

NUMBERS 9

Written and compiled by Gary Kukis (first draft)

Numbers 9:1–23 The Second Passover, the Adjunct Passover and God's Guidance

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

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

Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

Verse Navigation

[Numbers 9:1–3](#)

[Numbers 9:4–5](#)

[Numbers 9:6–7](#)

[Numbers 9:8](#)

[Numbers 9:9–12](#)

[Numbers 9:13–14](#)

[Numbers 9:15–16](#)

[Numbers 9:17–18](#)

[Numbers 9:19–22](#)

[Numbers 9:23](#)

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

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Numbers available anywhere.

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

Preface: Numbers 9 covers three topics (1) The second Passover is to be observed; (2) for those who could not participate in the second Passover, an adjunct Passover was organized for the next month; (3) the cloud over the Tabernacle helped to guide the Israelites in the Sinai desert-wilderness.

The Bible Summary of Numbers 9 (in 140 characters or less): *In the first month of the second year the Israelites kept the Passover. Whenever the cloud lifted from the tabernacle they journeyed.*¹

There are many **chapter commentaries** on the book of Numbers. By the third draft, this should be the most extensive examination of Numbers 9, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

Quotations:

Outline of Chapter 9:

Introduction

v. 1–
v.
v.
v.
v.

Chapter Summary Addendum

Charts, Graphics and Short Doctrines:

Preface

Quotations

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

Titles and/or Brief Descriptions of Numbers 9 (by various commentators)
Brief, but insightful observations of Numbers 9 (various commentators)
Fundamental Questions About Numbers 9
The Prequel of Numbers 9

The Principals of Numbers 9
The Places of Numbers 9
By the Numbers
Timeline for Numbers 9
A Synopsis of Numbers 9
Outlines of Numbers 9 (Various Commentators)
A Synopsis of Numbers 9 from the Summarized Bible
The Big Picture (Numbers 1–15)

Changes—additions and subtractions (for Numbers 9)

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

- Addendum [A Complete Translation of Numbers 9](#)
- Addendum [Doctrinal Teachers Who Have Taught Numbers 9](#)
- Addendum [Word Cloud from a Reasonably Literal Paraphrase of Numbers 9](#)
- Addendum [Word Cloud from Exegesis of Numbers 9](#)

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

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

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

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

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

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

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

Definition of Terms

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

Some of these definitions are taken from
<http://gracebiblechurchwichita.org/>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/terms-and-definitions/>
<http://www.theopedia.com/>

An Introduction to Numbers 9

Introduction: Did you know that there was provided each year an add-on or appended Passover for those who missed the one observed at the normal time? Numbers 9 is, in part, about the observance of the second Passover, but a secondary or adjunct Passover was also provided for those who could not attend the yearly ceremony. The example given is that of being unclean because of contact with a dead body. However, someone could be on a business trip or somewhere afar off and for that reason, miss the yearly observance of Passover. Therefore, an adjunct Passover was provided for. So, in future generations, those who might miss the normally scheduled Passover (for whatever reason) could observe it in the second month (rather than in the first month). God made the observance of the Passover a priority in the lives of the Hebrew people. This was something that they could not miss, even if they missed it.

The Passover represents our Lord dying for our sins. John the baptizer, when he saw Jesus approaching, cried out, "Observe, the Lamb of God!" Just as God does not want us to miss out on salvation through faith in Christ, so He did not want any Israelite to miss out on the Passover. Since salvation is of the utmost importance, observing the Passover, which is typical of salvation, was also of the utmost importance.

There are three sections in this chapter. God speaks to Moses about preparing to observe the second Passover. It became apparent that some men would not be able to observe the second Passover because of uncleanness (which could not be cured, even ceremonially, before the time of the Passover). Therefore, God gave them a time in the next month during which they could also observe the Passover. They were to follow all of the regulations and customs which pertained to the Passover.

The third section of this chapter deals with divine guidance during this period of Israel's history. God guided Israel through the desert-wilderness by a pillar of cloud. If this cloud remained over the Tabernacle, then Israel was to remain camped right there. But if the cloud was lifted up over the Tabernacle, then Israel was to break camp and move on.

Numbers 9 is a summary passage, written long after it occurred, just as Exodus 40 was written long after it occurred (I don't know why I believe this to be true). The first half of this chapter focuses in on the first Passover and God's commandments pertaining thereto. The second portion deals with God's directive will in the lives of the Israelites, leading them through the desert. A pattern had been established by this time, indicating that Moses wrote this long after it actually occurred. Furthermore, the time given in Numbers 9:1 is prior to the time of Numbers 1:1, indicating that Moses wrote this from memory or from notes and arranged this information topically. This indicates to me that from somewhere near the end of Exodus to at least this far in Numbers, Moses wrote that portion long after it all occurred.

What is quite helpful to us in Numbers 9 (and 10) is a time frame is given to us by implication. We, as Westerners, tend to think linearly and chronologically, and the end of Exodus (from Exodus 33 on), all of Leviticus and the first nine chapters of Numbers are not exactly in chronological order, but in a topical order as this information was brought to the hand of Moses when he recorded it. Most of the incidents recorded were in a chronological order and they would be interspersed with information received from God. Moses spent eighty days on top of the Mount of Sinai, God speaking to him. Do you think that he got the Ten Commandments and then God said, "Cool your heels, boy and let's wait till the Jews get themselves in trouble." God taught Moses the Law and everything that was expected by the Law. During the passages which read, *and God spoke to Moses on Mount Sinai* (Leviticus 25:1), this came from one of these two times upon Mount Sinai. When God spoke to Moses from the tent of meeting, this would have occurred after the completion of the tabernacle at the foot of Mount Sinai (Leviticus 1:1) or in the tent pitched outside the camp (Exodus 33:7–11). When God spoke to Moses in the desert of Mount Sinai, this would have been either after they set out on a journey or outside the camp prior to the building of the tabernacle (I haven't decided which yet). Now, how do we know that Exodus 33–Numbers 9 was not recorded as given by God in a day-by-day fashion? Two reasons: (1) Exodus 40:34–38 and Numbers 9:15–23 both are summary verses of the travels of Israel through the desert. That is, both look at the encampments of Israel and

the travels of Israel from a perspective of several years of movement—a pattern was observed and recorded. This indicates to us that the information contained in these two passages, and, therefore, everything in between, was written **after** such a pattern was established. Furthermore, Exodus 33 contains the orders to set out and Numbers 10 is the fulfillment of these orders. In between, we have the construction of the tabernacle, tabernacle worship, etc.

It is claimed by some commentators that Numbers 9 covers the only observance of the Passover in the desert, but we really do not know that for certain. We know that it is observed here; we do not know whether or not it is observed 39 more times or not. After all, even though the Bible requires the Passover to be observed each year (Deuteronomy 16), this does not mean that it was not observed when there was no history of it.

Titles and/or Brief Descriptions of Numbers 9 (by various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Numbers 9 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Numbers 9

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Numbers 9

Numbers 9 will begin with

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Numbers 9

Characters

Commentary

Characters	Commentary

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place.

The Places of Numbers 9

Place

Description

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item

Duration; size

Item	Duration; size

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Timeline for Numbers

There is very little narrative in the book of Numbers; so this information may have been given to Moses in a few days or, at most, a few weeks; and Moses both wrote these things down and informed the people. Because of information previously studied in the introduction, we are not 100% certain if all of this material was given to Moses while in the newly erected Tabernacle. I would lean towards that being the case.

Here is what to expect from Numbers 9:

A Synopsis of Numbers 9

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Outlines of Numbers 9 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

A Synopsis of Numbers 9 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Numbers 9.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Big Picture (Numbers 1–15)

Numbers	Text/Commentary
God speaks to Moses from the Tabernacle.	
1–7	
8	
Chapter Outline Charts, Graphics and Short Doctrines	

Changes—additions and subtractions (for Numbers 9): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

I have begun to draw from over 40 translations when doing my initial exegetical study of a chapter. This will include some translations which I have not used before: Modern Literal Version 2020, Benner's Revised Mechanical Translation (which I should like to go back and include this with my Genesis and Exodus studies), the Literal Standard Version, the Scriptures 2009, the Unfolding Word Literal Text, the Unfolding Word Simplified Text, and the Samaritan Pentateuch (in English). These are some of the various translations which have been recently made available to e-sword 12.1. Four of these simply replace previous texts done by the same translator or translation group.

I added the recently produced Update American Standard Version.

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

I have begun to determine the ultra-literal and mostly literal translations, then I write a first draft of the commentary; and then I write the paraphrase (which is very much tied to the interpretation of the passage).

After every verse, I will give the Kukis mostly literal translation for that verse. At the end of every passage, I will give both the Kukis mostly literal translation and the Kukis paraphrase for that passage. However, there is a great deal of repetitive text both in Leviticus and in Numbers. For that reason, in some chapters, the listing of every single verse may be deemed unnecessary.

At the end of this study, I have listed other doctrinal teachers who have taught this chapter. This section is also bookmarked.

I have not yet begun a weekly mail-out study of Numbers, but I will probably do that after I complete the Exodus and Leviticus study.

As I have done previously, since this chapters is what God is saying to Moses, I will begin and end the chapter with quotation marks. I will not insert a new set of quotation marks for each new paragraph.

Chapter Outline

Charts, Graphics and Short Doctrines

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

Kukis slavishly literal:

And so speaks Y^ehowah unto Moses in a wilderness of Sinai, in the year the second to their coming out from a land of Egypt, in the month, the first, to say, "And will do, sons of Israel, the Pesach, in a set time, in four (and ten a day in the month. This one [is] in a midst of the [two] evenings, you (all) will do him in a set time, as all his statues and as all his judgments, you (all) will do him.

Numbers
9:1-3

Kukis mostly literal:

And so Y^ehowah speaks to Moses in the wilderness of Sinai, in the second year of their coming out from the land of Egypt, in the first month, saying, "And the sons of Israel will observe the Passover at its appointed time, on the fourteenth of the month. This [will take place] between the [two] evenings. You (all) will observe it at its appointed time, according to all its statues and according to all its customs, you (all) will observe it.

Kukis paraphrase:

Jehovah spoke to Moses while all Israel was in the desert-wilderness of Sinai, at the beginning of the first month, beginning the second year of their exiting Egypt during the exodus. Jehovah said, "The sons of Israel will observe this coming Passover on the 14th day of this month, which is its set time. The Passover observance will take place between the two evenings, according to all of the regulations and customs which you have learned.

Here is how others have translated this passage:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation²; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

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

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

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

translation when their translation conflicts with the Greek and note what those changes are.

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

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

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

Underlined words indicate differences in the text.

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

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

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

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

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

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

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

Masoretic Text (Hebrew)	And so speaks Y ^e howah unto Moses in a wilderness of Sinai, in the year the second to their coming out from a land of Egypt, in the month, the first, to say, "And will do, sons of Israel, the Pesach, in a set time, in four (and) ten a day in the month. This one [is] in a midst of the [two] evenings, you (all) will do him in a set time, as all his statues and as all his judgments, you (all) will do him.
Dead Sea Scrolls	.
Targum (Onkelos)	. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	.
Jerusalem targum	.
Updated Douay-Rheims ³	.
Douay-Rheims 1899 (Amer.)	The Lord spoke to Moses in the desert of Sinai, the second year after they were come out of the land of Egypt, in the first month, saying: Let the children of Israel make the phase in its due time, The fourteenth day of this month in the evening, according to all the ceremonies and justifications thereof.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha in the wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying, "Moreover let the B'nai Yisrael keep the Passover in its appointed season. On the fourteenth day of this month, at evening, you shall keep it in its appointed season—according to all its statutes, and according to all its ordinances, you shall keep it."
Lamsa's Peshitta (Syriac)	.
V. Alexander's Aramaic T.	.
Samaritan Pentateuch	And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying Let the children of Israel also keep the passover at his appointed season. In the fourteenth day of this month, at even, they shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.
Updated Brenton (Greek) ⁴	And the Lord spoke to Moses in the Wilderness of Sinai in the second year after they had gone forth from the land of Egypt, in the first month, saying, Speak, and let the children of Israel keep the Passover in its season. On the fourteenth day of the first month at evening, you shall keep it in its season; you shall keep it according to its law, and according to its ordinance.

Significant differences:

Limited Vocabulary Translations:⁵

Bible in Basic English	And the Lord said to Moses, in the waste land of Sinai, in the first month of the second year after they had come out of the land of Egypt, Let the children of Israel keep the Passover at its regular time. In the fourteenth day of this month, at evening, you are to keep it at the regular time, and in the way ordered in the law.
Easy English	.
Easy-to-Read Version–2008	The LORD spoke to Moses in the desert of Sinai. This was during the first month of the second year after the Israelites came out of Egypt. He said to Moses, "Tell the Israelites to celebrate Passover at the chosen time. They must eat the

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

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

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

	Passover meal just before dark on the 14th day of this month. They must do this at the chosen time, and they must follow all the rules about Passover."
God's Word™	In the first month of the second year after the Israelites left Egypt, the LORD spoke to Moses in the Desert of Sinai. He said, "The Israelites must celebrate the Passover at the same time every year. You must celebrate it on the fourteenth day of this month at dusk. Follow all the rules and regulations for the celebration of the Passover."
Good News Bible (TEV)	The LORD spoke to Moses in the Sinai Desert in the first month of the second year after the people of Israel had left Egypt. He said, "On the fourteenth day of this month, beginning at sunset, the people of Israel are to observe the Passover according to all the rules and regulations for it."
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	During the first month of Israel's second year in the Sinai Desert, the LORD had told Moses to say to the people, "Celebrate Passover in the evening of the fourteenth day of this month and do it by following all the regulations."
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
UnfoldingWord (Simplified) ⁶	One year after the Israelites left Egypt, on the first month of the second year, while they were in the wilderness of Sinai, Yahweh said to Moses, "Tell the Israelite people that they must celebrate the Passover festival again. They must do it on the fourteenth day of this month, early in the evening, and they must obey all the instructions about it that I gave you previously."

Partially literal and partially paraphrased translations:

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

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Berean Study Bible	.
Conservapedia	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And Jehovah spoke to Moses in the desert of Sinai, in the first new moon of the second year after they had gone out of the land of Egypt, saying, The children of Israel shall do the Passover at its appointed meeting. In the fourteenth day of this new moon at dusk, you shall do it in its appointed meeting; you shall do its entire enactment and its entire judged decree.

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

International Standard V

The Passover at Sinai
(Exodus 12:1-20)

The Lord spoke to Moses in the Wilderness of Sinai during the first month of the second year that they had left Egypt,
“The Israelis are to observe the Passover at its appointed time on the fourteenth day of this month. You are to observe it at this appointed time between the evenings. You are to observe it according to all its decrees and laws.”

Lexham English Bible
NIV, ©2011

Unfolding Word Literal Text⁷

Yahweh spoke to Moses in the wilderness of Sinai, in the first month of the second year after they came out from the land of Egypt. He said, "Let the people of Israel keep the Passover at its fixed time of year. On the fourteenth day of this month, at evening, you must keep the Passover at its fixed time of year. You must keep it, follow all the regulations, and obey all the decrees that are related to it."

Urim-Thummim Version

YHWH spoke to Moses in the Desert of Sinai, in the 1st month of the 2nd year after they were come out of the land of Egypt saying, Let the children of Israel observe the Passover at its appointed season. On the 14th day of this month at sunset you will observe it in its appointed season according to all the statutes regarding it, and according to all the ordinances involved with it you will celebrate it.

Wikipedia Bible Project⁸

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Date of the Passover**

Yahweh spoke to Moses in the wilderness of Sinai, in the second year after the exodus from Egypt, in the first month. He said:

“Let the sons of Israel keep the Passover at its appointed time. The fourteenth day of this month, between the two evenings, is the appointed time for you to keep it. Then you must celebrate the Passover according to all the laws and customs proper to it.”

New American Bible(2011)⁹

The Catholic Bible

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.)

Revised English Bible–1989¹⁰

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Eth Cephher Bible

AND Yahuah spoke unto El-Mosheh in the wilderness of Ciynai, in the first month of the second year after they were come out of the land of Mitsrayim, saying, Let the children of Yashar’el also keep the Pecach at his appointed time. In the fourteenth day of this month, at evening, ye shall keep it in his appointed time: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

exeGesés companion Bible

Hebraic Roots Bible

Kaplan Translation

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

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

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

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

The Scriptures–2009	And יהוה spoke to Mosheh in the Wilderness of Sinai, in the first new moon ^a of the second year after they had come out of the land of Mitsrayim, saying, “Now, let the children of Yisra’el perform the Pěsaḥ at its appointed time. “On the fourteenth day of this new <i>moon</i> , between the evenings, perform it at its appointed time. According to all its laws and right-rulings you perform it.” ^a Or a month.
Tree of Life Version	Adonai spoke to Moses in the Sinai wilderness in the first month of the second year after they had come out of the land of Egypt saying, Bnei-Yisrael is to observe Passover at its appointed time. You are to celebrate it at its appointed time, at twilight on the fourteenth day of this month, with all its rules and regulations.”

Weird English, ©ldε English, Anachronistic English Translations:

Alpha & Omega Bible ¹¹	AND JESUS SPOKE TO MOSES IN THE DESERT OF SINAI IN THE SECOND YEAR AFTER THEY HAD GONE FORTH FROM THE LAND OF EGYPT, IN THE FIRST MONTH, SAYING, SPEAK, AND LET THE CHILDREN OF ISRAEL KEEP THE PASSOVER IN ITS SEASON. ON THE FOURTEENTH DAY OF THE FIRST MONTH AT EVEN, YOU SHALL KEEP IT IN ITS SEASON; YOU SHALL KEEP IT ACCORDING TO ITS LAW, AND ACCORDING TO ITS ORDINANCE.
Awful Scroll Bible	Sustains To Become persists to be the speaker to Moses, in the wilderness of Sinai, on the first moon month of the second year, that they are to be led out of the solid grounds of Egypt, to the intent: The sons of Contends-with-he-mighty were to prepare the Passover in its appointed time. On the four and tenth day of the month, at evening, you were to prepare it, in its appointed time and by the Prescription.
Concordant Literal Version	Yahweh spoke to Moses in the wilderness of Sinai in the second year of their coming forth from the land of Egypt, in the first month, saying, The sons of Israel shall observe the passover at its appointed time. On the fourteenth day of this month, between the evening hours, you shall observe it at its appointed time according to all its statutes, and according to all its customs shall you prepare it.
exeGeses companion Bible	<u>THE PASACH</u> And Yah Veh words to Mosheh in the wilderness of Sinay, in the first month of the second year after they come from the land of Misrayim, saying, And also have the sons of Yisra El work the pasach at its season: in the fourteenth day of this month, between evenings, work in its season according to all the statutes thereof and according to all the judgments thereof - work it.
Orthodox Jewish Bible	And Hashem spoke unto Moshe in the Midbar Sinai, in the first month of the second year after they were come out of Eretz Mitzrayim, saying, Let the Bnei Yisroel also observe the Pesach at its appointed season. In the fourteenth day of this month, at twilight, ye shall observe it in its appointed season; according to kol chukkot of it, according to all the mishpatim thereof, shall ye observe it.

¹¹ The A&O Bible follows the Greek text.

Rotherham's *Emphasized B.*

§ 10. The First Commemorative Passover.

Chapter 9.

And Yahweh spake unto Moses in the desert of Sinai, in the second year by their coming forth out of the land of Egypt, in the first month, saying:

Let the sons of Israel, therefore, keep the passover, in its appointed season: <on the fourteenth day of this month, between the two evenings> shall ye keep it, in its appointed season,—<according to all the statute thereof, and according to all the regulations thereof> shall ye keep it.

Expanded/Embellished Bibles:*The Amplified Bible* .

The Expanded Bible .

International Standard V .

Kretzmann's Commentary .

Lexham English Bible

The Passover

Yahweh spoke to Moses in the desert of Sinai, in the second year after they came out from the land of Egypt, in the first month, saying, "Let the Israelites [Literally "sons/children of Israel"] observe the Passover at its appointed time. On the fourteenth day of this month at twilight [Literally "between the two evenings"] you will perform it at its appointed time according to all its decrees; and according to all its stipulations you will observe it."

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:The Complete Tanach¹² .

The Geneva Bible .

Kaplan Translation

Passover in the Desert

God spoke to Moses in the Sinai Desert, in the second year of the Exodus of Egypt, in the first month, saying,

'The Israelites shall prepare the Passover offering at its proper time.

The proper time for its preparation shall be the 14th day of this month in the afternoon. They must prepare it in accordance with all its decrees and laws.' The Kaplan Translation, particularly in Numbers through Deuteronomy, takes note of historic rabbinic opinions.

first month

Nissan, the month of Passover. This appears to be before the events described in Numbers 1:1.

NET Bible® .

New American Bible(2011)¹³ .Rotherham's *Emphasized B.* .

Updated ASV

Condition for late Passover

And Jehovah spoke to Moses in the wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying, "Let the sons of Israel keep the Passover at its appointed time. On the fourteenth day of this month, between the two evenings,[44] you shall keep it at its appointed time; according to all its statutes and all its rules you shall keep it."

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

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

[44] The Hebrew rendered “between the two evenings” (Heb. בֵּינֵי הַבֵּינָיִם *ben hoarbayim*) according to some scholars (e.g., Ronald B. Allen, R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke), as well as the Karaite Jews and Samaritans, at twilight, the period of the evening between when the sun sets on the horizon and the actual darkness. The Pharisees and the Rabbis viewed it differently. For them, it was the first evening when the sun began to go down and the sunset of the second evening.

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT ¹⁴	Now in the second year after their coming out of the land of Egypt, in the first month, the Lord spoke to Moses in the wilderness of Sina, saying, Give orders, and let the children of Israel keep the passover in its appointed season. On the fourteenth day of this first month, towards evening, thou shalt celebrate it in its season. According to its rites, and according to its institution, thou shalt celebrate it.
Context Group Version	.
English Standard Version	.
Green’s Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And Jehovah spoke to Moses in the wilderness of Sinai, in the first month of the second year after they came out of the land of Egypt, saying, Moreover let the sons of Israel keep the Passover in its appointed season. In the fourteenth day of this month, at evening, you* will keep it in its appointed season. According to all the statutes of it and according to all the ordinances of it, you* will keep it.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Revised Mechanical Trans. ¹⁵	... and YHWH spoke to Mosheh in the wilderness of Sinai, in the second year of them going out from the land of Mits'rayim, in the first new moon, saying, and the sons of Yisra'eyl will do the Pesahh in his appointed time. On the fourteenth day, on this new moon, between the evenings[874], you will do him in his appointed time, like all his customs and like all his decisions, you will do him,... 874. As the word for “evening” is written in the double plural. This is literally translated as “between the 'two' evenings,” but is of uncertain meaning. It may be the time between sunset and dark or between sunrise (as the word ברע literally means the “mixing” of light) and sunset.
Updated ASV	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster’s Bible Translation	.
World English Bible	.
Young’s Literal Translation	.
Young’s Updated LT	.

The gist of this passage:

¹⁴ Thompson’s translation follows the Greek text.

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

1-3

Numbers 9:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
dābar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly y ^h oh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mid ^e bâr (מִדְבָּר) [pronounced mid ^e -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular construct	Strong's #4057 BDB #184
Çîynai (סִינַי) [pronounced see-NAH-ee]	<i>thorny; transliterated Sinai</i>	feminine singular proper noun	Strong's #5514 BDB #696

Translation: And so Y^ehowah speaks to Moses in the wilderness of Sinai,...

As discussed earlier, God is probably speaking to Moses from the Ark of the Covenant behind the heavy curtain in the Tabernacle. Moses continually entered into the Tabernacle to speak with God.

Numbers 9:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun with the definite article	Strong's #8141 BDB #1040

Numbers 9:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shênîyth (שֵׁנִיַּת) [pronounced shay-NEETH]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i>	adjective singular numeral ordinal; feminine form; with the definite article	Strong's #8145 BDB #1041
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	Qal infinitive construct with the 3 rd person masculine plural suffix	Strong's #3318 BDB #422
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...in the second year of their coming out from the land of Egypt,...

This takes place in the second year after Israel has left Egypt. I understand this to mean that this is the beginning of the second year and not the end of the second year.

Numbers 9:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294
rîshôwn (רִשׁוֹנִים) [pronounced ree-SHOWN]	<i>first [in time, in degree, chief, former [in time], ancestors, former things; foremost; beginning; as an adverb: formerly, at first, first</i>	masculine singular adjective; also used as an adverb; with the definite article	Strong's #7223 BDB #911
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510

Numbers 9:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: ...in the first month, saying,...

God is speaking to Moses during the first month of the second year. We do not know which day this takes place. Maybe the first day, maybe the fifth day. This is prior to the middle of the month.

Numbers 9:1 *And so Y^ehowah speaks to Moses in the wilderness of Sinai, in the second year of their coming out from the land of Egypt, in the first month, saying,...* (Kukis mostly literal translation)

This verse tells us a couple of things. First of all, Numbers 1–9 was all written after the move from the foot of the mountains of Sinai. Thus far, the Jews camped at Mount Sinai when Moses went up to receive the Law; they camped along the foot of the mountains of Sinai, and now they have left the mountains for the desert. During the move and immediately after the move, Moses received divine revelation from God and he either kept it in his mind or he took notes. However, this is the final version or his final revision and it is obvious that if Numbers 9:1 occurred prior to Numbers 1:1 that Moses is not recording this as it occurs, in chronological order, but in a topical order. This takes some getting used to as my personal preference is chronological order and I will likely teach most of the Old and New Testaments in chronological order. It is likely that this chapter is logically inserted here, somewhat out of order.

Numbers 9:2			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

The NET Bible: *The name Israel means "God fights" (although some interpret the meaning as "he fights [with] God").* See Gen 32:28.¹⁶ The NIV Study Bible understands his name to mean, *he struggles with God.*¹⁷ See Genesis 32:22–30.

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

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

Numbers 9:2			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
Peçach (פֶּסַח) [pronounced <i>PEH-sahkh</i>]	<i>Passover; sacrifice of Passover; animal victim of the Passover; festival of the Passover; exemption; offering; transliterated, Peçach, Pesach, Pesah</i>	masculine singular noun with the definite article	Strong's #6453 BDB #820
Treasury of Scriptural Knowledge: <i>This word comes from the Hebrew verb pasach, to pass, to leap or skip over.</i> ¹⁸			
Whedon: <i>The term passover, in its primary meaning, is applied to the lamb or kid; but the word was also used in an extended meaning for all the offerings of the feast.</i> ¹⁹			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
môw'êd (מוֹעֵד) [pronounced <i>moh-GADE</i>]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet]; a specific sign or signal; an assembly, a convocation</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4150 BDB #417

Translation: ...“And the sons of Israel will observe the Passover at its appointed time,...

The Passover is to take place at the same time each year.

Numbers 9:2 ...“And the sons of Israel will observe the Passover at its appointed time,... (Kukis mostly literal translation)

There is a specific reason that this chapter is presented out of chronological order. When God spoke to Moses, it was to let Moses know that first and foremost what must be done in the very near future is the Passover. This is not a ceremony which can be skipped for any reason. Therefore, the Jews were first to erect the tabernacle as per Exodus 40:2 and 17, on the first day of the first month. Then they were to observe the Passover. Then they would be on the move, first cleansing the Levites and then dismantling the tabernacle. The orders to perform the Passover took place prior to the orders concerning the Levites and the dismantling and the moving of the tabernacle. And the fulfillment of God's directives would take place in the following order: first the observance of the second Passover, then the Levites would be cleansed for service (as it would make sense for them to be cleansed prior to rendering their services in the moving of the tabernacle); then they would move the tabernacle and a march would begin, with encampment taking place as per the picture given in Numbers 2; finally, the tabernacle would be set up once again.

¹⁸ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Deuteronomy 16:1.

¹⁹ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Deuteronomy 16:2.

Numbers 9:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ar ^e bâ'âh (הַעֲבָרָא) [pronounced ahr ^e -baw- GAW]	<i>four</i>	feminine singular noun; numeral	Strong's #702 BDB #916
'eser (עֶשֶׂר) [pronounced GEH-ser]	<i>ten</i>	masculine numeral	Strong's #6235 BDB #796
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chôdesh (חֹדֶשׁ) [pronounced KHOH- desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294

Translation: ...on the fourteenth of the month.

The Passover is to take place on the 14th of the first month, every year. Israel's year began in Spring, so this is March or April about which we are speaking.

Numbers 9:2–3a ...“And the sons of Israel will observe the Passover at its appointed time, on the fourteenth of the month. (Kukis mostly literal translation)

Recall that God also spoke to Moses on the 1st day of the 2nd month in the 2nd year in Numbers 1:1. So what we are reading here took place maybe a month earlier than Numbers 1.

Numbers 9:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another (sometimes the verb to be is implied)</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
bêyn (בֵּינַי) [pronounced bane]	<i>in the midst of, between, among; whether; within; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
'ereb (בֶּרֶע) [pronounced GEH-re ^{bv}]	<i>evening, sunset</i>	masculine plural noun with the definite article	Strong's #6153 BDB #787

Numbers 9:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
<p>Literally, this reads, <i>between the evenings</i>. In Exodus 12:6, this is translated, <i>at evening, in (on) the evening; at twilight; toward evening, within the (that) evening, just before dark, at dusk, at twilight, in the afternoon [before dark], at sunset, during sunset</i>. Some translate this literally: <i>between the two evenings</i> (AFV, Darby); <i>between the evenings</i> (Green's literal translation, HRB, LSV, the Scriptures); <i>between sundown and dark</i> (BBE), <i>between the evening hours</i> (CLV), <i>between evenings</i> (ECB), <i>at twilight</i>. [Literally "between the evenings"] (LEB).</p>			

Translation: This [will take place] between the [two] evenings.

