

NUMBERS 12

Written and compiled by Gary Kukis (first draft)

Numbers 12:1–16

Miriam and Aaron Rebel Against Moses, and Against God

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.

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

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

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

Preface: Miriam convinces Aaron to hold a very small scale rebellion against Moses. God disciplines her for it.

The Bible Summary of Numbers 12 (in 140 characters or less): *Miriam and Aaron spoke against Moses. The LORD was angry and Miriam became leprous. Moses prayed and after seven days she returned.*¹

There are many **chapter commentaries** on the book of Numbers. By the third draft, this should be the most extensive examination of Numbers 12, 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:

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Introduction

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¹ From <http://www.biblesummary.info/numbers> accessed April 3, 2025.

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v. 1 **Egypt and Kush** (a map)

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Summary **A Set of Summary Doctrines and Commentary**

Summary **Why Numbers 12 is in the Word of God**

Summary **What We Learn from Numbers 12**

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Summary

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Addendum **The Edification Complex, toward God and toward man** (original with R. B. Thieme, Jr.)

Addendum

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Addendum

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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

Rebound (Restoration to fellowship with God)

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](#)).

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An Introduction to Numbers 12

Introduction: Numbers 12 is one of the shortest chapters in Numbers at 16 verses. It is all about a mini-rebellion staged by Miriam and Aaron (Miriam was the instigator of this rebellion. She decided that she and brother Aaron were just as good as Moses, just as representative of God as he was, and should have more power or autonomy or more something. Needless to say, God did not see it this way.

Numbers 12 contains an incident that we might think is just there for historical filler. Aaron and Miriam both criticize Moses, God disciplines them, striking Miriam with leprosy, then she and Aaron ask God's forgiveness. The reason this is so aptly placed is that the Jews in Numbers 11 had the same options. They could have come to God and begged His forgiveness for their sins. Moses would have interceded and the march would have gone on to the land of milk and honey. However, in all of Numbers 11, in the several hours we spent there, not once do the gluttonous, complaining Jews go to God asking His forgiveness. There is a parallel here; Miriam herself will not ask forgiveness. The Exodus generation is corrupt from the foot soldier to those in the leadership positions, with but a handful of exceptions.

Titles and/or Brief Descriptions of Numbers 12 (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 12 (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 12

Chapter Outline

Charts, Graphics and Short Doctrines

It is important to understand what has gone before.

The Prequel of Numbers 12

Numbers 12 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 12

Characters

Commentary

The Principals of Numbers 12	
Characters	Commentary
Chapter Outline	Charts, Graphics and Short Doctrines

We need to know where this chapter takes place.	
The Places of Numbers 12	
Place	Description
Chapter Outline	Charts, Graphics and Short Doctrines

By the Numbers	
Item	Duration; size
Chapter Outline	Charts, Graphics and Short Doctrines

Timeline for Numbers

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

Here is what to expect from Numbers 12:

A Synopsis of Numbers 12

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 12 (Various Commentators)

Chapter Outline

Charts, Maps and Short Doctrines

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

A Synopsis of Numbers 12 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Numbers 12.

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 12): 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. The most recent text to be added is 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. 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.

In the past year, I have become more methodical in developing the three translations. Most of the time, I do the strictly literal translation right from the Hebrew, choosing the first or second definitions given, yet I will attempt to assemble an accurate and mostly readable translation. In most cases, I can go directly from the strictly literal to a less-than-literal translation (the mostly literal translation). However, if I struggle at all, then I check six mostly literal translations by others (currently, the MLV 2020, the ESV, Green's literal translation, the LSV, WEB and Webster's translation). I make an attempt to remain as true as possible to the original Hebrew, but I allow myself to be informed by those translations. I now write the paraphrase after commenting on the phrases and verses which make up the passage being studied. So my paraphrase is built up on equal parts the mostly literal translation and the commentary of that translation. So my paraphrase has become less literal and more interpretive than before.

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:

Kukis mostly literal:

And so speak Miryam and Aaron in (against) Moses upon a cause of the woman, a Cushite, whom he took, for the woman, a Cushite, he took. And so they say, “Only, surely in (by) Moses has spoken Y^ehowah. Has not also in (by) us He spoken?” And so hears [them] Y^ehowah.

Numbers
12:1–2

And so Miriam and Aaron spoke against Moses because of the Cushite woman whom he took [in marriage], for he took a Cushite woman [in marriage]. And so they say, “[Has] Y^ehowah spoken only by Moses? Has He not also spoken through us?” And Y^ehowah listened [to them].

Kukis paraphrase:

Now Miriam and Aaron began to speak against Moses because he married a Cushite woman. They said things like, “Has Jehovah spoken only through Moses? Has He not also spoken through us?” Jehovah listened to them.

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 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).

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

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.

Ancient texts:

Masoretic Text (Hebrew)	And so speak Miryam and Aaron in (against) Moses upon a cause of the woman, a Cushite, whom he took, for the woman, a Cushite, he took. And so they say, "Only, surely in (by) Moses has spoken Y ^e howah. Has not also in (by) us He spoken?" And so hears [them] Y ^e howah.
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.)	And Mary and Aaron spoke against Moses, because of his wife the Ethiopian,

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

Aramaic ESV of Peshitta	<p>And they said: Hath the Lord spoken by Moses only? Hath he not also spoken to us in like manner? And when the Lord heard this,...</p> <p>Miriam and Aaron spoke against Mosha because of the Cushite woman whom he had married; for he had married a Cushite woman.</p> <p>They said, "Has Mar-Yah indeed spoken only with Mosha? Has he not spoken also with us?" And Mar-Yah heard it.</p>
Lamsa's Peshitta (Syriac)	.
V. Alexander's Aramaic T.	.
Samaritan Pentateuch	<p>And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.</p> <p>And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard [it].</p>
Updated Brenton (Greek) ⁴	<p>And Miriam and Aaron spoke against Moses, because of the Ethiopian woman whom Moses took; for he had taken an Ethiopian woman.</p> <p>And they said, Has the Lord spoken to Moses only? Has He not also spoken to us? And the Lord heard it.</p>

Significant differences:

Limited Vocabulary Translations:⁵

Bible in Basic English	<p>Now Miriam and Aaron said evil against Moses, because of the Cushite woman to whom he was married, for he had taken a Cushite woman as his wife.</p> <p>And they said, Have the words of the Lord been given to Moses only? have they not come to us? And the Lord took note of it.</p>
Easy English	.
Easy-to-Read Version–2008	<p>Miriam and Aaron began to talk against Moses. They criticized him because he married an Ethiopian woman. They said to themselves, "Moses is not the only one the LORD has used to speak to the people. He has also spoken through us!" The LORD heard this.</p>
God's Word™	<p>Miriam and Aaron began to criticize Moses because he was married to a woman from Sudan.</p> <p>They asked, "Did the LORD speak only through Moses? Didn't he also speak through us?" The LORD heard their complaint.</p>
Good News Bible (TEV)	<p>Moses had married a Cushite woman, and Miriam and Aaron criticized him for it. They said, "Has the LORD spoken only through Moses? Hasn't he also spoken through us?" The LORD heard what they said.</p>
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	<p>Although Moses was the most humble person in all the world, Miriam and Aaron started complaining, "Moses had no right to marry that woman from Ethiopia! Who does he think he is? The LORD has spoken to us, not just to him." The final portion of this passage will be placed with the next passage for context.</p>
The Living Bible	.

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.

New Berkeley Version	.
New Life Version	.
New Living Translation	.
UnfoldingWord (Simplified) ⁶	Moses' older sister Miriam and his older brother Aaron were jealous of Moses and said, "Is Moses the only one to whom Yahweh has spoken messages to tell to us? Does Yahweh not speak messages through us two also?" They also criticized Moses because he had married a woman who was a descendant of the Cush people group. And Yahweh heard Miriam and Aaron complaining about 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):

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

And Miriam and Aaron spoke^{1a} against Moses because of the Ethiopian^{1b} woman whom he had taken, on account of his having taken an Ethiopian woman.

And they said, Has Jehovah indeed spoken only by Moses? Has he not spoken also by us? And Jehovah heard.

^{1a} **12:1 spoke, *dabar***, to arrange words. The way you arrange words is the way you arrange your life. In other words, the words you learn, and how you use them in your speech, determine what happens in your life, Mt 12:37. Miriam, leading Aaron, arranged words against Moses, which arrangement was actually against Jehovah, which arrangement caused them great distress.

^{1b} **12:1 Ethiopian.** A Cushite, descendant of Cush, a son of Ham, founder of Ethiopia (apparently meaning the whole continent of Africa), brother to Mizraim, founder of Egypt, Gen 10:6.

International Standard V	.
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Aaron and Miriam Rebel

Miriam and Aaron rebelled against Moses on account of the Cushite woman that he had married. They asked, "Has the Lord spoken only through Moses? Hasn't he also spoken through us?"

But the Lord heard it.

Lexham English Bible	.
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Aaron and Miriam Murmur Against Moses

And Miriam and Aaron spoke against Moses because of the Cushite woman whom he took (because he took a Cushite wife); and they said, "Has Yahweh spoken only through Moses? Has not Yahweh also spoken through us?" And Yahweh heard it.

NIV, ©2011	.
Unfolding Word Literal Text ⁷	.
Urim-Thummim Version	.
Wikipedia Bible Project ⁸	.

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

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>

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Miriam and Aaron challenge Moses**

• Miriam and Aaron spoke against Moses because of the Cushite woman he had married and they said, “Has Yahweh only spoken through Moses? Has he not also spoken through us?” And Yahweh heard. 20:1; 15:20 4:15

An extensive **footnote** for Numbers 12:1 has been placed in the **Addendum**.

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** Miryam and Aharon spoke against Mosheh because of the Kushiyyth woman whom he had married: for he had married a Kushiyyth woman.

And they said, Has **Yahuah** indeed spoken only by Mosheh? Has he not spoken also by us? And **Yahuah** heard *it*.

exeGesés companion Bible .

Hebraic Roots Bible .

Kaplan Translation .

The Scriptures–2009

Now Miryam and Aharon spoke against Mosheh because of the Kushite woman whom he had taken, for he had taken a Kushite woman.

And they said, “Has הוהי spoken only through Mosheh? Has He not also spoken through us?” And הוהי heard it.

Tree of Life Version

Then Miriam and Aaron spoke against Moses on account of the Cushite woman he married, because he had married a Cushite woman.

They asked, “Has Adonai spoken only through Moses? Hasn’t He also spoken through us?” Adonai heard it.

Weird English, ©lde English, Anachronistic English Translations:

Alpha & Omega Bible¹¹

AND MARIAM AND AARON SPOKE AGAINST MOSES, BECAUSE OF THE ETHIOPIAN WOMAN WHOM MOSES TOOK; FOR HE HAD TAKEN AN ETHIOPIAN WOMAN.

AND THEY SAID, HAS JESUS SPOKEN TO MOSES ONLY? HAS HE NOT ALSO SPOKEN TO US? AND JESUS HEARD IT.

Awful Scroll Bible

Miriam and Aaron was to speak to Moses, because of the Cushite woman that he is to have received out, for he is to have received out a Cushite woman. They were to say: Sustains To Become is to have spoken to Moses, even is he to have spoken to us, and Sustains To Become was to hear us.

Concordant Literal Version

From Kibroth Hattaavah the people journeyed to Hazeroth. When they came to be in Hazeroth then Miriam and Aaron spoke against Moses concerning the case of the Cushite woman whom he took (for he had taken a Cushite woman).

They said: Is it but only through Moses that Yahweh speaks? Does He not also speak through us? And Yahweh heard. Numbers 11:35 is included for context.

exeGesés companion Bible

MIRYAM AND AHARON WORD AGAINST MOSHEH

And Miryam and Aharon word against Mosheh

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

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

¹¹ The A&O Bible follows the Greek text.

concerning the Kushi woman he took:
 for he took a Kushi woman.
 And they say, Words Yah Veh only by Mosheh?
 Words he not also by us?
 - and Yah Veh hears it.

Orthodox Jewish Bible

And Miryam and Aharon spoke against Moshe because of the Kushite woman whom he had married; for he had married a Kushite woman.
 And they said, Hath Hashem indeed spoken only by Moshe? Hath He not spoken also by us? And Hashem heard it.

Rotherham's *Emphasized B.*

§ 15. Miriam and Aaron jealous of Moses.

Chapter 12.

And Miriam and Aaron spake against Moses, on account of the Cushite woman whom he had taken,—for <a Cushite woman> had he taken.
 And they said: Is it <only' and solely' with Moses> that Yahweh hath spoken?
 <With us also> hath he not spoken?

Expanded/Embellished Bibles:

The Amplified Bible .
 The Expanded Bible .
 International Standard V .
 Kretzmann's Commentary .
 Lexham English Bible .
 Syndein/Thieme .
 The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach¹² .
 The Geneva Bible .
 Kaplan Translation

Miriam and Aaron Complain

Miriam and Aaron began speaking against Moses because of the dark-skinned woman he had married.

The woman that [Moses] had married was indeed dark-skinned.

They [then went on to] say, 'Is it to Moses exclusively that God speaks? Doesn't He also speak to us?'

God heard it. The Kaplan Translation, particularly in Numbers through Deuteronomy, takes note of historic rabbinic opinions.

dark-skinned

Tzipporah was a dark-skinned Midianite (Ibn Ezra; Radak, Sherashim). Kushite in Hebrew, literally Ethiopian (cf. Targum Yonathan; Rashbam; Septuagint). It is from here that the tradition is derived that after he escaped from Egypt, Moses was a ruler in Ethiopia, and married an Ethiopian princess (Rashbam; Sefer HaYashar; Divrey Yamim DeMoshe; Yalkut Shimoni 168; Rashbam; Josephus, Antiquities 2:10:2). Or, 'a beautiful wife' (Targum; Saadia; Rashi; HaKethav VeHaKabbalah); or, 'a distinguished wife' (Rashi).

The woman...

Or, 'for he had divorced his beautiful wife' (Targum; Saadia; Rashi).

then went on to

(Rashbam).

NET Bible® .

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

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

The Murmuring of Miriam and Aaron

And Miriam and Aaron spoke against Moses because of the Cushite[57] woman whom he had married; for he had married a Cushite woman. And they said, "Has Jehovah indeed spoken only with Moses? Has he not spoken through us also?" And Jehovah heard it.

[57] **LXX VG** "Ethiopian"

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT ¹⁴	From the Monuments of longing desire, the people removed to Aseroth; and while they were at Aseroth, Mariam and Aaron spoke against Moses, because of the Ethiopian woman whom Moses had taken; because he had taken to wife an Ethiopian woman, therefore they said, Hath the Lord spoken to Moses only? Hath he not spoken to us also? Numbers 11:35 is included for context.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	And Miriam speaks—Aaron also—against Moses concerning the circumstance of the Cushite woman whom he had taken, for he had taken a Cushite woman; and they say, "Has YHWH only spoken by Moses? Has he not also spoken by us?" And YHWH hears.
Modern English Version	.
Modern Literal Version 2020	And Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married, because he had married a Cushite woman. And they said, Has Jehovah indeed spoken only with Moses? Has he not spoken also with us? And Jehovah heard it.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	. Title
Revised Mechanical Trans. ¹⁵	...and Mir'yam spoke, and Aharon, with Mosheh, on account of the woman of Kush which he took, given that he took a woman of Kush, and they said, is it only with Mosheh YHWH will speak, is it also not with us YHWH will speak and hear,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's <i>Literal Translation</i>	.
Young's Updated LT	.

The gist of this passage:

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

¹⁴ Thompson's translation follows the Greek text.

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

Numbers 12:1a			
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>	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 feminine singular, Piel imperfect	Strong's #1696 BDB #180
Miryâm (מִרְיָם) [pronounced meer-YAWM]	<i>rebellion; and is transliterated Miriam</i>	feminine singular proper noun	Strong's #4813 BDB #599
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'Ahărôn (אֲהָרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 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
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: And so Miriam and Aaron spoke against Moses...

Miriam and Aaron both begin to speak against Moses. Miriam is named first, probably because she got her brother worked up over this.

Numbers 12:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
'ôwdôth (אוֹדוֹת) [pronounced oh-DOTH]	<i>cause, reason for; the occasion of; causes, circumstances; properly turnings</i>	feminine plural construct	Strong's #182 BDB #15

Together, 'al 'ôwdôth (עַל אוֹדוֹת) [pronounced gahl-oh-DOTH] mean *on account of the causes, on account of; because of; concerning; on the occasion of; concerning the circumstances of; about*. With the 1st person singular suffix, *for my sake*.

Numbers 12:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW]	woman, wife; female [of animals]	feminine singular noun with the definite article	Strong's #802 BDB #61
Kûwshîy (כּוּשִׁי) [pronounced koo-SHEE]	blackness; and is transliterated <i>Cushite</i>	feminine singular gentilic adjective	Strong's #3569 & 3571 BDB #469
The feminine singular spelling is different.			
This can refer to a man or woman from Ethiopia (Cush) or to a particular man (or woman).			
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where; in that, in which, in what	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
lâqach (לָקַח) [pronounced law-KAHKH]	to take, to take away, to take in marriage; to receive; to select, to choose; to seize	3 rd person masculine singular, Qal perfect	Strong's #3947 BDB #542

Translation: ...because of the Cushite woman whom he took [in marriage],...

They were upset because Moses took a Cushite woman in marriage.

You may remember the mixed multitude who traveled with the Israelites. Some of them would have been Egyptians and some of them would have been Egyptian slaves from other lands. The Cushite woman was likely a slave taken by the Egyptians (and, it is also possible that she had been integrated into Egyptian culture).

Egypt and Kush (a map); from [Short History](#); accessed April 17, 2025.

