְ Lv 5.3, Nu 9.14. . . ."<sup>72</sup>

2.2 ". . . the use of double Waw bringing out the correlation in cases such as Ex 21.16 . . . and before nouns: Nu 9.14b 'whether for the foreigner or for the native'. . . ."<sup>73</sup>

3. "In Gen 4.7 רֹבֵץ is a substantival participle (a *luker*, a *coucher*). In Gen 47.24 יְהִיָּה remains undefined in gender (masc.), although the noun precedes for the sake of emphasis; as also in . . . Num 9.14; 15.29 . . . ."<sup>74</sup>

3.1 "Even in the singular, the *feminine* is sometimes *neglected*. In simples prose לְ יְהִיָּה is found after a fem. noun. . . . Nu 15.29; cf. 9.14). . . ."<sup>75</sup>

## 9.15-16

1. "Like the infinitive absolute, the character of the infinitive construct as a *verbal* noun is shown by its power of taking the case proper to its verb and hence in transitive verbs *the accusative of the object*, e.g. Nu 9.15 אֶת־הַמִּשְׁכָּן בַּיּוֹם הַקִּיּוֹם on the day the tabernacle was reared up. . . ."<sup>76</sup>

## 9.15

1. Infinitive construct: "The subj., especially when a pron., is often omitted: (a) when clear from the context. . . . (b) When general and indeterminate . . . . Nu 9.15; 10.7 . . . ."<sup>77</sup>

2. ". . . the imperfect serves – 1. In the sphere of *past time*: (a) To express actions, etc., which *continued* throughout a longer or shorter period. . . . Nu 9.15f., 20f., 23.7. . . ."<sup>78</sup>

3. "A *thing* which is *unique* is, by virtue of this very fact, determinate and usually takes the article. . . . Likewise we have e.g. הָאֹהֶל הָעֵדוּת the tent of Testimony Nu 9.15 etc. . . ."<sup>79</sup>

4. Text Criticism:

4.1 "Sam. reads the word הוֹקֵם, a third sing. perfect *Hophal*."<sup>80</sup>

4.2 הָאֹהֶל הָעֵדוּת "Possibly a gloss (cf. Paterson, *Numbers*, 47)."<sup>81</sup>

4.3 וּבְעֵרָב יִהְיֶה עַל־הַמִּשְׁכָּן "The perfect is required here (*BHS* Paterson, *Numbers*, 47)."<sup>82</sup>

<sup>72</sup> Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §162b.

<sup>73</sup> Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §167b1.

<sup>74</sup> Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §145s.

<sup>75</sup> Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §150k.

<sup>76</sup> Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §115.

<sup>77</sup> Davidson, *Hebrew Syntax*, §91, Rem. 1.

<sup>78</sup> Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §107b.

<sup>79</sup> Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §137h.

<sup>80</sup> Budd, *Word Biblical Commentary: Numbers*. Vol. 5, electronic ed. Logos Library System.

<sup>81</sup> Budd, *Word Biblical Commentary: Numbers*. Vol. 5, electronic ed. Logos Library System.

<sup>82</sup> Budd, *Word Biblical Commentary: Numbers*. Vol. 5, electronic ed. Logos Library System.

## 9.16

1. ἡ νεφέλη ἐκάλυπτεν αὐτήν ἡμέρας "G reads יוֹמָם at this point. The sense seems to require it (cf. Syr., Tg., Vg) (cf. also Paterson. *Numbers*, 47; N. H. Snaith, *Numbers*, 220)."<sup>83</sup>

2. "יְהִיָּה . . . 2) it used to happen, it used to come to pass, e.g. Nu 9.16."<sup>84</sup>

2.1 "Likewise the verb יְהִיָּה can be treated like a verb of action: יְהִיָּה nu 9.16 "it constantly happened in this way" . . . ."<sup>85</sup>

2.2 Yiqtol form (future) "Durative action . . . . Nu 9.16, 17."<sup>86</sup>

## 9.17-18

1. The imperfect is used, "to express actions, etc. which were *repeated* in the past, either at fixed intervals or occasionally . . . . Nu 9.17f, 20ff. . . ."<sup>87</sup>

## 9.17

1. Yiqtol form (future) "Durative action . . . . Nu 9.16, 17."<sup>88</sup>

2. "Syndetic relative clause . . . with a *noun* used in an *almost prepositional* way . . . יְמֵי אֲשֶׁר *as long as* (Nu 9.18). . . ."<sup>89</sup>

## 9.18

1. "The construct state, which, primarily represents only the immediate government by one substantive of the following words (or combination of words), is frequently employed in rapid narrative as a connection form, even apart from the genitive relation; so especially – (3) When it governs the (originally demonstrative) pronoun אֲשֶׁר . . . but אֲשֶׁר is treated as a *nomen rectum* instead of as an attribute. Cf. as . . . יְמֵי א' Lv 13.46, Nu 9.18."<sup>90</sup>

1.1 Noun clause 'Genitive': "Causes in this relationship are always *asyndetic*. They may occur after a substantive in the bound form, either with introductory אֲשֶׁר, e.g. . . . Nu 9.18. . . ."<sup>91</sup>

2. "Non-Perfective and Past Time: "This usage is less frequent with stative situations, in which it represents the situation as existing without interruption (. . . the verbs in question are not stative). . . . 'All the days the cloud *stayed* over the tabernacle, they *would camp*."<sup>92</sup>

<sup>83</sup> Budd, *Word Biblical Commentary: Numbers*. Vol. 5, electronic ed. Logos Library System.