The new day for Israel began in the evening. That evening, that night and then the next day make up an entire day in Israel's time. Our days begin at a minute after midnight.

Numbers 9:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿāsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
ʾêth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
môwʿêd (מוֹעֵד) [pronounced <i>moh-GADE</i>]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet]; a specific sign or signal; an assembly, a convocation</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4150 BDB #417

Translation: You (all) will observe it at its appointed time,...

The Hebrew people are to observe or celebrate the Passover every year at this time, middle of the first month.

Numbers 9:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453

Numbers 9:3d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chuqqôwth (חֻקֹּת) [pronounced khoo-KOWTH]	<i>statutes, ordinances; those things which are established or defined; laws [often of God]</i>	feminine plural noun; with the 3 rd person masculine singular suffix	Strong's #2708 BDB #349
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
mîsh ^e pâṭîym (מִשְׁפָּטִים) [pronounced mish ^e -paw-TEEM]	<i>judgements, judicial verdicts, judicial decisions; laws; appeals; responsibilities; privileges; customs; justice; judicial sentences</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #4941 BDB #1048
ʿâsâh (עָשָׂה) [pronounced ʿaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
ʿêth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: ...according to all its statues and according to all its customs, you (all) will observe it. (Kukis mostly literal translation)

There are laws or regulations associated with this day, as well as customs which take place. These are described throughout the books of Moses.

Numbers 9:3b-d This [will take place] between the [two] evenings. You (all) will observe it at its appointed time, according to all its statues and according to all its customs, you (all) will observe it. (Kukis mostly literal translation)

Between the evenings has traditionally been at the end of one day, and the beginning of another which is sunset, when calculated by Jewish time.

In Numbers 9:1, it is the first month of the second year, probably at the first of the month. This directive is for the fourteenth of this same month (Numbers 9:3). After the Passover, Yahweh speaks to Moses again on the first day of the second month in the second year (Numbers 1:1). It is likely that the bulk of the material written between Exodus 40:17 and Numbers 9:3 was written quite a bit after the fact, as Moses brought this information to mind.

Numbers 9:1–3 And so Y^ehowah speaks to Moses in the wilderness of Sinai, in the second year of their coming out from the land of Egypt, in the first month, saying, “And the sons of Israel will observe the Passover at its appointed time, on the fourteenth of the month. This [will take place] between the [two] evenings. You (all) will observe it at its appointed time, according to all its statues and according to all its customs, you (all) will observe it. (Kukis mostly literal translation)

Logically, the book of Numbers will present the very first Passover observed after the actual Exodus. So when we pair this concept with the words *the second year*, we know that this is the beginning of the second year.

Numbers 9:1–3 Jehovah spoke to Moses while all Israel was in the desert-wilderness of Sinai, at the beginning of the first month, beginning the second year of their exiting Egypt during the exodus. Jehovah said, “The sons of Israel will observe this coming Passover on the 14th day of this month, which is its set time. The Passover observance will take place between the two evenings, according to all of the regulations and customs which you have learned. (Kukis paraphrase)

And so speaks Moses unto sons of Israel to do the Pesach; and so they do the Pesach in the first, in a four-ten day to the new moon, in the midst of the evenings, in a wilderness of Sinai as all that commanded Y^ehowah unto Moses, so did sons of Israel.

Numbers
9:4–5

And so Moses speaks unto sons of Israel to prepare the Passover. And so they prepare the Passover in the first [month], on the fourteenth day regarding the month, between the evenings, in the desert-wilderness of Sinai. According to all that Y^ehowah commanded Moses, so the sons of Israel did.

Moses spoke to the sons of Israel about preparing for the upcoming Passover. They would prepare to celebrate the Passover on the fourteenth day of the first month, beginning that very evening and continuing to the next day, while they were camped in the desert-wilderness of Siani. Israel did exactly what God told them to do.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so speaks Moses unto sons of Israel to do the Pesach; and so they do the Pesach in the first, in a four-ten day to the new moon, in the midst of the evenings, in a wilderness of Sinai as all that commanded Y ^e howah unto Moses, so did sons of Israel.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And Moses commanded the children of Israel that they should make the phase. And they made it in its proper time: the fourteenth day of the month at evening, in mount Sinai. The children of Israel did according to all things that the Lord had commanded Moses.
Aramaic ESV of Peshitta	Mosha spoke to the B'nai Yisrael, that they should keep the Passover. They kept the Passover in the first month, on the fourteenth day of the month, at evening, in the wilderness of Sinai. According to all that Mar-Yah commanded Mosha, so the B'nai Yisrael did.

Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And Moses spake unto the children of Israel, that they should keep the passover. And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.
Updated Brenton (Greek)	And Moses ordered the children of Israel to sacrifice the Passover, on the fourteenth day of the first month in the Wilderness of Sinai, as the Lord appointed Moses, so the children of Israel did.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses gave orders to the children of Israel to keep the Passover. So they kept the Passover in the first month, on the fourteenth day of the month, at evening, in the waste land of Sinai: as the Lord gave orders to Moses, so the children of Israel did.
Easy English	.
Easy-to-Read Version–2008	So Moses told the Israelites to celebrate Passover. The people did this in the desert of Sinai just before dark on the 14th day of the first month. The Israelites did everything just as the LORD commanded Moses.
God's Word™	So Moses told the Israelites to celebrate the Passover, and they celebrated it on the fourteenth day of the first month at dusk while they were in the Desert of Sinai. The Israelites did everything as the LORD had commanded Moses.
Good News Bible (TEV)	So Moses told the people to observe the Passover, and on the evening of the fourteenth day of the first month they did so in the Sinai Desert. The people did everything just as the LORD had commanded Moses.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	Moses told the people what the LORD had said, and they celebrated Passover there in the desert in the evening of the fourteenth day of the first month.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	So Moses told the people what Yahweh had said about celebrating the Passover. The people celebrated it there in the wilderness of Sinai, in the evening of the fourteenth day of the month, just as Yahweh had commanded Moses.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.

New Advent (Knox) Bible .
 Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible .
 International Standard V .
 H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text .
 Urim-Thummim Version .
 Wikipedia Bible Project .

And Moses spoke to the children of Israel that they should do the Passover. And they did the Passover on the fourteenth day of the first new moon at dusk in the desert of Sinai; all that Jehovah commanded Moses, so the children of Israel did. So Moses instructed the Israelis to observe the Passover. They observed the Passover on the fourteenth day of the first month at twilight, in the Wilderness of Sinai. The Israelis did everything that the Lord had commanded through Moses.

So, Moses told the people of Israel that they should keep the Festival of the Passover. So they kept the Passover in the first month, on the fourteenth day of the month, at evening, in the wilderness of Sinai. The people of Israel obeyed everything that Yahweh commanded Moses to do.

Moses spoke to the children of Israel that they should observe the Passover. And they celebrated the Passover on the 14th day of the 1st month at sunset in the Desert of Sinai according to all that YHWH commanded Moses, so instituted the children of Israel.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 New American Bible (2011) .
 The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Eth Cephher Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .
 The Scriptures–2009 .

And Mosheh spoke unto the children of Yashar'el, that they should keep the Pecach. And they kept the Pecach on the fourteenth day of the first month at evening in the wilderness of Ciynei: according to all that **Yahuah** commanded Mosheh, so did the children of Yashar'el.

Moses spoke to the Israelites, [telling them] to prepare the Passover offering. They prepared the Passover offering in the Sinai Desert, on the 14th of the first [month] in the afternoon. The Israelites did exactly as God had instructed Moses. And Mosheh spoke to the children of Yisra'el to perform the Pěsaḥ. So they performed the Pěsaḥ on the fourteenth day of the first new moon, between the evenings, in the Wilderness of Sinai. According to all that יהוה commanded Mosheh, so the children of Yisra'el did.

Tree of Life Version So Moses told Bnei-Yisrael to observe Passover. They celebrated Passover at twilight on the fourteenth day of the first month in the Sinai wilderness. In accordance with all that Adonai commanded Moses, so Bnei-Yisrael did.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND MOSES ORDERED THE CHILDREN OF ISRAEL TO SACRIFICE THE PASSOVER,
ON THE FOURTEENTH DAY OF THE FIRST MONTH IN THE DESERT OF SINAI,
AS JESUS APPOINTED MOSES, SO THE CHILDREN OF ISRAEL DID.

Awful Scroll Bible Moses maintains to be the declarer of it, to the sons of Contends-with-he-mighty that they are to prepare the passover.
They were preparing the passover, on the four and tenth day of the first month, at evening, in the wilderness of Sinai, as Sustains To Become is to have laid charge to Moses, even were to effect the sons of Contends-with-he-mighty.

Concordant Literal Version
exeGeses companion Bible .
And Mosheh words to the sons of Yisra El
to work the pasach:
and they work the pasach
on the fourteenth day of the first month
between evenings
in the wilderness of Sinay:
according to all Yah Veh misvahs Mosheh,
thus the sons of Yisra El work.

Orthodox Jewish Bible And Moshe spoke unto the Bnei Yisroel, that they should observe the Pesach.
And they observed the Pesach on the fourteenth day of the first month at twilight in the Midbar Sinai; according to all that Hashem commanded Moshe, so did the Bnei Yisroel.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

International Standard V .

Kretzmann's Commentary .

Lexham English Bible So Moses spoke to the Israelites [Literally "sons/children of Israel"] to observe the Passover. And they observed the Passover on the fourteenth day of the month at twilight [Literally "between the two evenings"] in the desert of Sinai. According to all that Yahweh commanded Moses, thus the Israelites [Literally "sons/children of Israel"] did.

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation .

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* Then spake Moses unto the sons of Israel, that they should keep the passover. So they kept the passover, in the first [month], on the fourteenth day of the month,

between the two evenings,^b in the desert of Sinai,—<according to all that Yahweh commanded Moses> ||so|| did' the sons of Israel.

^bCp. Exo. xii. 6, n.

Updated ASV

And Moses spoke to the sons of Israel, that they should keep the Passover. And they kept the Passover in the first month, on the fourteenth day of the month, between the two evenings,[45] in the wilderness of Sinai: according to all that Jehovah commanded Moses, so did the sons of Israel.

[45] The Hebrew rendered "between the two evenings" (Heb. בֵּינֵי עֶרְבַיִם ben hoarbayim) according to some scholars (e.g., Ronald B. Allen, R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke), as well as the Karaite Jews and Samaritans, at twilight, the period of the evening between when the sun sets on the horizon and the actual darkness. The Pharisees and the Rabbis viewed it differently. For them, it was the first evening when the sun began to go down and the sunset of the second evening.

Literal, almost word-for-word, renderings:

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT .

Context Group Version .

English Standard Version .

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

And Moses spoke to the sons of Israel, that they should keep the Passover. And they kept the Passover in the first month, on the fourteenth day of the month, at evening, in the wilderness of Sinai. According to all that Jehovah commanded Moses, so the sons of Israel did.

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans.

...and Mosheh spoke to the sons of Yisra'eyl to do the Pesach, and they did do the Pesahh on the first, on the fourteenth day to the new moon, between the evenings[875], in the wilderness of Sinai, according to all that YHWH directed Mosheh, so the sons of Yisra'eyl did do,...

875. As the word for "evening" is written in the double plural. This is literally translated as "between the 'two' evenings," but is of uncertain meaning. It may be the time between sunset and dark or between sunrise (as the word ברע literally means the "mixing" of light) and sunset.

Updated ASV .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT .

The gist of this passage:

4-5

Numbers 9:4			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
The NET Bible: <i>The name Israel means "God fights" (although some interpret the meaning as "he fights [with] God"). See Gen 32:28.²⁰ The NIV Study Bible understands his name to mean, he struggles with God.²¹ See Genesis 32:22–30.</i>			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793
Peçach (פֶּסַח) [pronounced PEH-sakh]	<i>Passover; sacrifice of Passover; animal victim of the Passover; festival of the Passover; exemption; offering; transliterated, Peçach, Pesach, Pesah</i>	masculine singular noun with the definite article	Strong's #6453 BDB #820

Translation: And so Moses speaks unto sons of Israel to prepare the Passover.

²⁰ From <https://bible.org/netbible/index.htm?gen35.htm> (footnote) accessed January 2, 2015.

²¹ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 46 (footnote).

It has been one year since Israel left Egypt. God told Moses to prepare for the Passover, so Moses tells the sons of Israel to do so.

In the Passover, each house will select a lamb to slaughter for their home. If there are two homes near one another with small families, they can combine together for this.

The homes for the Israelites at this time would be tents, if that. A year ago, they were in homes where there was a door and a door frame at the front of the house, and blood would be painted on the two sides and on the section of the frame above the door. Nothing will be said about this, as most of them are probably camping out under the stars at this point.

Numbers 9:4 [And so Moses speaks unto sons of Israel to prepare the Passover.](#) (Kukis mostly literal translation)

I am understanding this to refer to the second Passover taking place at the beginning of the second year (they are one year out of Egypt). This chapter will be very short on details of this celebration.

The tabernacle has just been erected for the first time not but a day or a week previous and Moses speaks to the people. The cleansing of the Levites and the moving of the tabernacle take place subsequent to this verse.

Numbers 9:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
’êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
Peçach (פֶּסַח) [pronounced <i>PEH-sahkh</i>]	<i>Passover; sacrifice of Passover; animal victim of the Passover; festival of the Passover; exemption; offering; transliterated, Peçach, Pesach, Pesah</i>	masculine singular noun with the definite article	Strong's #6453 BDB #820
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
rî’shôn (רִאשׁוֹן) [pronounced <i>ree-SHOWN</i>]	<i>first [in time, in degree, chief, former [in time], ancestors, former things; foremost; beginning; as an adverb: formerly, at first, first</i>	masculine singular adjective; also used as an adverb; with the definite article	Strong's #7223 BDB #911

Translation: [And so they prepare the Passover in the first \[month\],...](#)

The people, the sons of Israel, then prepared for the Passover, which would take place on the fourteenth day of the first month.

Part of the preparation would be to take one young lamb, without spot or blemish, for each family. This lamb represents the Lord Jesus Christ.

Remember when John the baptizer was speaking to a group of people and he saw Jesus approaching, and he cried out, “Behold, the Lamb of God, Who takes away the sin of the world!” (John 1:29)

Numbers 9:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ar ^e bâ'âh (אַרְבַּעַת) [pronounced ahr ^e -baw- GAW]	<i>four</i>	feminine singular noun; numeral	Strong's #702 BDB #916
'eser (עֶשֶׂר) [pronounced GEH-ser]	<i>ten</i>	masculine numeral	Strong's #6235 BDB #796
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294
The phrase is found earlier, but with, <i>in a month</i> rather than, <i>to a month</i> .			
bêyn (בֵּינַי) [pronounced bane]	<i>in the midst of, between, among; whether; within; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
'ereb (בֵּרַע) [pronounced GEH-re ^{bv}]	<i>evening, sunset</i>	masculine dual noun with the definite article	Strong's #6153 BDB #787

Literally, this reads, *between the evenings*. In Exodus 12:6, this is translated, *at evening, in (on) the evening; at twilight; toward evening, within the (that) evening, just before dark, at dusk, at twilight, in the afternoon [before dark], at sunset, during sunset*. Some translate this literally: *between the two evenings* (AFV, Darby); *between the evenings* (Green's literal translation, HRB, LSV, the Scriptures); *between sundown and dark* (BBE), *between the evening hours* (CLV), *between evenings* (ECB), *at twilight*. [Literally “between the evenings”] (LEB).

Translation: ...on the fourteenth day regarding the month, between the evenings,...

This celebration is to take place on the fourteenth day of the new month, which is the first month of the year.

Numbers 9:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mid ^e bâr (מִדְבָּר) [pronounced mid ^e -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular construct	Strong's #4057 BDB #184
Çîynai (יַיִן) [pronounced see-NAH-ee]	<i>thorny; transliterated Sinai</i>	feminine singular proper noun	Strong's #5514 BDB #696

Translation: ...in the desert-wilderness of Sinai.

The Passover first took place in Egypt. The warning was that there must be blood on the lintel of the door, so that God would not enter into the home and kill the firstborn. God would pass over that home. Wherever there was no blood, God would take all the lives of the firstborn within that house.

At this time, they were in the desert-wilderness of Sinai. No one had a home. We don't know if anyone even had a tent.

Numbers 9:5a-c **And so they prepare the Passover in the first [month], on the fourteenth day regarding the month, between the evenings, in the desert-wilderness of Sinai.** (Kukis mostly literal translation)

Numbers 9:5d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
kôl (כֹּל) [pronounced kohl]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, k ^e kôl 'ăsher is translated (in Numbers 8:20): <i>according to all that; all that; all that; as; everything (that)</i> . The first translation was found in almost every instance.			
tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>to command, to charge; to lay charge upon, to give charge to, to commission, to mandate, to order; to appoint; to ordain; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Numbers 9:5d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (אל) [pronounced eh]l]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
'âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal perfect	Strong's #6213 BDB #793
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

In any chapter, by the fifth verse, there are usually three or four words repeated from previous verses. However, all of v. 4 and nearly all of v. 5 had a vocabulary which came from the previous three verses (there were only two or three words in v. 5 which had not already been listed in the first three verses).

Translation: [According to all that Y^ehowah commanded Moses, so the sons of Israel did.](#) (Kukis mostly literal translation)

What we have between Exodus 40:2 and this point in time is the honeymoon. God commands the Israelites and they obey. They are happy and they aren't complaining. When it is time to celebrate the Passover, they do. In the past several verses, we have had the same verb, 'âsâh (עָשָׂה) [pronounced ġaw-SAWH], meaning *to do, to construct*, in several different forms. In v. 3, it occurs twice in the 2nd person masculine plural, Qal imperfect—all the sons of Israel performed the action of the verb and it was looked upon as a process. In v. 4, the same verb is in the Qal infinitive construct, correctly translated *to do*. Finally in v. 5, 'âsâh (עָשָׂה) [pronounced ġaw-SAWH] occurs twice again, first in the 3rd person masculine plural, Qal imperfect—the sons of Israel begin to go through the process fulfilling God's commands; and finally, at the end of v. 5, 'âsâh (עָשָׂה) [pronounced ġaw-SAWH] is found in the 3rd person plural, Qal perfect, meaning the action of the verb is seen as completed. Strong's #6213 BDB #793

Because the Israelites were not living in homes, the Passover would have been modified for this first celebration. We are not given the details to any of this modification.

Numbers 9:5 [And so they prepare the Passover in the first \[month\], on the fourteenth day regarding the month, between the evenings, in the desert-wilderness of Sinai. According to all that Y^ehowah commanded Moses, so the sons of Israel did.](#) (Kukis mostly literal translation)

Israel began to prepare for the first celebration of the Passover outside of Egypt.

Numbers 9:4–5 And so Moses speaks unto sons of Israel to prepare the Passover. And so they prepare the Passover in the first [month], on the fourteenth day regarding the month, between the evenings, in the desert-wilderness of Sinai. According to all that Y^ehowah commanded Moses, so the sons of Israel did. (Kukis mostly literal translation)

Numbers 9:4–5 Moses spoke to the sons of Israel about preparing for the upcoming Passover. They would prepare to celebrate the Passover on the fourteenth day of the first month, beginning that very evening and continuing to the next day, while they were camped in the desert-wilderness of Siani. Israel did exactly what God told them to do. (Kukis paraphrase)

When it came to the celebration of this Passover, there appears to be a problem.

And so he is, mortal men who were unclean to a soul of a man and they were not able to do the Pesach in the day the this. And so they came near to faces of Moses and Aaron in the day the this. And so speak the mortal men, the them unto him, “We [are] unclean (ones) to a soul of a man. For why are we being restrained to not approach an offering of Y^ehowah in His appointment in a midst of sons of Israel?”

Numbers
9:6–7

And so it is, men who were unclean concerning the soul of a man and they were not able to do the Passover in this day. And so they come near to Moses and Aaron on this day. And so the men speak, they to him, “We [are] unclean concerning a soul of a man. Why are we being restrained from approaching the offering of Y^ehowah at its appointed time in the midst of the sons of Israel?”

And it came about that there were some men who were made unclean by their close contact with a dead body. As a result, they could not celebrate the Passover when it was going to take place. They approached both Moses and Aaron on this day, apparently to see if they would cut them some slack in this regard. The men said, “We are unclean simply because we were communicating with the soul of a man before they died. Why are we restrained from the Passover celebration and the offerings about to take place because of this?”

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so he is, mortal men who were unclean to a soul of a man and they were not able to do the Pesach in the day the this. And so they came near to faces of Moses and Aaron in the day the this. And so speak the mortal men, the them unto him, “We [are] unclean (ones) to a soul of a man. For why are we being restrained to not approach an offering of Y ^e howah in His appointment in a midst of sons of Israel?”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	But behold some who were unclean by occasion of the soul of a man, who could not make the phase on that day, coming to Moses and Aaron, Said to them: We are unclean by occasion of the soul of a man. Why are we kept back that we may not offer in its season the offering to the Lord among the children of Israel?

Aramaic ESV of Peshitta	<p>There were certain men, who were unclean because of the dead body of a man, so that they could not keep the Passover on that day, and they came before Mosha and before Aaron on that day.</p> <p>Those men said to him, "We are unclean because of the dead body of a man. Why are we kept back, that we may not offer the offering of Mar-Yah in its appointed season among the B'nai Yisrael?"</p>
Original Aramaic Psalms V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac) Samaritan Pentateuch	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:</p> <p>And those men said unto him, We [are] defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?</p>
Updated Brenton (Greek)	<p>And there came men who were unclean by reason of a dead body, and they were not able to keep the Passover on that day; and they came before Moses and Aaron on that day.</p> <p>And those men said to Moses, We are unclean by reason of the dead body of a man: shall we therefore fail to offer the gift to the Lord in its season in the midst of the children of Israel?</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And there were certain men who were unclean because of a dead body, so that they were not able to keep the Passover on that day; and they came before Moses and before Aaron on that day:</p> <p>And these men said to him, We have been made unclean by the dead body of a man; why may we not make the offering of the Lord at the regular time among the children of Israel?</p>
Easy English Easy-to-Read Version—2008	<p>.</p> <p>But some of the people could not celebrate Passover that day. They were unclean because they had touched a dead body. So they went to Moses and Aaron that day and said to Moses, "We touched a dead body and became unclean. But why must we be kept from offering our gifts to the LORD at the chosen time with the rest of the Israelites?"</p>
<i>God's Word</i> TM	<p>But there were some men who had become unclean from touching a dead body, and they couldn't celebrate the Passover that day. They came to Moses and Aaron and said, "We are unclean because we touched a dead body. Why won't you let us bring our offerings to the LORD at the same time the rest of the Israelites bring their offerings?"</p>
Good News Bible (TEV)	<p>But there were some people who were ritually unclean because they had touched a corpse, and they were not able to keep the Passover on that day. They went to Moses and Aaron and said, "We are unclean because we have touched a corpse, but why should we be excluded from presenting the LORD's offering with the rest of the Israelites?"</p>
<i>The Message</i>	<p>.</p>
Names of God Bible	<p>.</p>
NIRV	<p>.</p>
New Simplified Bible	<p>.</p>

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

Casual English Bible	.
Contemporary English V.	Some people in Israel's camp had touched a dead body and had become unfit to worship the LORD, and they could not celebrate Passover. But they asked Moses and Aaron, "Even though we have touched a dead body, why can't we celebrate Passover and offer sacrifices to the LORD at the same time as everyone else?"
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	But some of the Israelite people had touched a corpse, and as a result they had become unfit to celebrate the Passover. So they asked Aaron and Moses, "It is true that we have touched a corpse. But why should that prevent us from celebrating the Passover festival and offering sacrifices to Yahweh like everyone else?"

Partially literal and partially paraphrased translations:

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

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	But there were some men who were unclean due to a dead body, so they could not observe the Passover on that day. And they came before Moses and Aaron that same day and said to Moses, "We are unclean because of a dead body, but why should we be excluded from presenting the LORD's offering with the other Israelites at the appointed time?"
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And there were men, who were defiled by the soul having departed from a man, that they could not do the Passover on that day; and they came near before the face of Moses, and before the face of Aaron on that day; And those men said to him, We are defiled by the soul having departed from a man; why are we scraped away, that we may not bring near an offering to Jehovah in his appointed meeting in the midst of the children of Israel?
International Standard V	Special Passover Rules But there were men who couldn't observe the Passover \that day because they had come in contact with a corpse. That very day, they approached Moses and Aaron and asked, "Why can't we bring an offering to the Lord at the appointed time among the Israelis, even though we are unclean because we came in contact with a corpse?"
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	. fixed
Urim-Thummim Version	.

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) . It happened that some men had become unclean by touching a dead body and they could not celebrate the Passover that day. They came the same day to Moses and Aaron, and said to them, "We have become unclean by touching a dead body. Why should we be forbidden to celebrate the sacrifice to Yahweh at the proper time with the rest of the Israelites?" Moses answered them, "Wait there till I hear what Yahweh tells me about you." V. 8 is included for context.

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Eth Cepher Bible .

And there were certain men, who were defiled by the dead body of a man, that they could not keep the Passover on that day: and they came before Mosheh and before Aharon on that day: And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of **Yahuah** in his appointed season among the children of Yashar'el?

exeGeses companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .

There were, however, some men who had come in contact with the dead, and were therefore ritually unclean, so that they could not prepare the Passover offering on that day. During the course of that day, they approached Moses and Aaron. 'We are ritually unclean as a result of contact with the dead,' the men said to [Moses]. 'But why should we lose out and not be able to present God's offering at the right time, along with the other Israelites?'

The Scriptures–2009 .

But there were men who were defiled for a being of a man, so that they were not able to perform the Pěsa? on that day. So they came before Mosheh and Aharon that day, and those men said to him, "We are defiled for the being of a man. Why are we withheld from bringing near the offering of הוּרִי at its appointed time among the children of Yisra'el?"

Tree of Life Version .

However, there were some men who could not celebrate Passover because of being defiled by a dead body. So they came to Moses and Aaron on that same day, and these men said to him, "We have become unclean because of a dead man's body. Why should we be kept from presenting the offering of Adonai at the appointed time with the rest of Bnei-Yisrael?"

Weird English, ©18 English, Anachronistic English Translations:

Alpha & Omega Bible .

AND THERE CAME MEN WHO WERE UNCLEAN BY REASON OF A DEAD BODY, AND THEY WERE NOT ABLE TO KEEP THE PASSOVER ON THAT DAY; AND THEY CAME BEFORE MOSES AND AARON ON THAT DAY. AND THOSE MEN SAID TO MOSES, WE ARE UNCLEAN BY REASON OF THE DEAD BODY OF A MAN: SHALL WE THEREFORE FAIL TO OFFER THE GIFT TO JESUS IN ITS SEASON IN THE MIDST OF THE CHILDREN OF ISRAEL?

Awful Scroll Bible .

There are individuals which are defiled by a breather, that are to be they of mankind - are they to have been able to prepare the passover on that day? - They were to draw near, turned before Moses, and turned before Aaron, on that day.

Concordant Literal Version	<p>These individuals were to say: We are defiled by a breather that is to be he of mankind - were we to be restrained, to bring near an offering, to Sustain To Become at the appointed time, from among the sons of Contends-with-he-mighty. And it came to be that some men who became unclean by touching a deceased soul of a human were not able to prepare the passover on that day. Then they came near before Moses and before Aaron on that day.</p> <p>Those men said to him: We are unclean by touching a deceased soul of a human. Why should we be disadvantaged by failing to offer the approach present of Yahweh at its appointed time in the midst of the sons of Israel?</p>
exeGeses companion Bible	<p>And there are men, defiled by the soul of a human, who cannot work the pasach on that day who approach at the face of Mosheh and at the face of Aharon on that day: and those men say to him, We are defiled by the soul of a human! Why are we kept back, that we not oblate a qorban of Yah Veh in its season among the sons of Yisra El?</p>
Orthodox Jewish Bible	<p>And there were certain men, who were teme'im by the nefesh (dead body) of an adam, that they could not observe the Pesach on that day; and they came before Moshe and before Aharon on that day; And those men said unto him, We are teme'im (unclean) by the nefesh of a man; but why should we be kept back, that we may not offer a korban Hashem in its appointed season among the Bnei Yisroel?</p>
Rotherham's <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	.
Kretzmann's Commentary	.
Lexham English Bible	<p>And it happened, men who were unclean by a dead person [Literally "by a life of a person"] were not able to perform the Passover on that day. And they came before [Literally "in the presence of"] Moses and Aaron on that day.</p> <p>And those men said to him, "Although we are unclean by a dead person, [Literally "by a life of a person"] why are we hindered from presenting the offering of Yahweh at its appointed time in the midst of the Israelites?" [Literally "sons/children of Israel"]</p>
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	<p>But so it was, that there were^c certain men who had become unclean, by a dead person,^d and could not keep the passover on that day,— therefore came they near, before Moses and before Aaron, on that day. Then said those men unto him,</p>

[[We]] are unclean by a dead person,^e— wherefore' should we become of less esteem for want of offering the oblation of Yahweh in its appointed season, in the midst of the sons of Israel?

^c Sp. v.r. (sevir), more simply: "and there were"; and so some cod. (w. Sam., Onk., Jon., Sep. and Vul.)—G.n.

^d MI.: "by a human soul."

^e See ver. 6, nn.