From Alen S: *Kingdom of Kush was the second African civilization after Egypt built by an Egypt people who lived between the Nile River's first and third cataracts. This region around the first cataract, called Nubia, had been conquered and colonized by Egypt in the fourth millenium BC. Because of this, Egyptian civilization diffused southward and a new African kingdom was built up in the floodplain around the Nile's third cataract: the Kush. Their capital city was Kerma and it served as the major trading center for goods traveling north from the southern regions of Africa.*



Kush attained its greatest power and cultural energy between 1700 and 1500 BC during the Intermediate period in Egypt. The domination of Egypt by the Hyksos allowed Kush to come out from under the hegemony of Egypt and flower as a culture. This period ended, however, when the Egyptians

*kings (pharaohs) founded a New Kingdom, having thrown the Hyksos out of Egypt, reconquered Kush and brought it under Egyptian colonial rule.*¹⁶

You may recall that Moses had been married, but that his wife had deserted him. He had a much better relationship with her father than with her. They had two sons and it is not even clear whether they are with him at this time.

Numbers 12:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife; female [of animals]</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
Kûwshîy (כּוּשִׁי) [pronounced koo-SHEE]	<i>blackness; and is transliterated Cushite</i>	feminine singular gentilic adjective	Strong's #3569 & 3571 BDB #469
The feminine singular spelling is different.			
This can refer to a man or woman from Ethiopia (Cush) or to a particular man (or woman).			
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to receive; to select, to choose; to seize</i>	3 rd person masculine singular, Qal perfect	Strong's #3947 BDB #542
It seems like Moses is saying the same thing twice here. I do not get any additional information provided with the repeat of this phrase (the relative pronoun is missing).			

Translation: ...for he took a Cushite woman [in marriage].

This seems to be a repetition what was just said. It seems to simply affirm that the accusation made by Miriam and Aaron was true.

Numbers 12:1 And so Miriam and Aaron spoke against Moses because of the Cushite woman whom he took [in marriage], for he took a Cushite woman [in marriage]. (Kukis mostly literal translation)

Although Miriam and Aaron have a different public approach, we are told that the only reason why they are speaking up now against Moses is, he married this Cushite woman.

First of all, this is not the same woman as Moses' Midianite wife of his youth, Zipporah. Miriam and Aaron are not going to suddenly object to this marriage forty years after the fact. If it was bad, they don't have to say a thing, because that would be obvious. This is a second marriage for Moses which had just taken place. There are two million people in this camp and a large number of them are single, Jewish women.

Cush is the Hebrew word for *Ethiopia*, south of Egypt. This is a woman who is a part of the much maligned *mixed-multitude* whom Moses married. We do not know where his first wife is. When he was under God's direction to lead the Jews out of Egypt, she deserted him because circumcising her sons was too yucky for her or Moses told her to return to her father, as she was going to stand in his way (Exodus 4:24–26 18:2). Her father brought her back, hearing of the great deliverance of Israel by Moses, but nothing is said of her; the true fellowship is between

¹⁶ From [Short History](#) accessed April 17, 2025.

Moses and her father (Exodus 18). At this point in time, we have no idea as to where Zipporah is. She returned to her family before and it is possible that she went back with her father. Her father recognized the greatness of Moses and certainly, when joining Moses in Exodus 18, had thoughts of reuniting his daughter to this great man (as well as the enjoyment of his personal friendship with Moses). We do know that Moses' sons are probably with him, as they have been mentioned prior to this (Exodus 18:2) and will be mentioned later on (1Chronicles 23:15–16).

One of the issues which is occasionally brought into focus here is the race of this Cushite woman. It is very possible that she was black. Moses was raised with the Egyptians until age forty. Egyptians back to 2700 BC were brown-skinned with stiff, dark hair, according to a wall painting from the fourth dynasty. However, as we have noted, there is some confusion as to who exactly ruled Egypt during the time of Moses, so we do not know precisely what the Egyptians were racially during that time. I mention this, because this is what Moses would have become accustomed to. His adopted mother was also probably dark-skinned and what a mother looks like can have a great affect upon what a man will later find attractive. Furthermore, the Jewish people themselves, having been under forced labor for several hundred years, and because they are Semitic, would also have been darker skinned. We all certainly envision Moses as looking like Charlton Heston, but this is cultural conditioning. If you were to examine a photograph of some moderately dark, middle eastern men, say from Pakistan or Afghanistan, that would be much closer to the actual appearance of Moses than what we see. So there is no misunderstanding, even cleaned up and in a suit, Moses would have been denied entrance into the average white church in the 1950's or earlier. He was not Caucasian. Now, some have said that this woman that Moses marries here is a white Egyptian just does not have any foundation in fact. No matter who is in power in Egypt, it is likely that the people of Egypt are going to be darker-skinned, and in Ethiopia, even more so. In other words, there is no reason why we would think that this woman is not African; or, in the very least, dark-skinned. Furthermore, it is also possible that the New Testament Greek word for *Ethiopian* means *dark-faced*. All of this suggests that Moses' second wife was black. However, this is not the objection of Miriam and Aaron. Their problem is with her not being a Jew. They might have a problem with his being married to Zipporah. Now, Moses is not going to marry an unbeliever. There is no reason to doubt the sincerity of the mixed multitude. They may have been no better than Gen X of the Jews, but they were certainly no worse.

Also, there is another reason for believing that this woman is black. The term Cush or Cushite seems to differentiate this group from all others. We see such a usage of the word in Amos 9:7a, where God says to Israel: **"Are you not as the sons of Cush [or, Ethiopia] to Me?"** In a similar vein, it is possible that *Cush* in the inscription of Psalm 7:1 is a veiled reference to King Saul. The name *Cush* sets him apart from everyone else.¹⁷ In all of these references, *Cush* sets the person apart from everyone else. This would be an indication that this woman was black, set apart from all other women as Moses' wife. No matter what the reason is that Miriam (and Aaron) criticize Moses, it is none of their damn business who Moses wants to marry; nor does it matter how far outside his culture or race he is marrying. You will note that throughout this chapter, it will be Miriam who is disciplined for her foolish interference and not Moses. Moses can marry any woman that he wants, and it does not matter whether his family has approved of her or not. Moses was an adult a long time ago. His former wife is probably dead and he appears to have been separated from her for most of their marriage (we really don't know whether she remained with Moses after her father returned her to Moses in Exodus 18—her track record would suggest that she did not).

Now, I realize that there is automatically the 1% who read this and read things which aren't there. I am not saying that you *should* marry into another race nor am I saying that it is good when you can piss off members of your family with the person that you choose to marry. Those things are generally non-issues. However, if you are a believer, and you are considering marriage to an unbeliever, and your believing family protests, then you ought to listen to your family.

¹⁷ A similar abstruse reference of peculiarity may possibly also be found in Jeremiah 38:7.

Numbers 12:2a			
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
'amar (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 plural, Qal imperfect	Strong's #559 BDB #55
raq (רק) [pronounced rahk]	<i>only, provided, altogether, surely; in any case; but; nevertheless</i>	adverb of limitation or of restrictive force	Strong's #7534 & #7535 BDB #956
It is also a prefix to a sentence to add a limitation to something previously expressed, in which case it is rendered <i>only</i> . It is used to emphasize single words, especially adjectives, in which case it can be <i>only</i> but also <i>nought but, nothing but</i> . After a negative, it can be rendered <i>save, except</i> . I used <i>however</i> in Exodus 21:19, in order to set up a contrast with the word <i>acquitted</i> .			
'ak ^e (אך) [pronounced ahk ^e]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but; nevertheless</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
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
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
Even though we had <i>in Moses</i> in v. 1, these two uses have very different meanings.			
dâbar (דבר) [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 perfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: And so they say, “[Has] Y^ehowah spoken only by Moses?”

Then these two start to misinterpret their place among the Jews. They ask, “Had Y^ehowah spoken only by Moses?”

The correct answer to this is, “Yes, pretty much, yes.”

Numbers 12:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied.		Strong's #none BDB #209
lô' (ל or אלו) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
Hă lô' together expect an affirmative answer and can be translated <i>is not?</i> Let me suggest, this might be understood to mean, <i>is it not true that?</i> Or, <i>isn't this the case that?</i> Or, <i>is it not obvious that?</i> These two words together present a question with an obvious, self-evident answer. This combination is found in Genesis 4:11 20:5 Job 1:10 Numbers 23:26 1Kings 1:11.			
gam (גם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168
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 1 st person plural suffix	No Strong's # BDB #88
dâbar (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 perfect	Strong's #1696 BDB #180

Translation: *Has He not also spoken through us?"*

They continue speaking. "Has Y^ehowah not also spoken through us?"

For a short time, with the first few plagues, Moses had a difficult time with public speaking, and he asked God to allow Aaron to accompany him when speaking to Pharaoh. "Listen, I'm just going to get tongue-tied," he maintained. God let him have Aaron, but, at a certain point, Moses stepped up, speaking directly to Pharaoh.

There were times when God spoke to both Moses and Aaron, primarily where the priesthood was an issue.

Miriam appears to have led singing of Moses' great Exodus Anthem, repeating his words in a refrain with other female singers. That appears to be the extent of what the Bible has recorded on her (except for what we are reading here).

Numbers 12:2c

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

Numbers 12:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâma' (שָׁמַע) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: And Y^ehowah listened [to them]. (Kukis mostly literal translation)

It is not clear to whom Miriam and Aaron spoke. Perhaps they started working each other up, after the marriage took place. Perhaps they spoke to some of the administrators.

It is going to turn out and God did not particularly care for this approach by the older sister and older brother of Moses. They were a lot less special than they thought they were.

Numbers 12:2 And so they say, “[Has] Y^ehowah spoken only by Moses? Has He not also spoken through us?” And Y^ehowah listened [to them]. (Kukis mostly literal translation)

It has been clear, but not a law, up until this time, that the Jews were to intermarry. This did not forbid marriages with other nationalities. Joseph, after all, married an Egyptian woman (Genesis 41:45). The primary prohibition was against marrying Canaanites, who were too degenerate. Moses had made the mistake of marrying a woman who was not very supportive of his spiritual destiny (although her father was; and this would have indicated to Moses that she would have been). Moses accurately sized up her father and determined that she had come from good stock. However, he misjudged Zipporah—possibly confused by her beauty. Now he had made another decision to marry, which may or may not have been a good decision (this is over forty years later and Moses had become more people-smart since then). However, this was probably not what set Miriam off. She saw their family as being a triumvirate [pronounced *try-UM-ver-ity*] over Israel, and her position of authority was challenged by the seventy elders chosen by Moses and ratified by God with the giving of the Holy Spirit. All of a sudden, she did not have official standing, and Moses was getting married to someone who could assume the power that she thought that she had. The Bible was never clear as to her position of authority (although Micah 6:4 indicates that she did have some and Exodus 15:20 indicates that she was a prophetess). Since that is an historical fact and not a precedent, we don't need to know what it was exactly. However, if God demoted Moses, he would have accepted it immediately. Here it appears that Miriam might be being demoted and she throws a hissy fit. As for Aaron, he is easily influenced and would go along with whoever convinces him.

Recall last chapter when other men were speaking as inspired by the Holy Spirit where Moses had not prepared them first, that this did not concern Moses. He saw no reason to censor them. Moses had no problems with his position of authority. He did not have to assert, defend or maintain it. God handled all of that. All he had to do was go along for the ride. However Miriam, and also Aaron, obviously influenced by Miriam (*said* in v. 1 is in the feminine singular), are concerned about their place in God's plan. They have to defend their status and Miriam wants to be on equal footing with Moses. Moses often had his authority challenged, as great men always face. We will see another challenge to his authority in Numbers 16:3 by Korah and the popular leaders chosen by the congregation of Israel.

There is quite a contrast between Moses and Miriam. Miriam cannot go to Y^ehowah directly. She has no direct contact to God. So she goes to Moses to complain that she does not have the spiritual authority that he does. She is not asking God to give her more authority in this regard, she is asking Moses to. She deserves it because

God speaks through her just as He speaks through Moses. This is absurd and her argument is absurd. God will not even grant Miriam a private audience, so obviously, her spiritual authority is inferior to that of Moses. This would be found in the book of the Bible entitled *Duh!* Moses, on the other hand, would prefer to have less authority. Recall that just one chapter ago, in Numbers 11:10–15, that Moses desires less authority. He would prefer to delegate all of his responsibilities. He would prefer that Miriam and Aaron had authority equal to his in order to relieve some of the burden that God had placed upon him.

What we have here is a great contrast in motivation. Miriam is motivated by power lust, by jealousy and by arrogance—this is why she believes that she should be on an equal footing with Moses. Moses is, on the other hand, the most grace-oriented person in the world. He did not want the authority over the children of Israel in the first place and took this upon himself only because God so required this of him. His reason for wanting less authority is because he cannot give these people what they desire. Moses feels responsible for them (as any person in authority should feel) and asks for his position of authority to be removed because he cannot provide these people with what they want.

Numbers 12:1–2 *And so Miriam and Aaron spoke against Moses because of the Cushite woman whom he took [in marriage], for he took a Cushite woman [in marriage]. And so they say, “[Has] Y^ehowah spoken only by Moses? Has He not also spoken through us?” And Y^ehowah listened [to them].* (Kukis mostly literal translation)

Numbers 12:1–2 *Now Miriam and Aaron began to speak against Moses because he married a Cushite woman. They said things like, “Has Jehovah spoken only through Moses? Has He not also spoken through us?” Jehovah listened to them.* (Kukis paraphrase)

And the man Moses [was] humble exceedingly, from every man who [is] upon faces of the ground.

Numbers
12:3

Now the man, Moses, [was] extremely humble, more than any man who [is] upon the earth.

Moses was the most grace oriented person of his generation.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And the man Moses [was] humble exceedingly, from every man who [is] upon faces of the ground.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	(For Moses was a man exceeding meek above all men that dwelt upon earth)
Aramaic ESV of Peshitta	Now the man Mosha was very humble, above all the men who were on the surface of the earth.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	(Now the man Moses [was] very meek, above all the men which [were] upon the face of the earth.)

Updated Brenton (Greek) And the man Moses was very meek beyond all the men that were upon the earth.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now the man Moses was more gentle than any other man on earth.
Easy English	.
Easy-to-Read Version–2008	(Moses was a very humble man. He was more humble than any other man on earth.)
God's Word™	.
Good News Bible (TEV)	(Moses was a humble man, more humble than anyone else on earth.)
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	Although Moses was the most humble person in all the world, Miriam and Aaron started complaining, "Moses had no right to marry that woman from Ethiopia! Who does he think he is? This is presented as most of v. 1 in the CEV.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	The truth was that Moses was a very humble person. He was more humble than anyone else on the earth.

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	The man Moses was very meek, more than all the men who were upon the face of the earth.
International Standard V	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	Now the man Moses was very humble, humbler than anyone else on earth.
Urim-Thummim Version	.

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Now Moses was a very humble man, more humble than any man on the face of the earth.
 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 (Now the man Mosheh *was* very meek, above all the men which *were* upon the face of the earth.)
 exeGeses companion Bible .
 Hebraic Roots Bible And the man Moses was very depressed, more than any man who was on the face of the earth.
 Kaplan Translation Moses, however, was very humble, more so than any man on the face of the earth.
 The Scriptures—2009 .
 Tree of Life Version Now the man Moses was very humble, more so than anyone on the face of the earth.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible .
 Awful Scroll Bible (Now the man Moses was very humble, the humblest of mankind turned toward the land.)
 Concordant Literal Version Now the man Moses was exceedingly humble, more than any human who was on the surface of the ground.
 exeGeses companion Bible Now Mosheh the man is mighty humble, above all humanity on the face of the soil.
 Orthodox Jewish Bible (Now the man Moshe was anav me'od, above all the men which were upon the face of ha'adamah.).
 Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .
 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 <i>Emphasized B.</i>	And Yahweh heard it. Now the man Moses was patient ^j exceedingly,—above all the sons of earth, who were on the face of the ground. ^j Or: “tried.”
Updated ASV	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	.
Context Group Version	Now the man Moses was very non-violent, above all among man that were on the face of the land.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Now Moses, the man, was very meek, above all the men who were upon the face of the earth.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	(Now the man Moses was very meek, above all the men who were upon the face of the earth.)
Owen's Translation	.
Revised Mechanical Trans.	... and the man Mosheh, a very gentle one, more than all the humans which are upon the face of the ground,...
Updated ASV	Now Moses was a very humble man, more so than anyone on the face of the earth.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	Now the man Moses was very humble, more than all the men who were on the surface of the earth.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

Numbers 12:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; or	simple wâw conjunction	No Strong's # BDB #251
ʾîysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, each man, everyone	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35

Numbers 12:3a

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
ʿânâv (עָנָו) [pronounced <i>ġaw-NAWV</i>]	<i>humble, meek, grace-oriented and possibly poor or afflicted</i>	masculine singular noun	Strong's #6035 BDB #776
Bible Hub lists this as an adjective. Sometimes, there is little difference between an adjective and a noun. Sometimes they are spelled identically.			
m ^o ôd (מְאֹד) [pronounced <i>m^e-ODE</i>]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

An adverb is generally used to modify an adjective and not a noun.

Translation: Now the man, Moses, [was] extremely humble,...

The word for *humble* is ʿânâv (עָנָו) [pronounced *ġaw-NAWV*] and it means *humble, meek, grace-oriented* and possibly *poor or afflicted*. We have studied the corresponding verb back in Leviticus 23:29. Strong's #6035 BDB #776.

The word translated *humble* is ʿânâv (עָנָו) [pronounced *ġaw-NAWV*], and it means, *humble, meek, grace-oriented*. Strong's #6035 BDB #776. Moses was not mealy-mouthed, he did not back down, he was not shy. The only time that he appeared to lack confidence was at the very beginning. At a certain point, Moses accepted his role as leader of the Hebrew people, despite becoming upset because of them (recall that he recently said, "Kill me now" because he got so sick of dealing with the Hebrew people).