<sup>84</sup> Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §111i.

<sup>85</sup> Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §113a.

<sup>86</sup> Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §113f.

<sup>87</sup> Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §107e.

<sup>88</sup> Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §113f.

<sup>89</sup> Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §129q.

<sup>90</sup> Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §130c.

<sup>91</sup> Williams, *Hebrew Syntax: An Outline*, §489.

<sup>92</sup> Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 503.

## 9.19ff.

1. The Perfect with Waw Consecutive: "always in a frequentative sense . . . Nu 9,19, 21 (among several simple imperfects), 10.17. . . ."93

## 9.20

1. "BHS favors יָמִי here (cf. also G. B. Gray, *Numbers*, 87; L. E. Binns, *Numbers*, 56). See also *GKC* § 131e.. "94

2. "Apposition is used – d) The measure, weight, or number, and the thing measured, weighted, or counted . . . With different order . . . Nu 9.20."95

2.1 "Finally under this head may be included all the cases in which a numeral (regarded as substantive) is followed by the object numbered in apposition. . . . (d) Collocation of the *thing* and the *measure* or *extent*, *number*, &c., e.g. Nu 9.20 מִסְפָּר יָמִים *days*, (a small) *number*, i.e., only a few days. . . ."96

2.2 Main cases of apposition: . . . "5) The noun of *number* (or equivalent): . . . Nu 9.20 מִסְפָּר יָמִים *days* (in small) *number*. . . ."97

2.3 Apposition: "Measure or number, e.g. מִסְפָּר יָמִים, 'a few days' (Nu 9:20) . . . ."98

3. The existential particle וַיִּשָּׁ: . . . "Expressing existence, . . . ; so with a noun clause . . . 'It would happen that the cloud would be over the tabernacle for a few days' (Nu 9.20); cf. Nu 9.21."99

## 9.21

1. יוֹמָם וְלַיְלָה "The singular seems preferable (see *BHS*)."<sup>100</sup>

2. הָעֵנָן וְנִסְעוֹ: "This cause is lacking in G. Gray (*Numbers*, 87) suggests that its presence in MT is dittographic."<sup>101</sup>

3. "W-qatalti continuing a *yiqtol* with the force of Fr. imparfait is very common."<sup>102</sup>

## 9.22

<sup>93</sup> Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §112e.

<sup>94</sup> Budd, *Word Biblical Commentary: Numbers*. Vol. 5, electronic ed. Logos Library System.

<sup>95</sup> Davidson, *Hebrew Syntax*, §29d.

<sup>96</sup> Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §131e.

<sup>97</sup> Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §131f.

<sup>98</sup> Williams, *Hebrew Syntax: An Outline*, §69.

<sup>99</sup> Williams, *Hebrew Syntax: An Outline*, §477.

<sup>100</sup> Budd, *Word Biblical Commentary: Numbers*. Vol. 5, electronic ed. Logos Library System.

<sup>101</sup> Budd, *Word Biblical Commentary: Numbers*. Vol. 5, electronic ed. Logos Library System.

<sup>102</sup> Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §119u.



¶.1 “Moses is ordered to make two silver trumpets  $\sigma\epsilon\alpha\upsilon\tau\omega$ ; there is no particular significance in the reflexive dative pronoun after an imperative. It certainly does not mean “make for your personal use,” but as in the case of לך, it fills out a singular imperative; there is little if any distinction between עשה and לך עשה. The two silver  $\acute{\epsilon}\lambda\alpha\tau\acute{\alpha}\varsigma$ , i.e. of hammered (silver).”<sup>107</sup>

¶.1 "TO inserts *d* thirty times in chapter 10, in vv. 2, 4, 11, 12, 12, 13, 13, 15, 15, 16, 16, 19, 19, 20, 20, 23, 23, 24, 24, 26, 26, 27, 27, 29, 31, 33, 33, 33, 34, and 36."<sup>108</sup>

¶.1 [לך מדילך] = "from that which belongs to you" - "Sifre Num. 72 (II, 40): The biblical word "for yourself" implies that the trumpet should be made from "your own property." Others interpret the phrase "take for you" to say that the material belongs to the community. Still others make no distinction between the two phrases, but Ps.-J. clearly opts for the first."<sup>109</sup>

¶.2 [ממינא קשיא עובר אומן תעבר יהוין] ". . . difficult (to make); the *work of an artisan* you shall make them."