Updated ASV

And there were certain men, who were unclean through touching the dead soul of a man, so that they could not keep the Passover on that day: and they came before Moses and before Aaron on that day. And those men said to him,^[46] We are unclean through touching the dead soul of a man: why are we restrained, that we may not present the offering of Jehovah in its appointed time among the sons of Israel?"

[46] MT SP LXX^B "him" LXX^A SYR VG "them"

Literal, almost word-for-word, renderings:

C. Thomson Updated OT
Charles Thomson OT

.
Accordingly Moses spoke to the children of Israel to keep the passover on the fourteenth day of the first month, in the wilderness of Sina. And when the children of Israel were doing as the Lord commanded Moses, there were some men who were defiled by the dead body of a man, and could not keep the passover; so these men came to Moses and Aaron on that day, and said to them, We are defiled by the dead body of a man, must we therefore be deprived of the opportunity of offering our gift to the Lord, in its appointed season, among the children of Israel: whereupon Moses said to them, Stand here; and I will hear what the Lord will command concerning you. Vv. 4–8 is a single sentence in Thomson's translation.

Context Group Version

And there were certain men, who were unclean by reason of the dead body of man, so that they could not keep the passover on that day: and they came before Moses and before Aaron on that day: and those men said to him, We are unclean by reason of the dead body of man: why are we kept back, that we may not offer the offering of YHWH in its appointed season among the sons of Israel?.

English Standard Version
Green's Literal Translation

.
And there were men who had been defiled by the body of a man, and they had not been able to prepare the Passover on that day. And they came near before Moses, and before Aaron on that day. And those men said to him, We are defiled by the body of a man. Why are we restrained so as not to be able to offer the offering of Jehovah in its appointed season, in the midst of the sons of Israel?.

Legacy Standard Bible
Literal Standard Version

.
And there are men who have been defiled by the body of a man, and they have not been able to prepare the Passover on that day, and they come near before Moses and before Aaron on that day, and those men say to him, "We are defiled by the body of a man; why are we withheld so as not to bring the offering of YHWH near in its appointed time, in the midst of the sons of Israel?"

Modern English Version
Modern Literal Version 2020

.
And there were certain men who were unclean by reason of the dead body of a man, so that they could not keep the Passover on that day. And they came before Moses and before Aaron on that day, and those men said to him, We are unclean by reason of the dead body of a man. Why are we kept back, that we may not offer the offering of Jehovah in its appointed season among the sons of Israel?

New American Standard B.
New European Version
New King James Version
Niobi Study Bible

.
.
.
.

Owen's Translation
Revised Mechanical Trans.

... and it came to pass, men which existed dirty by the soul of a human[876], and they were not able to do the Pesahh in that day, and they came near to the face of Mosheh and to the face of Aharon in that day, and those men said to him, we are dirty by a soul of a human, why will we be taken away by not bringing near a donation of YHWH in his appointed time, in the midst of the sons of Yisra'eyl,...

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

The gist of this passage:

6-7

Numbers 9:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
'ânâshîym (אֲנָשִׁים) [pronounced uh-NAW-sheem]	<i>mortals, mortal men, mankind; fallen men, depraved men, feeble men [liable to disease and calamity]; peons, hoi polloi, the great unwashed, rabble</i>	masculine plural noun	Strong's #376 (& #582?) BDB #35 (& 60)
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal perfect	Strong's #1961 BDB #224
tâmê' (טָמֵא) [pronounced taw-MAY]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	masculine plural adjective	Strong's #2931 BDB #379
lâmed (ל) [pronounced l]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
nepesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
'âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9

Numbers 9:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> .			
The words <i>nephesh</i> (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>] <i>’âdâm</i> (אָדָם) [pronounced <i>aw-DAWM</i>] are almost universally understood to mean, <i>dead body</i> , even though there is no word for <i>dead</i> and no word for <i>body</i> .			
In Numbers 9:6, this is variously translated, <i>dead body, body of a man, dead body of a man, dead man; corpse, corpse [of] a human, a deceased soul of a human; soul of a man, soul of a human, being of a man; a breather</i> .			
We find the words <i>dead body</i> twelve times in the MLV 2020. However, up to this point in Scripture, these exact Hebrew words are found together only in Numbers 9:6–7, even though the words <i>dead body</i> are also found in Leviticus 21:11 Numbers 6:6.			

Translation: And so it is, men who were unclean concerning the soul of a man...

There are several words used for *man, men* in the Hebrew. The first one used here is the masculine plural noun *’ânâshîym* (אֲנָשִׁים) [pronounced *uh-NAW-sheem*], which means, *mortals, mortal men, mankind; fallen men, depraved men, feeble men [liable to disease and calamity]; peons, hoi polloi, the great unwashed, rabble*. The emphasis here is on fallen man or man with a sin nature. Strong's #376 (& #582?) BDB #35 (& 60).

Obviously, being near a live person would not defile an Israelite because they were among two million live people. So the assumption that this is a dead person is partially made because of the adjective *ṭâmê’* (טָמֵא) [pronounced *taw-MAY*], which means, *unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]*. Strong's #2931 BDB #379.

Numbers 9:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lô’ (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (יָכוֹל) [also yâkôwl (יֹכוֹל)] [pronounced yaw-COAL]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	3 rd person masculine plural, Qal perfect	Strong's #3201 BDB #407
With the negative, this means <i>cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to not be permitted to; to lack the power to</i> .			
lâmed (ל) [pronounced <i>l</i> ’]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
’âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793

Numbers 9:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Peçach (פֶֹּּחַח) [pronounced PEH-sahkh]	<i>Passover; sacrifice of Passover; animal victim of the Passover; festival of the Passover; exemption; offering; transliterated, Peçach, Pesach, Pesah</i>	masculine singular noun with the definite article	Strong's #6453 BDB #820
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
hûw' (אוּה) [pronounced hoo]	<i>that, this</i>	masculine singular, demonstrative pronoun (with the definite article)	Strong's #1931 BDB #214

The bêt preposition, yôwm and hûw (with definite articles) mean *in that day, on that day, in [on] the same day*. Literally, this reads *in the day the that*.

Translation: ...and they were no able to do the Passover in this day.

Because of this association with a dead person, they could not participate in the Passover.

People had to be ceremonially clean in order to take part in the rituals which God laid out for Israel.

Numbers 9:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârab (בָּרַב) [pronounced kaw-RA ^{BV}]	<i>to come near, to approach, to draw near</i>	3 rd person masculine plural, Qal imperfect	Strong #7126 BDB #897
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part [or, the edge of a sword]*. L^epânîym (לפָּנֵי) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*. Literally, this means *to faces of*.

Numbers 9:6c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'Ahărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHM</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
hûw' (אוּ) [pronounced <i>hoo</i>]	<i>that, this</i>	masculine singular, demonstrative pronoun (with the definite article)	Strong's #1931 BDB #214

The bēyth preposition, yôwm and hûw (with definite articles) mean *in that day, on that day, in [on] the same day*. Literally, this reads *in the day the that*.

Translation: *And so they come near to Moses and Aaron on this day.*

Leviticus 21:11 warns the Israelite who has come into contact with a dead body. *And he who is the high priest among his brothers, upon whose head the anointing oil is poured and whose hand is consecrated to put on the garments, will not let the hair of his head go loose, nor tear his clothes, neither will he go in to any dead body, nor defile himself for his father, or for his mother, neither will he go out of the sanctuary, nor profane the sanctuary of his God, because the crown of the anointing oil of his God is upon him.* (Leviticus 21:10–12a; MLV 2020)

What appears to be the case is, these men know about the high priest being unclean for coming into contact with a corpse. “Is this true for us as well?” is what they appear to be asking.

Numbers 9:6 *And so it is, men who were unclean concerning the soul of a man and they were no able to do the Passover in this day.* (Kukis mostly literal translation)

Now we get a better idea as to the reason for the order of these chapters. Moses recorded things as they went well. Here is the first hint of trouble. Yahwe's directives were clear. Anyone who was ceremonially unclean for any reason could not take part in spiritual activity. It did not matter if they meant it to happen or not. Sincerity is not the issue. You can be as sincere as possible and if you are unclean—that is, if you are out of fellowship—then your service to God is meaningless. The money you give, the amount of time you spend praying, all the witnessing that you do is all worthless. And their spiritual worship would be meaningless because they are unclean.

Numbers 9:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
'ânâshîym (אנשים) [pronounced uh-NAW-sheem]	<i>mortals, mortal men, mankind; fallen men, depraved men, feeble men [liable to disease and calamity]; peons, hoi polloi, the great unwashed, rabble</i>	masculine plural noun with the definite article	Strong's #376 (& #582?) BDB #35 (& 60)
hêmmâh (המה) [pronounced haym-mawh]	<i>they, those; them, themselves; these [with the definite article]</i>	3 rd person masculine plural personal pronoun; with the definite article	Strong's #1992 BDB #241
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39

Translation: *And so the men speak, they to him,...*

So this delegation of men—probably those who recently lost loved ones—trying to determine if they were clean or not for this celebration. Therefore, they talk to Moses about it.

Numbers 9:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ânach ^e nûw (אנחנו) [pronounced uh-NAHKH-noo]	<i>we; (sometimes a verb is implied)</i>	1 st person plural pronoun	Strong's #587 BDB #59
tâmê' (טמא) [pronounced taw-MAY]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	masculine plural adjective	Strong's #2931 BDB #379
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
nephesh (נפש) [pronounced NEH-fesh]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
'âdâm (אדם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9

Numbers 9:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> .			

Translation: ...“We [are] unclean concerning a soul of a man.

We have a repeat of the phrase *a soul of Adam*, and we understand this to mean, *contact with a dead body*.

Since there are two million Israelites, it should be normal for people to be dying every day.

Numbers 9:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
mâh (מַה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lâmed + mâh together literally mean <i>for why</i> . They can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence. BDB also offers the rendering <i>lest</i> . Gesenius, perhaps for this passage alone (1Chron. 15:13), offers the rendering <i>on account of [that] which, because that</i> .			
gâra' (עָרַג) [pronounced gaw-RAHG]	<i>to be diminished, to be restrained, to be withdrawn</i>	1 st person plural, Niphal imperfect	Strong's #1639 BDB #175
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
bill ^e ty (יִתְּלֵב) pronounced bill ^e -TEE]	<i>not</i>	adverb/particle of negation	Strong's #1115 BDB #116
This combination means <i>in that not, so that this [will not happen], so as not</i> . With the verb <i>to be</i> , this might be rendered <i>there will not be</i> .			
qârab (בָּרַק) [pronounced kaw-RA ^B V]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	Hiphil infinitive construct	Strong #7126 BDB #897
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
qorbân/qurbân (זֶבֶח/זִבְחָן) [pronounced kor-BAWN, koor-BAWN]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular construct	Strong's #7133 BDB #898–899
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Why are we being restrained from approaching the offering of Y^ehowah...

It sounds as if these people want to know what they cannot participate in the Passover, and that may help to explain the odd way of referring to a dead body. “These were people with whom we were close; and they clearly had souls and we interacted with their souls.” That appears to be what they are saying here.

Numbers 9:7d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
môw'êd (מוֹעֵד) [pronounced moh- GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet]; a specific sign or signal; an assembly, a convocation</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4150 BDB #417
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תָּוֶק) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bêyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תּוֹבֵק. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
bânîym (בְּנֵי) [pronounced baw- NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִסְרָאֵל) [pronounced yis-raw- ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...at its appointed time in the midst of the sons of Israel?” (Kukis mostly literal translation)

This could either read *at its appointed time* or *at His appointed time*. I would understand the reference to be to the appointed time of the Sabbath.

Numbers 9:7 And so the men speak, they to him, “We [are] unclean concerning a soul of a man. Why are we being restrained from approaching the offering of Y^ehowah at its appointed time in the midst of the sons of Israel?” (Kukis mostly literal translation)

I am reading this as an objection being made to this procedure and that these men want to be a part of the Passover celebration.

Moses' Father-in-law suggested: "Furthermore, you will select out of all the people able men who fear God, men of truth, those who hate dishonest gain; and you will place [these men] over them—leaders of thousands, of hundreds of fifties and of tens. And let them judge the people at all times; and let it be that every major dispute they will bring to you, but every minor dispute, they themselves will judge." (Exodus 18:21–22a). The logical extension of this is that if Moses could not decide, then he took the matter before Yahweh.

If you are stupid, you are thinking, *bully for them; they are demanding to worship God!* Sorry, but you are 100% wrong. Those who worship Him must worship Him in Spirit and in doctrine. You cannot come to God unclean and expect anything to come of it other than discipline. You cannot do a right thing in a wrong way and expect God to bless you or to take notice of you. These men are sincere and they are wrong. This reveals an undercurrent of disobedience to God that we have not seen heretofore. Moses included this here as a foreshadowing of what was to come. This logically had to occur at the time Yahweh had mandated the second observance of the Passover. So from Exodus 40 until now, we have just heard what occurred that was good and how Moses and the sons of Israel obeyed the mandates of God. Now we will observe a change.

Numbers 9:6–7 **And so it is, men who were unclean concerning the soul of a man and they were no able to do the Passover in this day. And so they come near to Moses and Aaron on this day. And so the men speak, they to him, "We [are] unclean concerning a soul of a man. Why are we being restrained from approaching the offering of Y^ehowah at its appointed time in the midst of the sons of Israel?"** (Kukis mostly literal translation)

So the problem is this: there are a number of Hebrew people who are unclean for a period of time because of having close contact with the dead. What exactly will they do regarding the Passover?

Numbers 9:6–7 **And it came about that there were some men who were made unclean by their close contact with a dead body. As a result, they could not celebrate the Passover when it was going to take place. They approached both Moses and Aaron on this day, apparently to see if they would cut them some slack in this regard. The men said, "We are unclean simply because we were communicating with the soul of a man before they died. Why are we restrained from the Passover celebration and the offerings about to take place because of this?"** (Kukis paraphrase)

And so speaks unto them Moses, "Take a stand and I may listen to what commands Y^ehowah to you (all)."

Numbers
9:8

And so Moses speaks unto them, [saying], "Stand by that I may hear what Y^ehowah will command for you (all)."

So Moses answered them, saying, "Wait right here that I might go and hear what Jehovah will command that you all do."

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so speaks unto them Moses, "Take a stand and listen to what commands Y ^e howah to you (all)."
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.

Douay-Rheims 1899 (Amer.)	And Moses answered them: Stay that I may consult the Lord what he will ordain concerning you.
Aramaic ESV of Peshitta	Mosha answered them, "Wait, that I may hear what Mar-Yah will command concerning you."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.
Updated Brenton (Greek)	And Moses said to them, stand there, and I will hear what command the Lord will give concerning you.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses said to them, Do nothing till the Lord gives me directions about you.
Easy English	.
Easy-to-Read Version–2008	Moses said to them, "I will ask the LORD what he says about this."
God's Word™	Moses answered them, "Wait here until I find out what the LORD commands you to do."
Good News Bible (TEV)	.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	Moses said, "Wait here while I go into the sacred tent and find out what the LORD says about this."
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Moses replied, "Wait here until I go into the sacred tent and find out what Yahweh says about it."

Partially literal and partially paraphrased translations:

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

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	"Wait here until I hear what the LORD commands concerning you," Moses replied.
Christian Standard Bible	.
Conservapedia Translation	.

Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And Moses said to them, Stand, and I will hear what Jehovah will command concerning you.
International Standard V	Wait while I hear what the Lord has to say about you, Moses replied.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	Moses said to them, "Wait for me to hear what Yahweh will instruct about you."
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cepher Bible	And Mosheh said unto them, Stand still, and I will hear what Yahuah will command concerning you.
exeGesés companion Bible	.
Hebraic Roots Bible	And Moses said to them, You stand by, so that I may hear what YAHWEH will command concerning you.
Kaplan Translation	'Wait here,' replied Moses. 'I will hear what orders God gives regarding your case.'
The Scriptures—2009	And Mosheh said to them, "Wait, let me hear what יהוה commands concerning you."
Tree of Life Version	Moses answered them, "Wait, and I will inquire what Adonai commands concerning you."

Weird English, ©198 English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES SAID TO THEM, STAND THERE, AND I WILL HEAR WHAT CHARGE JESUS WILL GIVE CONCERNING YOU.
Awful Scroll Bible	Moses is to continue to say: Be staying, I was to hear, that Sustains To Become was to give charge.
Concordant Literal Version	So Moses said to them: Stand by and let me hear what instruction Yahweh may give for you.
exeGesés companion Bible	And Mosheh says to them, Stand still and I hear what Yah Veh misvahs concerning you.
Orthodox Jewish Bible	And Moshe said unto them, Stand still, and I will hear what Hashem will command concerning you.
Rotherham's <i>Emphasized B.</i>	And Moses said unto them,— Stay, and let me hear, what Yahweh shall command concerning you!

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	.

Kretzmann's Commentary .
 Lexham English Bible .
 Syndein/Thieme .
 The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .
 The Geneva Bible .
 Kaplan Translation .
 NET Bible® .
 New American Bible (2011) .
 New Catholic Bible .
 Rotherham's *Emphasized B.* .
 Updated ASV .

Literal, almost word-for-word, renderings:

A Faithful Version . you wait here
 C. Thomson Updated OT .
 Charles Thomson OT .
 Context Group Version [And Moses said to them, Stay \(pl\), that I may hear what YHWH will command concerning you \(pl\).](#)
 English Standard Version .
 Green's Literal Translation .
 Legacy Standard Bible .
 Literal Standard Version [And Moses says to them, "Stand, and I hear what YHWH has commanded concerning you."](#)
 Modern English Version .
 Modern Literal Version 2020 .
 New American Standard B. .
 New European Version .
 New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Revised Mechanical Trans. [...and Mosheh said to them, stand, and I will hear what YHWH will direct for you,...](#)
 Updated ASV [And Moses said to them, "Wait, that I may hear what Jehovah will command concerning you."](#)
 Updated Bible Version 2.17 .
 A Voice in the Wilderness [And Moses said to them, Stand by, that I may hear what Jehovah will command concerning you.](#)
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT .

The gist of this passage:

Numbers 9:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
Mosheh (משה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: And so Moses speaks unto them, [saying],...

Moses hears the concerns of this group of men (who probably represent a much larger group overall).

Numbers 9:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âmad (עמד) [pronounced ġaw-MAHD]	<i>take a stand, stand, remain, endure, withstand; stop</i>	2 nd person masculine plural, Qal imperative	Strong's #5975 BDB #763
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
shâma' (שמע) [pronounced shaw-MAHQ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	1 st person singular, Qal imperfect; cohortative (voluntative hê)	Strong's #8085 BDB #1033
mâh (מה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
tsâvâh (צו) [pronounced tsaw-VAW]	<i>to command, to charge; to lay charge upon, to give charge to, to commission, to mandate, to order; to appoint; to ordain; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel imperfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Numbers 9:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
pê (פ, פ, or פ) [pronounced pay]	This appears to be used as a mark of punctuation which seems to indicate the beginning of a paragraph. It is never translated.	the 17 th letter. Also used as a numeral	No Strong's # BDB #802

Translation: ...“Stand by that I may hear what Y^ehowah will command for you (all).” (Kukis mostly literal translation)

Moses does not have a ready answer for them. He tells them, “Wait right here so that I can find out what God will tell me about you.”

Apparently, Moses is going to go back into the Tabernacle and ask God what to do about this problem.

One of the things which is remarkable to me is how Moses apparently went in and out of the Tabernacle at will. It never occurred to him not to do this; and God never stopped Moses and said, “Listen, you cannot keep coming into this place to talk with Me.” Their relationship is unique.

Numbers 9:8 *And so Moses speaks unto them, [saying], “Stand by that I may hear what Y^ehowah will command for you (all).”* (Kukis mostly literal translation)

We already know—or think we know—God's response here. Hell no! However, prepare to be surprised.

Numbers 9:8 *So Moses answered them, saying, “Wait right here that I might go and hear what Jehovah will command that you all do.”* (Kukis paraphrase)

And so speaks Y^ehowah unto Moses, to say, “Speak unto sons of Israel to say, ‘A man a man that is unclean to a soul or on a way distant to you (all) or to your generations, and he has done a Pesach of Y^ehowah. In the month, the second, in a four ten day, in a midst of the [two] evenings, they will do him upon unleavened breads and bitter things they will eat him. They will not let remain from him until morning and a bone they will not break in him. As every statute of the Pesach, they will do him.

Numbers
9:9–12

And so Y^ehowah spoke to Moses, saying, “Speak to the sons of Israel, saying, ‘Any man that is unclean with reference to a soul or on a road distant with regard to you (all), or [if this is the case] for [any of] your [future] generations, then he will prepare a Passover of Y^ehowah. In the second month, on the fourteenth day, between the [two] evenings, they will observe it, together with unleavened breads and bitter herbs they will eat it [the Passover lamb]. They will not let [any portion] from it remain til the [next] morning. Also, they will not break any bone in it. According to every statute of the Passover, they will observe it.

Jehovah spoke to Moses again, saying, “Speak to the sons of Israel and tell them this: ‘If any man is unclean at the time of the Passover or out of town at the time, then a second Passover will be offered for those who could not attend the first one. This is going to be a standing offer to all subsequent generations as well. The additional Passover will take place on the 14th of the 2nd month, taking place between the evenings. The Passover lamb will be eaten with unleavened bread and bitter herbs. None of the lamb may be leftover for the next day, and no bones of the lamb are to be broken. You will follow the same set of directions for the additional Passover as is followed for the regular Passover.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so speaks Y ^e howah unto Moses, to say, “Speak unto sons of Israel to say, ‘A man a man that is unclean to a soul or on a way distant to you (all) or to your generations, and he has done a Pesach of Y ^e howah. In the month, the second, in a four ten day, in a midst of the [two] evenings, they will do him upon unleavened breads and bitter things they will eat him. They will not let remain from him until morning and a bone they will not break in him. As every statute of the Pesach, they will do him.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the Lord spoke to Moses, saying: Say to the children of Israel: The man that shall be unclean by occasion of one that is dead, or shall be in a journey afar off in your nation, let him make the phase to the Lord. In the second month, on the fourteenth day of the month in the evening, they shall eat it with unleavened bread and wild lettuce: They shall not leave any thing thereof until morning, nor break a bone thereof, they shall observe all the ceremonies of the phase.
Aramaic ESV of Peshitta	.
Original Aramaic Psalms	.
V. Alexander’s Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa’s Peshitta (Syriac)	.
Samaritan Pentateuch	Mar-Yah spoke to Mosha, saying, "Say to the B'nai Yisrael, 'If any man of you or of your generations is unclean by reason of a dead body, or is on a journey far away, he shall still keep the Passover to Mar-Yah. In the second month, on the fourteenth day at evening they shall keep it; they shall eat it with unleavened bread and bitter herbs. They shall leave none of it until the morning, nor break a bone of it. According to all the statute of the Passover they shall keep it.
Updated Brenton (Greek)	And the Lord spoke to Moses, saying, Speak to the children of Israel, saying, Whatever man shall be unclean by reason of a dead body, or on a journey far off, among you, or among your posterity; he shall then keep the Passover to the Lord, in the second month, on the fourteenth day; in the evening they shall offer it, with unleavened bread and bitter herbs shall they eat it.

They shall leave none of it until morning, and they shall not break a bone of it; they shall sacrifice it according to the ordinance of the Passover.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English . And the Lord said to Moses,
Say to the children of Israel, If any one of you or of your families is unclean because of a dead body, or is on a journey far away, still he is to keep the Passover to the Lord:
In the second month, on the fourteenth day, in the evening, they are to keep it, taking it with unleavened bread and bitter-tasting plants;
Nothing of it is to be kept till the morning, and no bone of it is to be broken: they are to keep it by the rules of the Passover.

Easy English .
Easy-to-Read Version–2008 Then the LORD said to Moses, "Tell the Israelites this: It might happen sometimes that you or your descendants cannot celebrate the LORD'S Passover at the right time. Someone might be unclean because they touched a dead body, or they might be away on a trip. They will still be able to celebrate Passover at another time. They must celebrate Passover just before dark on the 14th day of the second month. At that time they must eat the lamb, the bread made without yeast, and the bitter herbs. They must not leave any of that food until the next morning. And they must not break any of the bones of the lamb. They must follow all the rules about Passover.

God's Word™ Then the LORD said to Moses, "Tell the Israelites: Suppose you or any of your descendants is unclean from touching a dead body or is away on a long trip. You may still celebrate the Passover. You will celebrate it on the fourteenth day of the second month at dusk. You must eat the Passover animal along with unleavened bread and bitter herbs. You must never leave any of the meat until morning or break any of the animal's bones. You must follow all the rules for the Passover when you celebrate it.

Good News Bible (TEV) The LORD told Moses to say to the people of Israel, "When any of you or your descendants are unclean from touching a corpse or are far away on a journey, but still want to keep the Passover, you are permitted to observe it one month later instead, on the evening of the fourteenth day of the second month. Celebrate it with unleavened bread and bitter herbs. Do not leave any of the food until the following morning and do not break any of the animal's bones. Observe the Passover according to all the regulations.

The Message .
Names of God Bible .
NIRV .
New Simplified Bible .

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

Casual English Bible .
Contemporary English V. The LORD then told Moses to say to the community of Israel: If any of you or your descendants touch a dead body and become unfit to worship me, or if you are away on a long journey, you may still celebrate Passover. But it must be done in the second month, in the evening of the fourteenth day. Eat the Passover lamb with thin bread and bitter herbs, and don't leave any of it until morning or break any of the animal's bones. Be sure to follow these regulations.

The Living Bible .

New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	So Moses went into the tent and asked Yahweh what he should tell the people, and this is what Yahweh said: "Tell this to the Israelite people: 'If any of you or your descendants touch a corpse and as a result become unacceptable to me, or if you are away from home on a long trip at the time to celebrate the Passover, you will still be permitted to celebrate it. But you must celebrate it exactly one month later, early in the evening of the fourteenth day of that month. Eat the meat of the lamb for the Passover festival with bread that is baked without yeast, and eat bitter herbs. Do not leave any of it until the next morning. And do not break any of the lamb's bones. Obey all the regulations about celebrating the Passover.

Partially literal and partially paraphrased translations:

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

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Then the LORD said to Moses, "Tell the Israelites: When any one of you or your descendants is unclean because of a dead body, or is away on a journey, he may still observe the Passover to the LORD. Such people are to observe it at twilight on the fourteenth day of the second month. They are to eat the lamb, together with unleavened bread and bitter herbs; they may not leave any of it until morning or break any of its bones. They must observe the Passover according to all its statutes.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And Jehovah spoke to Moses, saying, Speak to the children of Israel, saying, If any man of you, or of your posterity shall be unclean because of a soul having departed, or is on a distant journey, yet he shall do the Passover to Jehovah. The fourteenth day of the second new moon at dusk they shall do it, eating it with unleavened bread, and bitter herbs. They shall leave none of it until the dawn, nor break any bone of it; according to all the ordinances of the Passover they shall do it. John 19:36
International Standard V	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	YHWH spoke to Moses saying, Speak to the children of Israel saying, If any man from among you, or of your posterity will be unclean by reason of a dead body, or is in a journey afar off, still he will observe the Passover to YHWH. The 14th day of the 2nd month at sunset they will observe it, and eat it with unleavened bread and bitter herbs. They will leave none of it until sunrise, nor break any bone of it: according to all the ordinances of the Passover they will celebrate it.

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Yahweh spoke to Moses and said, "Say this to the Israelites: If anyone, among you or your descendants, becomes unclean by touching a dead body or is far away on a journey, he can still celebrate the Passover for Yahweh. He shall do it one month later instead, on the fourteenth day, between the two evenings. Then you shall celebrate it with unleavened bread and bitter herbs; nothing of the victim must be left over until morning, nor must they break any of its bones: You shall keep all the regulations of the Passover. Jn 19:36

New American Bible (2011) .

The Catholic Bible .

New Jerusalem Bible .

NRSV (Anglicized Cath. Ed.) .

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Eth Cephher Bible And **Yahuah** spoke unto Mosheh, saying, Speak unto the children of Yashar'el, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the Pecach unto **Yahuah**. The fourteenth day of the second month at even they shall keep it, *and* eat it with matstsah and bitter *herbs*. They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the Pecach they shall keep it.

exeGeses companion Bible .

Hebraic Roots Bible .

Kaplan Translation .

The Scriptures–2009

And יהוה spoke to Mosheh, saying, "Speak to the children of Yisra'ël, saying, 'When any male of you or your generations is unclean for a being, or is far away on a journey, he shall still perform the Pěsa? of יהוה. On the fourteenth day of the second new moon, between the evenings, they perform it – with unleavened bread and bitter herbs they eat it. They do not leave of it until morning, and they do not break a bone of it. According to all the laws of the Pěsa? they perform it.

Tree of Life Version

Then Adonai spoke to Moses saying, "Say to Bnei-Yisrael saying: If any man, whether you or your descendants, becomes unclean because of a dead body, or is away on a long journey, he may yet observe Adonai's Passover. They are to celebrate it at twilight on the fourteenth day of the second month. With matzot and bitter herbs they are to eat it. They are not to leave any of it until morning, or break any bones. When they celebrate Passover they are to observe all its regulations.

Weird English, ©18 English, Anachronistic English Translations:

Alpha & Omega Bible

AND JESUS SPOKE TO MOSES, SAYING,
SPEAK TO THE CHILDREN OF ISRAEL, SAYING, WHATEVER MAN SHALL BE UNCLEAN BY REASON OF A DEAD BODY, OR ON A JOURNEY FAR OFF, AMONG YOU, OR AMONG YOUR POSTERITY; HE SHALL THEN KEEP THE PASSOVER TO JESUS,
IN THE SECOND MONTH, ON THE FOURTEENTH DAY; IN THE EVENING THEY SHALL OFFER IT, WITH UNLEAVENED BREAD AND BITTER HERBS SHALL THEY EAT IT.