Humility is not a posture which you assume. It is not saying a few self-deprecating remarks, when you can slip them into a conversation. Humility is a mental attitude, and it is recognizing Who God is and who we are. We are nothing before God; but through Him, there are great things which we can do. The most amazing thing about the Christian life is, we do not have to sit on the sidelines cheering. God allows every believer to play an important central role during his generation, and this role can be exploited to the max, as was the case with R. B. Thieme, Jr. (I mean *exploited* in a good way). This is for every believer in the Church Age. It does not matter how you look or what your personality is or how smart or dumb you see yourself as being (even if you are making a reasonably accurate self-appraisal). If you understand who you are and Who God is, that is fundamental to being grace oriented. If you realize that you are no more loved by God than any other believer in the plan of God; and that you cannot look down on other believers, that means you are becoming even more grace oriented.

Because God has a plan for all believers, some have very important leadership roles for the Church Age, and others of us play support roles. Before God, all of these positions are important. We should accept what God has placed before us and relish the chance to be integral to His plan.

Numbers 12:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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, greater than</i>	preposition of separation	Strong's #4480 BDB #577

Numbers 12:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all;</i> can also be rendered <i>any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
Literally, min kôl (מִן כֹּל) [pronounced <i>mihn-kohl</i>] means, <i>from all, from every</i> . However, together, various literal translations give the following renderings: <i>about all, of all</i> (1Samuel23:23); <i>over all, more than all, above all</i> (Genesis 3:14); <i>from among all</i> (Exodus 19:5).			
'âdâm (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind;</i> transliterated <i>Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> ; especially with a definite article.			
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom;</i> <i>where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to</i> <i>be</i> is implied	Strong's #834 BDB #81
'al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, over</i> <i>above, by, beside; because of, on</i> <i>account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
'al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above,</i> <i>over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, 'âl and pânîym mean <i>upon the face of, towards the face of, facing, in front of, before (as in preference to), in addition to, overlooking; before; east of; on [upon, over] the surface of; above; besides; over-against</i> . Literally, they would be translated <i>upon faces of</i> .			
'adâmâh (אֲדָמָה) [pronounced <i>uh-daw-MAWH</i>]	<i>ground, soil, dirt, earth, tillable earth,</i> <i>land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9
Notice the similarity between the words for <i>men</i> and for <i>ground</i> . That seems to be intentional. Both are preceded by a definite article as well.			
ç, çâmekh (ס, סָמַךְ) [pronounced <i>cahm-ehk</i>]	This appears to be used as a mark of punctuation which seems to indicate the end of a paragraph. It is never translated.	the 15 th letter; also used as the numeral 60	No Strong's # BDB #684

Translation: ...more than any man who [is] upon the earth. (Kukis mostly literal translation)

Moses is grace oriented more than any other man on the earth. This is quite a statement, because Moses is tough, he's strong, he is a leader, and he can knock heads when he needs to. Yet, despite having such a pivotal and fundamental leadership role in nation Israel, he is still the most grace oriented person on the earth.

Numbers 12:3 Now the man, Moses, [was] extremely humble, more than any man who [is] upon the earth. (Kukis mostly literal translation)

Once you learn rebound and the importance of taking in Bible doctrine, after that, the believer needs to understand grace orientation and be able to incorporate that into his life.

I've used this illustration before. I was one of the least athletic persons as a teenager. In 7th grade, during P.E. class, I was typically picked last or second to the last when teams were chosen. During one football game (we played all the different sports during our time in P.E.), during the huddle, the team captain, Ed Nagle, told me to step across the goal line and he would throw me the ball. He did this because no one would be on me. If I walked over the goal line, there would be no one around me. He threw me the pass, to where it would have been almost impossible for me to drop it (I did catch it). This was the end of the game and we won.

This is what I liken my Christian life and Christian production to being. Over and over again, God throws me the ball and I catch it. It is His perfect plan, and I am no better in the plan of God than I was as a scrawny kid in 7th grade. It was a grace operation when Ed Nagle threw that ball into my hands, and every single day is a grace operation in the plan of God. Except for the fact that, on many occasions in the plan of God, I do drop that ball. It is never a problem with the throwing; it is always a problem with me catching. Yet, although I do not deserve it in the least, God continues to throw to me.

Numbers 12:3 **Moses was the most grace oriented person of his generation.** (Kukis paraphrase)

This is an incredible statement. This is Moses, who could stand up to two million rebellious Jews and put them in their place. This is the man who, when many Jews fell into idol worship with the golden calf, grabbed them by the scruff of the neck and made them drink the ground-up gold in water. This is the man who writes repeated, *thus said Yahweh*. This is the man who, when the second generation will cry for water, he will yell, **"Listen, now, you rebels, shall we bring forth water for you out of this rock?"** (Numbers 20:10b). We think of humble as someone who is always looking down at his own feet, mumbling self-depreciatory things in a holy voice, shuffling, holding his head at half-mast, as Thieme used to say. When complimented, we think the humble person should shuffle his feet and look down and say "It wasn't nothing." That is phoney and meaningless. So is humility, improperly understood. Humility is grace-orientation. This means that you know just exactly who and what you are and Who and What God is. You are oriented to God's plan for your life. This might involve a leadership position and you might spend your life cleaning toilets. It doesn't matter. God has a plan and we are going to be happiest when in this plan. Grace-orientation is realizing that where God want you to be is what is perfect for you. Moses had no desire to lead, to have power, to exert his authority. He left Egypt, although he could have become the King of Egypt. When God wanted him to assume a position equal to that of Pharaoh, he asked for assistance from Aaron—not because he wanted to share the glory, but such a position was more than he was ready to take right off the bat. He had to warm up to it. If any one of you were offered the position of presidency tomorrow, you would snap it up in a second. Or if you were chosen to head a multi-million dollar industry, you would take it in a heartbeat, thinking that if they can do it, you can do it. We are arrogant fools. However, Moses was the most grace-oriented man on the face of planet earth in his day. In his grace-orientation lies his quiet greatness and nobility.

Our Lord said of Himself: **"Take My yoke upon you and learn from Me, for I am gentle and humble in heart; and you will find rest for your souls. For My yoke is easy and My load is light."** (Matthew 11:29–30 Jeremiah 6:16). This passage speak of the humility of the humanity of Jesus Christ. In His humanity, our Lord was also grace-oriented, allowing His strength to be in the Holy Spirit rather than depending upon His Own inherent diety. Our Lord also said, **"Blessed [or, happy] are the gentle [the grace-oriented ones], for they will inherit the earth."**(Matthew 5:5). Those of you who are grace-oriented like Moses, regardless of your IQ, your attractiveness, your social position—regardless of any other human factor—you will inherit the earth; you will assume a leadership position in this universe. And those of you here who are rich and attractive and successful—yet you lack grace-orientation—you will be working in their cotton fields (and you will like it). And no matter what human status you have now, you will spend your eternity in constant pain and suffering in the Lake of Fire, prepared for the devil and his angels.

I should point out that some scholars believe that this statement was inserted by Joshua several decades later.

In fact, Gleason Archer writes: *Apart from Deuteronomy 34 (which must have been an obituary written after Moses' death), no passage in the Pentateuch has been more frequently cited as an evidence of non-Mosaic authorship than this verse.*¹⁸

Although that it is possible that someone else wrote this, is it not necessary. The reasoning is that Moses would not be *meek* if he wrote a statement claiming *meekness*. Poppycock. Now that we understand what *meekness* is, we should have no reason to take this stance.

J.W. Haley wrote: *The objectionable words were inserted to explain why it was that Moses took no steps to vindicate himself, and why, consequently, the Lord had so promptly intervened.*¹⁹

Moses was guided by the power of the Holy Spirit, which allowed him to record his greatness as well as his weaknesses—which he did with perfect accuracy and objectivity. This is no different than the Apostle Paul, in defense of his own Apostolic authority, writing: **For I consider myself not in the least inferior to the most eminent Apostles** (2Corinthians 11:5; see also 12:11–12). It is a simple matter of God the Holy Spirit causing both men to record the objective truth.

See **The Edification Complex, toward God and toward man** (original with R. B. Thieme, Jr.), which is in the **Addendum**.

And so speaks Y^ehowah suddenly unto Moses and unto Aaron and unto Miryam, “Go, a three of you (all) unto a Tent of the Appointment.” And so go a three of them. And so descends Y^ehowah in a pillar of cloud and so He takes a stand [at] an opening of the Tent. And so He calls [to] Aaron and Miryam and so goes a two of them.

Numbers
12:4–5

Suddenly, Y^ehowah spoke unto Moses and unto Aaron and unto Miriam, [saying], “Go, the three of you (all) to the Tent of Meeting.” And so the three of them go. Then Y^ehowah descends in a pillar of cloud and He takes a stand [at] the opening of the Tent. Then He calls Aaron and Miriam and the two of them go [toward God].

Suddenly, Jehovah spoke to Moses and to Aaron and to Miriam. He ordered them to go to the Tent of Meeting. The three of them go to the Tabernacle. At the same time, Jehovah descends in in the pillar of a cloud, coming down to the Tabernacle, and it rests upon the opening of the Tent. He calls Aaron and Miriam and they go toward the voice, stopping outside of the Tent.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And so speaks Y^ehowah suddenly unto Moses and unto Aaron and unto Miryam, “Go, a three of you (all) unto a Tent of the Appointment.” And so go a three of them. And so descends Y^ehowah in a pillar of cloud and so He takes a stand [at] an opening of the Tent. And so He calls [to] Aaron and Miryam and so goes a two of them.

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)

.

Targum (Pseudo-Jonathan)

.

Aramaic Targum

.

¹⁸ *Encyclopedia of Bible Difficulties*; p.136.

¹⁹ *Alleged Discrepancies*; p. 248.

The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Immediately he spoke to him, and to Aaron and Mary: Come out you three only to the tabernacle of the covenant. And when they were come out, The Lord came down in a pillar of the cloud, and stood in the entry of the tabernacle calling to Aaron and Mary. And when they were come,...
Aramaic ESV of Peshitta	Mar-Yah spoke suddenly to Mosha, to Aaron, and to Miriam, "You three come out to the Tabernacle!" The three of them came out. Mar-Yah came down in a pillar of cloud, and stood at the door of the Tent, and called Aaron and Miriam; and they both came forward.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the LORD came down in the pillar of the cloud, and stood [in] the door of the tabernacle, and called Aaron and Miriam: and they both came forth.
Updated Brenton (Greek)	And the Lord said immediately to Moses and Aaron and Miriam, Come forth all three of you to the tabernacle of witness. And the three came forth to the tabernacle of witness; and the Lord descended in a pillar of a cloud, and stood at the door of the tabernacle of witness; and Aaron and Miriam were called; and both came forth.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And suddenly the Lord said to Moses and Aaron and Miriam, Come out, you three, to the Tent of meeting. And the three of them went out. And the Lord came down in a pillar of cloud, taking his place at the door of the Tent, and made Aaron and Miriam come before him.
Easy English	.
Easy-to-Read Version—2008	So suddenly, the LORD came and spoke to Moses, Aaron, and Miriam. He said, "You three, come to the Meeting Tent, now!" So Moses, Aaron, and Miriam went to the Tent. The LORD came down in the tall cloud and stood at the entrance to the Tent. He called out, "Aaron and Miriam!" They went to him. Suddenly, the LORD said to Moses, Aaron, and Miriam, "All three of you come to the tent of meeting." So all three of them came. Then the LORD came down in the column of smoke and stood at the entrance to the tent. He called to Aaron and Miriam, and they both came forward.
God's Word™	Suddenly the LORD said to Moses, Aaron, and Miriam, "I want the three of you to come out to the Tent of my presence." They went, and the LORD came down in a pillar of cloud, stood at the entrance of the Tent, and called out, "Aaron! Miriam!" The two of them stepped forward, and the LORD said, "Now hear what I have to say! When there are prophets among you, I reveal myself to them in visions and speak to them in dreams. V. 6 is included for context.
Good News Bible (TEV)	Suddenly the LORD said to Moses, Aaron, and Miriam, "I want the three of you to come out to the Tent of my presence." They went, and the LORD came down in a pillar of cloud, stood at the entrance of the Tent, and called out, "Aaron! Miriam!" The two of them stepped forward, and the LORD said, "Now hear what I have to say! When there are prophets among you, I reveal myself to them in visions and speak to them in dreams. V. 6 is included for context.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	The LORD heard their complaint and told Moses, Aaron, and Miriam to come to the entrance of the sacred tent. There the LORD appeared in a cloud and told Aaron and Miriam to come closer. A portion of v. 1 is included for context. (The CEV has vv. 1, 4, 5; no v. 2 or 3)
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	So immediately Yahweh spoke to Moses and to Aaron and Miriam. He said, "All three of you must go and stand at the sacred tent." So they did that. Then Yahweh descended to the entrance of the tent in a cloud that resembled a huge white pillar. He told Aaron and Miriam to step forward, so they did.

Partially literal and partially paraphrased translations:

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

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And Jehovah spoke suddenly to Moses, to Aaron, to Miriam, Come out, you three, to the tent of appointed meeting. And they three went out. And Jehovah came down in the pillar of the cloud, and stood in the door of the tent, and called Aaron and Miriam, and they two went out.
International Standard V	All of a sudden, the Lord told Moses, Aaron, and Miriam: "The three of you are to come out to the Tent of Meeting." So the three of them went out. Then the Lord came down in a pillar of cloud, stood at the entrance to the Tent of Meeting, and summoned Aaron and Miriam. So both of them went forward.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	YHWH spoke suddenly to Moses, and to Aaron and Miriam, Let all three of you come out to the Tabernacle at the Appointed Place. And the three came out. YHWH came down in the Pillar of the Cloud- mass and stood in the entrance of the Tabernacle, and called Aaron and Miriam and they both came forward.
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 Cephher Bible	And Yahuah spoke suddenly unto El-Mosheh, and unto El-Aharon, and unto Miryam, Come out ye three unto the Tabernacle of the assembly. And they three came out. And Yahuah came down in the pillar of the cloud, and stood in the door of the Tabernacle, and called Aharon and Miryam: and they both came forth.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	<i>Miriam's Punishment</i> God suddenly said to Moses, Aaron and Miriam, 'All three of you go out to the Communion Tent! When the three of them went out, God descended in a pillar of cloud and stood at the Tent's entrance. He summoned Aaron and Miriam, and both of them went forth.
The Scriptures–2009	And suddenly הוה said to Mosheh, and Aharon, and Miryam, “You three, come out to the Tent of Appointment!” So the three came out. And הוה came down in the column of cloud and stood in the door of the Tent, and called Aharon and Miryam. And they both went forward.
Tree of Life Version	Immediately, Adonai said to Moses, Aaron and Miriam, “The three of you, come out to the Tent of Meeting.” So the three came out. Adonai descended in a column of cloud, stood at the entrance of the Tent of Meeting, and called to Aaron and Miriam. The two of them stepped forward.

Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible	AND JESUS SAID IMMEDIATELY TO MOSES AND AARON AND MARIAM, COME FORTH ALL THREE OF YOU TO THE TABERNACLE OF WITNESS. AND THE THREE CAME FORTH TO THE TABERNACLE OF WITNESS; AND JESUS DESCENDED IN A PILLAR OF A CLOUD, AND STOOD AT THE DOOR OF THE TABERNACLE OF WITNESS; AND AARON AND MARIAM WERE CALLED; AND BOTH CAME FORTH.
Awful Scroll Bible	Sustains To Become was to speak in a sudden to Moses, Aaron, and Miriam: Be going out yous three, to the tent of the appointed place. The three are to maintain to go out there. Sustains To Become was to descend in the pillar of a cloud mass, and was to stand at the opening of the tent, and was to call Aaron and Miriam, and the two of them were coming forth.
Concordant Literal Version	Yahweh said suddenly to Moses, to Aaron and to Miriam: Come forth, you three, to the tent of appointment. And the three of them went forth. Yahweh descended in the column of cloud and stood at the opening of the tent and called Aaron and Miriam. And the two of them went forth.
exeGesés companion Bible	And suddenly, Yah Veh says to Mosheh and to Aharon and to Miryam, Come out you three to the tent of the congregation. - and the three come out. And Yah Veh descends in the pillar of the cloud and stands in the opening of the tent

	and calls Aharon and Miryam: and the two come forth:...
Orthodox Jewish Bible	And Hashem spoke suddenly unto Moshe, and unto Aharon, and unto Miryam, Come out ye three unto the Ohel Mo'ed. And they three came out. And Hashem came down in an Ammud Anan, and stood in the entrance of the Ohel, and He called Aharon and Miryam; and they both came forth.
Rotherham's <i>Emphasized B.</i>	Then said Yahweh, suddenly, unto Moses, and unto Aaron, and unto Miriam, Come out, ye three, unto the tent of meeting. And they three went' out. Then Yahweh came down, in a pillar of cloud, and stood at the entrance of the tent,—and called Aaron and Miriam, and they both went forth.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	.
Kretzmann's Commentary	.
Lexham English Bible	Now the man, Moses, was more humble than any other person on the face of the earth, and Yahweh said suddenly to Moses, Aaron, and Miriam, "Go out, you three, to the tent of assembly." So the three of them when out. And Yahweh went down in a column of cloud and stood at the doorway of the tent, and he called Aaron and Miriam, and the two of them went, and he said, "Please hear my words: If there is a prophet among you, I, Yahweh, will make myself known to him in a vision. I will speak to him in a dream. [Hebrew "the dream"]. Vv. 3–6 in the LEB.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

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

Literal, almost word-for-word, renderings:

A Faithful Version	. in the door
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 Jehovah spoke suddenly to Moses and to Aaron and to Miriam, Come out the three of you* to the tent of meeting. And the three came out.

And Jehovah came down in a pillar of cloud and stood at the door of the tent and called Aaron and Miriam. And they both came forth.

New American Standard B.
New European Version
New King James Version
Niobi Study Bible
Owen's Translation
Revised Mechanical Trans.