2.1 "Aramaic *qšy*?, "difficult to make rather than a reference to the hardness of the metal" (Jastrow, 1430), but *Sifre Num.* 61 (II, 8-9): "hammered work is only what is made solid by a craftsman with a hammer" and not by the use of filings."<sup>110</sup>

2.2 "*Sifre Num.* (II, 40): "hammered work" suggests that the trumpets are "made from hard metal worked by a craftsman with a hammer."<sup>111</sup>

## Num 10.2b

¶: והיו לך למקרא העדה ולמסע את־המחנות:

¶: והיו לך למקרא העדה ולמסע את המחנות:

¶<sup>T-J</sup>: ויהוין לך למזעקה כנשתה ולמטל ית משריאתה:

¶<sup>T-A</sup>: ויהוין לך למזדעק כנשתה ולמטל ית משריאתה:

¶: καὶ ἔσονται σοι ἀνακαλεῖν τὴν συναγωγὴν καὶ ἔξαιρειν τὰς παρεμβολάς

S:

¶: ויהוין ויהוין לך לערעא כנשתא ולאטלא לאעלא ית משריאתה:

¶: ויהוין לך לערעא כנישתא ולאטלא ית משריאתה:

¶<sup>NE</sup>: ויהוין לכוין למזמנה עם כנ>>שתה:

ולמטלה !!![בן]!!! ית משריאתה:

v:

¶.1 “V.b describes their use: they serve you for calling the assembly and for breaking up the camps. In the MT "calling" and "breaking up" are abstract nouns. The translator has changed these into complementary infinitives complementing  $\acute{\epsilon}\sigma\omicron\upsilon\tau\alpha\iota$ . The syntactical structures are quite

<sup>107</sup> John William Wevers, *Notes on the Greek Text of Numbers*, Septuagint and Cognate Studies 46 (Atlanta, Georgia: Scholars Press, 1998), 146.

<sup>108</sup> Israel Drazin, *Targum Onkelos to Numbers: An English Translation of the Text with Analysis and Commentary* (Denver: Ktav Publishing House & Center for Judaic Studies, University of Denver, 1998), 126.

<sup>109</sup> Ernest G. Clarke, *Targum Pseudo-Jonathan: Numbers*, The Aramaic Bible, Volume 4 (Collegetown, MN: A Michael Glazier Book, The Liturgical Press, 1987), 214.

<sup>110</sup> Clarke, *Targum Pseudo-Jonathan: Numbers*, 210.

<sup>111</sup> Clarke, *Targum Pseudo-Jonathan: Numbers*, 214.

different, but the renderings are fully adequate. How these are to be done is then described in vv. 3-8."<sup>112</sup>

ט<sup>NE</sup>.1 [לְמוֹזְמִנָה עִם כֹּנֵן <<י>>שְׁתָּה] "for summoning *the people of the congregation*" – "the people of the congregation; HT: "the congregation"<sup>113</sup>

1.1 "*Expansions through addition of "men of," "people of,"* In keeping with its general practice Nf Num tends to specify persons where the HT uses personal or tribal names, e.g., "the men of (the tribe of)," "the sons of." . . . In Numbers, Nf generally prefixed "the people of" to HT *ʿd h*, "assembly"; thus 1:16, 53; 3:7; 4:34; 10:2, 3, etc. It does not, however, do likewise for the HT term *qhl*, "congregation."<sup>114</sup>

## זו.1 לְמִקְרָא הָעֵדָה

1.1 "Num 10:2, . . . "to call together an assembly." Hence (a) *an assembly* called together, a sacred *convocation* called together. . . ."<sup>115</sup>

1.2 ". . . actually inf., Bauer-L *Heb.* 317h; Kutscher *JAOS* 74:234) Nu 10.2. . . ."<sup>116</sup>

1.2.1 "Als Infinitive dienen mehrfach auch (wie im Aram. und Arab.) Verbalabstrakta mit dem Präfix *ma-*: \**maqталu* . . . ."<sup>117</sup>

1.3 Davidson discusses this verse under the usage of the Inf. cons. . . here it is considered a "verbal noun."<sup>118</sup>

1.4 "In the Aramaic manner (מִקְטַל . . . ) there occur as *Infin. Qal*: . . . מִקְרָא *to call* and מִסַּע *to depart*, Nu 10.2 (Dt 10.11). . . ."<sup>119</sup>

1.4.1 "The power of governing like a verb is also retained in those verbal nouns which, although originally secondary forms of the infinitive, have fully acquired the value of nouns . . . after verbal nouns formed with the prefix מ . . . ."<sup>120</sup>

1.5 "We also find some rare infinitives with a performative מ (like the inf. מִקְטַל in Aramaic). These Aramaising infinitives appear to be of later origin. Examples: מִקְרָא הָעֵדָה Nu 10.2 *to convene the assembly* (everywhere else מִקְרָא has a rather substantival sense. . . ."<sup>121</sup>

## זו.2 וְלִמְסַע אֶת־הַמִּוֹחָנִוּת:

<sup>112</sup> Wevers, *Notes on the Greek Text of Numbers*, 146.