THEY SHALL NOT LEAVE OF IT UNTIL THE NEXT DAY, AND THEY SHALL NOT BREAK A BONE OF IT; THEY SHALL SACRIFICE IT ACCORDING TO THE ORDINANCE OF THE PASSOVER.

Awful Scroll Bible

Sustains To Become persists to be the speaker to Moses, to the intent: Be speaking to the sons of Contends-with-he-mighty to the intent: Is a man, even a man of your generation to be defiled by a breather, or be on a remote journey, he is to have prepared the Passover to Sustains To Become On the four and tenth day of the second moon month, at sunset were they to prepare it and were to eat it, with unleavened bread and bitter herbs - was there to be remaining over till the morning? - were they to break a bone of it? - By the prescription of the passover were they to prepare it.

Concordant Literal Version

Yahweh spoke to Moses, saying. Speak to the sons of Israel, saying, In case any man of you or of your generations becomes unclean by a deceased soul or is on the road afar, he will also prepare a passover to Yahweh. In the second month on the fourteenth day, between the evening hours shall they observe it. Over unleavened cakes and bitter herbs shall they eat it. None of it shall they let remain until the morning, and a bone of it they shall not break. According to every statute of the passover shall they observe it.

exeGeses companion Bible

And Yah Veh words to Mosheh, saying,
Word to the sons of Yisra El, saying,
If a man - any man of you, or of your generation
becomes fouled by a soul, or on a far journey,
yet he works the pasach to Yah Veh;
the fourteenth day of the second month
between evenings they work it
and eat it with matsah and bitters:
they neither let any thereof survive to the morning
nor break any bone thereof:
according to all the statutes of the pasach
they work it.

Orthodox Jewish Bible

And Hashem spoke unto Moshe, saying, Speak unto the Bnei Yisroel, saying, If any man of you or of your descendents shall be tamei by reason of a dead body, or be in a journey afar off, yet he shall observe the Pesach unto Hashem. The fourteenth day of the second month [Iyyar] at twilight they shall observe it, and eat it with matzot and merorim (bitter herbs). They shall leave none of it unto boker, nor break any bone of it; according to all the chukkat of the Pesach they shall observe it.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

International Standard V

Then the Lord told Moses, "Instruct [Or speak] the Israelis that when any of you or your descendants becomes unclean due to contact with a corpse, or if he is on a long journey, he nevertheless is to observe the Lord's Passover. On the fourteenth day of the second month at twilight, they are to eat it with unleavened bread and bitter herbs. They are not to leave any of it to remain until morning nor are they to break any of its bones. They are to observe it according to all the statutes of the Passover.

Kretzmann's Commentary

Lexham English Bible

And Yahweh spoke to Moses, saying, "Speak to the Israelites, [Literally "sons/children of Israel"] saying, 'Each man that is unclean by a dead person [Literally "by a life of a person"] or is on a far journey, you or your descendants, [Literally "generations"] he will

observe the Passover of Yahweh. On the second month on the fourteenth day at twilight [Literally “between the two evenings”] they will observe it; they will eat it with unleavened bread and bitter plants. They will leave none of it until morning, and they will not break a bone in it; they will observe it according to every decree of the Passover.

Syndein/Thieme .
The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .
The Geneva Bible .
Kaplan Translation .

Making Up the Passover Offering

God spoke to Moses, telling him to speak to the Israelites, saying:

If any person is ritually unclean from contact with the dead, or is on a distant journey, whether among you [now] or in future generations, he shall still have the opportunity to prepare God's Passover offering.

He shall prepare it on the afternoon of the 14th of the second month, and shall eat it with matzah and bitter herbs.

He shall not leave any of it over until morning, and not break any bone in it. He shall thus prepare it according to all the rules of the [regular] Passover offering.

14th of the second month

14 Iyyar, one month after the regular Passover.

shall eat it...

See Exodus 12:8.

not break any bone...

See Exodus 12:46.

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* Then spake Yahweh unto Moses, saying:

Speak unto the sons of Israel, saying,—

<Though ||any man|| be unclean by a dead person,^f or^g be on a journey afar off, whether in the case of yourselves or of your generations> yet shall he keep a passover unto Yahweh. <In the second month, on the fourteenth day between the two evenings> shall they keep it,—with unleavened cakes and bitter herbs> shall they eat it. They shall not leave thereof until morning, and <no bone> shall they break therein—<according to all the statutes of the passover> shall they keep it.

^fHere ml.: “by a soul.”

^gSee G. Intro., pp. 319, 322.

Updated ASV

And Jehovah spoke to Moses, saying, “Speak to the sons of Israel, saying, If any man of you or of your generations shall be unclean because of a dead soul, or be on a distant journey, yet he shall keep the Passover to Jehovah. In the second month on the fourteenth day between the two evenings[47] they shall keep it; they shall eat it with unleavened bread and bitter herbs. They shall leave none of it until the morning, nor break a bone of it: according to all the statute of the Passover they shall keep it.

[47] The Hebrew rendered “between the two evenings” (Heb. בֵּן־הָעֶרְבַּיִם *ben hoarbayim*) according to some scholars (e.g., Ronald B. Allen, R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke), as well as the Karaite Jews and Samaritans, at twilight, the period of the evening between when the sun sets on the horizon and the actual darkness. The Pharisees and the Rabbis viewed it differently.

For them, it was the first evening when the sun began to go down and the sunset of the second evening.

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	Then the Lord spoke to Moses, saying, Speak to the children of Israel, and say, If any man among you, or among your posterity, happen to be defiled by the dead, or be on a far distant journey, he shall keep the passover to the Lord in the second month. On the fourteenth day they shall keep it towards evening. They shall eat it with unleavened bread, and bitter herbs; they shall not leave any of it till the morning; nor shall they break a bone of it. They shall keep it according to the ritual of the passover.
Context Group Version	And YHWH spoke to Moses, saying, Speak to the sons of Israel, saying, If any man of you (pl) or of your (pl) generations shall be unclean by reason of a dead body, or be on a journey far off, yet he shall keep the passover to YHWH. In the second month on the fourteenth day at evening they shall keep it; they shall eat it with unleavened bread and bitter herbs: they shall leave none of it to the morning, nor break a bone: according to all the statute of the passover they shall keep it.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	And YHWH speaks to Moses, saying, "Speak to the sons of Israel, saying, Though any man is unclean by a body or in a distant journey (of you or of your generations), he has still prepared a Passover to YHWH; they prepare it in the second month, on the fourteenth day, between the evenings; they eat it with unleavened and bitter things; they do not leave of [it] until morning; and they do not break a bone in it; they prepare it according to all the statute of the Passover.
Modern English Version	.
Modern Literal Version 2020	And Jehovah spoke to Moses, saying, Speak to the sons of Israel, saying, If any man of you* or of your* genealogy will be unclean by reason of a dead body, or be on a journey afar off, yet he will keep the Passover to Jehovah. They will keep it in the second month on the fourteenth day at evening. They will eat it with unleavened bread and bitter herbs. They will leave none of it to the morning, nor break a bone of it. They will keep it according to all the statute of the Passover.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and YHWH spoke to Mosheh saying, speak to the sons of Yisra'eyl saying, any man that is dirty by the soul[878], or on a distant road, for you or for your generations, and he will make a Pesahh to YHWH. In the second new moon, on the fourteenth day, between the evenings[879], they will do him[880], with unleavened breads and bitter herbs they will eat him. They will not leave anything from him until morning, and they will not crack a bone in him, according to all the customs of the Pesahh they will do him,... 878. Probably meaning a "dead body." 879. As the word for "evening" is written in the double plural. This is literally translated as "between the 'two' evenings," but is of uncertain meaning. It may be the time between sunset and dark or between sunrise (as the word ברע literally means the "mixing" of light) and sunset. 880. The "him" is "Pesahh."

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

The gist of this passage:

9-12

Numbers 9:9			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
dābar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: [And so Y^ehowah spoke to Moses, saying,...](#)

God continues to give Moses guidance as to what to do.

The problem is, there are going to be people who, for the Passover, are not clean. What can we do about them?

This will give us the divine viewpoint regarding this:

Numbers 9:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dābar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	2 nd person masculine singular, Piel imperative	Strong's #1696 BDB #180
'el (לָא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e rā'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: ...“Speak to the sons of Israel, saying,...

This is something which Moses needs to tell all Israel. Even though there were a few men (who knows how many; perhaps a hundred or so?) who face this circumstance right then and there, this is going to happen year after year. What should Israel do?

Numbers 9:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'iysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
'iysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

In Leviticus 17:3 and Numbers 4:19, *a man a man* is translated, *any man, each, each man, each one, every man, everyone, whatever man, anyone; man by man, [when] a person*. The first translation is used nearly half the time.

Numbers 9:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
hâyâh (היה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
tâmê' (טמא) [pronounced taw-MAY]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	masculine singular adjective	Strong's #2931 BDB #379
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
nephesh (נפש) [pronounced NEH-fesh]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular noun	Strong's #5315 BDB #659

Translation: ...*Any man that is unclean with reference to a soul...*

God will give two examples of men who might miss the Passover. Some may have recently dealt with a family member who has died. This close contact made a person unclean.

Numbers 9:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun	Strong's #1870 BDB #202
râchôwq (רְחוֹק) [pronounced raw-KHOHK]	<i>distant, far; as a noun, it means distance (which can be a reference to time or space)</i>	masculine singular noun/adjective	Strong's #7350 BDB #935
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition; with the 2 nd person masculine plural suffix	sNo Strong's # BDB #510

Translation: ...*or on a road distant with regard to you (all),...*

Maybe someone is on a trip, for whatever reason, and he is not close to home at all.

Numbers 9:10d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/ possessive preposition	sNo Strong's # BDB #510
dôwrîym (ד'ור'ים) [pronounced dohr-EEM]	<i>generations; races; peoples; posterity; ages, periods, time periods [of a generation]</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1755 BDB #189
This is variously translated, <i>throughout your generations [or, genealogy (ies)], to [for] your generations, throughout all future generations, throughout your people's generations; forever.</i>			

Translation: ...or [if this is the case] for [any of] your [future] generations,...

These directions do not just apply to this specific group of people, but this applies to all future generations which have the same problem.

Numbers 9:10e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
Peçach (פֶּסַח) [pronounced PEH- sahkh]	<i>Passover; sacrifice of Passover; animal victim of the Passover; festival of the Passover; exemption; offering; transliterated, Peçach, Pesach, Pesah</i>	masculine singular noun	Strong's #6453 BDB #820
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...then he will prepare a Passover of Y^ehowah.

Such a person can still observe the Passover of God.

Numbers 9:9–10 And so Y^ehowah spoke to Moses, saying, “Speak to the sons of Israel, saying, ‘Any man that is unclean with reference to a soul or on a road distant with regard to you (all), or [if this is the case] for [any of] your [future] generations, then he will prepare a Passover of Y^ehowah. (Kukis mostly literal translation)

During this Passover and all subsequent Passovers, some people will not be able to participate for whatever reason. A second Passover will be observed by this group who is left out.

The Passover is the fundamental type of salvation. A lamb is chosen, then observed for a period of time, and then it is slaughtered and a household will eat from this lamb on the Passover. This surely speaks of Jesus Christ, our Passover Lamb, Who is chosen of God, Who is observed by all Israel (this is His public ministry), and then all Israel will rise up and kill Him. Eating the Lord’s body and blood represents the exercise of faith in Him.

This type was so important that God did not want any of the Jews to miss it. Now, observance of the Passover is a ritual, but it is a ritual that is fundamental to Israel. Now, to the Israelites at this period of time, the Passover represented that God led them out of bondage and out of slavery to Egypt. They were preserved by the Passover ritual, and those who did not participate suffered the loss of their firstborn.

All of this, of course, is representative of salvation. We believe in the Lamb of God—we eat His flesh and His blood (I speak metaphorically here)—and we are saved. We were enslaved to sin, we were enslaved forever to our sin nature, and we had to way to overcome this. Only by what God did through His Son are we saved. Just as God does not want any Hebrew person (or anyone else) to miss His salvation, so the Hebrew people were provided with a second Passover that they could observe in case they had missed the yearly one.

What is being described is a secondary Passover or an adjunct Passover. Every year, the Passover is to be observed, but there would be times when certain men could not observe it.

Numbers 9:9–10 And so Y^ehowah spoke to Moses, saying, “Speak to the sons of Israel, saying, ‘Any man that is unclean with reference to a soul or on a road distant with regard to you (all), or [if this is the case] for [any of] your [future] generations, then he will prepare a Passover of Y^ehowah. (Kukis mostly literal translation)

Here is the *if* portion of this: a person is unclean due to contact with a dead person or they happen to be away from the camp during a Passover; this means that this ordinance shall stand forever. Now one thing which I would hate for you to miss in this document is the uncleanness associated with death. This is mentioned in vv. 6, 7 and 10—a contemporary to these events would certainly write about this because so many of those in the Exodus generation are dying; however, it would make no sense to include this kind of material if this book were written, say, a hundred years after these events occurred, and even less sense for this material to be included in a book written hundreds of years after these events (as some have asserted).

Numbers 9:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294

Numbers 9:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shênîy (שֵׁנִי) [pronounced shay-NEE]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i>	adjective singular numeral ordinal; masculine form; with the definite article	Strong's #8145 BDB #1041
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ar ^e bâ'âh (הָעֶבְרָא) [pronounced ahr ^e -baw-GAW]	<i>four</i>	feminine singular noun; numeral	Strong's #702 BDB #916
'eser (עָשֶׂר) [pronounced GEH-ser]	<i>ten</i>	masculine numeral	Strong's #6235 BDB #796
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
bêyn (בֵּינַי) [pronounced bane]	<i>in the midst of, between, among; whether; within; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
'ereb (עֶרֶב) [pronounced GEH-re ^{bv}]	<i>evening, sunset</i>	masculine dual noun with the definite article	Strong's #6153 BDB #787

Literally, this reads, *between the evenings*. In Exodus 12:6, this is translated, *at evening, in (on) the evening; at twilight; toward evening, within the (that) evening, just before dark, at dusk, at twilight, in the afternoon [before dark], at sunset, during sunset*. Some translate this literally: *between the two evenings* (AFV, Darby); *between the evenings* (Green's literal translation, HRB, LSV, the Scriptures); *between sundown and dark* (BBE), *between the evening hours* (CLV), *between evenings* (ECB), *at twilight*. [Literally "between the evenings"] (LEB).

Translation: In the second month, on the fourteenth day, between the [two] evenings,...

This secondary or adjunct Passover would be observed during the second month on the fourteen day, between the two evenings.

Numbers 9:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal perfect	Strong's #6213 BDB #793

The full set of Qal meanings from BDB: *to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass*. It is possible that this ought to be *to provide for*.

Numbers 9:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: ...they will observe it,...

Those who missed the Passover for that year were allowed to observe it during the second month.

Numbers 9:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
matstsâh (מַצֵּה) [pronounced <i>mahts-TSAWH</i>]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread; transliterated, matsah, matsah, matzah, matzoh</i>	feminine plural noun	Strong's #4682 BDB #595
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
merôwr (מְרוֹר) [pronounced <i>mer-ORE</i>]; or merôr (מְרוֹר)	<i>bitter thing, bitter herb; bitterness</i>	masculine plural noun	Strong's #4844 BDB #601
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine plural, Qal imperfect; with the 3 rd person masculine singular suffix	Strong's #398 BDB #37

Translation: ...together with unleavened breads and bitter herbs they will eat it [the Passover lamb].

This adjunct Passover would be just like a normal Passover. They would eat unleavened bread and bitter herbs.

The unleavened bread represents uncorrupted doctrine—specifically in relationship to the salvation of man. Our salvation rests upon faith alone in Christ alone. There is nothing that we can bring to the table. We have nothing of value to offer God.

The bitter herbs represent the bitterness of the offering of Jesus Christ. He was forced to come into contact with our sins. That was bitter for Him. God the Father chose to put our sins on Jesus Christ and judge those sins in Him. That was bitter for God the Father.

Numbers 9:11 In the second month, on the fourteenth day, between the [two] evenings, they will observe it, together with unleavened breads and bitter herbs they will eat it [the Passover lamb]. (Kukis mostly literal translation)

Time must still pass and they might have to go through a ceremonial cleansing similar to that found in Leviticus 21:1–2, 11, which applies to priests. The NIV Study Bible provided a good observation here: *The Lord thus demonstrates the reality of the distance that uncleanness brings between a believer and his (or her) participation in the worship of the community, but he also provides a merciful alternative.*²² Out of fellowship, we have no relationship to God's plan. We are afar off. We must become clean, enter into fellowship again, and then we may participate in His plan.

Numbers 9:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lō' (לֹא or לוֹא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shā'ar (שָׂאָר) [pronounced shaw-AHR]	to let remain, to leave over, to leave behind	3 rd person masculine plural, Hiphil imperfect	Strong's #7604 BDB #983
min (מִן) [pronounced min]	from, off, out from, of, out of, away from; some of; on account of, since, than, more than; some of	preposition of separation; with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
'ad (עַד) [pronounced gahd]	as far as, even to, up to, until	preposition of duration or of limits	Strong's #5704 BDB #723
bôqer (בֹּקֶר) [pronounced BOH-ker]	morning, daybreak, dawn; the next morning	masculine singular noun	Strong's #1242 BDB #133

Translation: They will not let [any portion] from it remain til the [next] morning.

Just as was observed in the normal Passover, none of the Passover lamb was to be left over to the next morning.

Now, since eating the Passover lamb represents our salvation, leaving none of it to waste is the believer making full use of all that God has given us in this life so that our lives are not wasted.

For the believer in the Church Age, we believe in Jesus Christ, but then we have a life to live afterward. God is calling upon us to live this life to the fullest and to the glory of God. That would be life inside the divine dynasphere.

Numbers 9:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251

²² p. 201.

Numbers 9:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘etsem (עצם) [pronounced <i>geh-TSEM</i>]	<i>bone, substance, self; self-same, (very) same; corporeality, duration, existence, and therefore identity</i>	feminine singular substantive	Strong's #6106 BDB #782
lô' (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâbar (שָׁבַר) [pronounced <i>shaw^b-VAHR</i>]	<i>to break, to break into pieces; to tear [anyone]; to break down, to destroy; to measure off, to define; to buy or sell [corn]</i>	3 rd person masculine plural, Qal imperfect	Strong's #7665 BDB #990
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity; with the 3 rd person masculine singular suffix	No Strong's # BDB #88

Translation: Also, they will not break any bone in it.

The bones of the lamb were not to be broken. This is a type, looking forward to Jesus on the cross, dying for our sins. None of His bones were broken. At the end of a crucifixion, if a man was still alive, the Roman soldiers would come around and break his legs, which would cause immediate death. The victim of a crucifixion used his legs to hold himself in a position to gain enough air to continue living for another 20 or 30 seconds, after which this process would be repeated. He would use his legs to push himself up so that he might take another breath to keep him alive. If his legs are broken, he cannot do this and he dies.

The Lord was on the cross and once our sins were paid for, He said, "Finished" and exhaled His last breath. So when the Roman soldiers came around to observe the bodies for signs of life, there were none for the Lord. However, to make certain, a Roman soldier pierced the Lord's side with a spear. By that time, His blood had coagulated and came out as blood clots and a clear serum.

Numbers 9:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
K ^e kôl (כֹּל) appears to mean <i>as all, according to all, just as all, exactly as all</i> .			
chuqqâh (חֻקָּה) [pronounced <i>khoo-KAWH</i>]	<i>statute, ordinance; that which is established or defined; law [often of God]; enactment; practice, custom; limit; right, privilege</i>	feminine singular construct	Strong's #2708 BDB #349

Numbers 9:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Peçach (פֶֹּּחַח) [pronounced PEH-sahkh]	<i>Passover; sacrifice of Passover; animal victim of the Passover; festival of the Passover; exemption; offering; transliterated, Peçach, Pesach, Pesah</i>	masculine singular noun with the definite article	Strong's #6453 BDB #820
‘âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
’êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: According to every statute of the Passover, they will observe it. (Kukis mostly literal translation)

The adjunct Passover was provided for all of those who missed the normally scheduled one. All of the customs related to the Passover were to be observed.

Numbers 9:12 They will not let [any portion] from it remain til the [next] morning. Also, they will not break any bone in it. According to every statute of the Passover, they will observe it. (Kukis mostly literal translation)

The Passover lamb is Jesus Christ and on the cross, not a bone of his body was to be broken. "It is to be eaten in a single house; you will not bring forth any of the flesh outside of the house, nor are you to break any bone of it" (Exodus 12:46). Yahweh is near to the brokenhearted and delivers those who are grace-oriented. Many are the afflictions of the righteous, but Yahweh delivers him out of them all. He keeps all his bones; not one of them is broken. Evil will slay he wicked; and those who hate the righteous will be concerned. Yahweh redeems to soul of His servants and none of those who take refuge in Him will be condemned (Psalm 34:19–22). I feel sorry for the exegete in Old Testament times who had to explain this bit about the no broken bones. In the midst of saving the grace-oriented and the redeeming of the souls of his servants, suddenly the Psalmist points out that that He keeps all his bones; not one of them is broken. That would be tough to explain except in the light of what has transpired. Only John was there at the crucifixion, so he observed more details than is found in the other of the gospels. His Greek is deceptively simple, meaning that either Greek was not his original language or he was not exceptionally bright. Nevertheless, his gospel is packed with information not found in the others: **The Jews, therefore, because it was the day of preparation, so that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken and they might be taken away. The soldiers therefore came, and broke the legs of the first man, and of the other man who was crucified with Him; about coming to Jesus, when they saw that He was already dead, they did not break His legs; but one of the soldiers pierce His chest with a spear, and immediately there came out blood clots and serum [lit., blood and water]. And he who has seen has borne witness, and his witness is true; and he knows that he is telling the truth, so that you also may believe. For these things came to pass, that the Scripture might be fulfilled, "Not of bone of Him shall be broken."** (John 19:–36).

Numbers 9:9–12 And so Y^ehowah spoke to Moses, saying, "Speak to the sons of Israel, saying, 'Any man that is unclean with reference to a soul or on a road distant with regard to you (all), or [if this is the case] for [any of] your [future] generations, then he will prepare a Passover of Y^ehowah. In the second month, on the fourteenth day, between the [two] evenings, they will observe it, together with unleavened breads and bitter herbs they will eat it [the Passover lamb]. They will not let [any portion] from it remain til the [next] morning. Also, they will not break any bone in it. According to every statute of the Passover, they will observe it. (Kukis mostly literal translation)

Numbers 9:9–12 Jehovah spoke to Moses again, saying, “Speak to the sons of Israel and tell them this: ‘If any man is unclean at the time of the Passover or out of town at the time, then a second Passover will be offered for those who could not attend the first one. This is going to be a standing offer to all subsequent generations as well. The additional Passover will take place on the 14th of the 2nd month, taking place between the evenings. The Passover lamb will be eaten with unleavened bread and bitter herbs. None of the lamb may be leftover for the next day, and no bones of the lamb are to be broken. You will follow the same set of directions for the additional Passover as is followed for the regular Passover. (Kukis paraphrase)

These are two different things, but consider them as two addendums to the Passover regulations. These are the last two things to be said about the Passover in this context.

And a man whom himself [is] clean and in a way he was not and he has ceased to do the Pesach, and has been cut off the soul the that from her peoples, for an offering of Y^ehowah he has not caused to approach in his set time. His sin will lift up the man that this. And for [the one] residing with you (all), [the] sojourner, and he will do a Pesach to Y^ehowah like a statute of the Pesach, and like his judgment so he will do. A statute, one, is for you (all) and to the sojourner and to the native-born of the land.

Numbers
9:13–14

And [any] man who himself [is] clean and he is not on a road [far away], yet he has ceased to perform the Passover, that soul will be cut off from its people, for he has not brought near an offering of Y^ehowah on its appointed time. That man will bear his [own] sin. And regarding the foreigner living with you (all), he will perform the Passover to Y^ehowah. According to the custom of the Passover and according to its judgments, so he will act. [There] is [but] one [set of] customs [for the Passover] for you (all); for the foreigner and for the native-born of the land.

Every adult Hebrew male must participate in the Passover. If a man is ceremonially clean and not called away on business, yet he no longer takes part in the Passover, he will be socially cut off from his people—from his friends, relatives and neighbors. He is cut off because he chooses not to bring an offering before Jehovah. Therefore, he will bear his own sin. Also, some foreigners may want to participate in your Passover ceremonies. They may do so as long as they follow the exact same customs and regulations that the Hebrew do. There is only one set of regulations for the Passover, whether you are foreign or native-born.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And a man whom himself [is] clean and in a way he was not and he has ceased to do the Pesach, and has been cut off the soul the that from her peoples, for an offering of Y^ehowah he has not caused to approach in his set time. His sin will lift up the man that this. And for [the one] residing with you (all), [the] sojourner, and he will do a Pesach to Y^ehowah like a statute of the Pesach, and like his judgment so he will do. A statute, one, is for you (all) and to the sojourner and to the native-born of the land.

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum .

The Psalms Targum .

Updated Douay-Rheims .

Douay-Rheims 1899 (Amer.) But if any man is clean, and was not on a journey, and did not make the phase, that soul shall be cut off from among his people, because he offered not sacrifice to the Lord in due season: he shall bear his sin.

The sojourner also and the stranger if they be among you, shall make the phase to the Lord according to the ceremonies and justifications thereof. The same ordinances shall be with you both for the stranger, and for him that was born in the land.

Aramaic ESV of Peshitta But the man who is clean, and is not on a journey, and fails to keep the Passover, that soul shall be cut off from his people. Because he did not offer the offering of Mar-Yah in its appointed season, that man shall bear his sin.

"If a foreigner lives among you, and desires to keep the Passover to Mar-Yah; according to the statute of the Passover, and according to its ordinance, so shall he do. You shall have one statute, both for the foreigner, and for him who is born in the land."

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

But the man that [is] clean, and is not in a journey, and forbearth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

Updated Brenton (Greek) And whatsoever man shall be clean, and is not far off on a journey, and shall fail to keep the Passover, that soul shall be cut off from his people, because he has not offered the gift to the Lord in its season: that man shall bear his iniquity.

And if there should come to you a stranger in your land, and should keep the Passover to the Lord, he shall keep it according to the law of the Passover and according to its ordinance. There shall be one law for you, both for the stranger, and for the native of the land.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English But the man who, not being unclean or on a journey, does not keep the Passover, will be cut off from his people: because he did not make the offering of the Lord at the regular time, his sin will be on him.

And if a man from another country is among you and has a desire to keep the Passover to the Lord, let him do as is ordered in the law of the Passover: there is to be the same rule for the man from another nation and for him who had his birth in the land.

Easy English
Easy-to-Read Version—2008

But anyone who is able must celebrate Passover at the right time. If they are clean and they are not away on a trip, there is no excuse for them not to do it. If they don't celebrate Passover at the right time, they must be separated from their people. They are guilty and must be punished, because they did not give the LORD his gift at the right time.

"A foreigner living among you might want to share in the LORD'S Passover with you. This is allowed, but that person must follow all the rules about Passover. The same rules are for everyone."

<i>God's Word™</i>	But if you are clean and not on a trip and yet don't bother to celebrate the Passover, you must be excluded from the people. You didn't bring your offering to the LORD at the right time. You must suffer the consequences for your sin. "Foreigners living with you may want to celebrate the LORD'S Passover. They must follow these same rules and regulations. The same rules will apply to foreigners and native-born Israelites."
Good News Bible (TEV)	But if any of you are ritually clean and not away on a journey and do not observe the Passover, you shall no longer be considered my people, because you did not present the offering to me at the appointed time. You must suffer the consequences of your sin. "If foreigners living among you want to keep the Passover, they must observe it according to all the rules and regulations. The same law applies to everyone, whether native or foreigner."
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	But if any of you refuse to celebrate Passover when you are not away on a journey, you will no longer belong to my people. You will be punished because you did not offer sacrifices to me at the proper time. Anyone, including foreigners who live among you, can celebrate Passover, if they follow all the regulations.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	But if any of you has not done anything that would make you unfit to celebrate the Passover festival, and you are not away from home on a long trip, and you do not sacrifice to me at the proper time, you will no longer belong to my people. You will be punished. Settled foreigners who live among you must also celebrate the Passover festival and obey all my commands concerning it."

Partially literal and partially paraphrased translations:

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

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	But the man who is ceremonially clean, is not on a journey, and still fails to observe the Passover, is to be cut off from his people, because he did not present the LORD's offering at its appointed time. That man will bear the consequences of his sin.
--------------------	--

If a foreigner dwelling among you wants to observe the Passover to the LORD, he is to do so according to the Passover statute and its ordinances. You are to apply the same statute to both the foreigner and the native of the land.”

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

But the man who is clean, and not on a journey, and desists to do the Passover, that soul shall be cut off from his people; because he did not bring near the offering of Jehovah in its appointed season, that man shall bear his sin.

And if a stranger shall sojourn among you, and will do the Passover to Jehovah; according to the ordinance of the Passover, and according to its judged decree, so he shall do; you shall have one ordinance for the stranger, and for him who was born in the land.

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

But the man who *is* clean and not on a journey, and he fails to observe the Passover, that person will be cut off from the people because he did not present the offering of Yahweh on its appointed time. That man will bear his guilt.

If an alien dwells with you he will observe the Passover of Yahweh according to the decree of the Passover and according *to* its stipulation; thus you will have one decree for you, for the alien and for the native of the land.’ ”

NIV, ©2011 .
 Unfolding Bible Literal Text .