...and YHWH said suddenly to Mosheh, and to Aharon, and to Mir'yam, the three of you go out to the appointed tent, and the three of them went out, and YHWH went down in a pillar of cloud, and he stood at the opening of the tent, and he called out Aharon and Mir'yam, and the two of them went out,...

Updated ASV

And Jehovah spoke suddenly to Moses, and to Aaron, and to Miriam, "Come out you three to the tent of meeting." And the three came out. And Jehovah came down in a pillar of cloud, and stood at the entrance of the tent, and called Aaron and Miriam; and they both came forward.

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 12:4a

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
'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>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
pith ^e ôm (בְּאַתָּם) [pronounced pith-OHM]	<i>suddenness, suddenly; in a moment, in an instant; at that instant</i>	adverb/substantive	Strong's #6597 BDB #837
'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
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 12:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'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
'Ahărôn (אֲהָרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
'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
Miryâm (מִרְיָם) [pronounced meer-YAWM]	<i>rebellion; and is transliterated Miriam</i>	feminine singular proper noun	Strong's #4813 BDB #599

Translation: Suddenly, Y^ehowah spoke unto Moses and unto Aaron and unto Miriam,...

God suddenly speaks to Moses, Aaron and Miriam. They are listed separately because it is likely that Moses was not around where Aaron and Miriam were, complaining about him.

The adverb used here is pith^oôm (בְּהִנָּחָה) [pronounced pith-OHM], and it means, *suddenness, suddenly; in a moment, in an instant; at that instant*. Strong's #6597 BDB #837.

You may or may not get this, but this is quite humorous. Aaron and Miriam are telling a few people how God speaks through them just as He speaks through Moses. So, suddenly, God is speaking to them. Rarely did God speak to Aaron and it is possible that God never spoke to Miriam, apart from the giving of the Ten Commandments. So God speaking to them suddenly like that must have shaken them up.

There they are, telling some of Moses' subordinates, how God speaks through them. And suddenly, God speaks to them saying, "Listen, I need to see you two in My office, right now."

Numbers 12:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâtsâ' (אָצַי) [pronounced yaw-TZAWH]	<i>go [come] out, go [come] forth; rise [up]; get out</i>	2 nd person masculine plural, Qal imperative	Strong's #3318 BDB #422
sh ^e lôwshâh/sh ^e lôshâh (שְׁלֹשָׁה) [pronounced shel-oh-SHAW]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct; with the 2 nd person masculine plural suffix	Strong's #7969 BDB #1025
'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

Numbers 12:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh-GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet]; a specific sign or signal; an assembly, a convocation</i>	masculine singular noun with the definite article	Strong's #4150 BDB #417

Translation: ...[saying], "Go, the three of you (all) to the Tent of Meeting."

God apparently speaks to all of them, saying, "Go, all three of you, to the Tent of Meeting. Now."

So, if they are in two or three different places (which I think is indicated by v. 4a), they know that all three of them will come to the Tent of Meeting before God.

Numbers 12:4c			
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
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine plural, Qal imperfect	Strong's #3318 BDB #422
sh ^o lôwshâh/sh ^o lôshâh (שְׁלֹשָׁה) [pronounced shel-oh-SHAW]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct; with the 3 rd person masculine plural suffix	Strong's #7969 BDB #1025

Translation: And so the three of them go.

Obviously, all three of them head over to the Tent of Meeting.

Numbers 12:4 Suddenly, Y^ehowah spoke unto Moses and unto Aaron and unto Miriam, [saying], "Go, the three of you (all) to the Tent of Meeting." And so the three of them go. (Kukis mostly literal translation)

Miriam and Aaron have no business trying to run Moses' life. Nor does God speak to them as He does to Moses. They need to be straightened out immediately. The structure of authority and who is in charge is at stake here, and God immediately deal with the problem of Aaron and Miriam. Now, Aaron will go along with whatever, but Miriam needs to have her head screwed on right. If Moses tells Aaron that he must verbally present God's message to Pharaoh, he'll do it. If the Jews tell Aaron that Moses has been up on the mountain for too long and Aaron needs to build a gold calf idol, he'll do it. If Miriam tells Aaron that Moses just should not be marrying this Ethiopian woman, he'll go along with her. Aaron likes everyone and wants to get along with everyone and wants everyone to be happy. He is not so much concerned with compromising his position on doctrine as he is with getting along with everyone. Aaron is spineless and easily influenced, which is why God did not choose Aaron

to run the show. Aaron got dominated early in life by Miriam, and he was unable to function apart from someone telling him what to do. God removed Moses from the household so that his older sister would not have an undue amount of influence over his life.

Numbers 12:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yârad (יָרַד) [pronounced yaw-RAHD]	<i>to descend, to come down, to go down</i>	3 rd person masculine singular, Qal imperfect	Strong's #3381 BDB #432
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
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
‘ammûwd (עֹמֵד) [pronounced ‘gham-MOOD]	<i>pillar, column; platform, scaffold</i>	masculine singular construct	Strong's #5982 BDB #765
‘ânân (עָנַן) [pronounced ‘gaw-NAWN]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun	Strong's #6051 BDB #777

Translation: Then Y^ehowah descends in a pillar of cloud...

As they arrive, they see the pillar of cloud descend upon the Tabernacle. This cloud is a manifestation of God and it indicates to us that God is there with them.

Numbers 12:5b			
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
‘âmad (עָמַד) [pronounced ‘gaw-MAHD]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>	3 rd person masculine singular, Qal imperfect	Strong's #5975 BDB #763
pethach (פֶּתַח) [pronounced PEH-thakh]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
‘ohel (אֹהֶל) [pronounced OH-hel]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with the definite article	Strong's #168 BDB #13

Translation: ...and He takes a stand [at] the opening of the Tent.

Because God is omnipresent, He cannot be confined in any way to some place at a point in time, but He can manifest Himself in some way so He appears to be in a specific place in time. My assumption would be that this pillar of a cloud was right there at the opening of the Tent.

Numbers 12:5c			
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
qârâ' (אָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
'Ahărôn (אֹהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
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
Miryâm (מִרְיָם) [pronounced meer-YAWM]	<i>rebellion; and is transliterated Miriam</i>	feminine singular proper noun	Strong's #4813 BDB #599

Translation: Then He calls Aaron and Miriam...

God's voice comes from either inside of the Tabernacle or it is right there at the opening of the Tent.

Numbers 12:5d			
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
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine plural, Qal imperfect	Strong's #3318 BDB #422
sh ^e nayîm (שְׁנַיִם) [pronounced sh ^e n-AH-yim]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive; with the 3 rd person masculine plural suffix	Strong's #8147 BDB #1040

Translation: ...and the two of them go [toward God]. (Kukis mostly literal translation)

The two of them go toward the tent. It appears that they stand right at the opening of the Tent, that they do not go inside. God has manifested Himself before them right at the opening of the Tent.

Numbers 12:5 Then Y^ehowah descends in a pillar of cloud and He takes a stand [at] the opening of the Tent. Then He calls Aaron and Miriam and the two of them go [toward God]. (Kukis mostly literal translation)

Moses does not need to be upbraided here—Miriam and Aaron need it. Moses is strictly there to observe. God may come down to judge (Genesis 11:5) or he may come down to bless (Numbers 11:25). The NIV Study Bible has a marvelous quote here: *In a sense, every theophany (appearance of God) is a picture and promise of the grand theophany, the incarnation of Jesus, both in grace and in judgement.*²⁰

Numbers 12:4–5 Suddenly, Y^ehowah spoke unto Moses and unto Aaron and unto Miriam, [saying], “Go, the three of you (all) to the Tent of Meeting.” And so the three of them go. Then Y^ehowah descends in a pillar of cloud and He takes a stand [at] the opening of the Tent. Then He calls Aaron and Miriam and the two of them go [toward God]. (Kukis mostly literal translation)

Numbers 12:4–5 Suddenly, Jehovah spoke to Moses and to Aaron and to Miriam. He ordered them to go to the Tent of Meeting. The three of them go to the Tabernacle. At the same time, Jehovah descends in the pillar of a cloud, coming down to the Tabernacle, and it rests upon the opening of the Tent. He calls Aaron and Miriam and they go toward the voice, stopping outside of the Tent. (Kukis paraphrase)

And so He says, “Listen now [to] My words, if he is your prophet [of] Y^ehowah, in a vision unto him I will make Myself known. In a dream I have spoken in him. Not so My slave Moses. In all My house, founded he [is]. Mouth unto mouth I have spoken in him; and an act of seeing and not in things twisted; and a form of Y^ehowah he looks intently at. And why do you (all) not fear to speak in My slave, in Moses?”

Numbers
12:6–8

And so [Y^ehowah] says, “Hear now My words: if (one) is your prophet [from] Y^ehowah, I will make Myself known in a vision to him. I have spoken with him in a dream. [It is] not so [with] My servant Moses. He [is] stable (and faithful and trustworthy) before all My house. I have spoken with him mouth to mouth, even [as] a vision but not in enigmatic (words); and he rests his eyes upon a form of Y^ehowah. So why do you [two] not fear to speak against My servant, against Moses?”

And Jehovah speaks to them, saying, “Listen to My words: when anyone is a prophet from Jehovah, I will make Myself known in a vision to him or I will speak to him in a dream. But this is not the case with My servant Moses. Among the people of Israel, he is stable, faithful and trustworthy. I speak with him face to face, as if we are men. He is able to see Me and I communicate to him in clear, understandable language. I allow him the ability to see a manifestation of Myself when we speak. So how is it that you two are not afraid to speak against him?”

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And so He says, “Listen now [to] My words, if he is your prophet [of] Y^ehowah, in a vision unto him I will make Myself known. In a dream I have spoken in him. Not so My slave Moses. In all My house, founded he [is]. Mouth unto mouth I have spoken in him; and an act of seeing and not in things twisted; and a form of Y^ehowah he looks intently at. And why do you (all) not fear to speak in My slave, in Moses?”

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

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²⁰ P. 206.

Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	He said to them: Hear my words: if there be among you a prophet of the Lord, I will appear to him in a vision, or I will speak to him in a dream. But it is not so with my servant Moses who is most faithful in all my house: For I speak to him mouth to mouth: and plainly, and not by riddles and figures doth he see the Lord. Why then were you not afraid to speak ill of my servant Moses? He said, "Hear now my words. If there is a prophet among you, I Mar-Yah will make myself known to him in a vision. I will speak with him in a dream. My servant Mosha is not so. He is faithful in all my house. With him I will speak mouth to mouth, even plainly, and not in riddles; and he shall see Mar-Yah's form. Why then were you not afraid to speak against my servant, against Mosha?"
Aramaic ESV of Peshitta	
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And he said, Hear now my words: If there be a prophet among you, [I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses [is] not so, who [is] faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?
Updated Brenton (Greek)	And He said to them, Hear My words: If there should be a prophet among you of the Lord, I will be made known to him in a vision, and in sleep will I speak to him. My servant Moses is not so; he is faithful in all My house. I will speak plainly to him, mouth to mouth, and not in dark speeches; and he has seen the glory of the Lord; and why were you not afraid to speak against My servant Moses?

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said, Now give ear to my words: if there is a prophet among you I will give him knowledge of myself in a vision and will let my words come to him in a dream. My servant Moses is not so; he is true to me in all my house: With him I will have talk mouth to mouth, openly and not in dark sayings; and with his eyes he will see the form of the Lord: why then had you no fear of saying evil against my servant Moses?
Easy English	.
Easy-to-Read Version–2008	God said, "Listen to me! You will have prophets. I, the LORD, will let them learn about me through visions. I will speak to them in dreams. But Moses is not like that. He is my faithful servant--I trust him with everyone in my house. When I speak to him, I talk face to face with him. I don't use stories with hidden meanings--I show him clearly what I want him to know. And Moses can look at the very image of the LORD. So why were you brave enough to speak against my servant Moses?"
God's Word™	He said, "Listen to my words: When there are prophets of the LORD among you, I make myself known to them in visions or speak to them in dreams. But this is not the way I treat my servant Moses. He is the most faithful person in my household. I speak with him face to face, plainly and not in riddles. He even sees the form of the LORD. Why weren't you afraid to criticize my servant Moses?"

Good News Bible (TEV) The two of them stepped forward, and the LORD said, "Now hear what I have to say! When there are prophets among you, I reveal myself to them in visions and speak to them in dreams. It is different when I speak with my servant Moses; I have put him in charge of all my people Israel. So I speak to him face-to-face, clearly and not in riddles; he has even seen my form! How dare you speak against my servant Moses?" A portion of v. 5 is included for context.

The Message .

Names of God Bible .

NIRV .

New Simplified Bible .

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

Casual English Bible .

Contemporary English V. Then after commanding them to listen carefully, he said: "I, the LORD, speak to prophets in visions and dreams. But my servant Moses is the leader of my people. He sees me face to face, and everything I say to him is perfectly clear. You have no right to criticize my servant Moses."

The Living Bible .

New Berkeley Version .

New Life Version .

New Living Translation .

The Passion Translation .

Unfolding Bible Simplified Then he said to them, "Listen to me! When a prophet is among you, I usually reveal myself to him by allowing him to see visions, and I speak to him in dreams. But that is not the way I speak to my servant Moses. I trust that he will lead my people well. So I talk to him face to face. I speak to him clearly, not using parables. He has even seen what I look like. So you should be afraid to criticize my servant 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 . unafraid

Christian Standard Bible .

Conservapedia Translation .

Revised Ferrar-Fenton Bible .

God's Truth (Tyndale) .

The Heritage Bible .

And he said, Hear now my words; If there is a prophet, I, Jehovah, will make myself seen to him in a vision; I will speak to him in a dream.

My servant, Moses, not so; he builds all my house. Heb 3:2,5.

I speak to him mouth to mouth, seen, and not in riddles; he looks intently at the shape of Jehovah; why were you not afraid to speak against my servant, Moses?

International Standard V .

H. C. Leupold .

Lexham English Bible .

NIV, ©2011 .

Unfolding Bible Literal Text . unafraid
 Urim-Thummim Version .
 Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) They both went out and he said,
 “Listen carefully to what I say, If there is a prophet among you, I reveal myself to him in a vision and I speak to him in a dream.
 It is not so for my servant, Moses, my trusted steward in all my house hold.
 To him I speak face to face, openly, and not in riddles, and he sees the presence of Yahweh.
 Why then did you not fear to speak against my servant, against Moses?”
 A portion of v. 5 is included for context. Dt 34:10; Heb 3:2-5 1Cor 13:12

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 .
 exeGeses companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .
 The Scriptures—2009 And He said, “Hear now My words: If your prophet is of הוהי, I make Myself known to him in a vision, and I speak to him in a dream.
 “Not so with My servant Mosheh, he is trustworthy in all My house.
 “I speak with him mouth to mouth, and plainly, and not in riddles. And he sees the form of הוהי. So why were you not afraid to speak against My servant Mosheh?”

Tree of Life Version “Hear now My words!” He said. “When there is a prophet of Adonai, I reveal Myself in a vision, I speak to him in a dream. Not so with My servant Moses. In all My house, he is faithful. I speak with him face to face, plainly and not in riddles. He even looks at the form of Adonai! Why then were you not afraid to speak against My servant Moses?”

Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible AND HE SAID TO THEM, HEAR MY WORDS: IF THERE SHOULD BE OF YOU A PROPHET TO JESUS, I WILL BE MADE KNOWN TO HIM IN A VISION, AND IN SLEEP WILL I SPEAK TO HIM.
 MY SERVANT MOSES IS NOT SO; HE IS FAITHFUL IN ALL MY HOUSE.
 I WILL SPEAK TO HIM MOUTH TO MOUTH APPARENTLY, AND NOT IN HIDDEN SPEECHES; AND HE HAS SEEN THE GLORY OF JESUS; AND WHY WERE YOU NOT AFRAID TO SPEAK AGAINST MY SERVANT MOSES?