<sup>113</sup> Martin McNamara, *Targum Neofiti 1: Numbers*, The Aramaic Bible, Volume 4 (Collegeville, MN: A Michael Glazier Book, The Liturgical Press, 1987), 66.

<sup>114</sup> McNamara, *Targum Neofiti 1: Numbers*, 7.

<sup>115</sup> Gesenius, *Gesenius' Hebrew-Chaldee Lexicon to the Old Testament Scriptures*, 504.

<sup>116</sup> Koehler, Baumgartner and Stamm, *The Hebrew and Aramaic Lexicon of the Old Testament*, Electronic edition.

<sup>117</sup> Bauer & Leander, *Historische Grammatik der hebräischen Sprache*, 317.

<sup>118</sup> Davidson, *Hebrew Syntax*, §91, Rem. 3.

<sup>119</sup> Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §45e.

<sup>120</sup> Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §115d.

<sup>121</sup> Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §49e.

### 10.3

#### Num 10.3a

מ: ותקעו בהן

מ: ותקעו בהן

מ<sup>T-J</sup>: ויתקעון בין

מ<sup>T-A</sup>: ותתקעון בון

Ⓞ: καὶ σαλπίσεις ἐν αὐταῖς

Ⓢ: . ַּמִּסַּע ַּמִּסַּע

Ⓣ: ויתקעון בהן

Ⓣ<sup>J</sup>: ויתקעון בהן

Ⓣ<sup>N</sup>: ויתקעון בהן

Ⓤ: cumque increpaueris

Ⓞ.1 "The verb σαλπίζω is used ten times throughout this section. Here it occurs in the future as σαλπείς. The translator uses only the Attic future (nine times), and never the Hellenistic inflection. Here cod B z + read σαλπείς, but his must be secondary. The translator does use σαλπίσωσιν in v. 4, but that is an aorist subjunctive form. MT has the verb in third person plural, תקעו, but Num continues with the second person singular of v. 2. Obviously, the Greek does not mean that Moses is personally to sound the trumpets, since v. 8 assigns this task to the Aaronids. The second singular has the same intent as ποιήσον and ποιήσεις in v. 1, where the orders to Moses really mean "see to it that the trumpets are made." This is fully clear from the plural αὐταῖς; no one could possibly understand this to mean that Moses was required personally to blow on two trumpets! The verb σαλπείς is modified by an instrumental ἐν, thus "you must sound with them," i.e. blow the trumpets."<sup>123</sup>

#### Num 10.3b

מ: ונועדו אליך כל-העדה אל-פתח אהל מועד:

מ: ונועדו אליך כל העדה אל פתח אהל מועד:

מ<sup>T-J</sup>: ויזדמנון לידך כל כנשתה לתרח משכן זימונה

מ<sup>T-A</sup>: ויזדמנון לידך כל כנשתה לתרח אהל זימונה

Ⓞ: καὶ συναχθήσεται πᾶσα ἡ συναγωγή ἐπὶ τῇ θύρᾳ τῆς σκηνῆς τοῦ μαρτυρίου

Ⓢ: . ַּמִּסַּע ַּמִּסַּע ַּמִּסַּע ַּמִּסַּע ַּמִּסַּע ַּמִּסַּע ַּמִּסַּע ַּמִּסַּע ַּמִּסַּע ַּמִּסַּע

Ⓣ: ויזדמנון לותך <לך> כל כנשתה לתרע משכן זימונה

Ⓣ<sup>J</sup>: ויזדמנון לוותך כל כנישתה לתרע משכן זימונה

Ⓣ<sup>NE</sup>: ויזדמנון לוותך כל עם כנישתה {עמא דכנב} לתרע {בתב} משכן זימונה

Ⓤ: tubis congregabitur ad te omnis turba ad ostium foederis tabernaculi

Ⓞ.1 "At the blowing of the trumpets, "then (καί) all the assembly will be brought together." The verb is singular in grammatical agreement with the subject συναγωγή, but MT views the עדה as a

<sup>122</sup> Bauer & Leander, *Historische Grammatik der hebräischen Sprache*, 367.

<sup>123</sup> Wevers, *Notes on the Greek Text of Numbers*, 146.

collective, and uses the plural verb *נועדו*. MT also adds *אליך* after the verb over against Num, and hex has added *προς σε* under the asterisk to represent it."<sup>124</sup>

1.1 n.b. It seems to me that the LXX lacks the centrality of Moses over against all of the other text-traditions. Does this mean that Moses is not the full mediator? Has the LXX also watered down Moses role throughout the 10-14 pericope?

Ⓣ<sup>NE</sup>.1 [כל עם] "all the people of" – Marginal reading is {עמא דכנ'} & {בתב'}.