But any person who is clean and is not on a journey, but who fails to keep the Passover, that person must be cut off from his people because he did not offer the sacrifice that Yahweh requires at the fixed time of year. That man must carry his sin. If a stranger lives among you and keeps the Passover to Yahweh, he must keep it according to the statute of the Passover and according to its rule. You must have one statute both for the foreigner and for the one who was born in the land.”

Urim-Thummim Version .

But the man that is clean, and is not in a journey but ceases to observe the Passover, that same person will be cut off from among his people because he did not bring the offering of YHWH in its appointed season, that man will bear his sin. And if a foreigner will reside among you, and will celebrate the Passover to YHWH according to the ordinance of the Passover, then according to its procedure he will observe it. You will have one ordinance, both for the foreigner and for him that was born in the land.

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 But anyone who is clean and not away on a journey, and who fails to celebrate the Passover, shall be cut off from his people because he did not bring the offering to Yahweh at its appointed time. So he must suffer the punishment for his sin.

If a stranger is living among you and wants to celebrate the Passover for Yahweh, he must celebrate it in accordance with the laws and customs of the Passover. There is to be only one law among you, for settler and native alike.”

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Eth Cephher Bible

.
But the man that is clean, and is not in a journey, and forbears to keep the Pecach, even the same soul shall be cut off from among his people: because he brought not the offering of **Yahuah** in his appointed season, that man shall bear his sin.
And if a stranger shall sojourn among you, and will keep the Pecach unto **Yahuah**; according to the ordinance of the Pecach, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

exeGesés companion Bible
Hebraic Roots Bible
Kaplan Translation

.
However, if a man is ritually clean, and not on a distant journey, and he neglects to prepare the Passover offering, that person shall be cut off [spiritually] from his people. He shall bear his guilt for not offering God's sacrifice at the prescribed time. If a proselyte joins you, he must also prepare God's Passover offering, presenting it according to the rules and laws governing the Passover offering. There shall thus be a single law for [all of] you, the proselyte and native born [alike].

The Scriptures—2009

But the man who is clean and is not on a journey, and has failed to perform the Pěsaḥ, that same being shall be cut off from among his people, because he did not bring the offering of הוּי at its appointed time – that man bears his sin.
And when a stranger sojourns among you, then he shall perform the Pěsaḥ of הוּי. He shall do so according to the law of the Pěsa? and according to its right-ruling. You have one law, both for the stranger and the native of the land.' ”

Tree of Life Version

“But the person who is clean and not away on a journey, yet neglects to celebrate Passover, that soul shall be cut off from his people because that person did not present Adonai’s offering at the appointed time. That man will bear his sin.
“If an outsider living among you would celebrate Passover to Adonai according to the requirement, so he should do. There will be for you the same regulation for the outsider and the native of the land.”

Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible

AND WHATSOEVER MAN SHALL BE CLEAN, AND IS NOT FAR OFF ON A JOURNEY, AND SHALL FAIL TO KEEP THE PASSOVER, THAT SOUL SHALL BE CUT OFF FROM HIS PEOPLE, BECAUSE HE HAS NOT OFFERED THE GIFT TO JESUS IN ITS SEASON: THAT MAN SHALL BEAR HIS INIQUITY.
AND IF THERE SHOULD COME TO YOU A STRANGER IN YOUR LAND, AND SHOULD KEEP THE PASSOVER TO JESUS, HE SHALL KEEP IT ACCORDING TO THE LAW OF THE PASSOVER AND ACCORDING TO ITS ORDINANCE: THERE SHALL BE ONE LAW FOR YOU, BOTH FOR THE STRANGER, AND FOR THE NATIVE OF THE LAND.

Awful Scroll Bible

Is the man clean or on a journey? - Even is he to have desisted to prepare the passover, that breather is to have been cut off from the people - is he to have brought near an offering to Sustains To Become at the appointed time? - that man was to bear up his missing of the mark.
Is to have a nonnative that was sojourning with you, to prepare the passover to Sustains To Become he is to by the prescription of the passover and its custom, even was he to prepare it. There is to be one prescription for the nonnative and the native, on the solid grounds.

Concordant Literal Version

Yet the man, he who is clean and is not on the road and forbears to observe the passover, that soul will be cut off from its kinsmen because he has not brought near the approach present of Yahweh at its appointed time, that man shall bear his sin. And in case a sojourner sojourns with you and will observe the passover to Yahweh according to the statute of the passover and according to its custom, so shall he do.

	One statute shall come to be for you, both for the sojourner and for the native of the land.
exeGesés companion Bible	But the man who is pure and not on a journey and ceases to work the pasach, even that same soul becomes cut off from among his people: because he oblates not the qorban of Yah Veh in its season, that man bears his sin. And if a sojourner sojourns among you and works the pasach to Yah Veh; according to the statute of the pasach and according to the judgment thereof, thus works he: you have one statute - both for the sojourner and for the native.
Orthodox Jewish Bible	But the man that is tahir, and is not in a journey, and faileth to observe the Pesach, even the same nefesh shall be cut off from among his people; because he brought not the korban Hashem at its appointed time, that man shall bear his sin. And if a ger shall stay for a while among you, and will observe the Pesach unto Hashem; according to the chukkat of the Pesach, and according to the mishpat thereof, so shall he do; ye shall have one chukkat, both for the ger, and for him that was born in the land.
Rotherham's <i>Emphasized B.</i>	But ≤as for the man who [is] clean_ and <no a journey> doth not chance to be_ and yet faileth to keep the passover≥ that person shall be cut off from among his kinsfolk,—for <the oblation of Yahweh> hath he not offered in its appointed season, <his own sin> shall [that' man] bear. <When_ moreover_ there may sojourn with you a sojourner, who would keep a passover unto Yahweh> <according to the statute of the passover_ and according to the regulation thereof> so must he keep [it],— one statute shall there be for you, both for the sojourner_ and for the native of the land.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	“Now as to the person [Lit. man] who is clean and isn't traveling, but fails to observe the Passover, that person [Or soul] is to be eliminated from his people, because he didn't bring an offering to the Lord at its appointed time. That person is to bear his sin. “If a resident alien lives with you and wants to observe the Lord's Passover, let him observe it according to the statutes and laws of the Passover. You are to maintain the same statute [Lit. one decree shall be for you] for the resident alien as you do for the native of the land.”
Kretzmann's Commentary	.
Lexham English Bible	.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	.

NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	.
Updated ASV	But the man who is clean, and is not on a journey, and fails to keep the Passover, that soul shall be cut off[48] from his people; because he presented not the offering of Jehovah in its appointed time, that man shall bear his sin. And if a stranger shall sojourn among you and will keep the Passover to Jehovah; according to the statute of the Passover, and according to its ordinance, so shall he do: you shall have one statute, both for the sojourner, and for the native of the land." [48] Or <i>put to death</i>

Literal, almost word-for-word, renderings:

A Faithful Version	.	holds back
C. Thomson Updated OT	.	
Charles Thomson OT	.	And if any man be clean, and not on a distant journey, and fail to keep the passover, that soul shall be cut off from among his people; because he did not offer this gift to the Lord, in its appointed time, such a man shall bear his sin. And if there come to you a proselyte in your land, and he chuse to keep the passover to the Lord, he must keep it according to its ritual, and according to its institution. You shall have one law for the proselyte and for him born in the land.
Context Group Version	.	But the man that is clean, and is not on a journey, and ceases to keep the passover, that life shall be cut off from his people; because he didn't offer the offering of YHWH in its appointed season, that man shall carry his disgrace. And if a stranger shall sojourn among you (pl), and will keep the passover to YHWH; according to the statute of the passover, and according to the ordinance, so he shall do: you (pl) shall have one statute, both for the sojourner, and for him who is born in the land.
English Standard Version	.	
Legacy Standard Bible	.	
Literal Standard Version	.	
Modern English Version	.	
Modern Literal Version 2020	.	But the man who is clean and is not on a journey and he ceases <i>from the commandment</i> to keep the Passover, that soul will be cut off from his people, because he did not offer the offering of Jehovah in its appointed season; that man will bear his sin. And if a stranger will journey among you* and will keep the Passover to Jehovah, according to the statute of the Passover and according to the ordinance of it, so he will do. You* will have one statute, both for the traveler and for him who is born in the land.
New American Standard B.	.	
New European Version	.	
New King James Version	.	
Niobi Study Bible	.	
Owen's Translation	.	
Revised Mechanical Trans.and the man who is clean and did not exist on a road, and he terminated to do the Pesahh, then that soul will be cut from her peoples, given that he did not bring near a donation of YHWH in his appointed time, that man will lift up his failure, and, given that an immigrant will immigrate with you, and he will do a Pesahh to YHWH, according to the custom of the Pesahh, and according to his decision, so he will do, one custom will exist for you and for an immigrant and for a native of the land,...
Updated ASV	.	
Updated Bible Version 2.17	.	

A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT .

The gist of this passage:

13-14

Numbers 9:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
hûw' (אוּה) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
This pronoun can be used in the emphatic sense. Sometimes, the verb <i>to be</i> is implied when this pronoun is used.			
ṭâhōwr (טוֹהַר) [pronounced <i>taw-HOHR</i>]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
derek ^e (דֶּרֶךְ) [pronounced <i>DEH-rek^e</i>]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun	Strong's #1870 BDB #202
lô' (אֵל or אֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224

Translation: And [any] man who himself [is] clean and he is not on a road [far away],...

V. 13 concerns itself with anyone who is ceremonially clean and he is in town, not forced away on a business trip.

Numbers 9:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
châdal (חָדַל) [pronounced <i>khaw-DAHL</i>]	<i>to cease and desist, to leave off, to cease, to leave, to forsake</i>	3 rd person masculine singular, Qal perfect	Strong's #2308 BDB #292
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass.</i> It is possible that this ought to be <i>to provide for</i> .			
Peçach (פֶּסַח) [pronounced <i>PEH-sahkh</i>]	<i>Passover; sacrifice of Passover; animal victim of the Passover; festival of the Passover; exemption; offering; transliterated, Peçach, Pesach, Pesah</i>	masculine singular noun with the definite article	Strong's #6453 BDB #820

Translation: ...yet he has ceased to perform the Passover,...

Nevertheless, this man chooses not to participate in the Passover.

Numbers 9:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
kârath (כָּרַת) [pronounced <i>kaw-RAHTH</i>]	<i>to be cut off; to be cut down; to be destroyed, to be consumed; to perish, to fail</i>	3 rd person feminine singular, Niphal perfect	Strong's #3772 BDB #503
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular noun with the definite article	Strong's #5315 BDB #659
hûw' (הוּא) [pronounced <i>hoo</i>]	<i>that, this</i>	masculine singular, demonstrative pronoun (with the definite article)	Strong's #1931 BDB #214

Numbers 9:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
'ammîym (עַמִּיִּם) [pronounced <i>gahm-MEEM</i>]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the 3 rd person feminine singular suffix	Strong's #5971 BDB #766

Translation: ...that soul will be cut off from its people,...

That person will be cut off his people.

I do not see this as the death penalty, but as a disassociation with this person's friends, relatives and neighbors.

This is how important the observation of the Passover was to be. Everyone was to participate in the Passover, because this represents salvation. All Jews were to have trust in their God, which would require them to observe the Passover.

Any Hebrew who placed his faith in the God of Israel was saved (Genesis 15:6).

Numbers 9:13d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
qorbân/qurbân (קֹרְבָן/קִרְבָּן) [pronounced <i>kor-BAWN, koor-BAWN</i>]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular construct	Strong's #7133 BDB #898–899
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lô' (אֵל אוֹ אַל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qârab (קָרַב) [pronounced <i>kaw-RA^{BV}</i>]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine singular, Hiphil perfect	Strong #7126 BDB #897
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Numbers 9:13d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
môw'êd (מוֹעֵד) [pronounced moh-GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet]; a specific sign or signal; an assembly, a convocation</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4150 BDB #417

Translation: ...for he has not brought near an offering of Y^ehowah on its appointed time.

Such a person was cut off from his people because he did not bring his offering near when the assembly took place.

Numbers 9:13e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chêṭṭ ^o (חַטָּא) [pronounced kheyṭ]	<i>sin, offense, fault; penalty for sin, guilt for sin; calamity</i>	masculine singular noun; with the 3 rd person masculine singular suffix	Strong's #2399 BDB #307
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal imperfect	Strong's #5375 BDB #669
îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35
hûw' (אוּ) [pronounced hoo]	<i>that, this</i>	masculine singular, demonstrative pronoun (with the definite article)	Strong's #1931 BDB #214

Translation: That man will bear his [own] sin.

Any person who did not participate in the Passover ceremony would bear his own sin.

Numbers 9:13 And [any] man who himself [is] clean and he is not on a road [far away], yet he has ceased to perform the Passover, that soul will be cut off from its people, for he has not brought near an offering of Y^ehowah on its appointed time. That man will bear his [own] sin. (Kukis mostly literal translation)

The Passover is the sacrifice which most closely parallels the death of Jesus Christ for our sins. The innocent lamb, without spot and without blemish; the entire congregation shall slay it; the death of the first-born; the blood on the door posts; the delivery out of the land of slavery into the promised land—all of this obviously points toward our Lord's death for our sins.

We have a similar warning concerning the communion table: **But let a man examine himself and so let him eat of the bread and drink of the cup; for he who eats and drinks, eats and drinks judgment to himself, if he does not judge to body correctly. For this reason, many among you are weak and sick and many sleep. But if we have judged ourselves, we will not be judged. But when we are judged, we are disciplined by the Lord in order that we may not be condemned along with the world** (1Corinthians 11:28–32).

Numbers 9:13 **And [any] man who himself [is] clean and he is not on a road [far away], yet he has ceased to perform the Passover, that soul will be cut off from its people, for he has not brought near an offering of Y^ehowah on its appointed time. That man will bear his [own] sin.** (Kukis mostly literal translation)

The steps of the Passover ceremony are clearly laid out in various chapters of the Old Testament (in Exodus 12, for instance). On the first Passover, every household chose a young lamb without spot and without blemish and that lamb was to be observed by members of the household for a few days. Then all Israel was to rise up and kill it (this is how it reads in Exodus 12). Blood was painted on the sides and top of the doorways of these houses where the lamb was killed. The lamb would be offered up to God, roasting it with fire. All members of the household were to eat this lamb with unleavened bread and bitter herbs. No portion was to be left over; the legs of the lamb were not to be broken.

On the first Passover, the Angel of God (Jesus Christ) would see the blood and pass over that house. It appears that all Hebrew households did as Moses instructed them and that no Egyptian household did (however, this is not specifically stated in the record of this event).

The lamb of the Passover represents Jesus Christ (it is a type of Christ). When Jesus approached John the baptizer, John cried out, “Behold the Lamb of God!”

As a part of the Passover ceremony, each Hebrew family observed the selected lamb, just as Jesus was observed by the Jewish people during his very short public ministry. The blood of the lamb represents the offering of Jesus Christ for our sins while He was on the Roman cross. The blood on the sides of the door and on the top of the door (which would have dripped straight down) represents the places where Jesus bled from while on the Roman cross (from His two wrists, His head and His feet). The blood which He bled was literal, but He did not bleed to death on the cross. The roasting of the lamb’s meat represents God judging our sins in the body (the human person) of Jesus Christ. Jesus took upon Himself, in His humanity, our sins (His Deity cannot die for our sins). The unleavened bread represents the clear unadulterated doctrine of salvation (Soteriology)—that is, the accurate gospel message. The bitter herbs represented the bitterness of this event. God the Father laid upon God the Son all of our sins, which was a bitter experience for the Godhead, but our only means of salvation.

So often, it is said that Christians follow the New Testament of the Bible and that Jews follow the Old Testament. That is not really true. Jews no longer follow the Old Testament. Today, there is no lamb for a family to observe (although lamb might be served for the dinner meal). There would not be blood anywhere, other than the smallest amount in the package of lamb purchased recently from a store. That blood would be washed down the sink.²³ If it is a small family, they might serve up a couple legs of lamb, those legs broken off from the rest of the lamb (can you purchase mutton in any other way?). Whereas, blood is fundamental in the offerings of the Old Testament Hebrew people, this is certainly not the case today. Had any Hebrew from the time of ancient Israel been brought to the present time and observed the Seder (the current version of the Passover), would he even recognize it?

What follows is a normal Seder (Passover) meal.

Key Elements of a Seder (AI from Google)

The Seder Plate:

A special plate containing symbolic foods, including:

²³ I don’t think it would be intentionally used in the cooking.

Key Elements of a Seder (AI from Google)

- Matzah: Unleavened bread, representing the haste of the Israelites' departure from Egypt.
- Maror (bitter herbs): Such as horseradish or romaine lettuce, symbolizing the bitterness of slavery.
- Charoset: A sweet, fruit-and-nut mixture, representing the mortar used by the enslaved Israelites.
- Beitzah (roasted egg): Symbolizing the korban chagigah, the festival sacrifice offered in the Temple in Jerusalem.
- Zeroa (roasted shank bone): Also symbolizing the korban chagigah.
- Karpas (spring vegetable): Such as parsley or celery, dipped in salt water, symbolizing the tears shed by the slaves.

The Haggadah:

A book containing the traditional Passover narrative, which is read and discussed during the Seder.

Four Cups of Wine:

A key ritual involving drinking four cups of wine (or grape juice) during the Seder.

Storytelling:

The Seder is a time for families to gather and retell the story of the Exodus, often using the Haggadah as a guide.

Songs and Prayers:

The Seder includes various songs and prayers, which are sung and recited throughout the meal.

Traditional Foods:

In addition to the symbolic foods, a Seder meal typically includes other traditional dishes, such as:

- Gefilte fish (poached fish dumplings).
- Matzo ball soup.
- Brisket or roast chicken.
- Potato kugel (a casserole).
- Tzimmes (a stew of carrots and prunes).

Rituals:

The Seder includes various rituals, such as hiding the afikoman (a piece of matzah) and then searching for it, which is a fun activity for children.

I thought that the wine (or grape juice) might be the modern substitute for the blood, but that is apparently incorrect. However, there are several explanations given for the four glasses of wine. If memory serves, it became a part of Jewish tradition with the Mishna.

I find it fascinating how the modern-day Jews appear to be following, to some degree, the traditions of the Lord's Supper.

In any case, this is about as bloodless a meal as one could have, apart from being a vegetarian.

I googled Seder and this is the results given by AI.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Although there are some intersections between the Old Testament ritual and what is done today, a modern-day Seder would be unrecognizable to the ancient Israelite.

Central to all Hebrew worship is the blood sacrifice. The first seven chapters of Leviticus are all about blood sacrifices. However, this is not the thrust of any Jewish celebration today. Offering animal sacrifices by the Jews ended in A.D. 70 with the destruction of the Second Temple.

A complete rundown of the Passover is provided for us in the books of Moses, and the Hebrew people, at one time, followed these ceremonies. Now, even though these words are still found in the Old Testament, they are no longer followed.

Don't misunderstand what I am saying here. I am not suggesting in any way that modern-day Jews return to blood offerings in order to be more authentically Jewish. In fact, based upon several passages from the book of Hebrews, I believe that God would not appreciate anyone in this era—Jew or gentile—offering up animals for sacrifice as is described in Leviticus 1–7. This is described as **crucifying the Lord afresh** in Hebrews.

The era of blood sacrifices is over. In the Christian view, it is because Jesus Christ, the True Lamb of God, has come and offered Himself up for our sins. We are saved because of Him. He paid for our sins. Christians are certainly encouraged to study the traditions of the ancient Hebrew peoples (traditions established by God), but we are not to repeat them. The animal sacrifices are presented as a type (a shadow, a representation) of Jesus Christ; and Jesus Himself is the antitype (the reality). In the Church Age, we are never to return to the shadow worship because we have the reality.

For Jews, several reasons would be given: it is impractical, it is messy, it is gruesome, there is no Temple where this can be done. I would further add that God will curse any Jew who attempts to revive animal sacrifices.

I must admit that I expected to find some splinter groups of Jews who occasionally offered animal sacrifices, but I did not find any after a superficial search. I cannot overemphasize that anyone thinking about doing this would be making a massive mistake before God.

Numbers 9:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
gûwr (גור) [pronounced <i>goor</i>]	<i>to reside, to temporarily reside, to sojourn; to reside without ownership; to gather together with, band together with</i>	3 rd person masculine singular, Qal imperfect	Strong's #1481 BDB #157
NET Bible footnote: The Hebrew verb גור (gur) means "to live temporarily without ownership of land." Abraham's family will not actually possess the land of Canaan until the Israelite conquest hundreds of years later. ²⁴			
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 nd person masculine plural suffix	Strong's #854 BDB #85
gêr (גר) [pronounced <i>gare</i>]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun	Strong's #1616 BDB #158

Translation: And regarding the foreigner living with you (all),...

V. 14 is an additional addendum, addressing what to do about foreigners who are staying with the Hebrews (perhaps they are slaves, employees or simply living independently among the Hebrew people).

²⁴ From <http://bible.org/netbible/index.htm?gen26.htm> accessed March 3, 2013.

Numbers 9:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
Peçach (פֶּסַח) [pronounced <i>PEH-sahkh</i>]	<i>Passover; sacrifice of Passover; animal victim of the Passover; festival of the Passover; exemption; offering; transliterated, Peçach, Pesach, Pesah</i>	masculine singular noun	Strong's #6453 BDB #820
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...he will perform the Passover to Y^ehowah.

Foreigners, I do not believe, were required to take part in the Passover. However, they were not restrained from doing so.

Numbers 9:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
chuqqâh (חֻקָּה) [pronounced <i>khoo-KAWH</i>]	<i>statute, ordinance; that which is established or defined; law [often of God]; enactment; practice, custom; limit; right, privilege</i>	feminine singular construct	Strong's #2708 BDB #349
Peçach (פֶּסַח) [pronounced <i>PEH-sahkh</i>]	<i>Passover; sacrifice of Passover; animal victim of the Passover; festival of the Passover; exemption; offering; transliterated, Peçach, Pesach, Pesah</i>	masculine singular noun with the definite article	Strong's #6453 BDB #820
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 9:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
mîsh ^e pâṭ (משפט) [pronounced mish ^e -PAWT]	<i>judgement, judicial verdict, justice, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4941 BDB #1048
kên (כִּי) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793

Translation: According to the custom of the Passover and according to its judgments, so he will act.

There are customs and regulations given for the observation of the Passover, and these are to be followed exactly. See Exodus 12 ([HTML](#)) ([PDF](#)) ([WPD](#)).

Numbers 9:14d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chuqqâh (חֻקָּה) [pronounced khoo-KAWH]	<i>statute, ordinance; that which is established or defined; law [often of God]; enactment; practice, custom; limit; right, privilege</i>	feminine singular noun	Strong's #2708 BDB #349
‘echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition; with the 2 nd person masculine plural suffix	No Strong's # BDB #510
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510

Numbers 9:14d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
gêr (גַּר) [pronounced gare]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun with the definite article	Strong's #1616 BDB #158
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced lê]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'ezêrâch (אֲרָצִי) [pronounced ezê-RAWKH]	<i>native-born, arising from the soil, home born, native</i>	masculine singular construct	Strong's #249 BDB #280
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
pê (פּ, פּ, or פּ) [pronounced pay]	This appears to be used as a mark of punctuation which seems to indicate the beginning of a paragraph. It is never translated.	the 17 th letter. Also used as a numeral	No Strong's # BDB #802

Translation: [There] is [but] one [set of] customs [for the Passover] for you (all); for the foreigner and for the native-born of the land. (Kukis mostly literal translation)

The customs and regulations for the Passover are to be followed exactly, whether observed by a native-born Hebrew or by a foreigner who has lived in the land for a few months.

Numbers 9:14 And regarding the foreigner living with you (all), he will perform the Passover to Y^ehowah. According to the custom of the Passover and according to its judgments, so he will act. [There] is [but] one [set of] customs [for the Passover] for you (all); for the foreigner and for the native-born of the land. (Kukis mostly literal translation)

People will come from all over the world to the Jews and to their God, a God of a small but exceedingly prosperous and powerful nation; a nation of slaves which walked away from the Egyptian empire and their God brought that empire to its knees. God will see to it that other people come through Israel for other reasons and they will all be evangelized through the Passover and the other sacrifices. Recall that God the Holy Spirit can take spiritual truth and make it real to the soul of the unbeliever, allowing the unbeliever the chance to believe. This parallels Exodus 12:47–49, which reads: "All the congregation of Israel are to celebrate this. But if a visitor stays with you and does the Passover to Yahweh, let all his males be circumcised, and then let him approach to do it; and he will like like a native of the land. But no uncircumcised person may eat of it. One law will be to the native as to the visitor who stays among you." Notice, this is just like being born into a new family, which is the whole point of regeneration.

The Passover ceremony, as we have covered before, speaks clearly of Jesus Christ dying for our sins on the cross. It is one of the clearest pictures of His sacrifice on our behalf. For Christ, our Passover, also has been sacrificed (1 Corinthians 5:7b). This most solemn of ceremonies was the only one carried into the New Testament. Our Lord and the disciples celebrated Passover together the night before the cross, and, while they were eating, He took bread and after a blessing, He broke [it] and gave [it] to them and said, "Take—this is My body, which is

given for you; do this in remembrance of me." And He took a cup, and when He had given thanks, He gave [it] to them and they all drank from it. And He said to them, "This cup—which is poured out for you—this is the My blood of the covenant, which is shed on behalf of many for forgiveness of sins. This cup is the new covenant by means of My blood. Do this as often as you drink [it] in remembrance of Me."(Mark 14:22–24 Luke 22:20b Matthew 26:28b 1Corinthians 11:25b).

According to the NIV Study Bible, this is the last time the Israelites will observe the Passover until Joshua 5:10. This is not necessarily true. The only **recorded** instance of the observance of the Passover in all of the Pentateuch is in Exodus 12; here, it has mandated and the mandate being carried out was implied by the questions of the unclean men. The mandate to keep the Passover will be found again in Numbers 28:16 33:3 and in Deuteronomy 16:1–6. Just because we do not find specific references to keeping the Passover does not mean that they did not keep the Passover. The Israelites did not observe their Sabbatical years and that is well attested to. However, there is nothing said in the Bible about them not observing the Passover.

Numbers 9:13–14 And [any] man who himself [is] clean and he is not on a road [far away], yet he has ceased to perform the Passover, that soul will be cut off from its people, for he has not brought near an offering of Y^ehowah on its appointed time. That man will bear his [own] sin. And regarding the foreigner living with you (all), he will perform the Passover to Y^ehowah. According to the custom of the Passover and according to its judgments, so he will act. [There] is [but] one [set of] customs [for the Passover] for you (all); for the foreigner and for the native-born of the land. (Kukis mostly literal translation)

Vv. 13–14 represent two addendums to the Passover customs. (1) Any Hebrew man who does not participate in the Passover will be cut off from his friends, relatives and neighbors. (2) Foreigners can participate in the Passover if they would like to. All of the customs and regulations of the Passover still apply.

Numbers 9:13–14 Every adult Hebrew male must participate in the Passover. If a man is ceremonially clean and not called away on business, yet he no longer takes part in the Passover, he will be socially cut off from his people—from his friends, relatives and neighbors. He is cut off because he chooses not to bring an offering before Jehovah. Therefore, he will bear his own sin. Also, some foreigners may want to participate in your Passover ceremonies. They may do so as long as they follow the exact same customs and regulations that the Hebrew do. There is only one set of regulations for the Passover, whether you are foreign or native-born. (Kukis paraphrase)

At this point, we go to a new topic altogether.

And in a day [is] caused to stand the Dwelling Place, the cloud covers the Dwelling Place to a Tent of Testimony and in the evening is upon the Dwelling Place as a sight of fire as far as morning. So he is continuously. The cloud covers him, and a sight of fire nightly.

Numbers
9:15–16

And on the day the Tabernacle is set up, the cloud covered the Tabernacle, [even] the Tent of Testimony. And in the evening it is over the Tabernacle like the appearance of a fire until the morning. So it was continuously. The cloud covered it [by day] and the appearance of fire by night.

From the very beginning, when the Tabernacle was first assembled, a cloud covered over the Tabernacle, over the Tent of Testimony. In the evening, that cloud appeared to be fire instead and it stayed like that throughout the night. This was the continual state of things: a cloud covered the Tabernacle by day and the appearance of fire was over the Tabernacle each night.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And in a day [is] caused to stand the Dwelling Place, the cloud covers the Dwelling Place to a Tent of Testimony and in the evening is upon the Dwelling Place as a sight of fire as far as morning. So he is continuously. The cloud covers him, and a sight of fire nightly.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Now on the day that the tabernacle was reared up, a cloud covered it. But from the evening there was over the tabernacle, as it were, the appearance of fire until the morning. So it was always: by day the cloud covered it, and by night as it were the appearance of fire.
Aramaic ESV of Peshitta	On the day that the Tabernacle was raised up, the cloud covered the Tabernacle, even the Tent of the Testimony: and at evening it was over the Tabernacle as it were the appearance of fire, until morning. So it was continually. The cloud covered it, and the appearance of fire by night.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And on the day that the tabernacle was reared up the cloud covered the tabernacle, [namely], the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was always: the cloud covered it [by day], and the appearance of fire by night.
Updated Brenton (Greek)	And in the day in which the tabernacle was pitched the cloud covered the tabernacle, the place of the testimony; and in the evening there was upon the tabernacle as the appearance of fire till the morning. So it was continually: the cloud covered it by day, and the appearance of fire by night.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And on the day when the House was put up, the cloud came down on it, on the Tent of witness; and in the evening there was a light like fire over the House till the morning. And so it was at all times: it was covered by the cloud, and by a light as of fire by night.
Easy English	.
Easy-to-Read Version–2008	On the day the Holy Tent, the Tent of the Agreement, was set up, a cloud covered it. At night the cloud over the Holy Tent looked like fire. The cloud stayed over the Holy Tent all the time. And at night the cloud looked like fire.
God's Word™	On the day the tent of the words of God's promise was set up, the column of smoke covered it. From evening until morning, the smoke over the tent glowed like fire. The smoke always glowed this way. At night the smoke covering the tent glowed like fire.
Good News Bible (TEV)	On the day the Tent of the LORD's presence was set up, a cloud came and covered it. At night the cloud looked like fire.
The Message	.