Awful Scroll Bible He was to say: Be hearing my concerning: A prophet of Sustains To Become was to know me by visions, even was I to speak to him in dreams.
 My servant Moses, is he being reliable over my house.
 Surely was I to speak to him mouth to mouth in my presence - was he to by riddles and representations, to look upon Sustains To Become? - Yous are to have feared to speak against my servant Moses

Concordant Literal Version	He said: Oh hear My words. If there were a prophet among you, I, Yahweh, in an appearance shall make Myself known to him; in a dream shall I speak to him. Not so with My servant Moses. In My whole house he is faithful. Mouth to mouth am I speaking with him, and manifestly, not in enigmas, so that he looks at a representation of Yahweh. So for what reason did you not fear to speak against My servant, against Moses?
exeGesés companion Bible	...and he says, Hear I beseech, my words: If your prophet is of Yah Veh I make myself known to him in a vision and word to him in a dream. Not so my servant Mosheh who is trustworthy in all my house: I word mouth to mouth with him in vision and not in riddles; and he looks at the similitude of Yah Veh: Why then are you not awed to word against my servant Mosheh?.
Orthodox Jewish Bible	And He said, Hear now My words: If there be a navi among you, I Hashem will reveal Myself unto him in a mar'ah (vision), and will speak unto him in a shalom. Avdi Moshe is not so, who is ne'eman (faithful) in all Mine Bais. With him will I speak peh el peh, plainly, and not in dark sayings; and the temuna (form) of Hashem shall he behold; why then were ye not afraid to speak against Avdi Moshe?
Rotherham's <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	Then he told the two of them: "Pay attention to what I have to say! When there is a prophet among you, won't I, the Lord, reveal myself to him in a vision? Won't I speak with him in a dream? "But that's not how it is with my servant Moses, since he has been entrusted with my entire household! I speak to him audibly [Lit. mouth to mouth] and in visions, not in mysteries. [Lit. dark speeches] If he can gaze at the image of the Lord, why aren't you afraid to speak against my servant Moses?"
Kretzmann's Commentary Lexham English Bible	And Yahweh went down in a column of cloud and stood at the doorway of the tent, and he called Aaron and Miriam, and the two of them went, and he said, "Please hear my words: If there is a prophet among you, I, Yahweh, will make myself known to him in a vision. I will speak to him in a dream. [Hebrew "the dream"] Not so with my servant Moses; in all my house he is faithful. I will speak to him mouth to mouth, in clearness, not in riddles; and he will look at the form of Yahweh. Why were you not afraid to speak against my servant, against Moses?" V. 5 is included for context.
Syngein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	[God] said, 'Listen carefully to My words. If someone among you experiences divine prophecy, then when I make Myself known to him in a vision, I will speak to him in a dream. This is not true of My servant Moses, who is like a trusted servant throughout My house. With him I speak face to face, in a vision not containing allegory, so that he sees a true picture of God. How can you not be afraid to speak against My servant Moses?' experiences divine prophecy Literally, 'experiences prophecy to God' (Ibn Ezra; Septuagint). Or, 'experiences prophecy, then I, God, make....' (Targum; Saadia; Rashi). like a trusted servant (Rashbam; Ibn Ezra). Or, 'trusted in all....' (Targum; Saadia; Septuagint). face to face (Saadia). Literally, 'mouth to mouth.' See Exodus 33:11.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	Then said he, Hear, I beseech you, my words. <When ye have your prophet> ^k <As Yahweh, in a vision> will I make myself known [unto him]; <In a dream> will I speak with him. <Not so> my servant Moses,— <In all my house> trusty is he': <Mouth to mouth> do I speak with him, And plainly—not in dark sayings, And <the form of Yahweh> ^l doth he discern,— Wherefore, then, were ye not afraid to speak against my servant—against Moses? ^k Gt.: "a prophet among you"—G.n. Adopting this conjecture, we shd render: "Should there be [or "arise"] a prophet among you." ^l Yet even this must be understood so as not to contradict Ex. xxxiii. 20.
Updated ASV	And he said, "Hear my words: If there is a prophet among you, I Jehovah make myself known to him in a vision; I speak with him in a dream. Not so with my servant Moses. He is faithful in all my house. With him I speak mouth to mouth,[58] clearly, and not in riddles, and he beholds the form of Jehovah. Why then were you not afraid to speak against my servant Moses?" [58] That is, face to face; an expression that is referring to the manner of the communication.

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	.
Context Group Version	And he said, Now hear my words: if there is a prophet among you (pl), I YHWH will make myself known to him in a vision, I will speak with him in a dream. My slave Moses is not so; he is trustworthy in all my house: with him I will speak mouth to mouth, even obviously, and not in dark speeches; and the form of YHWH he shall see: why then were you (pl) not afraid to speak against my slave, against Moses?
English Standard Version	.

Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	. attentively
Modern English Version	.
Modern Literal Version 2020	And he said, Hear now my words. If a prophet is among you*, I Jehovah will make myself known to him in a vision. I will speak with him in a dream. My servant Moses is not so. He is faithful in all my house. With him I will speak mouth to mouth, even manifestly and not in dark speeches and he has beheld the form of Jehovah. Why then were you* not afraid to speak against my servant, against Moses?
New American Standard B.	.
New European Version	.
New King James Version	.
Owen's Translation	.
Revised Mechanical Trans.	...and he said, please hear my words, if your announcer of YHWH will exist, I will make myself known to him in an appearance, in the dream I will speak with him. Not so my servant Mosheh, in all my house he is being secure. Mouth to mouth I will speak with him, and by appearance, and not in riddles, and the resemblance of YHWH will make him stare, and why are you not afraid to speak with my servant, with Mosheh,...
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:
6-8

Numbers 12:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
shâma' (שָׁמַע) [pronounced shaw-MAHG]	listen [intently], listen up, pay attention; hear [me, my words], listen and obey, [or, listen and act upon, give heed to, take note of], hearken to, be attentive to, listen and be cognizant of	2 nd person plural, Qal imperative	Strong's #8085 BDB #1033
nâ' (נָא) [pronounced naw]	now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609

Numbers 12:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
d ^e bârîym (דְּבָרִים) [pronounced daw ^b -vawr-EEM]	words, sayings, doctrines, commands; things, matters, affairs; reports	masculine plural noun with the 1 st person singular suffix	Strong's #1697 BDB #182

Translation: And so [Y^ehowah] says, "Hear now My words:...

God now speaks directly to Aaron and to Miriam. He is going to tell them things which they already know, but, in their arrogance, have disregarded.

"Listen to Me," Y^ehowah says to them; "Hear My words."

This statement is dripping with sarcasm. What did Miriam say in v. 2? "Yahweh has spoken only by Moses? Has He not spoken also by us?" Miriam is saying that God spoke to her and Aaron and they also relayed God's Word to the people. So God speaks to Miriam directly and asks her to listen. She can stop speaking God's Word for a few moments and listen to His Word. Furthermore, he asks her to listen using the particle of entreaty, *please, if you will, I respectfully ask you*.

There are times like this when God is sarcastic, and other times when He is forceful, such as on the Mount of Transfiguration when Peter started shooting off his mouth. *Now Peter and his companions had been overcome with sleep; but when they were fully awake, they saw His glory and the two men [Moses and Elijah] standing with Him [Jesus Christ]. And it came to pass, as they were parting from Him, Peter said, to Jesus, "Master, it [is] good for us to be here; so let us make three tents: one for You and one for Moses and one for Elijah" (not realizing what he was saying); and when he was saying this, a cloud formed and overshadowed them; and they were afraid as they entered the cloud. And a voice came out of the cloud, saying, "This is My Son—Chosen One—listen to Him!" (Luke 9:32–36).* In both of these instances, we are speaking of the same person Who is to be listened to: Jesus Christ.

Numbers 12:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’îm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49

The particle ’îm (אִם) can be used as a demonstrative (*lo, behold*), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (*if, though*); an indication of a wish or desire (*oh that, if only*; this is a rare usage).

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
nâbîy’ (נָבִיא) [pronounced naw ^b -VEE]	<i>prophet [true or false]; spokesman, speaker; one who speaks for God</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #5030 BDB #611
YHWH (יְהוָה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Numbers 12:6b			
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
mar ^{eh} âh (מַרְאֵה) [pronounced mahr ^e -AWH]	<i>vision [as a means of revelation]; looking glass, mirror</i>	feminine singular noun	Strong's #4759 BDB #909
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
yâda' (יָדָע) [pronounced yaw-DAHG]	<i>to make oneself (be) known; to reveal oneself</i>	1 st person singular, Hithpael imperfect	Strong's #3045 BDB #393

Translation: ...if (one) is your prophet [from] Y^ehowah, I will make Myself known in a vision to him.

This is only the fourth time the word *prophet* is found in the Bible.

Let's take a look at those three previous occurrences.

Three Previous Occurrences of *Prophet* in the Old Testament

Abraham was traveling throughout the land that God had given him and his wife, Sarah, was one of the most beautiful women ever. Abraham told her, as they traveled into this territory, "Look, you need to say that you are my sister." Abraham was worried that he would be killed Abimelech, king of Gerar, and his wife taken from him. So, she pretended to be his sister and Abimelech took her as his wife. That night, God came to Abimelech and spoke to him in a dream.

Then God said to him in the dream, "Yes, I know that you have done this in the integrity of your heart, and it was I who kept you from sinning against me. Therefore I did not let you touch her. Now then, return the man's wife, for he is a **prophet**, so that he will pray for you, and you shall live. But if you do not return her, know that you shall surely die, you and all who are yours." (Genesis 20:6–7; ESV)

Abimelech understood that word. He understood that Abraham was a prophet of God; a spokesman for God, and that he had the wife of God's spokesman, whom he had not yet violated.

God explained to Moses the relationships between himself, his brother Aaron, and Pharaoh. "When you go in to speak to Pharaoh, understand that this is what is taking place."

And the LORD said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron shall be your **prophet**. You shall speak all that I command you, and your brother Aaron shall tell Pharaoh to let the people of Israel go out of his land. (Exodus 7:1–2; ESV)

"When you walk in and speak to Pharaoh, you are going to be like God to him. He will rightfully fear you. Aaron will be doing the speaking, at first, and it will appear as if he is your prophet. You are the one clearly in charge; but he speaks for you (which is what Moses had asked for).

Three Previous Occurrences of *Prophet* in the Old Testament

The third time that the word *prophet* is found is in the previous chapter of Numbers.

Joshua had come running to Moses, telling him about two men who were speaking as prophets among the people of God. Moses tells him not to worry about it.

But Moses said to him, "Are you jealous for my sake? Would that all the LORD's people were **prophets**, that the LORD would put his Spirit on them!"

And Moses and the elders of Israel returned to the camp. (Num 11:29–30, ESV)

God had placed His Spirit upon the seventy chosen men (men chosen by Moses), and two of them had not shown up to the Tent of Meeting, so they receive the Spirit right where they were. Joshua was worried about this and told them to knock it off. Moses told him, "It would be fantastic if all God's people were prophets!"

Clearly, a prophet is a man who speaks for God. He is a man through whom God speaks.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Numbers 12:6a-b [And so \[Y^ehowah\] says, "Hear now My words: if \(one\) is your prophet \[from\] Y^ehowah, I will make Myself known in a vision to him.](#) (Kukis mostly literal translation)

God is speaking to Aaron and Miriam, trying to straighten out their thinking. "If someone is a prophet from Y^ehowah, then I make Myself known in a vision to him."

On a handful of occasions, Aaron has witnessed this, but only when he has been with Moses (if memory serves). Miriam has never had this experience, insofar as we know.

Aaron and Miriam have both been alleging, "Well, God speaks through us as well." That is, they are claiming to be prophets of God. Even if they have been used of God—and they have—Moses is on a completely different level from them. God is going to drive this point home to them.

Numbers 12:6c

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
chālōwm (חֹלֶם) [pronounced khuh-LOHM]	<i>dream</i> (ordinary or prophetic)	masculine singular noun with the definite article	Strong's #2472 BDB #321
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>	1 st person singular, Piel perfect	Strong's #1696 BDB #180

Numbers 12:6c

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; with the 3 rd person masculine singular suffix	No Strong's # BDB #88

Translation: I have spoken with him in a dream.

God is still speaking of those with the gift of prophecy. "If one is a prophet, then I have spoken to him in a dream." I don't recall either Aaron or Miriam speaking with God in their dreams.

Numbers 12:6 And so [Y^ehowah] says, "Hear now My words: if (one) is your prophet [from] Y^ehowah, I will make Myself known in a vision to him. I have spoken with him in a dream. (Kukis mostly literal translation)

God clearly lays out right here what a prophet is. In the three previous occurrences of this word, we would come to the same understanding.

The beginning of this verse is a little difficult. It begins with an hypothetical particle (*if*) and the Qal imperfect of hâyâh (הָיָה) [pronounced haw-YAW], which is the absolute status quo verb *to be*. In the masculine singular suffix. So far, we could translate this *if it comes to pass* or *if there is*. Then we have the word for prophet with a masculine plural suffix. Often, the Hebrew language places the subject of the verb after the verb; and since this agrees with the verb (they are both in the third person, masculine singular), we would place *prophet* first, as we do in the English. This is followed by the proper noun *Yahweh*. So, although a case could be made for translating this *if there is your prophet [of] Yahweh*; it is better translated: *if your prophet is [of] Yahweh*. We have an example of this in God speaking to Jacob in a vision, back in Genesis 46:2; and communicating to him in a dream in Genesis 31:11. Jacob, as you will recall, was not exactly a spiritual giant, but he was in the chosen line and he did mature to some degree. However, God did not speak to him *mouth to mouth* (also see 1Samuel 3:15 1Kings 3:5, 15).

Miriam has just told Moses that what they said came from God. Therefore, God speaks to her for the first time and explains how His communication works. God might make an appear in a vision to the prophet. This means that the person would go into a trance-like state and God would speak to him, holding him in rapt attention. Method #2 is that God comes to the prophet in a dream. As has been discussed, these revelations no longer take place, except with psychotics. People may be influenced by demons that way, but God no longer needs to speak with anyone because He has finished speaking to man with the canon of Scripture. We do not require anything more. God does not suddenly say, "Oh hell, I forgot to tell Charlie Brown when to buy and when to sell; I'll just have to speak to him in a dream." Those people who think God is speaking to them in dreams or in an audible voice or in visions are bordering on psychosis or they are having a true communion with demons. Those who think they need to do not even have a clue as to the power of God's Word. The Bible is more than some happy sayings scratched down by some old people a long time ago—it is **alive and powerful, sharper than any two-edged sword, piecing even to the dividing asunder of the soul and the spirit, the joints and the marrow, and it is able to judge of the thoughts and intentions of the heart** (Hebrews 4:12). Some of you think that if you could have only been alive when Jesus walked the earth, that you would have listened intently to His every word and obey everything that He said. You fool! Don't you know what the Bible is? It is the mind of Jesus Christ (1Corinthians 2:16); it is the very words of our Lord. Jesus Christ did not stay on earth for a speaking engagement of twenty years. His public ministry was but three years, and most of the disciples, although they were believers, after spending much of these three years with Him, barely understood a portion of the gospel. You are carrying around with you the written Word of God, as our Lord was the living Word of God. You have God's Word and you have someone who is willing to teach it to you.

Numbers 12:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לו' or לו') [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
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
Together, these are variously translated: <i>not so, are not, not the case</i> . (Psalm 1:4)			
'ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant; worker; underling; subject</i>	masculine singular noun with a 1 st person singular suffix	Strong's #5650 BDB #713
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

Translation: [It is] not so [with] My servant Moses.

Interestingly enough, God then says, "This is not so with My servant Moses."

If Aaron and Miriam are listening carefully, they have to be wondering, "What exactly does God mean here? Surely Moses is a prophet, is he not?"

Numbers 12:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1004 BDB #108
'âman (אָמַן) [pronounced <i>aw-MAHN</i>]	<i>founded, firm, stable, stabilized; long continuance, perennial; faithful, trustworthy, sure, verified, verifiable; dependable</i>	Niphal participle	Strong's #539 BDB #52
hûw' (הוּא) [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

Translation: He [is] stable (and faithful and trustworthy) before all My house.

Moses is nearly the exact opposite of all the other Israelites in camp. He has been stable, faithful and trustworthy. God describes him with the word 'āman (אָמַן) [pronounced aw-MAHN], and that word means, *founded, firm, stable, stabilized; long continuance, perennial; faithful, trustworthy, sure, verified, verifiable; dependable*. Does this word not exactly describe Moses? Strong's #539 BDB #52.

Moses is known to all Israel as being this sort of person. He is one of the greatest men of human history.

Numbers 12:7 [It is] not so [with] My servant Moses. He [is] stable (and faithful and trustworthy) before all My house. (Kukis mostly literal translation)

This verse actually begins with *Not so My servant Moses*. It is very elliptical, meaning that this is being stressed to Miriam. She actually thinks that she is on some sort of equal footing with Moses, speaking the Word of God. Suddenly, God is speaking to her for the first time, and He yells at her. **Not so My servant Moses!** God begins with great sarcasm, to catch her attention, and then yells at her. We do not know if He raised His voice, but grammatically he yelled at Miriam. This is followed by the preposition phrase *in all of My house* and the Niphal participle of 'āman (אָמַן) [pronounced aw-MAHN] and this is a word that some of you actually recognize. You're thinking, *is that...?* and it is. We transliterate this word *amen*. Most Christians think that this is the word that you just affix to the end of a prayer; but it is equivalent to ending a prayer with the phrase *I believe it or I believe You or I am entrusting this to You*. Actually, it is not quite the same as ending a prayer with any of those three phrases, because when you end a prayer with any of those three phrases, that indicates that you have some cognizance of what you just did, as opposed to the person who just says *amen* at the end of a prayer because that's just the way he's always ended a prayer. The Niphal is generally the passive of the Qal, but it also indicates a state of being, progress or development. To indicate a continuous action, I have insert the verb *remains* rather than the verb *is*. The word itself can mean several things: *confirmed, faithful, steadfast, dependable, trustworthy, entrusted, reliable*; note that I am giving the English equivalents as adjectives, and not as verbs—the participle behaves like an adjective here, or a predicate nominative. I did not use the passive translation here (such as *entrusted*) because the use of the Niphal more describes a state of being rather than the passive voice. God sets up a contrast between the way that He speaks to a prophet and the way that He speaks to Moses—and this contrast is because Moses remains steadfast, faithful and reliable.

Jews point to Moses as one of the very greatest in their line, and they are correct in this. However, the writer of Hebrews takes this one step further. **Therefore, brothers set apart, partakers of a heavenly vocation, consider Jesus, the Apostle and High Priest of our confession. He was faithful to Him who Appointed Him, as Moses was also in all His house. For He has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor than the house. For every house is built by someone, but the builder of all things is God. Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later, but Christ was as a Son over His house whose house we are, if we hold fast our confidence and the boast of our hope stablized until the end** (Hebrews 3:1–5). At this point, we should examine the **Doctrine of Moses as a Type of Christ—not finished yet!!**

Numbers 12:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 noun	Strong's #6310 BDB #804
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

Numbers 12:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun	Strong's #6310 BDB #804
dâbar (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>	1 st person singular, Piel perfect	Strong's #1696 BDB #180
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; with the 3 rd person masculine singular suffix	No Strong's # BDB #88

Translation: I have spoken with him mouth to mouth,...

Essentially what God is saying here is, "I speak to My prophets in dreams and in visions, but Moses I speak to directly, as one man speaks to another."

Numbers 12:8b

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
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 noun	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.²¹

Translation: ...even [as] a vision...

What God is saying here is, God has given Moses a vision of Himself. We know of this taking place at least once on Mount Sinai and one when in Midian.

²¹ From <https://biblehub.com/hebrew/4758.htm> accessed March 13, 2025.