## 10.4

### Num 10.4a

Ⓜ: ואִם־בָּאֲחַת יִתְקַעוּ  
 Ⓦ: ואם באחת יתקעו  
 Ⓦ<sup>T-J</sup>: ואם בחדה יתקעון  
 Ⓦ<sup>T-A</sup>: ואן בחדה יתקעון  
 Ⓞ: ἐὰν δὲ ἐν μιᾷ σαλπύσωσιν  
 Ⓢ: אִם־בְּגִיטָה נִסְּוּ  
 Ⓣ: ואם בחדא יתקעון  
 Ⓣ<sup>J</sup>: ואין בחדא יתקעון  
 Ⓣ<sup>N</sup>: ואין בחדה מנהון יתקעון  
 Ⓟ:

Ⓞ.1 "The protasis contrast with v. 3's *καὶ σαλπυεῖς ἐν αὐταῖς* in that *ἐν μιᾷ σαλπύσωσιν*. The subject of the verb is the indefinite "they," thus "but (note the contrastive *δέ*) if they blow on one." i.e. sound one trumpet. As in the case of the second singular verb in v. 3, so the third plural verb must not be taken literally; naturally only one individual could blow *ἐν μιᾷ*."<sup>125</sup>

### Num 10.4b

Ⓜ: וְנוֹעְדוּ אֵלֶיךָ הַנְּשִׂאִים רָאשֵׁי אֲלֵפֵי יִשְׂרָאֵל:  
 Ⓦ: ונועדו אליך הנשיאים ראשי אלפי ישראל:  
 Ⓦ<sup>T-J</sup>:  
 Ⓦ<sup>T-A</sup>:  
 Ⓞ: προσελεύσονται πρὸς σὲ πάντες οἱ ἄρχοντες ἀρχηγοὶ Ἰσραὴλ  
 Ⓢ:  
 Ⓣ:  
 Ⓣ<sup>J</sup>:  
 Ⓣ<sup>N</sup>:  
 Ⓟ:

Ⓞ= "The apodosis is indicated by the change to the future tense

## 10.6

<sup>124</sup> Wevers, *Notes on the Greek Text of Numbers*, 146-47.

<sup>125</sup> Wevers, *Notes on the Greek Text of Numbers*, 147.

וְתִקְעֶתֶם תְּרוּעָה שְׁנִיית וְנִסְעוּ הַמַּחֲנֹת הַחֲנִים תִּימְנָה תְּרוּעָה יִתְקְעוּ לְמִסְעֵיהֶם: וַיִּסְעוּ  
וְנִסְעוּ הַמַּחֲנֹת הַחֲנִים צְפוֹנָה

מ.1 Although Gray indicates the Samaritan reading as "mistakenly,"<sup>126</sup> it is interesting to note that the Septuagint addition has the northern encampment moving out fourth. Has the מ "corrected" the text? Did the מ know of the ט reading?

מ.2 Kim classifies צְפוֹנָה as one of ten corruptions<sup>127</sup> in the Samaritan Pentateuch. He writes, "MT fits the context (see the order in 2:1-31, 9:18-20). Sam possibly reflects a mistake."<sup>128</sup>

ט: καὶ σαλπιδίτε σημασίαν δευτέραν καὶ ἑξαρουσίαν αἰ παρεμβολαὶ αἰ παρεμβάλλουσαι λίβα καὶ σαλπιδίτε σημασίαν τρίτην καὶ ἑξαρουσίαν αἰ παρεμβολαὶ αἰ παρεμβάλλουσαι παρὰ θάλασσαν καὶ σαλπιδίτε σημασίαν τετάρτην καὶ ἑξαρουσίαν αἰ παρεμβολαὶ αἰ παρεμβάλλουσαι πρὸς βορρᾶν σημασία σαλπιδοῦσιν ἐν τῇ ἑξάρσει αὐτῶν

And you will sound a second alarm, and the camps pitched southward will move; and you will sound a third alarm, and the camps pitched westward shall move forward; and you will sound a fourth alarm, and they that encamp toward the north will move forward: they will sound an alarm at their departure.

ט.1 "The Septuagint adds: "When you shall sound short blasts a third time, the divisions encamped westward shall move forward, and when you shall sound short blasts a fourth time, the divisions encamped northward shall move forward." Ibn Ezra, however, denies altogether the possibility of these additional third and fourth blasts since the priests, who had to blow the horns (v. 8), moved with the cult objects following the second division (2:17; 10:21). Even so, they could have sounded the trumpets a third time; moreover, the priestly trumpeters could have remained behind. Thus the blasts for the remaining divisions are to be anticipated and these are adumbrated in the second half of the verse. The Vulgate addition, "and according to this manner shall the rest do," captures the sense."<sup>129</sup>

ט.2. "Both MT and Num continues after v.5 with the order "and you shall sound a second signal (for תְּרוּעָה), and the camps which are encamped to the south must break camp." Num then proceeds in the same fashion with a third signal for those παρὰ θάλασσαν, and for a fourth signal for those πρὸς βορρᾶν. MT has only the second signal ordered. Hex has taken note of this and placed καὶ 3<sup>ο</sup>- βορρᾶν all under the obelus to show that it had no basis in MT.