Names of God Bible .
 NIRV .
 New Simplified Bible .

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

Casual English Bible .
 Contemporary English V. . As soon as the sacred tent was set up, a thick cloud appeared and covered it. The cloud was there each day, and during the night, a fire could be seen in it.
 The Living Bible .
 New Berkeley Version .
 New Life Version .
 New Living Translation .
 The Passion Translation .
 Unfolding Bible Simplified . On the day that the sacred tent was set up, a cloud covered it. But from the time that the sun set until the time that the sun rose the next day, the cloud resembled a huge fire. And that is what happened every day that the Israelites were in the wilderness
 .

Partially literal and partially paraphrased translations:

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

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible . And on the day that the tabernacle was raised up the cloud covered the tabernacle, the tent of the testimony; at dusk there was upon the tabernacle the appearance of fire until the dawn.
 So it was always; the cloud covered it, and the appearance of fire by night.
 International Standard V .
 H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text . On the day that the tabernacle was set up, the cloud covered the tabernacle, the tent of the covenant decrees. At evening the cloud was over the tabernacle. It appeared like fire until morning. It continued that way. The cloud covered the tabernacle and appeared like fire at night.
 Urim-Thummim Version . And on the day that the Tabernacle was reared up the cloud-mass concealed the Tabernacle, namely the Tabernacle of Testimony, and at sunset there was dwelling over the Tabernacle the phenomenon of supernatural fire until sunrise. So it was always the cloud-mass concealing it by day and the appearance of supernatural fire by night.
 Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **By means of the cloud,
God leads his people**

On the day the Holy Tent, that is the Tent of Meeting, was set up, the Cloud covered it. At nightfall the Cloud took the appearance of fire over the Holy Tent and remained so until the morning. The Cloud covered it continually in daytime and at night it looked like fire. 13:22; 40:34

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
Eth Cephher Bible

And on the day that the Tabernacle was reared up the cloud covered the Tabernacle, *namely*, the tent of the testimony: and at evening there was upon the Tabernacle as it were the appearance of fire, until the morning. So it was always: the cloud covered it *by day*, and the appearance of fire by night.

exeGesés companion Bible .
Hebraic Roots Bible .
Kaplan Translation

Divine Signs to Move On

On the day that the Tabernacle was erected, the cloud covered the Tabernacle, the Tent of Testimony. Then, in the evening, there was something that appeared to be like fire on the Tabernacle, [remaining there] until morning.

From then on it remained that way. There was a cloud covering it [by day], and a fire-like apparition by night.

The Scriptures–2009 .
Tree of Life Version

. by evening

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible . pitched
Awful Scroll Bible

On the day the dwelling place is to be set up, a cloud mass is to have covered the dwelling place, even the tent of the testimony, and at sunset, there is on the dwelling place a presence of fire till morning. Sustainedly was the cloud mass to cover it, and a presence of fire by night.

Concordant Literal Version .
exeGesés companion Bible

TABERNACLE CLOUD COVER

And on the day they raise the tabernacle
the cloud covers the tabernacle

- the tent of the witness:

and at evening, on the tabernacle,
there is as the visage of fire until the morning.

And so be it continually:

the cloud covers it and the visage of fire by night.

Orthodox Jewish Bible

And on the day that the Mishkan was set up the Anan covered the Mishkan, *namely*, the Ohel HaEdut; and at erev there was upon the Mishkan as it were the appearance of eish, until boker.

So it was tamid: the Anan covered it by day, and the appearance of eish by lailah.

Rotherham's *Emphasized B.*

§ 11. The Guiding Clouds.

Now <on the day the habitation was reared> the cloud covered the habitation, even the tent of the testimony,—and <in the evening> it was over the habitation, like an appearance of fire, until morning. ||Thus|| came it to pass continually, ||the cloud|| covered it,—and an appearance of fire, by night;...

Expanded/Embellished Bibles:

The Amplified Bible .
The Expanded Bible .
International Standard V

The Fire Cloud over the Tent

On the same morning [Lit. day] that the tent was set up, a cloud covered the tent, that is, the Tent of Testimony, and in the evening fire appeared over the tent until morning. It was so continuously—there was a cloud covering by day, and a fire cloud appeared at night.

Kretzmann's Commentary
Lexham English Bible

The Cloud and the Fire

And on a day setting up the tabernacle, the cloud covered the tent of the tabernacle, the tent of the testimony; in the evening it was on the tabernacle as an appearance of fire until morning. So it was [Hebrew "it will be"] continually; the cloud would cover it and the appearance of fire by night.

Syndein/Thieme .
The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .
The Geneva Bible .
Kaplan Translation .
NET Bible® .
New American Bible (2011) .
New Catholic Bible .
Rotherham's *Emphasized B.* .
Updated ASV

The Cloud and Fire above the Tabernacle

And on the day that the tabernacle was set up the cloud covered the tabernacle, even the tent of the testimony: and in the evening it was over the tabernacle like the appearance of fire, until morning. So it was always: the cloud covered it by day and the appearance of fire by night.[49]

[49] LXX SP SYR AT^J VG "by day" MT lack

Literal, almost word-for-word, renderings:

A Faithful Version

And on the day that the tabernacle was reared up, the cloud covered the tabernacle, even the tent of the testimony. And at sunset it was upon the tabernacle, appearing like fire, until the daybreak. So it was always. The cloud covered it by day, and it appeared like fire by night.

C. Thomson Updated OT
Charles Thomson OT

Now on the day when the tabernacle was erected, the cloud covered the tabernacle; the house of the testimony: and in the evening there was over the tabernacle an appearance like that of fire, which continued till the morning. Thus it was continually. The cloud covered it by day: and there was an appearance of fire during the night.

Context Group Version

And on the day that the tabernacle was set up the cloud covered the tabernacle, even the tent of the testimony: and at evening it was on the tabernacle as it were

the appearance of fire, until morning. So it always was: the cloud covered it and by night [had] the appearance of fire.

- English Standard Version .
- Green’s Literal Translation .
- Legacy Standard Bible .
- Modern English Version .
- Modern Literal Version 2020 {Exo 39:32-40:38; Num 9:15-23 **}
And on the day that the tabernacle was reared up the cloud covered the tabernacle, even the tent of the testimony and at evening it was upon the tabernacle, as it were the appearance of fire, until morning. So it was always: the cloud covered it and the appearance of fire by night.

- New American Standard B. .
- New European Version .
- New King James Version .
- Niobi Study Bible . Title
- Owen’s Translation .
- Revised Mechanical Trans. ...and in the day the dwelling is made to rise, the cloud covered over the dwelling, to the tent of evidence, and in the evening what looks like the appearance of fire will exist upon the dwelling until morning. So he will exist continually, the cloud will cover him over, and the appearance of fire by night,...

- Updated ASV .
- Updated Bible Version 2.17 .
- Webster’s Bible Translation . namely
- World English Bible .
- Young’s Literal Translation .
- Young’s Updated LT .

The gist of this passage:
15-16

Numbers 9:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong’s # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong’s # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun	Strong’s #3117 BDB #398
<p>Together, these are literally translated <i>in the day, in a day of</i>; however, we may understand it to mean <i>in that day; in this very day; at once, presently; lately; by day; in the daytime; throughout the day; in this day, at this [that] time; now; before that</i>. These interpretations often depend upon <i>when</i> the action of the verb takes place.</p>			
<p>When followed by an infinitive, this can be rendered <i>in the day in which, in the day when, in the day that; when</i>.</p>			
qûwm (קוּם) [pronounced <i>koom</i>]	<i>to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform [a testimony, a vow, a commandment, a promise]</i>	Hiphil infinitive construct	Strong’s #6965 BDB #877

Numbers 9:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mîsh^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015

Translation: [And on the day the Tabernacle is set up,...](#)

The day that the Tabernacle is set up takes us back to the final chapter of Exodus; Exodus 40 ([HTML](#)) ([PDF](#)) ([WPD](#)). You may recall that a huge portion of Exodus is given over to the design and development of the Tabernacle.

Numbers 9:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kâçâh (כָּסָה) [pronounced <i>kaw-SAWH</i>]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	3 rd person masculine singular, Piel perfect	Strong's #3680 BDB #491
'ânân (עָנַן) [pronounced <i>gaw-NAWN</i>]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mîsh^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'ohel (אוֹהֶל) [pronounced <i>OH-hel</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
'êdûwth (עֲדוּוֹת) [pronounced <i>gay-DOOTH</i>]	<i>a precept, law, revelation, testimony</i>	feminine singular noun with the definite article	Strong's #5715 BDB #730

Translation: [...the cloud covered the Tabernacle, \[even\] the Tent of Testimony.](#)

From the very beginning, the cloud covered the Tabernacle. Generally speaking, I believe that these two references are about the exact same thing. That is, the Tabernacle = the Tent of Meeting.

Numbers 9:15c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
‘ereb (בֶּרֶעַ) [pronounced GEH-re ^{bv}]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
‘al (לְעַל) [pronounced gah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
mîsh ^e kân (מִשְׁכָּן) [pronounced mish ^e -KAWN]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015

Translation: And in the evening it is over the Tabernacle...

In the evening, something was different over the Tabernacle.

Numbers 9:15d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
mar ^e eh (מַרְאֵה) [pronounced mahr-EH]	<i>the act of seeing, sight, vision; form, appearance, that which is seen; fair of form, handsome, attractive</i>	masculine singular construct	Strong's #4758 BDB #909
Bible Hub: Usage: The Hebrew word "mareh" primarily refers to the appearance or form of something as perceived by the eye. It can denote both physical appearance and visionary experiences. In the context of visions, it often describes what is seen in a prophetic or supernatural revelation. ²⁵			
‘esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun	Strong's #784 BDB #77

²⁵ From <https://biblehub.com/hebrew/4758.htm> accessed March 13, 2025.

Numbers 9:15d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun	Strong's #1242 BDB #133

Translation: ...like the appearance of a fire until the morning.

In the evening, the cloud appeared to be a fire over the Tabernacle.

Numbers 9:15 And on the day the Tabernacle is set up, the cloud covered the Tabernacle, [even] the Tent of Testimony. And in the evening it is over the Tabernacle like the appearance of a fire until the morning. (Kukis mostly literal translation)

Recall the time frame that we are in right now. The tabernacle has just been completed (although this is also true for the first time that it was moved) and the glory of Y^ehowah is upon the tabernacle. This, just as the end of Exodus, describes what happened the first time the tabernacle was erected, just as what happened every time it was reassembled. And he erected the court all around the tabernacle and the altar and put the screen for the entryway of the court. Thus Moses finished the work. Then the cloud covered the tent of meeting, and the glory of Yahweh filled the tabernacle, and throughout all their journeys whenever the cloud was taken up from over the tabernacle, the sons of Israel would mobilize; but if the cloud was not taken up, then they did not mobilize until the day when it was taken up. For throughout all their journeys, the cloud of Yahweh was on the tabernacle by day, and there was a fire in it by night, in the sight of all of house of Israel (Exodus 40:33–38). Notice that the end of the book of Exodus does not sound like something written immediately after the first raising of the tabernacle, but it sounds like something written afterwards, after the tabernacle had been dismantled and moved several times, as per the direction of Y^ehowah.

Even at the very beginning of the journey of Israel away from Egypt, God provided for them this kind of direction. And Yahweh was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might journey by day and by night. And He did not take away the pillar of cloud by day nor the pillar of fire by night from before the people (Exodus 13:21–22).

Numbers 9:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
tâmîyd (תָּמִיד) [pronounced <i>taw-MEED</i>]	<i>continuously, continuity; regularly, at regular intervals; continuity, perpetuity</i>	masculine singular noun/adverb	Strong's #8548 BDB #556

Translation: So it was continuously.

It was like this all of the time in the desert-wilderness.

Numbers 9:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾânân (אָנָן) [pronounced <i>gaw-NAWN</i>]	<i>cloud</i> (as a veiling over or covering of heaven)	masculine singular noun with the definite article	Strong's #6051 BDB #777
kâçâh (כָּסָה) [pronounced <i>kaw-SAWH</i>]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	3 rd person masculine singular, Piel imperfect; with the 3 rd person masculine singular suffix	Strong's #3680 BDB #491
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
mar ^e eh (מַרְאֵה) [pronounced <i>mahr-EH</i>]	<i>the act of seeing, sight, vision; form, appearance, that which is seen; fair of form, handsome, attractive</i>	masculine singular construct	Strong's #4758 BDB #909
Bible Hub: Usage: The Hebrew word "mareh" primarily refers to the appearance or form of something as perceived by the eye. It can denote both physical appearance and visionary experiences. In the context of visions, it often describes what is seen in a prophetic or supernatural revelation. ²⁶			
ʾesh (אֵשׁ) [pronounced <i>aysh</i>]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun	Strong's #784 BDB #77
lay ^e lâh (לַיְלֵי) [pronounced <i>LAY-law</i>]	<i>night; that night, this night, the night; possibly, at night, by night, during the night, by night</i>	masculine singular noun	Strong's #3915 BDB #538

Translation: The cloud covered it [by day] and the appearance of fire by night. (Kukis mostly literal translation)

Fire is the Hebrew word ʾesh (אֵשׁ) [pronounced *aysh*] and one of its many uses is the supernatural fire, the presence of Yahweh or the attendance of a theophany. This passage parallels Exodus 40:33–38. It was written later, but refers to simultaneous events. Recall that this is in the desert of southern Egypt and it is highly unlikely that there are any clouds in the sky at all except for this, the visual image of the accompaniment of Jesus Christ. Strong's #784 BDB #77

There was a cloud over the Tabernacle in the day time and the appearance of a fire over the Tabernacle at night.

Numbers 9:16 So it was continuously. The cloud covered it [by day] and the appearance of fire by night. (Kukis mostly literal translation)

Numbers 9:15–16 And on the day the Tabernacle is set up, the cloud covered the Tabernacle, [even] the Tent of Testimony. And in the evening it is over the Tabernacle like the appearance of a fire until the morning. So it was continuously. The cloud covered it [by day] and the appearance of fire by night. (Kukis mostly literal translation)

Numbers 9:15–16 From the very beginning, when the Tabernacle was first assembled, a cloud covered over the Tabernacle, over the Tent of Testimony. In the evening, that cloud appeared to be fire instead and it stayed like

²⁶ From <https://biblehub.com/hebrew/4758.htm> accessed March 13, 2025.

that throughout the night. This was the continual state of things: a cloud covered the Tabernacle by day and the appearance of fire was over the Tabernacle each night. (Kukis paraphrase)

Vv. 17–23 seem to be saying nearly the same thing throughout: if the cloud was over the Tabernacle and did not move, the people were not to move. If the cloud began to move, the people were to pack up and follow it.

And to a mouth of being taken up the cloud from over the Tent and after so, will pull up stakes, sons of Israel, and in a place that tabernacles there the cloud, there will bivouac sons of Israel. Upon a mouth of Y^ehowah will pull up stakes, sons of Israel and upon a mouth of Y^ehowah they will bivouac. All days that tabernacles the cloud upon the Dwelling Place, they will bivouac.

Numbers
9:17–18

And according to the cloud being elevated from over the Tent and afterwards, the sons of Israel will break camp (and move out). And in the place that the cloud settles there, there the sons of Israel will make camp. On the command of Y^ehowah, the sons of Israel will break camp (and move out) and on the command of Y^ehowah, they will make camp. All the time that the cloud settles over the Tabernacle, they will make camp.

When the sons of Israel looked up and observed that the cloud over the Tent of Meeting was noticeably elevated, they knew to break camp and move out. Wherever the cloud settled, that is where the sons of Israel would stop and make camp. So, based upon Jehovah's command, the sons of Israel would break camp and move out; and on the command of Jehovah, the sons of Israel would stop and make camp. For as long as the cloud remained right over the Tabernacle, the sons of Israel remained encamped.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And to a mouth of being taken up the cloud from over the Tent and after so, will pull up stakes, sons of Israel, and in a place that tabernacles there the cloud, there will bivouac sons of Israel. Upon a mouth of Y^ehowah will pull up stakes, sons of Israel and upon a mouth of Y^ehowah they will bivouac. All days that tabernacles the cloud upon the Dwelling Place, they will bivouac.

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)

.

Targum (Pseudo-Jonathan)

.

Aramaic Targum

.

The Psalms Targum

.

Updated Douay-Rheims

.

Douay-Rheims 1899 (Amer.)

And when the cloud that covered the tabernacle was taken up, then the children of Israel marched forward: and in the place where the cloud stood still, there they camped.

At the commandment of the Lord they marched, and at his commandment they pitched the tabernacle. All the days that the cloud abode over the tabernacle, they remained in the same place:...

Aramaic ESV of Peshitta

Whenever the cloud was taken up from over the Tent, then after that the B'nai Yisrael travelled; and in the place where the cloud remained, there the B'nai Yisrael encamped.

At the commandment of Mar-Yah, the B'nai Yisrael travelled, and at the commandment of Mar-Yah they encamped. As long as the cloud remained on the Tabernacle they remained encamped.

Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.
Updated Brenton (Greek)	And when the cloud went up from the tabernacle, then after that the children of Israel departed; and in whatever place the cloud rested, there the children of Israel encamped. The children of Israel shall encamp by the command of the Lord, and by the command of the Lord they shall remove; all the days in which the cloud overshadows the tabernacle, the children of Israel shall encamp.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And whenever the cloud was taken up from over the House, then the children of Israel went journeying on; and in the place where the cloud came to rest, there the children of Israel put up their tents. At the order of the Lord the children of Israel went forward, and at the order of the Lord they put up their tents: as long as the cloud was resting on the House, they did not go away from that place.
Easy English	.
Easy-to-Read Version–2008	When the cloud moved from its place over the Holy Tent, the Israelites followed it. When the cloud stopped, that is the place where the Israelites camped. This was the way the LORD showed the Israelites when to move and when to stop and set up camp. While the cloud stayed over the Holy Tent, the people continued to camp in that same place.
God's Word™	Whenever the smoke moved from the tent, the Israelites would break camp, and wherever it stopped, the Israelites would set up camp. At the LORD'S command the Israelites would break camp, and at his command they would set up camp. As long as the column of smoke stayed over the tent, they would stay in the same place.
Good News Bible (TEV)	Whenever the cloud lifted, the people of Israel broke camp, and they set up camp again in the place where the cloud came down. The people broke camp at the command of the LORD, and at his command they set up camp. As long as the cloud stayed over the Tent, they stayed in the same camp.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	The LORD used this cloud to tell the Israelites when to move their camp and where to set it up again. As long as the cloud covered the tent, the Israelites did not break camp. But when the cloud moved, they followed it, and wherever it stopped, they camped and stayed there. The CEV considers this to contain vv. 17–19.

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

When the cloud rose up and started to move to a new location, the Israelites followed it. When the cloud stopped, the Israelites stopped there and set up their tents. The Israelites moved when Yahweh told them to move and stopped when Yahweh told them to stop by causing the cloud to move or stop. When the cloud stayed over the sacred tent, the Israelites stayed at that place.

Partially literal and partially paraphrased translations:

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

Mostly literal renderings (with some occasional paraphrasing):

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

And at his mouth the cloud was taken up from the tent; after that the children of Israel pulled up; and in the place where the cloud abode, there the children of Israel pitched their tents.

At the mouth¹⁸ of Jehovah the children of Israel pulled up, and at the mouth of Jehovah they pitched; as long as the cloud abode upon the tabernacle they rested in their tents.

¹⁸ **9:18 at the mouth of Jehovah.** The translation of the word mouth, *peh*, clearly illustrates the difference between translation and interpretation. The Hebrew uses the word *peh*, mouth. Most all versions of the English Bible use the word *command* to translate *peh* when used with Jehovah, and that is not a translation; that is an interpretation. The word *command* is *tsavah*. Interpretation means the conclusion you draw from the word that is used. If I say ear, and you think hearing, you have not translated my word, you have interpreted it. If I say ear, and you think ear, you have translated, not interpreted my word. God wants you to receive this distinction, because, you need the actual words God gave, so that you begin where God wants you to begin, and draw the right conclusions in your interpretation. At the command of Jehovah is a correct interpretation, but it is not the correct translation. The correct translation is mouth. The interpretation is that they did everything by the commands that came out of the mouth of Jehovah. This kind of illustration showing that most versions have interpreted many words instead of translating them could be multiplied hundreds of times in Bible translations. What The Heritage Bible accomplishes, to the extent that it is possible, is a translation of exact words, so that the Holy Spirit can lead you in the interpretation. Real facts and real pictures should be received into the heart of the believer, so that from those real facts and real pictures the believer can receive from the Holy Spirit the right interpretation for his life now. The point of your beginning to draw conclusions should be with the words that God originally gave. If you begin there, and follow the leading of the Holy Spirit

from there, you will arrive at the right place and in the right condition for your life. Start everything in your life at the correct starting line, God's exact words.

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

And when the cloud-mass ascended up from the Tabernacle, then after that the children of Israel journeyed, and in the place where the cloud-mass settled down, there the children of Israel pitched their tents. At the commandment of YHWH the children of Israel journeyed, and at the commandment of YHWH they encamped as long as the cloud-mass settled down upon the Tabernacle, they rested in their tents.

Wikipedia Bible Project

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Whenever the Cloud lifted above the Tent, the Israelites took down their tents and continued their journey; whenever the Cloud stopped, there the Israelites camped. The Israelites left at the command of Yahweh, and at his command they camped.

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Eth Cephher Bible

And when the cloud was taken up from the Tabernacle, then after that the children of Yashar'el journeyed: and in the place where the cloud abode, there the children of Yashar'el pitched their tents. At the commandment of **Yahuah** the children of Yashar'el journeyed, and at the commandment of **Yahuah** they pitched: as long as the cloud abode upon the Tabernacle they rested in their tents.

exeGesés companion Bible
Hebraic Roots Bible
Kaplan Translation

Whenever the cloud rose up from the Tent, the Israelites would set out on the march. The Israelites would then camp in the place where the cloud rested. The Israelites would thus move on at God's bidding, and at God's bidding they would remain in one place for as long as the cloud remained on the Tabernacle.

The Scriptures–2009

And whenever the cloud was taken up from above the Tent, after that the children of Yisra'el would depart. And in the place where the cloud dwelt, there the children of Yisra'el would camp. At the mouth of הוּי the children of Yisra'el departed, and at the command of הוּי they camped. They remained camped as long as the cloud dwelt above the Dwelling Place.

Tree of Life Version

Whenever the cloud lifted up from above the Tent, then Bnei-Yisrael would set out, and at the place where the cloud settled, there Bnei-Yisrael would encamp. At the mouth of Adonai, Bnei-Yisrael would set out, and at the mouth of Adonai they would encamp. All the days that the cloud remained over the Tabernacle, they would remain in camp.

Weird English, ©1ḏḗ English, Anachronistic English Translations:

Alpha & Omega Bible	AND WHEN THE CLOUD WENT UP FROM THE TABERNACLE, THEN AFTER THAT THE CHILDREN OF ISRAEL DEPARTED; AND IN WHATEVER PLACE THE CLOUD RESTED, THERE THE CHILDREN OF ISRAEL ENCAMPED. THE CHILDREN OF ISRAEL SHALL ENCAMP BY THE COMMAND OF JESUS, AND BY THE COMMAND OF JESUS THEY SHALL REMOVE: ALL THE DAYS IN WHICH THE CLOUD OVERSHADOWS THE TABERNACLE, THE CHILDREN OF ISRAEL SHALL ENCAMP.
Awful Scroll Bible	At an end, that the cloud mass is to lift up from the tent, afterwards the sons of Contends-with-he-mighty were to pull up, and at the place the cloud mass was to settle down, the sons of Contends-with-he-mighty encamped. By the mouth of Sustains To Become the sons of Contends-with-he-mighty were to pull up, and by the mouth of Sustains To Become they were to encamp, even the days, that the cloud mass was to settle down on the dwelling place, were they encamped.
Concordant Literal Version exeGesés companion Bible	. And the mouth of the cloud ascends from the tent; and afterward, the sons of Yisra El pull stakes: and in the place the cloud tabernacles, the sons of Yisra El encamp. At the mouth of Yah Veh the sons of Yisra El pull stakes and at the mouth of Yah Veh they encamp: all the days the cloud tabernacles on the tabernacle they encamp:...
Orthodox Jewish Bible	And when the Anan was lifted up from the Ohel, then after that the Bnei Yisroel set out; and in the place where the Anan abode, there the Bnei Yisroel encamped. At the mouth of Hashem the Bnei Yisroel set out, and at the mouth of Hashem they encamped; as long as the Anan abode upon the Mishkan they encamped.
Rotherham's <i>Emphasized B.</i>	...but <at the bidding of the upgoings of the cloud from off the tent> then after that the sons of Israel set forward,—and <in the place where the cloud abode> there the sons of Israel encamped: <at the bidding of Yahweh> the sons of Israel set forward, and <at the bidding of Yahweh> they encamped,—<all the days that the cloud abode upon the habitation> they remained encamped.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	Whenever the cloud above the tent ascended, the Israelis would travel and encamp in the place where the cloud settled. According to whatever the Lord said, [Lit. to the mouth of the Lord] the Israelis would travel. According to whatever the Lord said, they would camp as long as the cloud remained over the Tent of Meeting.
Kretzmann's Commentary Lexham English Bible	Whenever the cloud lifted up from on the tent, after that the Israelites [Literally "sons/children of Israel"] would set out, and in the place where the cloud dwelled, there the Israelites [Literally "sons/children of Israel"] camped. On the command of Yahweh [Literally "mouth of Yahweh"] the Israelites [Literally "sons/children of Israel"] would set out, and on the command of Yahweh [Literally "mouth of Yahweh"] they encamped; all the days that the cloud dwelled on the tabernacle they encamped.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach .
 The Geneva Bible .
 Kaplan Translation .
 NET Bible® .
 New American Bible (2011) .
 New Catholic Bible .
 Rotherham's *Emphasized B.* .
 Updated ASV .

Literal, almost word-for-word, renderings:

A Faithful Version And when the cloud was taken up from the tabernacle, then after that the children of Israel pulled up *stakes*. And in the place where the cloud stayed, there the children of Israel pitched their tents. At the command of the LORD the children of Israel pulled up *stakes*, and at the command of the LORD they pitched *their tents*. As long as the cloud stayed upon the tabernacle, they remained encamped.

C. Thomson Updated OT .
 Charles Thomson OT . overshadow
 Context Group Version .
 English Standard Version .
 Green's Literal Translation .
 Legacy Standard Bible .
 Literal Standard Version . dwells
 Modern English Version .
 Modern Literal Version 2020 .
 New American Standard B. .
 New European Version .
 New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Revised Mechanical Trans. ...and according to the cloud going up from upon the tent, after so, the sons of Yisra'eyl will journey, and in the area the cloud will dwell there, there the sons of Yisra'eyl will camp. By the mouth of YHWH the sons of Yisra'eyl will journey, and by the mouth of YHWH they will camp, all the days that the cloud will dwell upon the dwelling they will camp,...

Updated ASV And whenever the cloud was lifted from over the tent, after that the sons of Israel set out: and in the place where the cloud settled, there the sons of Israel camped. At the commandment of Jehovah the sons of Israel set out, and at the commandment of Jehovah they camped: as long as the cloud settled over the tabernacle, they remained camped.

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

The gist of this passage:

17-18

Numbers 9:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
peh (פ) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
Sometimes the lâmed preposition and peh mean <i>at the rate of, according to</i> . These words are also translated <i>with the mouth of, by the edge of, with the</i> . Literally, this is <i>to a mouth of; less literally, to the mouths of</i> .			
‘âlâh (עלה) [pronounced <i>gaw-LAWH</i>]	<i>to be made to go up; to be made to depart, to be driven away; to be elevated or exalted [used of God]</i>	Niphal infinitive	Strong's #5927 BDB #748
‘ânân (ענן) [pronounced <i>gaw-NAWN</i>]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777
min (מ) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
‘al (על) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, these prepositions are mê‘al (מעל) [pronounced <i>may-GAHL</i>]. Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> . Some translate this <i>from above, above</i> in Genesis 49:25.			
‘ohel (אהל) [pronounced <i>OH-hel</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with the definite article	Strong's #168 BDB #13

Translation: [And according to the cloud being elevated from over the Tent...](#)

There is the Tabernacle and the cloud over the Tabernacle. In order for Israel to stay there or go, they were to be directed by the cloud.

Like always, the cloud is over the Tent of Meeting, but then it rises up or is noticeably elevated over the Tent. All of Israel can see this.

Numbers 9:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'achărêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
<p>These two words together literally mean <i>after so</i>; however, they appear to mean <i>afterward, afterwards, after these things, after this, [and] after that</i>. See Genesis 15:14 23:19 25:26 Leviticus 14:36 Deuteronomy 21:13 1Samuel10:5.</p>			
nâçac' (נָצַח) [pronounced <i>naw-SAHÇ</i>]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 rd person masculine plural, Qal imperfect	Strong's #5265 BDB #652
bânîym (בָּנִיִּם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִסְרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...and afterwards, the sons of Israel will break camp (and move out).