Numbers 12:8c			
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; as well as; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that, so that; with; also, in addition to, at the same time</i>	simple wâw conjunction	No Strong's # BDB #251
lô ³ (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
b ^e (בּ) [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
chîydâh (חִידָה) [pronounced <i>khee-DAWH</i>]	<i>something twisted, something involved; a subtlety, a fraud; a difficult sentence, dark sayings, riddle, enigmatic or perplexing question, saying; a poem, song, oracle, vision</i>	feminine plural noun	Strong's #2420 BDB #295

Translation: ...but not in enigmatic (words);...

When God speaks to Moses, it is clearly, so that Moses fully understands what God is saying. When Moses repeats these words, all Israel understands him as well.

Numbers 12:8d			
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
t ^e mûwnâh (תְּמוּנָה) [pronounced <i>tem-oo-NAW</i>]	<i>a form, image; likeness, representation, similitude, semblance; something portioned out, an undefinable shape, a manifestation; statue, idol</i>	feminine singular construct	Strong's #8544 BDB #568
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
nâbat (נָבַט) [pronounced <i>naw^b-VAHT</i>]	<i>to look intently at, to examine carefully; to rest one's eyes upon [something]; to look, to behold; metaphorically, to regard, to consider; to bear patiently</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5027 BDB #613

Translation: ...and he rests his eyes upon a form of Y^ehowah.

God allows for Moses to see some form or image of God which he can view carefully while speaking with God.

Most often, Moses speaks with God inside of the Tabernacle. I would suggest that, even though Moses is on one side of the heavy curtain, and the Ark of God is on the other side, when Moses speaks to God, he sees the Ark in his own mind. Moses understands that God is represented by this Ark. God speaks to Moses from this Ark; from the Mercy Seat which is upon it.

Numbers 12:8a-d I have spoken with him mouth to mouth, even [as] a vision but not in enigmatic (words); and he rests his eyes upon a form of Y^ehowah. (Kukis mostly literal translation)

We need to carefully plow our way through the first part of v. 8. It sounds, particularly when mistranslated, as if there is no contrast. God speaks to the prophet in a vision (v. 6) and He speaks to Moses in a vision (v. 8). There are two words found in v. 6 and v. 8 which are simply the masculine and the feminine of the same word. This is an incredible play on words and on gender. Miriam is saying how she is just as privy to the Lord's counseling as was Moses so God contrasts the inferior word, found in the feminine gender (visions) with the masculine word (appearance or form). Whereas God will come to prophets in visions and by dreams, He speaks directly to Moses just as one would hold a normal conversation. It is mouth to mouth, speaking to Moses just as Miriam was speaking to Moses and to Aaron. In v. 1, Miriam (and Aaron) spoke *against* Moses. It is the same bēyth prefixed preposition, and it can mean *in, into, against, with*. The implication is opposition in v. 1, where here it is communion. Let's put this into English: you're the mom and your son has done something wrong. You say to your husband, "You need to speak **to** him!" And your husband goes into your son's room and says, "I need to speak **to** you." Even though we are dealing with the same word *to*, the emphasis is slightly different. In the first phrase, we are dealing with something which is more confrontational and in the second, it is more communal (even though the kid is about to get his butt chewed).

The word *vision* in v. 6 was preceded by the bēyth preposition, which, as we have said, can mean *with, in*. Here, it is a very slightly different word and it stands without the preposition with the simple conjunction *and*. In v. 6, we used the word mar^eeh (מַרְאֵה) [pronounced *mahr-EH*] and it strictly²² means *vision, the act of seeing, a vision, an appearance, or a sight*. Strong's #4758 BDB #909 See Genesis 46:2 Ezekiel 1:1 8:3 40:2 Dan. 10:7–8. This is more of a true image of God as opposed to looking into a shiny brass sheet which may distort our images somewhat.

The word translated *enigmatic sayings* can also mean *dark speech*, contrasting it with the word for *appearance*, but corresponding to the word *vision*. The word for *behold attentively* is different from the often used word *to see*. We will examine it in the future. We might translate this **and he looks [carefully] at the form [or, likeness] of Yahweh**.

God's revelation to mankind is not equal by any means. This is obvious with Christians that you know. Some things that they do, in the name of Christianity is downright scary. When they start praying for the Holy Ghost or they describe to you how they know to turn left instead of right because they can feel it in their shoulders, you know right then that revelation is not equal to all (although it is now equally available to all—positive volition is the determining factor today). However, in regard to the prophets and the Apostles, their understanding varied greatly. With Peter and Matthew, their understanding of what was taking place during our Lord's ministry here on earth was very limited, as seen in the gospels of Matthew and Mark. Matthew recognized that Jesus was the Messiah, come from God and they were both able to record a great many historical events; however, both seemed to be nonplussed by the cross, its meaning not clear to them until years later. However, the Apostle John, whose vocabulary in the New Testament is the most simplistic, seemed to have the most firm grasp of what it all meant and he was able to isolate what was important from the events of our Lord's ministry. This helps us to understand why our Lord spoke in parables; it brought truth down to the level that the disciples could grasp, yet gave us information which could be dissected for even greater meaning than they were able to take in at the time.

²² A slightly different usage is found in Exodus 38:8. This verse gives us an idea as to its meaning. The women did not have the accurate mirrors as we have, but they had metals which was shined to a high gloss and would give them a rough idea as to what they looked like.

This means that Moses is different from those who received the Holy Spirit; he is different from other prophets from the past. He speaks with God as a man speaks to another man face to face; whereas some receive enigmatic sayings or see God in a vision, God speaks clearly to Moses and God's appearance, as it were, is more real or closer to the truth. Bear in mind Exodus 33:20: **But He (Yahweh) said, "You cannot see My face and live; for no man can see Me and live."** and John 1:18a: **No man has seen God at any time** (see also 1 John 4:12). There is none who could behold the full deity of our Lord and live, as His perfection is just too great for us to bear. My educated guess is that, on occasion, Moses spoke with Jesus Christ in his glorified human form—in His glorified incarnation, a privilege not given to anyone else until the Mount of Transfiguration. I wouldn't stake my life on it, but this seems to imply that. In any case, I am certain that Paul had this passage in mind when he wrote to the Corinthians: **For now we see in a mirror dimly; but then face to face; now I know in part, but then I will know completely just as I have been fully known** (1 Corinthians 13:12).

Now follow this logic: the conversation between Moses and God was unlike that between anyone else in their generation. No one had that close of a relationship with God. However, Miriam took it upon herself to upbraid Moses. Now God will lead her to a logical conclusion. **Thus, Yahweh used to speak to Moses, face to face, just as a man speaks to his friend** (Exodus 33:11a). **Since then, no prophet has risen in Israel like Moses, whom Yahweh knew face to face** (Deuteronomy 34:10). Anyone with any sense would fall to the ground in fear before God. Miriam, however, has decided to take it upon herself to criticize Moses, God's representative here on earth.

Numbers 12:8e			
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 wāw conjunction	No Strong's # BDB #251
maddu'a (מַדּוּעַ) [pronounced <i>mah-DOO-ahg</i>]	<i>why, wherefore, on what account; how come, and it is probably a contraction of a word which means what being known</i>	adverb	Strong's #4069 BDB #396
lō' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yârê' (יָרֵא) [pronounced <i>yaw-RAY</i>]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	2 nd person masculine plural, Qal perfect	Strong's #3372 BDB #431
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
dâbar (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>	Piel infinitive construct	Strong's #1696 BDB #180
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
'ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant; worker; underling; subject</i>	masculine singular noun with a 1 st person singular suffix	Strong's #5650 BDB #713

Numbers 12:8e

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

Translation: *So why do you [two] not fear to speak against My servant, against Moses?*" (Kukis mostly literal translation)

Aaron and Miriam know that this is the case with Moses and that this is not the case with them. So, where do they get off speaking against Moses as they have? Aaron and Miriam certainly have their shortcomings, but they are both extremely intelligent individuals in their own right. Surely they could see the fallacy in the things which they were saying.

Numbers 12:8e *So why do you [two] not fear to speak against My servant, against Moses?*" (Kukis mostly literal translation)

It is not Miriam's business to run the life of Moses. She is his older sister, but into their eighties and above, her rank as being a few years older no longer is meaningful. With such a direct representative from God in their midst, a prophet as has never been before, isn't she just a little afraid to criticize his life? After all, *to his own master he stands or falls*; God can take care of Moses, if there is a problem; God does not require Miriam's assistance or even her advice. We are not called upon by God to be busybodies, to interfere with the lives of others. God can handle his own servants here on earth. We do not need to meddle with the affairs of others; we do not need to gossip or upbraid others; nor do we need to run anyone else's life. Furthermore, God has set up the authority structure in the traveling nation; not Moses—and definitely not Miriam or Aaron. Questioning the authority of Moses is questioning God's authority.

There is more to this than just keep your nose out of Moses' business; God asks Miriam if she isn't afraid. If you were about to jump out of a four story building, wouldn't you have enough sense to be afraid. Miriam has just attacked the most personal servant of Yahweh. *"Do not touch My anointed ones, and do My prophets no harm."* (Psalm 105:15). God asks her, "Don't you have enough sense to be afraid?" Aaron is included in this, although he'll go along with whatever.

Numbers 12:6–8 *And so [Y^ehowah] says, "Hear now My words: if (one) is your prophet [from] Y^ehowah, I will make Myself known in a vision to him. I have spoken with him in a dream. [It is] not so [with] My servant Moses. He [is] stable (and faithful and trustworthy) before all My house. I have spoken with him mouth to mouth, even [as] a vision but not in enigmatic (words); and he rests his eyes upon a form of Y^ehowah. So why do you [two] not fear to speak against My servant, against Moses?"* (Kukis mostly literal translation)

What we miss in this exegesis is the poetic nature of the answer (which is lost, to a certain degree since it is translated into a different language. However, it may be helpful to see these last few verses presented in poetic form:

Numbers 12:6b–8 in Verse

If your prophet is [of] Yahweh—in a vision to him will I make Myself known;
In a dream I will speak with him.
Not so My servant Moses; in all of My house,
he [is] faithful.
Mouth to mouth, I speak with him.
And an appearance and not in enigmatic sayings
and the form of Yahweh he beholds attentively;
And why are you not afraid to speak against my servant—against Moses?

Chapter Outline

Charts, Graphics and Short Doctrines

Numbers 12:6–8 And Jehovah speaks to them, saying, “Listen to My words: when anyone is a prophet from Jehovah, I will make Myself known in a vision to him or I will speak to him in a dream. But this is not the case with My servant Moses. Among the people of Israel, he is stable, faithful and trustworthy. I speak with him face to face, as if we are men. He is able to see Me and I communicate to him in clear, understandable language. I allow him the ability to see a manifestation of Myself when we speak. So how is it that you two are not afraid to speak against him?” (Kukis paraphrase)

And so burns a nostril of Y^ehowah in them and so He departs. And the cloud turned aside from upon the Tent and behold Miryam an epidermal disorder like snow. And so turns Aaron unto Miryam and so, behold an epidermal disorder.

Numbers 12:9–10

And so the anger of Y^ehowah burns against them and so He departs. And the cloud departed from over the Tent and, behold, Miriam [had] a skin disorder like snow. And so Aaron turns toward Miriam and, behold, [he sees this] skin disorder.

Jehovah’s anger burns against Aaron and Miriam, but He departs. The cloud over the Tent is removed. However, Miriam found herself with a serious skin disorder which appeared to be like snow all over her epidermis. Aaron turned to look at Miriam, and the skin disorder shocked him.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so burns a nostril of Y ^e howah in them and so He departs. And the cloud turned aside from upon the Tent and behold Miryam an epidermal disorder like snow. And so turns Aaron unto Miryam and so, behold an epidermal disorder.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And being angry with them he went away: The cloud also that was over the tabernacle departed: and behold Mary appeared white as snow with a leprosy. And when Aaron had looked on her, and saw her all covered with leprosy,...
Aramaic ESV of Peshitta	The anger of Mar-Yah was kindled against them; and he departed.

	The cloud departed from over the Tent; and behold, Miriam was leprous, as white as snow. Aaron looked at Miriam, and behold, she was leprous.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And the anger of the LORD was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam [became] leprous, [white] as snow: and Aaron looked upon Miriam, and, behold, [she was] leprous.
Updated Brenton (Greek)	And the great anger of the Lord was upon them, and He departed. And the cloud departed from the tabernacle. And behold, Miriam became leprous, white as snow; and Aaron looked upon Miriam, and behold, she was leprous.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And burning with wrath against them, the Lord went away. And the cloud was moved from over the Tent; and straight away Miriam became a leper, as white as snow: and Aaron, looking at Miriam, saw that she was a leper.
Easy English	.
Easy-to-Read Version–2008	The LORD was very angry with them, and he left them. The cloud rose from the Tent. Aaron turned and looked at Miriam. Her skin was white like snow--she had a terrible skin disease!
God's Word™	The LORD was angry with them, so he left. When the smoke left the tent, Miriam was covered with an infectious skin disease. She was as white as snow. Aaron turned to her and saw she was covered with the disease.
Good News Bible (TEV)	The LORD was angry with them; and so as he departed and the cloud left the Tent, Miriam's skin was suddenly covered with a dreaded disease and turned as white as snow. A portion of v. 10 will be placed with the next passage for context.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	The LORD became angry at Aaron and Miriam. And after the LORD left and the cloud disappeared from over the sacred tent, Miriam's skin turned white with leprosy. A portion of v. 10 will be placed with the next passage for context.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Yahweh was very angry with Miriam and Aaron, and he left. When the cloud rose up from the sacred tent, Aaron looked at Miriam, and he saw that her skin was as white as snow, because she now had leprosy.

Partially literal and partially paraphrased translations:

American English Bible	.
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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 the nostrils of Jehovah flamed out against them, and he walked.⁹
 And the cloud pulled up from off the tent, and behold, Miriam was leprous as snow; and Aaron faced toward Miriam, and behold, she is leprous.
⁹ **12:9 walked, yalak.** I emphasize to you that when you find modern idiomatic phrases in The Heritage Bible that it is not our invention so as to be catchy or modern. When you read that the nostrils of Jehovah flamed out against them, and he walked, you are reading the exact words of the Hebrew, just as God said to Moses in Ex 3:10, Walk now, and I will send you to Pharaoh. You get the picture.
 International Standard V .
 Because the Lord was very angry with them, he left, but when the cloud ascended from the tent, Miriam had become leprous, as white as snow! Aaron turned toward Miriam, and she had leprosy!
 H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text .
 Urim-Thummim Version .
 And the nostrils of YHWH flared against them and he departed.
 Then the cloud-mass departed from off the Tabernacle, and behold, Miriam became leprous, white as snow and Aaron looked upon Miriam, and behold, she was leprous.
 Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 Yahweh became angry with them and he departed.
 The cloud moved away from above the Tent and Miriam was there white as snow with leprosy. Aaron turned towards Miriam and he saw that she was leprous.
 Dt 24:9
 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 the anger of **Yahuah** was kindled against them; and he departed.
 And the cloud departed from off the Tabernacle; and, behold, Miryam *became* leprous, *white* as snow: and Aharon looked upon Miryam, and, behold, *she was* leprous.
 exeGeses companion Bible .
 Hebraic Roots Bible .

Kaplan Translation	God displayed anger against them and departed. When the cloud left its place over the Tent, Miriam was leprous, white like snow. The last half of v. 10 will be placed with the next passage for context.
The Scriptures–2009	And the displeasure of הוה burned against them, and He left. And the cloud turned away from above the Tent, and look: Miryam was leprous, as white as snow! And Aharon turned toward Miryam, and look: a leper!
Tree of Life Version	Adonai's anger burned against them, and He left them. When the cloud lifted up from above the Tent, behold, Miriam had tza'arat, like snow! As Aaron turned toward her, behold, she had tza'arat!

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND THE GREAT ANGER OF JESUS WAS UPON THEM, AND HE DEPARTED. AND THE CLOUD DEPARTED FROM THE TABERNACLE; AND, BEHOLD, MARIAM WAS LEPROUS, WHITE AS SNOW; AND AARON LOOKED UPON MARIAM, AND, BEHOLD, SHE WAS LEPROUS.
Awful Scroll Bible	Sustains To Become was to become blusteringly furious against them, even was he to depart, and the cloud mass is to have turned aside from the tent. Miriam is becoming leprous as snow, and Aaron was to turn towards Miriam, that she is becoming leprous.
Concordant Literal Version	The anger of Yahweh grew hot against them, and He went away. When the cloud withdrew from above the tent, behold, Miriam was leprous as snow. Aaron turned around to Miriam, and behold, she was leprous.
exeGeses companion Bible	And Yah Veh kindles his wrath against them; and he goes: and the cloud turns aside from off the tent; and behold, Miryam leprous - as snow: and Aharon faces Miryam and behold, she is leprous.
Orthodox Jewish Bible	And the anger of Hashem was kindled against them; and He departed. And the Anan departed from off the Ohel [Mo'ed]; and, hinei, Miryam became metzora'at (leprous), white as snow: and Aharon looked upon Miryam, and, hinei, she was metzora'at.
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	And Yahweh became very angry [Literally "And the nose of Yahweh became hot"] with them, and he went away . And the cloud departed from on the tent, and behold, Miriam was infected with a skin disease [The precise meaning is uncertain; many modern translations suggest "leprosy"] white like snow; when Aaron turned toward Miriam, behold, she was afflicted with a skin disease.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.