Num follows the same order as that of ch. 2, where the encampments on the east side are followed successively by those on the south side (vv. 10-16), the west side (vv. 18-24), and the north side (vv. 25-31). In ch. 2 they are also described as πρῶτοι ἑξαρουσίαν, then δεύτεροι . . . , then τρίτοι . . . , and for the north side ἑσχατοὶ ἑξαρουσίαν. The close relation of our section with ch. 2 is clear. Num has "completed" the cycle to include all four parts of the encampment on the basis of ch. 2. The translator must have felt that the breaking up of the camp could hardly be

<sup>126</sup> Gray, *A Critical and Exegetical Commentary on Numbers*, 89.

<sup>127</sup> Kyung-Rae Kim, *Studies in the Relationship Between the Samaritan Pentateuch and the Septuagint*, Unpublished Ph.D. dissertation, Hebrew University, 1994, 233.

<sup>128</sup> Kim, *Studies in the Relationship Between the Samaritan Pentateuch and the Septuagint*, 234.

<sup>129</sup> Milgrom, *The JPS Torah Commentary: Numbers*, 73.

limited to half the camp, i.e. to the two camps given in MT. Undoubtedly the amplification by Num is not incorrect – it just does not obtain in MT it is the creation of Num."<sup>130</sup>

Josephus: *Judean Antiquities* 3:293-294

"293. When the tent was moved, the following took place. When it gave the signal, first of all those who were encamped on the east rose up, and at the second those who were on the south, in turn. Then the Tent, being dismantled, was carried midway between the six tribes going in front and the six following, and all the Levites were around the Tent.

294. When it gave the signal for the third time, the part of those encamped in the southwestern direction moved, and at the fourth [signal] the part in the north. They used the trumpets also for the sacrificial rites, when leading the victims both on the Sabbaths and on the remaining days. Then, for the first time after the departure from Egypt, he offered the sacrifice called the Pascha in the wilderness."<sup>131</sup>

Jos.1 "This statement is Josephus' addition, based on Num 2:2-34, where it is presented in much greater detail."<sup>132</sup> However Feldman next writes: "Josephus is in accord with the LXX (Num. 10:6) in adding the third and fourth signal . . . ." <sup>133</sup>

## 10.7

1. Infinitive construct: "The subj., especially when a pron., is often omitted: (a) when clear from the context. . . . (b) When general and indeterminate . . . . Nu 9.15; 10.7 . . . ." <sup>134</sup>

## 10.9

1. "you will be brought to the attention of. The *niph'al* passive *wenizkartem* means "you will be brought to the attention of," just as in v 10, . . . the noun *zikkārôn* means "reminder." As Gray observed, gods may forget, fail to pay attention, and even slumber! This accounts for the language of supplications, in which God is implored to turn toward those who call upon him, to remember them, and to remain awake. In Ps 109:14 we read about God's attention to wrongdoing: "May the offense of his ancestors be brought to YHWH's attention (*yizzākēr 'el YHWH*)."<sup>135</sup>

## 10.10

1. וּבְיוֹם שְׂמֵחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי חֳדָשֵׁיכֶם  
וּבְיוֹם שְׂמֵחַתְיֶכֶם וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי חֳדָשֵׁיכֶם.

⋈. Kim writes, "Sam, possibly influenced by the following pl. forms, changed the number of the noun."<sup>136</sup>

<sup>130</sup> Wevers, *Notes on the Greek Text of Numbers*, 148.

<sup>131</sup> Louis H. Feldman, *Flavius Josephus: Judean Antiquities 1-4*, Boston & Leiden: Brill Academic Publishers, Inc., 2004, 321.

<sup>132</sup> Feldman, *Flavius Josephus: Judean Antiquities 1-4*, 321.

<sup>133</sup> Feldman, *Flavius Josephus: Judean Antiquities 1-4*, 321.

<sup>134</sup> Davidson, *Hebrew Syntax*, §91, Rem. 1.

<sup>135</sup> Levine, *The Anchor Bible: Numbers 1-20*, 306.

<sup>136</sup> Kim, *Studies in the Relationship Between the Samaritan Pentateuch and the Septuagint*, 241.