After seeing this, the sons of Israel will break camp and move out. We know from previous passages that they will follow the cloud.

This would certainly suggest to us that, in this desert-wilderness, there were not many clouds in the sky. The implication seems to be that when the Israelites looked up, they could apprehend but one cloud in the sky.

Numbers 9:17c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Numbers 9:17c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mâqôwm (מַקְוֹם) [pronounced <i>maw-KOHM</i>]	<i>place, situated</i> ; for a soldier, it may mean where he is <i>stationed</i> ; for people in general, it would be their <i>place of abode</i> (which could be their house or their town)	masculine singular construct	Strong's #4725 BDB #879
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
shâkan (שָׁכַן) [pronounced <i>shaw-KAHN</i>]	<i>to tabernacle, to pitch a tent; to dwell, to reside, to live in, to domicile at, to settle, to settle down, to encamp</i>	3 rd person masculine singular, Qal imperfect	Strong's #7931 BDB #1014
shâm (שָׁם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
'ânân (עָנַן) [pronounced <i>gaw-NAWN</i>]	<i>cloud</i> (as a veiling over or covering of heaven)	masculine singular noun with the definite article	Strong's #6051 BDB #777

Translation: [And in the place that the cloud settles there,...](#)

The verb used twice in this verse is the Qal imperfect of *shâkan* (שָׁכַן) [pronounced *shaw-KAHN*] and it means *to settle, to settle down, to dwell, to encamp, to tabernacle*. Strong's #7931 BDB #1014. Its noun cognate is *mîsh^ekân* (מִשְׁכָּן) [pronounced *mish^e-KAWN*], which means *dwelling place, tent, tabernacle*. Strong's #4908 BDB #1015.

The cloud will move for a time, but it will come to some place, and the cloud will seem to settle there. Based upon what I have read, the cloud would move much closer to the earth, and the Israelites would then erect the Tabernacle right there (it does not say that specifically, but that would make sense).

Numbers 9:17d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâm (שָׁם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
chânah (חָנָה) [pronounced <i>khaw-NAW</i>]	<i>to bivouac, to camp, to encamp in [or, against], to set up camp; to lay siege to; to incline, to decline, to bend down</i>	3 rd person masculine plural, Qal imperfect	Strong's #2583 BDB #333
bânîym (בָּנִיִּם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119

Numbers 9:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Yis ^e râ'êl (לְאִרְשֵׁי) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...there the sons of Israel will make camp.

Wherever the cloud moves to and settles (that is, it stops moving), that is where the Israelites will make camp.

Numbers 9:17 *And according to the cloud being elevated from over the Tent and afterwards, the sons of Israel will break camp (and move out). And in the place that the cloud settles there, there the sons of Israel will make camp.* (Kukis mostly literal translation)

Numbers 9:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (לְעַ) [pronounced <i>gah/</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	<i>transliterated variously as Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
nâçac (עָנַף) [pronounced <i>naw-SAHÇ</i>]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 rd person masculine plural, Qal imperfect	Strong's #5265 BDB #652
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (לְאִרְשֵׁי) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: On the command of Y^ehowah, the sons of Israel will break camp (and move out)...

According to the mouth of Y^ehowah, the sons of Israel would either make camp or break camp. God's command would be indicated by the movement of the cloud.

Numbers 9:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ or וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced <i>gah!</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
chânah (חָנָה) [pronounced <i>khaw-NAW</i>]	<i>to bivouac, to camp, to encamp in [or, against], to set up camp; to lay siege to; to incline, to decline, to bend down</i>	3 rd person masculine plural, Qal imperfect	Strong's #2583 BDB #333

Translation: ...and on the command of Y^ehowah, they will make camp.

According to God's command, Israel would make camp.

Numbers 9:18c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced <i>koh!</i>]	with a plural noun, it is rendered <i>all of; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
‘asher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
In Numbers 9:18, this is variously translated: <i>as long as, all the days that, while, for as many days as, all the days in which, all the time</i> . The first is the preferred translation and about half or fewer used the second translation.			
shâkan (שָׁכַן) [pronounced <i>shaw-KAHN</i>]	<i>to tabernacle, to pitch a tent; to dwell, to reside, to live in, to domicile at, to settle, to settle down, to encamp</i>	3 rd person masculine singular, Qal imperfect	Strong's #7931 BDB #1014
‘ânân (עָנַן) [pronounced <i>gaw-NAWN</i>]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777

Numbers 9:18c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mîsh^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
chânah (חָנָה) [pronounced <i>khaw-NAW</i>]	<i>to bivouac, to camp, to encamp in [or, against], to set up camp; to lay siege to; to incline, to decline, to bend down</i>	3 rd person masculine plural, Qal imperfect	Strong's #2583 BDB #333

Translation: All the time that the cloud settles over the Tabernacle, they will make camp. (Kukis mostly literal translation)

For the period of time that this cloud settles over the Tabernacle, during that period of time the Israelites would remain camped. They would stop there and stay there.

Numbers 9:18 On the command of Y^ehowah, the sons of Israel will break camp (and move out) and on the command of Y^ehowah, they will make camp. All the time that the cloud settles over the Tabernacle, they will make camp. (Kukis mostly literal translation)

The movement of the cloud indicated what the command of God was.

This is a summary verse describing what would happen in general following the first and the subsequent raisings of the tabernacle. The command of Yahweh was the encampment or the tabernacling of the cloud by day, fire by night. The command or the mouth of Yahweh was the movement of the cloud, which guided them. This cloud is supernatural. It is almost supernatural to see a cloud there in the first place and to have one which hovers, rises and falls and moves slowly enough to be followed, is supernatural. The Jews in the Exodus generation were privy to a great many miracles, although it did not really affect them spiritually. They were a degenerate, rebellious generation and God loathed that generation. Since the cloud represented God's presence and His guidance, it was only natural to follow it, even without being given the directive to do so.

Numbers 9:17–18 And according to the cloud being elevated from over the Tent and afterwards, the sons of Israel will break camp (and move out). And in the place that the cloud settles there, there the sons of Israel will make camp. On the command of Y^ehowah, the sons of Israel will break camp (and move out) and on the command of Y^ehowah, they will make camp. All the time that the cloud settles over the Tabernacle, they will make camp. (Kukis mostly literal translation)

Numbers 9:17–18 When the sons of Israel looked up and observed that the cloud over the Tent of Meeting was noticeably elevated, they knew to break camp and move out. Wherever the cloud settled, that is where the sons of Israel would stop and make camp. So, based upon Jehovah's command, the sons of Israel would break camp and move out; and on the command of Jehovah, the sons of Israel would stop and make camp. For as long as the cloud remained right over the Tabernacle, the sons of Israel remained encamped. (Kukis paraphrase)

Now, although I believe that enough explanation has been given in vv. 17–18, God the Holy Spirit believes that more guidance must be given. So four more verses are given over to this concept.

And in a prolonging, the cloud was upon the Dwelling Place days many and would keep, sons of Israel, a charge of Y^ehowah and they would not pull up stakes. And his being that is the cloud days a number upon the Dwelling Place, upon the mouth of Y^ehowah they bivouacked; and upon a mouth of Y^ehowah, they pulled up stakes. And being that is the cloud from evening as far as morning and has been made to go up the cloud in the morning, and they pulled up stakes. Or by day or night was made to go up the cloud and they had pulled up stakes (to move out). Or two days or a month or days are prolonged, the cloud upon the Dwelling Place, to tabernacle upon him, have bivouacked sons of Israel and they will not pull up stakes (and move out). And in his being made to go up, they will pull up stakes (and move out).

Numbers
9:19–22

And when the cloud delayed over the Dwelling Place [for] many days, the sons of Israel would keep the charge of Y^ehowah and they would not break camp (to move out). And when the cloud was over the Dwelling Place [for] many days, according to the command of Y^ehowah they will continue [being] camped out [there]. And according to the command of Y^ehowah, they will break camp (and move out). And when it is that the cloud remains from evening to morning, but the cloud has been made to be elevated in the morning, then they broke camp (to move out). Whether by day or by night, when the cloud was elevated, they broke camp (to move out). Whether [for] two days or a month or a year, the cloud remains over the Dwelling Place, to remain over it, the sons of Israel are encamped and they will not break camp (to move out). But when [the cloud] is being caused to go up, [then] they would break camp (to move out).

If the cloud remained over the Tabernacle for many days, the sons of Israel obeyed God by not breaking camp. They stayed right there. And if the cloud remained directly over the Tabernacle, then the Israelites knew that they were in the right place. But if the cloud moved, that was Jehovah's command for them to move out. They needed to keep the cloud of Elohim—a manifestation of Jesus Christ—in their sight at all times. Maybe the cloud remains over the Tabernacle from morning to evening, but when it began to move, Israel knew that they needed to move. Whenever the cloud began to ascend, day or night, Israel knew that it was time to move out—right then and there! And if the cloud remained over the Dwelling Place for a couple of days or a month or even a year, Israel was to stay right there. But any time that the cloud began to ascend, then it was time for them to break camp and move out.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And in a prolonging, the cloud was upon the Dwelling Place days many and would keep, sons of Israel, a charge of Y^ehowah and they would not pull up stakes. And his being that is the cloud days a number upon the Dwelling Place, upon the mouth of Y^ehowah they bivouacked; and upon a mouth of Y^ehowah, they pulled up stakes. And being that is the cloud from evening as far as morning and has been made to go up the cloud in the morning, and they pulled up stakes. Or by day or night was made to go up the cloud and they had pulled up stakes (to move out). Or two days or a month or days are prolonged, the cloud upon the Dwelling Place, to tabernacle upon him, have bivouacked sons of Israel and they will not pull up stakes (and move out). And in his being made to go up, they will pull up stakes (and move out).

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	<p>And if it was so that it continued over it a long time, the children of Israel kept the watches of the Lord, and marched not, For as many days soever as the cloud stayed over the tabernacle. At the commandment of the Lord they pitched their tents, and at his commandment they took them down.</p> <p>If the cloud tarried from evening until morning, and immediately at break of day left the tabernacle, they marched forward: and if it departed after a day and a night, they took down their tents.</p> <p>But if it remained over the tabernacle for two days or a month or a longer time, the children of Israel remained in the same place, and marched not: but immediately as soon as it departed, they removed the camp.</p>
Aramaic ESV of Peshitta	<p>When the cloud stayed on the Tabernacle many days, then the B'nai Yisrael kept Mar-Yah's command, and did not travel.</p> <p>Sometimes the cloud was a few days on the Tabernacle; then according to the commandment of Mar-Yah they remained encamped, and according to the commandment of Mar-Yah they travelled.</p> <p>Sometimes the cloud was from evening until morning; and when the cloud was taken up in the morning, they travelled: or by day and by night, when the cloud was taken up, they travelled.</p> <p>Whether it was two days, or a month, or a year that the cloud stayed on the Tabernacle, remaining on it, the B'nai Yisrael remained encamped, and did not travel; but when it was taken up, they travelled.</p>
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	<p>And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.</p> <p>And [so] it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.</p> <p>And [so] it was, when the cloud abode from even unto the morning, and [that] the cloud was taken up in the morning, then they journeyed: whether [it was] by day or by night that the cloud was taken up, they journeyed.</p> <p>Or [whether it were] two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.</p>
Updated Brenton (Greek)	<p>And whenever the cloud shall be drawn over the tabernacle for many days, then the children of Israel shall keep the command of God, and they shall not remove.</p> <p>And it shall be, whenever the cloud overshadows the tabernacle a number of days, they shall encamp by the word of the Lord, and shall remove by the command of the Lord.</p> <p>And it shall come to pass, whenever the cloud shall remain from the evening till the morning, and in the morning the cloud shall go up, then shall they remove by day or by night.</p> <p>When the cloud continues a full month overshadowing the tabernacle, the children of Israel shall encamp, and shall not depart.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

When the cloud was resting on the House for a long time the children of Israel, waiting for the order of the Lord, did not go on.

Sometimes the cloud was resting on the House for two or three days; then, by the order of the Lord, they kept their tents in that place, and when the Lord gave the order they went on.

And sometimes the cloud was there only from evening to morning; and when the cloud was taken up in the morning they went on their journey again: or if it was resting there by day and by night, whenever the cloud was taken up they went forward.

Or if the cloud came to rest on the House for two days or a month or a year without moving, the children of Israel went on waiting there and did not go on; but whenever it was taken up they went forward on their journey.

Easy English

Easy-to-Read Version—2008

Sometimes the cloud would stay over the Holy Tent for a long time. The Israelites obeyed the LORD and did not move. Sometimes the cloud was over the Holy Tent for only a few days. So the people obeyed the LORD'S command--they followed the cloud when it moved. Sometimes the cloud stayed only during the night--the next morning the cloud moved. So the people gathered their things and followed it. If the cloud moved, during the day or during the night, they followed it. If the cloud stayed over the Holy Tent for two days, a month, or a year, the people stayed at that place. They did not leave until the cloud moved. When the cloud rose from its place and moved, they also moved.

God's Word™

When the smoke stayed over the tent for a long time, the Israelites obeyed the LORD'S command and wouldn't break camp. The same thing happened when the smoke stayed only a few days over the tent: At the LORD'S command they would set up camp, and at his command they would break camp. Sometimes the column of smoke stayed only from evening until morning. When the smoke moved in the morning, they broke camp. Day or night, when the smoke moved, they broke camp. Whether it was two days, a month, or a year, as long as the column of smoke stayed over the tent, the Israelites would stay in the same place and not break camp. But when the smoke moved, they would break camp.

Good News Bible (TEV)

When the cloud stayed over the Tent for a long time, they obeyed the LORD and did not move on. Sometimes the cloud remained over the Tent for only a few days; in any case, they remained in camp or moved, according to the command of the LORD. Sometimes the cloud remained only from evening until morning, and they moved on as soon as the cloud lifted. Whenever the cloud lifted, they moved on. Whether it was two days, a month, a year, or longer, as long as the cloud remained over the Tent, they did not move on; but when it lifted, they moved.

The Message

Names of God Bible

NIRV

New Simplified Bible

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

Casual English Bible

Contemporary English V.

As long as the cloud covered the tent, the Israelites did not break camp. But when the cloud moved, they followed it, and wherever it stopped, they camped and stayed there, whether it was only one night, a few days, a month, or even a year. As long as the cloud remained over the tent, the Israelites stayed where they were. But when the cloud moved, so did the Israelites. Essentially, this is vv. 19–22 in the CEV.

The Living Bible

New Berkeley Version

New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Sometimes the cloud stayed over the sacred tent for a long time, so when that happened, the Israelites did not move. Sometimes the cloud remained over the sacred tent for only a few days. The people stopped and set up their tents as Yahweh commanded them, and they moved to a new location when Yahweh commanded them to do that. Sometimes the cloud stayed in one place for only one day. When that happened, when the cloud rose up into the sky the next morning, then the people moved. Whenever the cloud moved, during the day or during the night, the people moved. If the cloud stayed over the sacred tent for two days, or for a month, or for a year, during that time the people stayed where they were. But when the cloud rose up into the sky, they started to move.

Partially literal and partially paraphrased translations:

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

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Even when the cloud lingered over the tabernacle for many days, the Israelites kept the LORD's charge and did not set out. Sometimes the cloud remained over the tabernacle for only a few days, and they would camp at the LORD's command and set out at the LORD's command. Sometimes the cloud remained only from evening until morning, and when it lifted in the morning, they would set out. Whether it was by day or by night, when the cloud was taken up, they would set out. Whether the cloud lingered for two days, a month, or longer, the Israelites camped and did not set out as long as the cloud remained over the tabernacle; but when it was lifted, they would set out.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And when the cloud was long upon the tabernacle many days, the children of Israel hedged about the guard duty of Jehovah, and did not pull up. And so it was, when the cloud was a number of days upon the tabernacle, by the mouth of Jehovah they abode in their tents, and by the mouth of Jehovah they pulled up. And so it was, when the cloud was from dusk until dawn, and the cloud was taken up in the dawn, then they pulled up; whether by day or by night that the cloud was taken up, they pulled up. Or whether two days, or a new moon, or days, that the cloud was long upon the tabernacle, abiding over it, the children of Israel abode in their tents, and did not pull up; and when it was taken up, they pulled up.
International Standard V	When the cloud over the tent remained for a longer time, the Israelis did what the Lord had instructed and didn't travel. There were times when the cloud remained over the tent for a number of days. They camped in accordance with the Lord's instructions and they traveled in accordance with Lord's instructions.

There were times when the cloud remained from evening until morning, but when the cloud ascended in the morning, they would journey. Whether by day or by night, they would travel whenever the cloud ascended. Whether for two days, a month, or for longer periods, whenever the cloud would remain above the tent, the Israelites would remain in camp, not traveling.

But whenever it ascended, then they would travel.

H. C. Leupold
Lexham English Bible
NIV, ©2011
Unfolding Bible Literal Text
Urim-Thummim Version

And when the cloud-mass remained upon the Tabernacle many days, then the children of Israel kept the charge of YHWH and did not journey. And so it was when the cloud-mass was a few days upon the Tabernacle according to the commandment of YHWH they encamped, and according to the commandment of YHWH they journeyed. And sometimes the cloud-mass stayed only from sunset to sunrise, but the cloud-mass has ascended in the morning, then they pulled up camp, whether by day or by night, when the cloud-mass has ascended up, then they have pulled up camp. Whether the cloud-mass remained over the Tabernacle for two days or a month or a year, the Israelites would stay in camp and not pull up, but when it lifted then they would pull up camp.

Wikipedia Bible Project

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The people remained in camp as long as the Cloud rested on the Holy Tent. As long as the Cloud stayed above the Holy Tent the Israelites obeyed Yahweh and did not move on.

Whether the Cloud happened to stay for many days above the Holy Tent or only one day, they camped at Yahweh's command and moved on at Yahweh's command. If the Cloud happened to remain only from evening to morning, they moved on when it lifted the next morning. Or, if it stayed for a whole day and night, they moved on only when it lifted. Sometimes it stayed there for two days, a month, or a year; however long the Cloud stayed above the Holy Tent, the Israelites remained in camp in the same place, and when it lifted they moved on. A portion of v. 18 is included for context.

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Eth Cepher Bible

And when the cloud tarried long upon the Tabernacle many days, then the children of Yashar'el did guard the watch of **Yahuah**, and journeyed not.

And so it was, when the cloud was a few days upon the Tabernacle; according to the commandment of **Yahuah** they abode in their tents, and according to the commandment of Yahuah they journeyed.

And so it was, when the cloud abode from evening unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed.

Or whether it were two days, or a month, or a year, that the cloud tarried upon the Tabernacle, remaining thereon, the children of Yashar'el abode in their tents, and journeyed not: but when it was taken up, they journeyed.

exeGeses companion Bible
Hebraic Roots Bible
Kaplan Translation

If the cloud remained over the Tabernacle for a long time, the Israelites would keep their trust in God and not travel on.

In some cases, the cloud would remain on the Tabernacle for just a few days, and they would similarly remain camped at God's word, and then move on at God's word.

There were even cases where the cloud remained [only] from evening to morning; when the cloud then rose in the morning, they would travel on. [At other times, it might be] for a day and night, and they would then move on when the cloud rose. Thus, whether it was for two days, a month, or a full year, no matter how long the cloud remained at rest over [the Tabernacle], the Israelites would remain in one place and not move on. Then, when [the cloud] rose, they would continue on their travels.

The Scriptures—2009

Even when the cloud lingered many days above the Dwelling Place, the children of Yisra'el guarded the Charge of הוהי, and did not depart. And so it was, when the cloud was above the Dwelling Place a few days: according to the mouth of הוהי they camped, and according to the mouth of הוהי they would depart. And so it was, when the cloud dwelt only from evening until morning: when the cloud was taken up in the morning, then they departed. Whether by day or by night, whenever the cloud was taken up, they departed. Whether two days, or a new moon^a or a year that the cloud lingered above the Dwelling Place to dwell upon it, the children of Yisra'el camped, and did not depart. But when it was taken up, they departed.

^aOr a month.

Tree of Life Version

When the cloud would remain over the Tabernacle many days, Bnei-Yisrael would obey the command of Adonai and not set out. At times the cloud stayed over the Tabernacle only a few days. At Adonai's word they would encamp, and at Adonai's word they would set out. At times the cloud remained only from evening until morning. When the cloud would lift, they would set out. Whether by day or by night, when the cloud lifted, they would set out. Whether for two days or a month or a year, while the cloud remained over the Tabernacle, Bnei-Yisrael remained camped and would not set out. But when it would lift, they would set out.

Weird English, ☉ English, Anachronistic English Translations:

Alpha & Omega Bible

AND WHENEVER THE CLOUD SHALL BE DRAWN OVER THE TABERNACLE FOR MANY DAYS, THEN THE CHILDREN OF ISRAEL SHALL KEEP THE CHARGE OF THEOS (The Alpha & Omega), AND THEY SHALL NOT REMOVE. AND IT SHALL BE, WHENEVER THE CLOUD OVERSHADOWS THE TABERNACLE A NUMBER OF DAYS, THEY SHALL ENCOMP BY THE WORD OF JESUS, AND SHALL REMOVE BY THE COMMAND OF JESUS.

AND IT SHALL COME TO PASS, WHENEVER THE CLOUD SHALL REMAIN FROM THE EVENING UNTIL THE MORNING, AND IN THE MORNING THE CLOUD SHALL GO UP, THEN SHALL THEY REMOVE BY DAY OR BY NIGHT. WHEN THE CLOUD CONTINUES A FULL MONTH OVERSHADOWING THE TABERNACLE, THE CHILDREN OF ISRAEL SHALL ENCOMP, AND SHALL NOT DEPART.

Awful Scroll Bible

Is the cloud mass to be long on the dwelling place, even many days, the sons of Contends-with-he-mighty are to have kept the obligation of Sustains To Become - were they to pull up? -

As persists the cloud mass in the number of days, on the dwelling place, by the mouth of Sustains To Become they were to encamp, and by the mouth of Sustains To Become were they to pull up.

Persist the cloud mass from evening till morning, and the cloud mass is to have lifted up in the morning, they are to have pulled up, even by day or night, as the cloud mass is to have lifted up, they are to have pulled up.

Is it a day or a moon month of days, that the cloud mass is to be long on the dwelling, even is it to settle down, the sons of Contends-with-he-mighty were to be encamped - were they to pull up? - As it is to lift up were they to pull up.

Concordant Literal Version
exeGesés companion Bible

...and when the cloud
prolongs on the tabernacle many days,
then the sons of Yisra El guard the guard of Yah Veh
and not pull stakes.
And so be it,
when the cloud is on the tabernacle
a number of days;
according to the mouth of Yah Veh
they encamp
and according to the mouth of Yah Veh
they pull stakes.
And so be it,
when the cloud becomes from evening to morning
- when the cloud ascends in the morning,
they pull stakes:
whether the cloud ascends by day or by night,
they pull stakes.
- two days or a month or a year
that the cloud prolongs on the tabernacle,
tabernacling thereon,
the sons of Yisra El encamp and not pull stakes:
but when it ascends, they pull stakes.

Orthodox Jewish Bible

And when the Anan tarried long upon the Mishkan many days, then the Bnei Yisroel obeyed the order of Hashem, and did not set out.
And so it was, when the Anan was a few days upon the Mishkan; according to the mouth of Hashem they encamped; according to the mouth of Hashem they set out.
And so it was, when the Anan abode from erev unto boker, and that the Anan was lifted up in the boker, then they set out; whether it was by yomam valailah that the Anan was lifted up, they set out.
Or whether it were two days, or a month, or longer, that the Anan tarried over the Mishkan remaining thereon, the Bnei Yisroel abode in their tents, and did not set out; but when it was lifted up, they set out.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

International Standard V .

Kretzmann's Commentary

Lexham English Bible

And when the cloud prolonged on the tabernacle many days the Israelites [Literally "sons/children of Israel"] kept the kept requirement of Yahweh and did not set out. When the cloud remained [Literally "it was there"] a number of days on the tabernacle, on the command of Yahweh [Literally "mouth of Yahweh"] they encamped; and on the

command of Yahweh [Literally “mouth of Yahweh”] they set out. When the cloud remained [Literally “it was there”] from evening until morning, and the cloud lifted up in the morning, they would set out, or if it remained in the daytime and at night, when the cloud lifted up they set out. When it was two days, a month, or a year [Literally “or days”] that the cloud prolonged to dwell on the tabernacle, the Israelites [Literally “sons/children of Israel”] encamped, and they did not set out; when it lifted up they set out.

Syndein/Thieme .
The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .
The Geneva Bible .
Kaplan Translation .
NET Bible® .
New American Bible (2011) .
New Catholic Bible .
Rotherham’s *Emphasized B.* And <when the cloud lengthened out its stay upon the habitation, many days> then would the sons of Israel keep the watch of Yahweh, and would not set forward. And ||so it was|| <when the cloud would be a few days^a upon the habitation> <at the bidding of Yahweh> they remained encamped, and <at the bidding of Yahweh> they set forward. And ||so it was|| <when the cloud would be from evening until morning> <as soon as the cloud went up in the morning> so soon did they set forward: <whether by day or by night> <as soon as the cloud went up> so soon did they set forward. <Whether for two days, or a month, or a year,^b the cloud lengthened out its stay upon the habitation, abiding thereupon> the sons of Israel remained encamped, and set not forward,—but <at the upgoings thereof> they set forward.
^a Lit.: “days of number”=days easily counted=a short time.
^b Ml.: “days”; cp. Lev. xxv. 29.

Updated ASV .

Literal, almost word-for-word, renderings:

A Faithful Version .
C. Thomson Updated OT .
Charles Thomson OT And when the cloud was continued over the tabernacle many days, the Israelites were to keep the watch of their God, and not remove. And such was to be the case when the cloud overshadowed the tabernacle but a few days. At the command of the Lord, they were to encamp; and at the command of the Lord, they were to march. And this was to be the case when the cloud was from evening till morning. When the cloud ascended in the morning, they were to take up their march, whether it was day or night. But while the cloud continued to overshadow it, even for a month or more, the Israelites were to continue encamped, and not remove.
Context Group Version And when the cloud remained on the tabernacle many days, then the sons of Israel kept the charge of YHWH, and didn't journey. And sometimes the cloud was a few days on the tabernacle; then according to the commandment of YHWH they remained encamped, and according to the commandment of YHWH they journeyed. And sometimes the cloud was from evening until morning; and when the cloud was taken up in the morning, they journeyed: or [if it continued] by day and by night, when the cloud was taken up, they journeyed. Whether it was two days, or a month, or a year, that the cloud remained on the tabernacle, abiding on it, the sons of Israel remained encamped, and didn't journey; but when it was taken up, they journeyed.

English Standard Version	.
Green's Literal Translation	. tarried
Legacy Standard Bible	.
Literal Standard Version	And in the cloud prolonging itself over the Dwelling Place many days, then the sons of Israel have kept the charge of YHWH, and do not journey. And so when the cloud is over the Dwelling Place [for] a number of days: by the command of YHWH they encamp, and by the command of YHWH they journey. And so when the cloud is from evening until morning, when the cloud has gone up in the morning, then they have journeyed; whether by day or by night, when the cloud has gone up, then they have journeyed. Whether two days, or a month, or days, in the cloud prolonging itself over the Dwelling Place, to dwell over it, the sons of Israel encamp and do not journey; and in its being lifted up they journey.
Modern English Version	.
Modern Literal Version 2020	. abode
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and in the cloud prolonging upon the dwelling an abundance of days, then the sons of Yisra'eyl will safeguard the charge of YHWH, and they will not journey, and there it is, when the cloud will exist a number of days over the dwelling, according to the mouth of YHWH they will camp, and according to the mouth of YHWH they will journey, and there it is, when the cloud will exist from evening until morning, and the cloud will be going up in the morning and they will journey, whether daytime or night, and the cloud will be going up and they will journey. Whether two days or a new moon or days, in the prolonging of the cloud upon the dwelling, to dwell upon him, the sons of Yisra'eyl will camp, they will not journey, and in his going up they will journey...
Updated ASV	And when the cloud continued over the tabernacle many days, then the sons of Israel kept the obligation of Jehovah and did not set out. And sometimes the cloud was a few days over the tabernacle; then according to the command of Jehovah they remained camped, and according to the command of Jehovah they set out. And sometimes the cloud remained from evening until morning; and when the cloud was lifted up in the morning, they set out: or if it continued by day and by night, when the cloud was lifted up, they set out. Whether it was two days, or a month, or a year, that the cloud continued over the tabernacle, abiding there, the sons of Israel remained camped, and did not set out; but when it was lifted up, they set out.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:
19-22

Numbers 9:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or וי) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; or	simple wâw conjunction	No Strong's # BDB #251

Numbers 9:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
When the bêyth preposition is followed by an infinitive, it forms a periphrasis for the gerund and is commonly expressed by the conjunctions <i>while, when, in that, after that, if, though, even if</i> . ²⁷			
'ârak ^e (רָאָךְ) [pronounced aw-RAHK]	<i>to prolong [days]; to make [tent cords, poles] long, to lengthen; to be long; to grow long, to continue long, to live long; to retard; to delay, to tarry; to defer</i>	Hiphil infinitive construct	Strong's #748 BDB #73
'ânân (אָנָן) [pronounced ġaw-NAWN]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777
'al (אֲלֵ) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
mîsh ^e kân (מִשְׁכָּן) [pronounced mish ^e -KAWN]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
yâmîym (יָמִיִּם) [pronounced yaw-MEEM]	<i>days, time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
rabbîym (רַבִּיִּם) [pronounced rah ^b v-BEEM]	<i>a multitude, many [men], a throng; great ones, elders; darts, arrows; archers; the many [as in a band of soldiers]</i>	masculine plural noun	Strong's #7227 BDB #912

Translation: And when the cloud delayed over the Dwelling place [for] many days,...