Kaplan Translation	.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	And the anger of Yahweh kindled upon them, ^a and he departed. And <when the cloud removed from off the tent>—lo! Miriam leprous, like snow! And Aaron turned unto Miriam, and lo! ^b ...leprous! ^c ^a With instant effect. ^b Or: "there she was." ^c Aaron, seeing, stood aghast. Note the abruptness of the record.
Updated ASV	And the anger of Jehovah burned[59] against them; and he departed. Miriam Struck with Leprosy And the cloud removed from over the tent; and look, Miriam was leprous, as white as snow: and Aaron turned toward Miriam, and look, she was leprous. [59] Lit <i>And the nose of Jehovah became hot</i>

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	And the anger of Jehovah glowed against them, and He left. And the cloud turned away from the tent. And, behold Miriam was leprous as snow! And Aaron turned toward Miriam, and, behold, she was leprous!
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And the anger of Jehovah was kindled against them and he departed. And the cloud removed from over the tent. And behold, Miriam was leprous, as snow. And Aaron looked upon Miriam, and behold, she was leprous.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and the nose of YHWH flared up with them and he walked, and the cloud turned aside from upon the tent, and look, Mir'yam is being infected like the snow, and Aharon turned to Mir'yam, and look, she is being infected,...
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:

9-10

Numbers 12:9a

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
chârâh (חָרָה) [pronounced <i>khaw-RAWH</i>]	<i>to burn, to kindle, to become angry, to burn with anger; to evoke great emotion</i>	3 rd person masculine singular, Qal imperfect	Strong's #2734 BDB #354
'aph (פָּאָח) [pronounced <i>ahf</i>]	<i>nose, nostril, but is also translated face, brow, anger, wrath</i>	masculine singular construct	Strong's #639 BDB #60
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3069 BDB #217

Generally speaking, we find the Tetragrammaton [YHWH (יהוה)] with no vowel points. I do not recall seeing it in any other way using Owens' work (which I have used on virtually everything except for Leviticus and Numbers, when I began to use Bible Hub (but my Owens' volume is always open).

In Numbers 2:33 6:2, Owens simply has the Tetragrammaton. My hard copy of Brown Driver Briggs has the spelling Yâh^eweh (יְהוֹהִי) [pronounced *yah-WEH*]. I believe that this is nothing more than the accepted form of Y^ehowah, which is essentially everyone's best guess (not mine).

In Numbers 6:1 and 6:2, there are two vowel points put together on **Bible Hub**, and one of them is different. I have these same differences in Biblia Hebraica Stuttgartensia (Enhanced), but given the same Strong's #3068.

My Strong's and Strong's Exhaustive Concordance (enhanced) and BDB from e-sword all have the spelling: Y^ehōvîh (יְהוֹוִי) [pronounced *yeh-ho-VEE*]. Again, this is not the spelling in my hard copy BDB. However, this is probably the closest Hebrew approximation of *Jehovah*.

To make matters even more confusing, Bible Hub has Y^ehwâh (יְהוָה) which they write out as Yahweh, which is the proper English transliteration of my BDB hard copy of Strong's #3069, but is not the correct English transliteration for the spelling they gave (that transliteration is Y^ehwâh).

And if that were not confusing and unenlightening, my King James' Concordance of Strong's #3069 gives 304 occurrences, none of which I was aware of, in using Owens.

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 plural suffix	No Strong's # BDB #88
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Translation: *And so the anger of Y^ehowah burns against them...*

Now, God does not become angry; God does not have emotions as we do. However, the application of His justice is sometimes explained using human terms (this is an *anthropopathism*). So, God is not angry right now, but what He does makes it appear as if He is.

Numbers 12:9b

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
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229

Translation: ...and so He departs.

Suddenly, God picks up and leaves. God is omniscient, so just the understanding of His Presence is removed.

Numbers 12:9 *And so the anger of Y^ehowah burns against them and so He departs.* (Kukis mostly literal translation)

There is a simple lesson to be learned here—you do not attack the Lord's anointed. Moses belongs to God, he was chosen to accomplish a particular series of tasks, and Miriam and Aaron were there to assist, if even that. The next time you decide to run down a pastor or a missionary or any Christian that you barely know, bear in mind that you will carry their punishment if they've done anything wrong and, if they haven't, you will bear the punishment they would have deserved had they done anything wrong. You will receive that along with punishment for your mental attitude sins and for your gossip and slander and maligning. *"Do not touch My anointed ones and do no harm to My prophets."* (1Chronicles 16:22 Psalm 105:15). *"Do not judge or you will be judged. For in the way you judge, you will be judged; and by your standard of measure, it will be measured out to you."* (Matthew 7:1–2). If someone has done wrong, and you know it, just stand at a distance and allow God to take care of it. I have personally seen God judge others and for all intents and purposes, bring them to their knees. Just stand far enough away so that the lightning does not strike you too.

Numbers 12:10a

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
ʾânân (ענן) [pronounced ʾaw-NAWN]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun; with the definite article	Strong's #6051 BDB #777
çûwr (רוס) [pronounced soor]	<i>to turn aside, to depart, to go away; to depart from way, to avoid; to remove; to be removed; to come to an end; to deviate</i>	3 rd person masculine singular, Qal perfect	Strong's #5493 (and #5494) BDB #693
min (מן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿal (על) [pronounced ʿahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752

Numbers 12:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Together, these prepositions are mē'al (מֵעַל) [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 (אֹהֶל) [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 the cloud departed from over the Tent...*

The cloud picks up and departs from being over the Tabernacle.

Numbers 12:10b

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
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, <i>he observed [that]; he saw; suddenly, unexpectedly, dramatically</i> . This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.			
Miryâm (מִרְיָם) [pronounced <i>meer-YAWM</i>]	<i>rebellion; and is transliterated Miriam</i>	feminine singular proper noun	Strong's #4813 BDB #599
tsâra' (עֲרָצָה) [pronounced <i>tsah-RAWÇ</i>]	<i>an epidermal disorder [or, skin condition]; a leper, leprous; a bruised area</i>	feminine singular, Pual participle	Strong's #6879 BDB #863
kaph or k ^e (כּ) [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
sheleg (שֶׁלֶג) [pronounced <i>SHEH-leg</i>]	<i>snow</i>	masculine singular noun; with the definite article	Strong's #7950 BDB #1017

Translation: *...and, behold, Miriam [had] a skin disorder like snow.*

What is left behind is Miriam and she has a skin disorder. It is like her body is covered with a thin layer of snow.

Interestingly enough, Miriam receives a clear punishment, but Aaron does not.

Numbers 12:10a-b *And the cloud departed from over the Tent and, behold, Miriam [had] a skin disorder like snow.* (Kukis mostly literal translation)

Numbers 12:10c			
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
pânâh (פָּנָה) [pronounced paw-NAWH]	<i>to turn, to turn away from, to turn toward, to turn one's face away from, to turn one's face to; to look back [at, after, for]</i>	3 rd person masculine singular, Qal imperfect	Strong's #6437 BDB #815
ʾAhărôn (אֲהָרֹן) [pronounced ah-huh-ROHM]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
ʾel (לְ) [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
Miryâm (מִרְיָם) [pronounced meer-YAWM]	<i>rebellion; and is transliterated Miriam</i>	feminine singular proper noun	Strong's #4813 BDB #599

Translation: *And so Aaron turns toward Miriam...*

Aaron is apparently looking the other way, but then he turns around toward Miriam.

Numbers 12:10d			
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
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, <i>he observed [that]; he saw; suddenly, unexpectedly, dramatically.</i> This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.			
tsâraʿ (צָרַע) [pronounced tsah-RAWGʻ]	<i>an epidermal disorder [or, skin condition]; a leper, leprous; a bruised area</i>	feminine singular, Pual participle	Strong's #6879 BDB #863

Translation: ...and, behold, [he sees this] skin disorder. (Kukis mostly literal translation)

There are many times when we find the word hinnêh (הִנֵּה) [pronounced *hin-NAY*], and it speaks of something which someone sees, either suddenly or surprisedly. It is along the lines of, *what the hell?* Aaron is no doubt shocked to turn and see this.

Numbers 12:10c-d And so Aaron turns toward Miriam and, behold, [he sees this] skin disorder. (Kukis mostly literal translation)

Numbers 12:10 And the cloud departed from over the Tent and, behold, Miriam [had] a skin disorder like snow. And so Aaron turns toward Miriam and, behold, [he sees this] skin disorder. (Kukis mostly literal translation)

With my translation, what is lost is the elliptical nature of the verse, indicating the immediate and shocking effect. *The Emphasized Bible* reads: And when the cloud removed from off the tent—lo! Miriam leprous, like snow! And Aaron turned unto Miriam, and lo! Leprous! Moses was taken aback and Aaron was totally shocked. Aaron was likely quite afraid, not knowing if he personally had been struck with leprosy. It doesn't say, but you can be sure that Aaron quickly lifted his hands to examine them for any change.

As a woman, even one with pseudo power, Miriam is going to be concerned about her appearance and suddenly she finds herself to be struck with leprosy. One of the things which is most pronounced in the Old Testament is that God was more demonstrative, as the Jews themselves were more demonstrative. So you might criticize a pastor today and not be struck with leprosy; however, you will be disciplined and God knows what hurts you the most. And if you don't believe me, test God. We all know how much God likes for us to test Him,²³ so try Him and His patience and see what happens. Having faced divine discipline on many occasions I would just as soon take Him on His Word, myself.

As we have noted before in the book of Leviticus, this is not necessarily leprosy, but some sort of skin disease which may or may not still be extant. This will be the last time we will hear about Miriam, other than a reference to her death (Numbers 20:1), several family line references, and God will use her mistake here to teach others (Deuteronomy 24:9). See **the Doctrine of Miriam—not finished yet!!**

You may wonder why the Bible stops to deal with the failings of Miriam and the far-too-easily-swayed Aaron, but there is a reason for this—God is going to wipe out an entire generation of Israelites, and we might wonder, *why does God kill Aaron and Miriam as well?* God is going to let three men of Gen X live: Moses (who is older than most in Gen X), Joshua and Caleb. We find out in this chapter why God did not preserve Aaron and Miriam; and we will find out in Numbers 14–15 why God preserved Joshua and Caleb.

Numbers 12:9–10 And so the anger of Y^ehowah burns against them and so He departs. And the cloud departed from over the Tent and, behold, Miriam [had] a skin disorder like snow. And so Aaron turns toward Miriam and, behold, [he sees this] skin disorder. (Kukis mostly literal translation)

Numbers 12:9–10 Jehovah's anger burns against Aaron and Miriam, but He departs. The cloud over the Tent is removed. However, Miriam found herself with a serious skin disorder which appeared to be like snow all over her epidermis. Aaron turned to look at Miriam, and the skin disorder shocked him. (Kukis paraphrase)

²³ I am writing tongue-in-cheek here, in case you did not know.

And so speaks Aaron unto Moses, “Please, my adonai, do not now place upon us a sin, which we were foolish and so in that we have sinned. Do not, please, let (her); she is as the one dying, that in his going out from a womb of his mother. And so he is eaten half his flesh.”

Numbers
12:11–12

And so Aaron said to Moses, “Please, my lord, do not now place a sin upon us, which [sin] we were foolish [to do]. Even so, in that, we have sinned. Please, do now let her be as the one dying, that, in his going out from his mother’s womb, his flesh is half-consumed.”

Then Aaron pleaded with Moses, saying, “Please, my lord, do not put this sin upon us, which sin we were foolish to do. Clearly, we have sinned. Please do not abandon her to die, as if being miscarried by her mother, the flesh being half-consumed.”

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so speaks Aaron unto Moses, “Please, my adonai, do not now place upon us a sin, which we were foolish and so in that we have sinned. Do not, please, let (her); she is as the one dying, that in his going out from a womb of his mother. And so he is eaten half his flesh.”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	He said to Moses: I beseech thee, my lord, lay not upon us this sin, which we have foolishly committed: Let her not be as one dead, and as an abortive that is cast forth from the mother's womb. Lo, now one half of her flesh is consumed with the leprosy.
Aramaic ESV of Peshitta	Aaron said to Mosha, "Oh, my lord, please do not count this sin against us, in which we have done foolishly, and in which we have sinned. Let her not, I pray, be as one dead, of whom the flesh is half consumed when he comes out of his mother's womb."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.
Updated Brenton (Greek)	And Aaron said to Moses, I beseech you, my lord, do not lay this sin upon us, for we were ignorant in which we have sinned. Let her not be like death, as an abortion coming out of his mother's womb, when the disease devours the half of the flesh.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Aaron said to Moses, O my lord, let not our sin be on our heads, for we have done foolishly and are sinners.
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Let her not be as one dead, whose flesh is half wasted when he comes out from the body of his mother.

Easy English

Easy-to-Read Version–2008

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Then Aaron said to Moses, "Please, sir, forgive us for the foolish sin that we did. Don't let her lose her skin like a baby who is born dead." (Sometimes a baby will be born like that, with half of its skin eaten away.)

God's Word™

So he said to Moses, "Please, sir, don't punish us for this foolish sin we committed. Don't let her be like a stillborn baby that's not completely developed."

Good News Bible (TEV)

When Aaron looked at her and saw that she was covered with the disease, he said to Moses, "Please, sir, do not make us suffer this punishment for our foolish sin. Don't let her become like something born dead with half its flesh eaten away." A portion of v. 10 is included for context.

The Message

Names of God Bible

NIRV

New Simplified Bible

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

Casual English Bible

Contemporary English V.

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When Aaron saw what had happened to her, he said to Moses, "Sir, please don't punish us for doing such a foolish thing. Don't let Miriam's flesh rot away like a child born dead!" A portion of v. 10 is included for context.

The Living Bible

New Berkeley Version

New Life Version

New Living Translation

The Passion Translation

Unfolding Bible Simplified

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Aaron said to Moses, "My master, please do not punish us for this sin that we have foolishly committed. Do not allow Miriam to be like a baby that is already dead when it is born, whose flesh is already half decayed!"

Partially literal and partially paraphrased translations:

American English Bible

Beck's American Translation

Common English Bible

New Advent (Knox) Bible

Translation for Translators

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Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

Aaron turned toward her, saw that she was leprous, and said to Moses, "My lord, please do not hold against us this sin we have so foolishly committed. Please do not let her be like a stillborn infant whose flesh is half consumed when he comes out of his mother's womb."

Christian Standard Bible

Conservapedia Translation

Revised Ferrar-Fenton Bible

God's Truth (Tyndale)

The Heritage Bible

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And Aaron said to Moses, Oh please, my lord, I beg you, do not place this sin upon us, in which we have been foolish, and in which we have sinned.

Let her not be as dead, of whom the flesh is half eaten when he goes out of his mother's womb.

International Standard V	So Aaron said to Moses, "Please, my lord, please do not put on us <i>this</i> sin <i>in</i> which we were foolish and <i>in</i> which we have sinned. Please do not let her be like the dead, whose flesh is half consumed when coming out from the womb of its mother."
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	Aaron said to Moses, "Oh, my master, please do not hold this sin against us. We have spoken foolishly, and we have sinned. Please do not let her be like a dead newborn whose flesh is half consumed when it emerges from its mother's womb."
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And he said to Moses, "My lord, I beg you, do not charge us with this sin that we have foolishly committed. Let her not be like the stillborn whose flesh is half-eaten when it comes from its mother's womb."
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 Aharon said unto Mosheh: Alas, my adony, I beseech you, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed when he comes out of his mother's womb.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures—2009	And Aharon said to Mosheh, "Oh, my master! Please do not hold against us the sin in which we have done foolishly and in which we have sinned. "Please do not let her be as one dead when coming out of his mother's womb, with his flesh half consumed!"
Tree of Life Version	He said to Moses, "Please, my lord, don't hold against us the sin we have committed so foolishly! Don't let her be like a stillborn baby, who comes from his mother's womb with his flesh half-eaten away!"

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND AARON SAID TO MOSES, I BESEECH YOU, MY LORD, DO NOT LAY SIN UPON US, FOR WE WERE IGNORANT WHEREIN WE SINNED. LET HER NOT BE AS IT WERE LIKE DEATH, AS AN ABORTION COMING OUT OF HIS MOTHER'S WOMB, WHEN THE DISEASE DEVOURS THE HALF OF THE FLESH.
Awful Scroll Bible	Aaron was to say to Moses: Excuse me please my lord, was it to be laid upon us this miss of the mark, that we are to have been foolish, indeed you is to have made her clean. I beseech you - is she to be dying, even was her flesh to be half consumed, as he coming out from the womb of his mother?

Concordant Literal Version	Aaron said to Moses, O! my lord, do not, I pray, set against us the sin in which we were foolish and with which we have sinned. Oh do not let her be as the dead child of which, when it comes forth from the womb of its mother, half its flesh is devoured.
exeGesés companion Bible	And Aharon says to Mosheh, Alas, my adoni, I beseech you, set not the sin on us, wherein we folly and wherein we sin: I pray, that she not become as dying - of whom half the flesh consumes when he comes from the womb of his mother.
Orthodox Jewish Bible	And Aharon said unto Moshe, Alas, adoni, I beseech thee, hold not the chattat (sin) against us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the basar is half consumed when he cometh out of his mother's womb.
Rotherham's <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	Aaron begged Moses, "I pray my lord, please don't hold this sin against us, since we've acted foolishly and sinned in doing so. Please don't let her be like one of the living dead, who is born with a congenital skin disease." [Lit. with half his skin consumed]
Kretzmann's Commentary	.
Lexham English Bible	.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	When Aaron returned to Miriam [and saw] her leprous, Aaron said to Moses, 'Please, my lord, do not hold a grudge against us for acting foolishly and sinning. Let [Miriam] not be like a stillborn child, who comes from the womb with half its flesh rotted away.' A portion of v. 10 is included for context. Let Miriam not be... (Saadia).
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	Then said Aaron unto Moses,— Oh my lord, do not, I beseech thee, lay upon us sin, although we have made ourselves foolish, and although we have sinned. Let her not, I beseech thee, remain like the stillborn,— which <when it is born of its mother> ^d the half of its flesh is consumed. ^e ^d MI.: "when it cometh forth from its mother's womb." ^e The text originally was: "Let her not, I pray, be as the dearborn child, which when proceeding from our mother's ('immēnu) womb the half of our flesh (besarēnu) is consumed. This was regarded as derogatory to the mother of the great lawgiver by depicting her as having given birth to a partially decomposed body. The simile was

therefore altered from the first person plural into the impersonal”—Ginsburg’s Intro., pp. 353–354.