## 10.11

1. "The introduction of independent narratives, or of a new section of the narrative, by means of an *imperfect consecutive*, likewise aims at a connexion, though again loose and external, with that which has been narrated previously. Such a connexion is especially often established by means of וַיָּהִי (καὶ ἐγένετο) and *it came to pass*, after which there then follows either (most commonly) an *imperfect consecutive* . . . or *Wāw* with the perfect . . . or even a perfect without *Wāw* . . . . Nu 10.11 . . . or finally a noun-clause introduced by *Wāw*, Gn 41.1."<sup>137</sup>

## 10.17

1. "The verbs are perfects with *waw*, and are probably meant to be frequentative (cf. A. H. McNeile, *Numbers*, 53; G. B. Gray, *Numbers*, 91). They indicate what was customary."<sup>138</sup>

2. ". . . ש S read here וְהוֹרֶה, assimilating to 1.51, 4.5."<sup>139</sup>

3. The Perfect with Waw Consecutive: "always in a frequentative sense . . . . Nu 9,19, 21 (among several simple imperfects), 10.17. . . ." <sup>140</sup>

## 10.18

1. "[ראובן] read בני ראובן with ש<sup>L</sup> ו and also some MSS. of ?. In the eleven remaining cases in this section מ followed by ט prefixes בני to the tribal names, except in v. 22 where some MSS. of מ and ש omit בני; ו omits בני in v. 16, 20, 24; S in v. 18, 22, 23, 24, 26, 27."<sup>141</sup>

## 10.21

1. "בני קהת שטט [הקהתים]" <sup>142</sup>

## 10.25

1. "The ptcp. being of weaker force than finite tense, sometimes uses prep. ל instead of acc. to convey the action, particularly when obj. precedes. . . . Nu 10.25."<sup>143</sup>

1.1 "Another solecism of the later period is finally the introduction of the object by the preposition ל (prop. *in relation to, in the direction of*), as sometimes in Ethiopic and very commonly in Aramaic. Less remarkable is this looser connexion of the object with a participle, as with . . . אֶפְרָיִם Nu 10.25. . . ." <sup>144</sup>

1.2 "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

<sup>137</sup> Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §111f.

<sup>138</sup> Budd, *Word Biblical Commentary: Numbers*, CD-Rom Edition.

<sup>139</sup> Gray, *A Critical and Exegetical Commentary on Numbers*, 92.

<sup>140</sup> Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §112e.

<sup>141</sup> Gray, *A Critical and Exegetical Commentary on Numbers*, 92.

<sup>142</sup> Gray, *A Critical and Exegetical Commentary on Numbers*, 92.

<sup>143</sup> Davidson, *Hebrew Syntax*, §100, Rem. 5.

<sup>144</sup> Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §117n.

participle, is indefinite. It may refer to the subject of the clause. . . . For participial examples see Num 10:25 ('serving as rearguard'). . . ."145

## 10.29

1. "The very frequent omission of the retrospective pronoun is noticeable in cases where the predicate of the qualifying clause is a *verbum dicendi*, e.g. Nu 10.29 *we are journeying unto the place*, אֲתֵן לָכֶם אֶת־יְהוָה אֱמַר יְהוָה אֲשֶׁר אֶשָּׂר אֶת־הַמָּקוֹם *that place, the Lord said (of it), It will I give to you*. . . ."146

2. "In a clause consisting of a participle and a personal pronoun, the unmarked pattern is Ptc. – Pron. . . . ; Nu 10.29 אֲנַחְנוּ אֶל־הַמָּקוֹם נֹסְעִים *we are setting out to the place* . . . ."147

2. "With verbs of saying, the preposition meaning concerning (על, ל, ב) is regularly omitted: Nu 10.29 אֲתֵן לָכֶם אֶת־יְהוָה אֱמַר יְהוָה אֲשֶׁר אֶשָּׂר אֶת־הַמָּקוֹם *the place (concerning which) the place (concerning which) Y. said "I will give it to you*. "148

## 10.31

1. "The notion of supposed known causality (Engl. since, seeing that . . . ) is expressed by כִּי־עַל־כֵּן literally *for by that*, a locution where the notion of causality is doubly expressed: Gn 18.5; 33.10; 38.26; Nu 10.31; 14.43; 2Sm 18.29Q."149

## 10.35-36

### 1. נוֹן הַפּוּכָה

1.1 ". . . the poem does not belong to its context is indicated by the inverted *nuns* that frame it."150

1.2 "This poetic couplet is bracketed by marks (simaniyot, ARN<sup>1</sup> 34) called *nun menuzzeret*, "isolated nun," or *nun hafukhah*, "inverted *nun*." Other shapes and positions for these marks are attested in biblical manuscripts. For example, they can be shaped like a shofar (Sot. 6:1); like a *kaf*; a mark identical with the *antisigma*, a critical sign employed by the Alexandrian Greeks to designate misplaced verses; or in the form of a *diple* a sign calling for special interpretation. The rabbis offer two explanations: "[These two verses] are marked at the beginning and at the end to show that this is not their proper place. Rabbi [Judah the Prince] said: [They are marked] to indicate that they form a separate book" (Sif. Num. 84).

According to the explanation of Rav Ashi (Shab. II6a), its proper place is the passage on units, *degalim* (after 2:17; cf. Baḥya, Ba'al ha-Turim, or, after 10:21, cf. Ḥazzekuni). The Septuagint transposes these verses before verse 34. On the other hand, the claim by Rabbi Judah the Prince that the enclosed two verses form a separate book is supported by the Mishnah: "A biblical scroll that contains eighty-five letters, as in the section that begins: 'when the Ark was to set out,' defiles the hands" (Mish. Yad. 3:5) and is confirmed by similar signs in Greek papyri and grammatical literature.