The Hebrew people kept their eyes on the Tent of Meeting and on the cloud that was over it. Sometimes the cloud just hung there directly over the Tabernacle for many days.

Numbers 9:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	3 rd person masculine plural, Qal imperfect	Strong's #8104 BDB #1036

²⁷ Okay, a periphrasis is a round about way of speaking or saying something. A gerund is a verb which often functions as a noun (in English, our gerunds often end in *ing*).

Numbers 9:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	sons, descendants; children; people; sometimes rendered <i>men</i> ; young men, youths	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	God prevails; contender; soldier of God; transliterated <i>Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mish ^e mereth (תְּרַמֶּשֶׁת) [pronounced <i>mish^e-MEH-reth</i>]	a charge, a responsibility; an obligation; an observance; custody, guard, the act of guarding, watch, being a watchman; a service; a keeping; an observance; that which is observed [a rite, a law]	feminine singular construct	Strong's #4931 BDB #1038
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...the sons of Israel would keep the charge of Y^ehowah...

The Israelites would keep the charge of Y^ehowah. Now notice, as we continue in this paragraph, sometimes keeping the charge of God was to remain in place and sometimes the charge of God was to move out. Bear that in mind when you are looking for the guidance of God.

Numbers 9:19c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâçac' (נָצַח) [pronounced <i>naw-SAHÇ</i>]	to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow	3 rd person masculine plural, Qal imperfect	Strong's #5265 BDB #652

Translation: ...and they would not break camp (to move out).

The Israelites, watching the cloud, would move break camp to move out. They remained there.

Numbers 9:19 *And when the cloud delayed over the Dwelling place [for] many days, the sons of Israel would keep the charge of Y^ehowah and they would not break camp (to move out).* (Kukis mostly literal translation)

Whenever the cloud stopped moving, then the sons of Israel remained in the one place. There is a geographical will of God and we are to remain in that geographical will. Ours is not quite as clearly prescribed as it was to the Exodus generation; however, it is not a situation where we must determine do we go right on the 610 Loop to get to the Galleria, or do we stay on 45 until we get to interstate 10 and cut over on 10? If we stay with doctrine, God will take care of our geographical location. No matter what, it will not be determined by how we feel at any given time.

As long as the cloud hung over the Tabernacle, hovering right above it, the Israelites stayed right there as well.

Numbers 9:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
yêsh (יֵשׁ) [pronounced <i>yaysh</i>]	<i>being, substance, existence; used as a substitute for to be (without reference to number or tense); there [is, are]; to be present, to be ready, to exist</i>	substantive; the verb <i>to be</i> may be implied	Strong's #3426 BDB #441
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
In Numbers 9:20, this is variously translated, (<i>and</i>) <i>sometimes...was; and when...was; (and) so it was when; (and so) when...remained; and it will be, whenever; And such was to be the case when; and so be it, when...is; there were times when; at times; and so it was when...was.</i> The first three or four were found the most often. None of these stand out as the clear favorite of translators.			
'ânân (עָנַן) [pronounced <i>gaw-NAWN</i>]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
miç ^o phâr (מִסְפָּר) [pronounced <i>mis^e-FAWR</i>]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular noun	Strong's #4557 BDB #708
Why is this a singular noun and <i>days</i> is a plural noun?			
'al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015

Translation: And when the cloud was over the Dwelling Place [for] many days,...

The length of time that the cloud remained over the Dwelling Place was not the issue.

Numbers 9:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
peh (פֶּה) [pronounced <i>peh]</i>	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH]</i>	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
chânah (חָנָה) [pronounced <i>khaw-NAW]</i>	<i>to bivouac, to camp, to encamp in [or, against], to set up camp; to lay siege to; to incline, to decline, to bend down</i>	3 rd person masculine plural, Qal imperfect	Strong's #2583 BDB #333

Translation: ...according to the command of Y^ehowah they will continue [being] camped out [there].

The Israelites remained encamped in the same place, according to the command of Y^ehowah. This command was conveyed by the cloud over the Tabernacle.

Numbers 9:20c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh]</i>	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
peh (פֶּה) [pronounced <i>peh]</i>	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804

Numbers 9:20c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
nâçac̣ (נָצַח) [pronounced <i>naw-SAHÇ</i>]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 rd person masculine plural, Qal imperfect	Strong's #5265 BDB #652

Translation: And according to the command of Y^ehowah, they will break camp (and move out).

The Israelites would also break camp and move out, according to Y^ehowah's command.

Numbers 9:20 And when the cloud was over the Dwelling Place [for] many days, according to the command of Y^ehowah they will continue [being] camped out [there]. And according to the command of Y^ehowah, they will break camp (and move out). (Kukis mostly literal translation)

The location of the cloud determined the command of Y^ehowah. If it remained right above the Tabernacle, then that was God's command for the tribes of Israel to stay right there. If the cloud went up from the Tabernacle, that was their command to break camp and move out.

The cloud remaining in one place is God's visual directive to them to remain in that one place.

Numbers 9:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
yêsh (יֵשׁ) [pronounced <i>yaysh</i>]	<i>being, substance, existence; used as a substitute for to be (without reference to number or tense); there [is, are]; to be present, to be ready, to exist</i>	substantive with a 3 rd person masculine singular suffix; the verb <i>to be</i> may be implied	Strong's #3426 BDB #441
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
'ânân (עָנַן) [pronounced <i>gaw-NAWN</i>]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577

Numbers 9:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ereb (עֶרֶב) [pronounced GEH-re ^b v]	<i>evening, sunset</i>	masculine singular noun	Strong's #6153 BDB #787
‘ad (אֲדָ) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min...‘ad (מִן...אֲדָ) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .			
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun	Strong's #1242 BDB #133

Translation: *And when it is that the cloud remains from evening to morning,...*

They were to keep their eyes on the cloud. Does that sound familiar? The cloud is a manifestation of their God, Who is Jesus Christ. We are to similarly keep our eyes on Jesus Christ. Now, does this mean that we think of a physical image of Jesus or hang a picture of a long-haired Jesus in our home and often walk by that picture and look at it? Hopefully, that goofy idea did not occur to you.

We keep our eyes on Jesus—we keep our focus upon God—by knowing and understanding the Word of God and thinking Bible doctrine.

For them, it was the location of the cloud which would guide them. For us, it is the doctrine which we have learned that would guide us.

Numbers 9:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
‘âlâh (אֵלָה) [pronounced gaw-LAWH]	<i>to be made to go up; to be made to depart, to be driven away; to be elevated or exalted [used of God]</i>	3 rd person masculine singular, Niphal perfect	Strong's #5927 BDB #748
‘ânân (אָנָן) [pronounced gaw-NAWN]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with the definite article	Strong's #1242 BDB #133
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 9:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâṣa' (נָסַח) [pronounced naw-SAHḤ]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 rd person masculine plural, Qal perfect	Strong's #5265 BDB #652

Translation: ...but the cloud has been made to be elevated in the morning, then they broke camp (to move out).

If the Israelites woke up and looked out toward the Tabernacle, and they saw that the cloud had gone up, then it was time for them to break camp to move out.

Numbers 9:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (אוּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
yômâm (יוֹמָם) [pronounced yoh-MAWM]	substantive: <i>day, daily, daytime;</i> adverb: <i>by day, in the daytime</i>	substantive/adverb	Strong's #3119 BDB #401
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lay ^e lâh (לַיְלִיל) [pronounced LAY-law]	<i>night; that night, this night, the night; possibly, at night, by night, during the night, by night</i>	masculine singular noun	Strong's #3915 BDB #538
'âlâh (עָלָה) [pronounced ġaw-LAWH]	<i>to be made to go up; to be made to depart, to be driven away; to be elevated or exalted [used of God]</i>	3 rd person masculine singular, Niphal perfect	Strong's #5927 BDB #748
'ânân (עָנַן) [pronounced ġaw-NAWN]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
nâṣa' (נָסַח) [pronounced naw-SAHḤ]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 rd person masculine plural, Qal perfect	Strong's #5265 BDB #652

Translation: Whether by day or by night, when the cloud was elevated, they broke camp (to move out).

It did not matter whether this took place in the daytime or the nighttime, when the cloud began to ascend, moving farther over the Tabernacle, then the Israelites knew that it was time to break camp and to get ready to move out.

Numbers 9:21 *And when it is that the cloud remains from evening to morning, but the cloud has been made to be elevated in the morning, then they broke camp (to move out). Whether by day or by night, when the cloud was elevated, they broke camp (to move out).* (Kukis mostly literal translation)

Apparently, the cloud would settle further down, much closer to the tabernacle. This was an easy task to determine for the sons of Israel. In this desert, they would be staring into an almost cloudless sky, save one. When the cloud would ascend, then would pack up and head out; when it would begin to hover, they would stop, camp and set up the tabernacle. Then the cloud would descend upon the tabernacle.

Numbers 9:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾōw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
yōwmayim (יומי) [pronounced yow-MAW-yihm]	<i>two days, a pair of days</i>	masculine dual noun	Strong's #3117 BDB #398
ʾōw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
When ʾōw is doubled, it means ... <i>whether...or...</i>			
chōdesh (חדש) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun	Strong's #2320 BDB #294
ʾōw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
When ʾōw is doubled, it means ... <i>whether...or...</i>			
yāmîym (ימי) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398
That the plural of <i>days</i> often refers to a year can be seen in Leviticus 25:29 1Samuel1:3, 20 2:19. That the plural of <i>days</i> can mean <i>years</i> seems to be borne out by 1Kings 1:1.			
ʾārak ^e (אָרַךְ) [pronounced aw-RAHK]	<i>to prolong [days]; to make [tent cords, poles] long, to lengthen; to be long; to grow long, to continue long, to live long; to retard; to delay, to tarry; to defer</i>	Hiphil infinitive construct	Strong's #748 BDB #73
ʾānān (ענן) [pronounced gaw-NAWN]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777
ʿal (על) [pronounced gahʾ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752

Numbers 9:22a

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

Translation: Whether [for] two days or a month or a year, the cloud remains over the Dwelling place,...

They might remain in the same place for two days, a month or even a year. As long as the cloud remained over the Tabernacle.

Application: We may do X, Y and Z, in that order, every day; and we might keep this up for a month or for a year or more. But then, God changes things on us and we need to be willing to make that change.

Numbers 9:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
shâkan (שָׁכַן) [pronounced <i>shaw-KAHN</i>]	<i>to tabernacle, to pitch a tent; to dwell, to reside, to live in, to domicile at, to settle, to settle down, to encamp</i>	Qal infinitive construct	Strong's #7931 BDB #1014
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine singular suffix	Strong's #5920, #5921 BDB #752
chânah (חָנָה) [pronounced <i>khaw-NAW</i>]	<i>to bivouac, to camp, to encamp in [or, against], to set up camp; to lay siege to; to incline, to decline, to bend down</i>	3 rd person masculine plural, Qal imperfect	Strong's #2583 BDB #333
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 9:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâçaç (נָצַח) [pronounced naw-SAHÇ]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 rd person masculine plural, Qal imperfect	Strong's #5265 BDB #652

Translation: ...to remain over it, the sons of Israel are encamped and they will not break camp (to move out).

As long as the cloud remains fixed over the Tabernacle, not moving; the Israelites were to stay put.

Numbers 9:22c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'âlâh (אֲלָהּ) [pronounced ġaw-LAWH]	<i>to be made to go up; to be made to depart, to be driven away; to be elevated or exalted [used of God]</i>	Niphal infinitive construct with the 3 rd person masculine singular suffix	Strong's #5927 BDB #748
nâçaç (נָצַח) [pronounced naw-SAHÇ]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 rd person masculine plural, Qal imperfect	Strong's #5265 BDB #652

Translation: But when [the cloud] is being caused to go up, [then] they would break camp (to move out). (Kukis mostly literal translation)

When the cloud went up, then the Israelites were to break camp and prepare to move out.

Numbers 9:22 Whether [for] two days or a month or a year, the cloud remains over the Dwelling place, to remain over it, the sons of Israel are encamped and they will not break camp (to move out). But when [the cloud] is being caused to go up, [then] they would break camp (to move out). (Kukis mostly literal translation)

There was no set amount of time that the Israelites journeyed. It might be for two days, a month, or for many days (this usually indicates a year, as per Leviticus 25:29). It was an indeterminable amount of time, just as our knowledge of our lives here on earth is an indeterminable amount of time. This is written from a perspective of previous observation. There have been enough travelings and encampments that Moses has seen the pattern and that the pattern is unrelated to a time factor but to the leading of Jesus Christ in the desert.

Numbers 9:19–22 And when the cloud delayed over the Dwelling place [for] many days, the sons of Israel would keep the charge of Y^ehowah and they would not break camp (to move out). And when the cloud was over the

Dwelling Place [for] many days, according to the command of Y^ehowah they will continue [being] camped out [there]. And according to the command of Y^ehowah, they will break camp (and move out). And when it is that the cloud remains from evening to morning, but the cloud has been made to be elevated in the morning, then they broke camp (to move out). Whether by day or by night, when the cloud was elevated, they broke camp (to move out). Whether [for] two days or a month or a year, the cloud remains over the Dwelling place, to remain over it, the sons of Israel are encamped and they will not break camp (to move out). But when [the cloud] is being caused to go up, [then] they would break camp (to move out). (Kukis mostly literal translation)

Why did God do this? Why didn't Israel simply park their butts in one place and not move until the time clock read forty years, time to go? Let me offer several reasons. Satan knew where the Israelites were and he developed many allies here and there in the region. There were times that Satan would have influenced foreign armies to go after Israel. There would be the Canaanites in the north and a variety of other peoples strewn throughout this general region. How many times did these various groups think, "Why don't we locate those Israelites and take all their stuff away and kill them?" Let me suggest that this took place on many occasions. However, if Israel is on the move, and if there is no discernable pattern, how can they be found, isolated and then attacked? It is much harder to hit a moving target. Secondly, Israel needed to learn obedience to God. Consider this the short-order drill in boot camp. The young Israelites who would go into the land needed to learn to obey God. So, periodically, God would say, "Right face; forward march!" And they would move out and keep moving for a few days. Then when they had come to the right place, God would say, "Halt." This way, the army that God was preparing would be prepared to take marching orders from God. God would tell the Israelites to do some very specific things at very specific times. There was no one size fits all. That is, they will actually take with them the Ark of the Covenant against Jericho. Does this mean that, from hereon in, the key to winning a battle is to take the Ark of the Covenant with them? No! Emphatically no! God gave them different instructions for each battle, and they needed to listen to God and obey Him. Telling them when to camp and when to move out—that was God's short-order drill of Israel's developing army.

Numbers 9:19–22 If the cloud remained over the Tabernacle for many days, the sons of Israel obeyed God by not breaking camp. They stayed right there. And if the cloud remained directly over the Tabernacle, then the Israelites knew that they were in the right place. But if the cloud moved, that was Jehovah's command for them to move out. They needed to keep the cloud of Elohim—a manifestation of Jesus Christ—in their sight at all times. Maybe the cloud remains over the Tabernacle from morning to evening, but when it began to move, Israel knew that they needed to move. Whenever the cloud began to ascend, day or night, Israel knew that it was time to move out—right then and there! And if the cloud remained over the Dwelling Place for a couple of days or a month or even a year, Israel was to stay right there. But any time that the cloud began to ascend, then it was time for them to break camp and move out. (Kukis paraphrase)

Admittedly, when I first began at v. 17 to record these directions given by God, I thought, *why can't this be given in two verses? Why do these directions drag on for six verses?* However, now that I have translated them, I have a much better idea why exactly God did this and how important it was for the Israelites not to be one-trick ponies. God's plan can be complex, but God will guide us through it.

Furthermore, even though it appears that the Israelites are so carefully guided, step-by-step, we in the Christian life are also guided, step-by-step. We do not have something that we can see visually. I don't step outside my house each day, look at the clouds, and decide whether to drive east, west, north or south. But with doctrine in my soul, I understand what I need to do today and then tomorrow and then the day after that.

At age 74, I feel as if I have lived several different lives, and nearly everyone else my age will say the same thing. God moves us forward in life, and, from time to time, things change. God has given us the resources to change as well.

Upon a mouth of Y^ehowah they will bivouac and upon a mouth of Y^ehowah they will pull up stakes. A charge of Y^ehowah they have kept, upon a mouth of Y^ehowah in a hand of Moses.

Numbers
9:23

They will encamp on the command of Y^ehowah and they will break camp (and move out) on the command of Y^ehowah. They have kept the charge of Y^ehowah [based] upon the command of Y^ehowah [revealed] through Moses.

When God told them to, they remained encamped in the same place. When Jehovah told them to, they packed everything up and moved to the next place. They kept doing what God told them to do based upon the command of God (as they understood it), and based upon what Moses told them.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	Upon a mouth of Y ^e howah they will bivouac and upon a mouth of Y ^e howah they will pull up stakes. A charge of Y ^e howah they have kept, upon a mouth of Y ^e howah in a hand of Moses.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	By the word of the Lord they pitched their tents, and by his word they marched: and kept the watches of the Lord according to his commandment by the hand of Moses.
Aramaic ESV of Peshitta	At the commandment of Mar-Yah they encamped, and at the commandment of Mar-Yah they travelled. They kept Mar-Yah's command, at the commandment of Mar-Yah by Mosha.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.
Updated Brenton (Greek)	For they shall depart by the command of the Lord: they kept the charge of the Lord by the command of the Lord by the hand of Moses.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	At the word of the Lord they put up their tents, and at the word of the Lord they went forward on their journey: they kept the orders of the Lord as he gave them by Moses.
Easy English	.
Easy-to-Read Version–2008	So the people obeyed the LORD'S commands. They camped when the LORD told them to, and they moved when he told them to. They watched carefully and obeyed the LORD'S commands to Moses.
God's Word™	At the LORD'S command they set up camp, and at his command they broke camp. They obeyed the command that the LORD had given through Moses.
Good News Bible (TEV)	They set up camp and broke camp in obedience to the commands which the LORD gave through Moses.

<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	They obeyed the LORD's commands and went wherever he directed Moses.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	When Yahweh commanded them to stop and set up their tents, they did that. When he told them to move, they moved. They did whatever Yahweh told Moses they should do.

Partially literal and partially paraphrased translations:

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

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	At the mouth of Jehovah they abode in their tents, and at the mouth of Jehovah they pulled up; they hedged about the guard duty of Jehovah, at the mouth of Jehovah by the hand of Moses.
International Standard V	According to what the Lord said, they would remain in camp, and according to what the Lord said, they would travel. They kept the commands that the Lord had given through Moses.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	They would camp at Yahweh's command, and they would travel at his command. They obeyed Yahweh's command given through Moses.
Urim-Thummim Version	At the commandment of YHWH they encamped, and at the commandment of YHWH they pulled up camp, they kept the charge of YHWH, at the commandment of YHWH by the hand of Moses.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	At Yahweh's command they camped, and at Yahweh's command they moved on. They obeyed Yahweh's command given through Moses.
New American Bible (2011)	.

The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Eth Cephher Bible . At the commandment of **Yahuah** they rested in the tents, and at the commandment of Yahuah they journeyed: they guarded the watch of **Yahuah**, at the commandment of **Yahuah** by the hand of Mosheh.
 exeGesés companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation . They thus camped at God's word and moved on at God's word, keeping their trust in God. [It was all done] according to God's word through Moses.
 The Scriptures–2009 . At the mouth of הוהי they camped, and at the mouth of הוהי they departed. They guarded the Charge of הוהי, at the mouth of הוהי by the hand of Mosheh.
 Tree of Life Version . At Adonai's word they would encamp, and at the mouth of Adonai they set out. They obeyed Adonai's order by Moses's hand.

Weird English, ☺ English, Anachronistic English Translations:

Alpha & Omega Bible . FOR THEY SHALL DEPART BY THE COMMAND OF JESUS. THEY KEPT THE CHARGE OF JESUS BY THE COMMAND OF JESUS BY THE HAND OF MOSES.
 Awful Scroll Bible . By the mouth of Sustains To Become were they to encamp, and by the mouth of Sustains To Become were they to pull up, even are they to have kept the obligation of Sustains To Become by the mouth of Sustains To Become as to the part to Moses.
 Concordant Literal Version . At the bidding of Yahweh they encamped, and at the bidding of Yahweh they journeyed. The charge of Yahweh they kept at the bidding of Yahweh by means of Moses.
 exeGesés companion Bible . At the mouth of Yah Veh they encamp and at the mouth of Yah Veh they pull stakes: they guard the guard of Yah Veh, at the mouth of Yah Veh by the hand of Mosheh.
 Orthodox Jewish Bible . At the mouth of Hashem they encamped, and at the mouth of Hashem they set out; they obeyed the order of Hashem, at the mouth of Hashem by the hand of Moshe.
 Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .
 The Expanded Bible .
 International Standard V .
 Kretzmann's Commentary .
 Lexham English Bible . On the command of Yahweh [Literally "mouth of Yahweh"] they encamped, and on the command of Yahweh [Literally "mouth of Yahweh"] they set out. They kept the requirement of Yahweh, on the command of Yahweh [Literally "mouth of Yahweh"] in the hand of Moses. [Or "through Moses"]
 Syndein/Thieme .
 The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	<At the bidding of Yahweh> they encamped, and <at the bidding of Yahweh> they set forward,—<the watch of Yahweh> they kept, at the bidding of Yahweh, by the hand of Moses. ^d
	^d Cp. Exo. xl. 36–38.
Updated ASV	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	Because at the command of the Lord, they were to move, and at the command of the Lord, by the ministry of Moses, they kept the watch of the Lord; therefore the Lord spoke to Moses, saying, Make for thyself two silver trumpets. Thou shalt make them of ductile silver, each beaten out of one piece. And they shall serve thee to assemble the congregation, and to cause the camps to remove. Numbers 10:1–2 are included for context.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	By the mouth of Jehovah they encamped, and by the mouth of Jehovah they pulled up stakes. They kept the charge of Jehovah, by the mouth of Jehovah, by the hand of Moses.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	According to the mouth of YHWH they will camp, and according to the mouth of YHWH they will journey, they will safeguard the charge of YHWH, according to the mouth of YHWH by the hand of Mosheh,...
Updated ASV	At the command of Jehovah they camped, and at the command of Jehovah they set out: they kept the obligation of Jehovah, at the command of Jehovah by Moses.
Updated Bible Version 2.17	.
A Voice in the Wilderness	. remain
Webster's Bible Translation	At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.
World English Bible	. travel
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

Numbers 9:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
chânah (חָנָה) [pronounced khaw-NAW]	<i>to bivouac, to camp, to encamp in [or, against], to set up camp; to lay siege to; to incline, to decline, to bend down</i>	3 rd person masculine plural, Qal imperfect	Strong's #2583 BDB #333

Translation: They will encamp on the command of Y^ehowah...

When God told them to stay at any one place, He did so by keeping the cloud over the Tabernacle day and night. When that was the case, the Israelites remained in one place.

Numbers 9:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804

Numbers 9:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
nâçaç (נָצַח) [pronounced <i>naw-SAHÇ</i>]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 rd person masculine plural, Qal imperfect	Strong's #5265 BDB #652

Translation: ...and they will break camp (and move out) on the command of Y^ehowah.

When the cloud was lifted up, this was the command of Y^ehowah for the people to break camp and move out.

Numbers 9:23c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mish ^e mereth (תְּרַמְּשֵׁת) [pronounced <i>mish^e- MEH-reth</i>]	<i>a charge, a responsibility; an obligation; an observance; custody, guard, the act of guarding, watch, being a watchman; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular construct	Strong's #4931 BDB #1038
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	3 rd person masculine plural, Qal perfect	Strong's #8104 BDB #1036
'al (לְעַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Numbers 9:23c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
This combination of the b ^e yth preposition and <i>hand</i> literally means <i>in a hand of, in [the] hand of; and can be rendered into the hand [s] of; by the hand of; in [under] the power [control] of, in the possession of; by the power of; with; through, by, by means of; before, in the sight of.</i>			
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
pê (פּ, פַּ, or פֶּ) [pronounced pay]	This appears to be used as a mark of punctuation which seems to indicate the beginning of a paragraph. It is never translated.	the 17 th letter. Also used as a numeral	No Strong's # BDB #802

Translation: They have kept the charge of Y^ehowah [based] upon the command of Y^ehowah [revealed] through Moses. (Kukis mostly literal translation)

The people of Israel did what God required them to do. These commands were revealed based upon the movement of the cloud or based upon the words of Moses, who spoke with God.

Numbers 9:23 They will encamp on the command of Y^ehowah and they will break camp (and move out) on the command of Y^ehowah. They have kept the charge of Y^ehowah [based] upon the command of Y^ehowah [revealed] through Moses. (Kukis mostly literal translation)

This previous passage describes divine guidance to the children of Israel.

Numbers 9:23 When God told them to, they remained encamped in the same place. When Jehovah told them to, they packed everything up and moved to the next place. They kept doing what God told them to do based upon the command of God (as they understood it), and based upon what Moses told them. (Kukis paraphrase)

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

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Numbers 9 is in the Word of God

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

What We Learn from Numbers 9

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Numbers 9

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 14, entitled *Analysis Of The Book Of Numbers*.

Edersheim Summarizes Numbers 9

To sum up its general contents - it tells us in its first Part (1-16.) how Israel was to approach God, together with what, symbolically speaking, was inconsistent with such approaches; and in its second Part (17-27.) how, having been brought near to God, the people were to maintain, to enjoy, and to exhibit the state of grace of which they had become partakers. Of course, all is here symbolical, and we must regard the directions and ordinances as conveying in an outward form so many spiritual truths. Perhaps we might go so far as to say, that Part 1 of Numbers exhibits, in a symbolical form, the doctrine of justification, and Part * that of sanctification; or, more accurately, the manner of access to God, and the holiness which is the result of that access.

* So literally.

Part 1 (1-16.), which tells Israel how to approach God so as to have communion with Him, appropriately opens with a description of the various kinds of sacrifices. (Numbers 1-7) It next treats of the priesthood.

(Numbers 8-10) The thoroughly symbolical character of all, and hence the necessity of closest adherence to the directions given, are next illustrated by the judgment which befell those who offered incense upon "strange fire." (Numbers 10:1-6) From the priesthood the sacred text passes to the worshippers. (Numbers 11-15) These must be clean - personally (11:1-47), in their family-life, (Numbers 12) and as a congregation. (Numbers 13-15)

Edersheim Summarizes Numbers 9

Above and beyond all is the great cleansing of the Day of Atonement, (Numbers 16) with which the first part of the book, concerning access to God, closes.

From www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html accessed July 11, 2020.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Beginning of Document](#)

[Chapter Outline](#)

[Charts, Graphics, Short Doctrines](#)

[Introduction and Text](#)

[First Verse](#)

[Addendum](#)

www.kukis.org

[Numbers folder](#)

[Exegetical Studies in Numbers](#)

Addendum

This footnote is referenced in [Numbers](#).

Footnote for Numbers (Christian Community Bible)

From http://kukis.org/Translations/Christian_Community_Bible/04-Numbers-Large.pdf accessed September 22, 2024.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book III

CONTAINING THE INTERVAL OF TWO YEARS.

FROM THE Numbers OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

CHAPTER 9.

THE MANNER OF OUR OFFERING SACRIFICES.

1. I WILL now, however, make mention of a few of our laws which belong to purifications, and the like sacred offices, since I am accidentally come to this matter of sacrifices. These sacrifices were of two sorts; of those sorts one was offered for private persons, and the other for the people in general; and they are done in two different ways. In the one case, what is slain is burnt, as a whole burnt-offering, whence that name is given to it; but the other is a thank-offering, and is designed for feasting those that sacrifice. I will speak of the former. Suppose a private man offer a burnt-offering, he must slay either a bull, a lamb, or a kid of the goats, and the two latter of the first year, though of bulls he is permitted to sacrifice those of a greater age; but all burnt-offerings are to be of males. When they are slain, the priests sprinkle the blood round about the altar; they then cleanse the bodies, and divide them into parts, and salt them with salt, and lay them upon the altar, while the pieces of wood are piled one upon another, and the fire is burning; they next cleanse the feet of the sacrifices, and the inwards, in an accurate manner and so lay them to the rest to be purged by the fire, while the priests receive the hides. This is the way of offering a burnt-offering.

A Complete Translation of Numbers 9	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Chapter Outline	Charts, Graphics and Short Doctrines

Doctrinal Teachers* Who Have Taught Numbers 9		
Series	Lesson (s)	Passage
R. B. Thieme, Jr. does not appear to have covered any portion of this chapter in his available studies.		
R. B. Thieme, Jr.		
Syndein		http://syndein.com/numbers.html
Keil and Delitzsch Commentary on Numbers		https://www.gracenotes.info/Numbers/Numbers.pdf
Todd Kennedy overview of Numbers		http://www.spokanebiblechurch.com/books/Numbers (Under construction)

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and **rebound** after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

R. B. Thieme, III has not taught this chapter on any available lesson.

Word Cloud from a Reasonably Literal Paraphrase of Numbers 9

Word Cloud from Exegesis of Numbers 9²⁸

These two graphics should be very similar; this means that the exegesis of Numbers 9 has stayed on topic and has covered the information found in this chapter of the Word of God.

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

²⁸ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.