<sup>145</sup> Waltke & O'Connor, *An Introduction to Biblical Hebrew Syntax*, 171.

<sup>146</sup> Gesenius, Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, §138b.

<sup>147</sup> Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §154fd.

<sup>148</sup> Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §158i.

<sup>149</sup> Joüon & Muraoka, *A Grammar of Biblical Hebrew*, §170h.

<sup>150</sup> Milgrom, *Numbers: The JPS Torah Commentary*, 81.

There is an interesting medieval tradition, attested in an eleventh-century manuscript from Cairo, that these verses are excerpted from a source known as “The Prophecy of Eldad and Medad” (Ginzei Mitsrain) which, according to Lieberman, may underline the paraphrase of Rabbi Judah the Prince found in an earlier source: “These two verses stem from an independent book that existed but was *nignaz*, suppressed” (Mid. Prov.; cf. also Mid. Ḥaserot ve-Yeterot). The attribution of these verses to Eldad and Medad (cf. 11:27) not only represents a rare medieval instance of the denial of Mosaic authorship to a part of the Torah but also indicates that there was continuous awareness in traditional sources that the process of the canonization of Scripture was a highly selective one: Much was “sup-pressed,” that is, rejected.”<sup>151</sup>

1.3 "The meaning of these marks of punctuation, which also occur seven times in Ps. 107, is debated, but scholars generally agree that they indicate the early scribes thought verses so enclosed were displaced from their original context."<sup>152</sup>

1.4 "In two places in the Bible, a symbol like an inverted *nun* is used – a total of nine times in all. In the sources this is referred to as *מנוזרה נון nun menuzzeret*, *נאקוד naqud*, *סימניית simaniyyot*, *שיפור shippur*, etc. In Nu 10.35-36 this sign is used at the beginning and end of the *pisqah* starting *הארזי הארזי*. Thus it is stated in *Sifre* on Numbers (section 84) "the section *הארזי הארזי* is *naqud* (dotted) before it and after it because this is not its place. The opinion of Rabbi is that it forms a book itself." The second passage is Ps. 107.23-28 and 40, where the sign is used seven times. Printed editions and manuscripts – including Babylonian manuscripts – agree on the marking of this sign in the Torah, but not in the Psalms. Many Tiberian MSS do not mark inverted *nun* in Ps 107 at all, and where it is marked, it is not always put in the same place. Thus in L the sign is put at verses 21-26 and 40. In two Babylonian MSS which contain this passage inverted *nun* is not used.

Krauss and Liebermann explain the inverted *nun* as corresponding to a sign used by the Greek textual critics to indicate that a space should be left between two passages, or to mark passages included in the wrong place – exactly the two reasons for the use of inverted *nun* suggested in *Sifre*. These suggestions suit the passage in numbers, but it is difficult to see how they would apply to the Psalms verses, and no satisfactory explanation for their use here has yet been offered.

The inverted *nun* sign is similar to form to the Babylonian accent "half *tet*" which represents a major disjunctive accent. In a few Geniza fragments signs like these are used at the ends of sentences. Possibly the form of these signs was influenced by the *simaniyyot*.<sup>153</sup>

1.5 "That the Inverted Nun indicates here a dislocation of the text is also attested by the Septuagint. In the recension form which this Version was made, verses 35, 36 preceded verse 34, so that the order of the verses in question is Numb X. 35, 36, 34 and this seems to be the proper place for the two verses."<sup>154</sup>

## 2. Concerning the LXX:

<sup>151</sup> Milgrom, *Numbers: The JPS Torah Commentary*, 375-6.

<sup>152</sup> Ashley, *The Book of Numbers: The New International Commentary of the Old Testament*, 199.

<sup>153</sup> Israel Yeivin, *Introduction to the Tiberian Masorah*, Masoretic Studies 5, trans. E. J. Revell, no loc.: The Scholars Press, 191980, 46-47.

<sup>154</sup> Christian D. Ginsburg, *Introduction to the Massoretico-Critical Edition of the Hebrew Bible*, London: The Trinitarian Bible Society, 1897, 343.

2.1 "By moving vv. 34-35 immediately after v. 33, the translator has connected these verses with the statement about the ark's role and position in the desert journey. Note that the movement of the ark differs from v. 33."<sup>155</sup>

2.2 "Num 10:35-36 are set off by inverted *nuns*, which indicates an awareness on the part of the ancient Jewish scribes that these two captioned verses were either out of place here or, as is more likely, that they were cited from an independent source. This scribal convention parallels the practice of the Alexandrian scribes in their copies of Greek texts, where similar markings are evident (Lieberman 1950: 38-46; Levine 1976)."<sup>156</sup>

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<sup>155</sup> Wevers, *Notes on the Greek Text of Numbers*, 157.

<sup>156</sup> Levine, *The Anchor Bible: Numbers 1-20*, 317-318.