Updated ASV .

Literal, almost word-for-word, renderings:

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT

When Aaron looked on Mariam, and behold she was leprous, he said to Moses, O my lord, impute not sin to us, because we have acted ignorantly; because we have sinned, Let her not be as dead, as an abortive, for it devoureth the half of her flesh. A portion of v. 10 is included for context.

Context Group Version

And Aaron said to Moses, Oh, my lord, don't lay, I beg of you, disgrace on us, for that we have done shamelessly, and for that we have disgraced [God]. Don't let her, I pray, be as one dead, of whom the flesh is half consumed when he comes out of his mother's womb.

English Standard Version .

Green’s Literal Translation .

Legacy Standard Bible .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

And Aaron said to Moses, Oh, my lord, I beseech you, do not lay sin upon us, in which we have done foolishly and in which we have sinned. Let her not, I pray, be as one dead, of whom the flesh is half consumed when he comes out of his mother's womb.

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans.

...and Aharon said to Mosheh, excuse me my lord, please do not set down upon us a failure, because we have been foolish, and because we failed. Please do not let her exist like the dying, when in his going out from the bowels of his mother, and his flesh will be half eaten,...

Updated ASV

And Aaron said to Moses, “Oh, my lord, I pray, please do not lay this sin on us, because we have done foolishly and have sinned. Let her not be as one dead, whose flesh is half eaten away when he comes out of his mother’s womb.”[60]

[60] In the Masorah (side margin of the MT), the Sopherim (scribes) revised this text so that it did not reflect against Aaron, the high priest. The original text read, “our flesh” and “our mother’s womb.” **This is one of the Eighteen Emendations:** In the Masoretic text margin, some notes read: “This is one of the eighteen emendations of the Sopherim” or similar words. The scribe who made these revisions had good intentions as he saw the original reading as though it showed a lack of respect for God or his people.

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:

11-12

Numbers 12:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'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>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ahărôn (אֲהָרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
'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

Translation: And so Aaron said to Moses,...

Aaron now pleads Miriam's case. He is acting as her advocate; he is going between her and Moses. He acts as an intermediary between them.

This is an illustration of Jesus Christ, acting as our advocate and intermediary. This helps to explain why Miriam was struck with a skin disorder, but Aaron was not. He does not slink away, feeling bad for his sister. He speaks on her behalf (and it is very possible that she is unable to speak).

Numbers 12:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bîy (בִּי) [pronounced bee]	<i>please, I pray, excuse me [please]; this is used to introduce an entreaty or a request</i>	particle of entreaty	Strong's #994 BDB #106
'ădônîy (אֲדֹנָי) [pronounced uh-doh-NEE]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.			
'al (אֲלֵ) [pronounced al]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39

Numbers 12:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâ' (נָא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
shîyth (שִׁיחַ) [pronounced sheeth]	<i>to put, to set, place; to appoint; to arrange, to set in order; to found; to station</i>	2 nd person masculine singular, Qal imperfect; jussive	Strong's #7896 BDB #1011
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity; with the 1 st person plural suffix	Strong's #5920, #5921 BDB #752
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308

Translation: ...“Please, my lord, do not now place a sin upon us,...

Aaron uses a number of words which indicate respect toward Moses. Although not too long ago, he was agreeing with Miriam when she claimed, “We are just as much spokesmen for God as Moses,” now he recognizes his folly. He cannot go to God. God has left the Tabernacle. He cannot call God back; he cannot go to God directly. But he can go to Moses. In this, he is acknowledging who Moses is and what he has that Aaron does not have.

He asks that this sin not be placed upon them. That is, they have sinned—he acknowledges that—and he asks that the full consequences not be placed upon them for that sin.

Application: I don’t mean to open up any floodgates here, but, not only has Aaron sinned, but he is essentially asking that the full weight of this sin not be brought down on both of them.

Numbers 12:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
yâ'al (יָאֵל) [pronounced yaw-AHL]	<i>to be foolish, to become fools, to act foolishly, to show wicked folly</i>	1 st person plural, Niphal perfect (not found in the Qal)	Strong's #2973 BDB #383

Translation: ...which [sin] we were foolish [to do].

“I recognize,” Aaron says, “that we were foolish to do this sin.” Their primary sin was one of arrogance.

Numbers 12:11d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
Wâw consecutives can be used before causal sentences like וַ to mean <i>because, for, in that</i> ; and a wâw consecutive can be used before conclusive or inferential sentences, and mean <i>so that, therefore, consequently, wherefore</i> . ²⁴			
'ăšher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
châtâ' (חָטָא) [pronounced khaw-TAW]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	1 st person plural, Qal perfect	Strong's #2398 BDB #306

Translation: Even so, in that, we have sinned.

"Even so," Aaron admits, "we certainly did sin."

Numbers 12:11 And so Aaron said to Moses, "Please, my lord, do not now place a sin upon us, which [sin] we were foolish [to do]. Even so, in that, we have sinned. (Kukis mostly literal translation)

"We did it; I recognize that we did it. Please ask God not to beat us half to death as a result!" Aaron pleads.

Application: In case you are wondering, *well, we can't do this, can we?* Read the rest of this chapter to see the results. Aaron's prayer, if you will, is brought to God and they are forgiven.

Aaron is easily led astray, but when God clobbers someone nearby, he suddenly straightens up. There is nothing wrong with Aaron's action here. He is not to go directly to God, he is to go directly to Moses, which he did. He does not go directly to God because he cannot go directly to God. In the Old Testament in almost any generation, there was one person to go to who stood between man and God. At this time it was Moses. Aaron immediately recognizes the authority of Moses and pleads with him. God knew that he didn't have to do too much to get Aaron's attention. King David made a similar confession to God: Now David's heart troubled him after he had numbered the people. *So David said to Yahweh, "I have sinned greatly in what I have done. But now, O Yahweh, please cause the removal the iniquity of Your servant, for I have acted very foolishly."* (2Samuel 24:10). Aaron knew what was right and he could have straightened out Miriam, or at least, refused to stand with her in her silliness, and since he did not, his sister has been struck with leprosy. She may have done nothing, had he not stood with her. Aaron made a lot of mistakes and was too spineless to be a solo spiritual leader. However, it didn't take too much from God to straighten him up. His realization of his mistake is complete and his true concern for his sister is touching.

In our dispensation, we do not approach God directly for salvation. It does not matter how many times we say please or how nice we are or how many sins that we eliminate from our lives. This does not mean a thing to God. We all go to God the same way: through his intermediary, Jesus Christ, the God-man. We believe in Jesus Christ and that gains us salvation.

²⁴ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 235.

Numbers 12:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾal (אֵל) [pronounced a/]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
nâ' (נָא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
hâyâh (הִיָּה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect; jussive	Strong's #1961 BDB #224
kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
mûwth (מוֹת) [pronounced mooth]	<i>dying, perishing; one who is dying [perishing]</i>	masculine singular, Qal active participle; with the definite article	Strong's #4191 BDB #559

Translation: Please, do now let her be as the one dying,...

It appears that these awful skin disorders often resulted in death. Aaron pleads that she not die.

Numbers 12:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
b ^e (בּ) [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
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 singular suffix	Strong's #3318 BDB #422
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577

Numbers 12:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
rechem (רֶחֶם) [pronounced REH-khem]	womb; inner parts; poetically used to mean a girl, a woman	masculine singular construct	Strong's #7358 (and #7356) BDB #933
'êm (אֵם) [pronounced aim]	mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #517 BDB #51

Translation: ...that, in his going out from his mother's womb,...

Aaron is referring back here to one who is dying (he does not want Miriam to be like one who is dying).

Aaron draws an analogy here. "Don't let her be like someone who has been miscarried and passes out of the womb of his mother."

Numbers 12:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âkal (אָכַל) [pronounced aw-KAHL]	to be eaten; metaphorically: to be consumed [destroyed] [by fire]	3 rd person masculine singular, Niphal imperfect	Strong's #398 BDB #37
chätsîy (חֶצֶץ) [pronounced khuh-TSEE]	half, middle	masculine singular construct	Strong's #2677 BDB #345
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	flesh, skin, epidermis; [soft portions of the] body; animal meat	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1320 BDB #142

Translation: ...his flesh is half-consumed." (Kukis mostly literal translation)

Aaron suggests a worst-case scenario, the fetus which is miscarried, and its body is half consumed.

Numbers 12:12 Please, do now let her be as the one dying, that, in his going out from his mother's womb, his flesh is half-consumed." (Kukis mostly literal translation)

First we must deal with the use of the word *our* in my translation as opposed to *his* in your translation. It was considered derogatory for mother of the great lawgiver to be depicted in this way, so the simile was softened so as to be more general. It was changed from the personal to the very impersonal.²⁵

Miriam's body had been eaten away with leprosy and Aaron felt terrible about the part that he played. He should have had enough backbone to stand up against her before she let things go this far, but the one thing that Aaron lacks, as we have seen again and again, is backbone and conviction. He only realizes what is right after doing what is wrong. Everyone is different. Some people do that which is wrong because they are bull-headed and some people do wrong because they are led to do wrong by others. Aaron was obviously of the latter group.

Numbers 12:11–12 And so Aaron said to Moses, “Please, my lord, do not now place a sin upon us, which [sin] we were foolish [to do]. Even so, in that, we have sinned. Please, do now let her be as the one dying, that, in his going out from his mother’s womb, his flesh is half-consumed.” (Kukis mostly literal translation)

Numbers 12:11–12 Then Aaron pleaded with Moses, saying, “Please, my lord, do not put this sin upon us, which sin we were foolish to do. Clearly, we have sinned. Please do not abandon her to die, as if being miscarried by her mother, the flesh being half-consumed.” (Kukis paraphrase)

And so cries out Moses unto Y ^e howah, to say, “Êl, please, heal, please, for her.”	Numbers 12:13	Therefore, Moses cried out to Y ^e howah, saying, “God, please, heal, I pray you, with regards to her.”
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Therefore, Moses cried out to Jehovah, saying, “God, please heal Miriam, I am begging You.”

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so cries out Moses unto Y ^e howah, to say, “Êl, please, heal, please, for her.”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And Moses cried to the Lord, saying O God, I beseech thee heal her.
Aramaic ESV of Peshitta	Mosha cried to Mar-Yah, saying, "Heal her, God, I beg you!"
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.
Updated Brenton (Greek)	And Moses cried to the Lord, saying, O God, I beseech You, heal her.

Significant differences:

Limited Vocabulary Translations:

²⁵ Ginsburg's *Introduction to the Massoretico-Critical edition of the Hebrew Bible*, pp. 353–354 and *Figures of Speech Used in the Bible*; E.W. Bullinger; p. 1019.

Bible in Basic English	And Moses, crying to the Lord, said, Let my prayer come before you, O God, and make her well.
Easy English	.
Easy-to-Read Version–2008	So Moses prayed to the LORD, "God, please heal her from this sickness!"
<i>God's Word</i> TM	.
Good News Bible (TEV)	So Moses cried out to the LORD, "O God, heal her!"
<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 prayed, "LORD God, please heal her."
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	So Moses cried out to Yahweh, saying, "God, I plead with you to heal her!"

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 Moses screamed to Jehovah, saying, Heal her, please, Almighty, I beg you.
International Standard V	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	So Moses called out to Yahweh. He said, "Please heal her, God, please."
Urim-Thummim Version	And Moses cried to YHWH saying, Heal her now, O Elohim, I beg you.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then Moses cried to Yahweh, "Heal her, O God, I beg of you." 32:11
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 cried unto EI-Yahuah , saying, Heal her now, O EI , I beseech you.
exeGeses companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	Moses cried out to God, 'O God, please heal her!'
The Scriptures—2009	And Mosheh cried out to יהוה, saying, "O ĖI, please heal her, please!"
Tree of Life Version	So Moses cried to Adonai saying, "O God, heal her now!"

Weird English, 𐤀𐤋𐤅𐤃 English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES CRIED TO JESUS, SAYING, O THEOS (The Alpha & Omega), I BESEECH YOU, HEAL HER.
Awful Scroll Bible	Moses was to cry out to Sustains To Become to the intent: Be he mighty healing her!
Concordant Literal Version	.
exeGeses companion Bible	And Mosheh cries to Yah Veh, saying, Heal her, I beseech, O EI, I beseech you!
Orthodox Jewish Bible	And Moshe cried unto Hashem, saying, EI (G-d), refah (heal) her now, I beseech thee.
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	And Moses cried to Yahweh, saying, "God, please heal her!" [Literally "Please heal please her"]
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>	Then Moses made outcry unto Yahweh, saying,— O God, I beseech thee, grant healing, I beseech thee, unto her. ^f ^f Heb.: ĖI-na, repha-na, lah. How expressive of anguish these few abrupt and doleful sounds!
Updated ASV	And Moses cried to Jehovah, saying, "O God,[61] please heal her! Please!" [61] MT SP LXX SYR VG "O God" but a reading suggested in a fn of BHK and of BHS, 'al, "No"

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.

Charles Thomson OT	Whereupon Moses cried to the Lord, saying, God, I beseech thee, heal her.
Context Group Version	And Moses cried to YHWH, saying, Heal her, O God, I urge you.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	And Moses cries to YHWH, saying, God, please give healing to her! Please!
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 cried out to YHWH saying, mighty one, please heal, please for her,...
Updated ASV	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	And Moses crieth unto Jehovah, saying, `O God, I pray Thee, give, I pray Thee, healing to her.'
Young's Updated LT	.

The gist of this passage:

Numbers 12:13a			
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
tsâ'âq (צַעַק) [pronounced <i>tsaw-GAHK</i>]	<i>to cry, to cry out [for help; when in distress], to call, to summon; to make an outcry</i>	3 rd person masculine singular, Qal imperfect	Strong's #6817 BDB #858
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
'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
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: Therefore, Moses cried out to Y^ehowah,...

Moses immediately prayer to God on behalf of Miriam.

Numbers 12:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>le</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
'Êl (אֵל) [pronounced <i>ALE</i>]	<i>God, god, mighty one, strong, hero; transliterated El, Êl</i>	masculine singular noun	Strong's #410 BDB #42
nâ' (נָא) [pronounced <i>naw</i>]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609

Translation: ...saying, "God, please,...

Moses addresses God using the name 'Êl (אֵל) [pronounced *ALE*]. This name means, *God, god, mighty one, strong, hero*, and sometimes it is transliterated. Strong's #410 BDB #42. Just as Aaron used the primitive particle of entreaty with Moses, Moses uses this same particle with God.

Numbers 12:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râphâ' (רָפָא) [pronounced <i>raw-FAW</i>]	<i>heal, make healthy, restore to health; figuratively used of nations undergoing suffering (restore favor)</i>	2 nd person masculine singular, Qal imperative	Strong's #7495 BDB #950
nâ' (נָא) [pronounced <i>naw</i>]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition; with the 3 rd person feminine singular suffix	No Strong's # BDB #510
pê (פּ, פ, or ף) [pronounced <i>pay</i>]	This appears to be used as a mark of punctuation which seems to indicate the beginning of a paragraph. It is never translated.	the 17 th letter. Also used as a numeral	No Strong's # BDB #802

Translation: ...heal, I pray you, with regards to her." (Kukis mostly literal translation)

Moses calls for God to perform a healing regarding Miriam, and he uses the primitive particle of entreaty again.

Numbers 12:13 **Therefore, Moses cried out to Y^ehowah, saying, "God, please, heal, I pray you, with regards to her."** (Kukis mostly literal translation)

Moses is the person who is wronged here, but he loves his family and cannot bear to see them hurt. He acts as an intermediary, as Jesus Christ does. We are lucky, because in believing in Jesus Christ, we have an advocate before the Father. We are related to one who loves us, because of your position in Christ.

This passage tells us that sometimes illnesses of various sorts are a result of divine discipline. We do not go to divine healers for their removal, but to God (Psalm 30:2 41:4 Isaiah 30:26 Jeremiah 17:14). **Bless Yahweh, O my soul, and do not disregard His benefits; Who pardons all your iniquities; Who heals all your diseases** (Psalm 103:3).

Numbers 12:13 **Therefore, Moses cried out to Jehovah, saying, "God, please heal Miriam, I am begging You."**
(Kukis paraphrase)

And so says Y^ehowah unto Moses, "And her father, spitting, spit into her face. Is not Miryam ashamed seven of days? She will be shut up seven of days from outside the camp, and after she will be assembled."

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So Y^ehowah said to Moses, "And [if] her father certainly spit into her face, would Miriam not be disgraced for seven days? [Therefore,] she will be shut up outside of the encampment for seven days, after (which) she will assembled [with her people]."

So Jehovah said to Moses, "Had a daughter disgraced her family, her father would surely spit into her face, causing her seven days of shame. Isn't Miriam subject to this same amount of shame? Therefore, Miriam will remain outside of the encampment for the next seven days, after which, she will be brought back into the camp."

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so says Y ^e howah unto Moses, "And her father, spitting, spit into her face. Is not Miryam ashamed seven of days? She will be shut up seven of days from outside the camp, and after she will be assembled."
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 answered him: If her father had spitten upon her face, ought she not to have been ashamed for seven days at least? Let her be separated seven days without the camp, and afterwards she shall be called again.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha, "If her father had but spit in her face, should she not be ashamed seven days? Let her be shut up outside of the camp seven days, and after that she shall be brought in again."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in [again].

Updated Brenton (Greek) And the Lord said to Moses, If her father had only spit in her face, would she not be ashamed seven days? Let her be set apart seven days outside the camp, and afterwards she shall come in.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, If her father had put a mark of shame on her, would she not be shamed for seven days? Let her be shut up outside the tent-circle for seven days, and after that she may come in again.
Easy English	.
Easy-to-Read Version–2008	The LORD answered Moses, "If her father spit in her face, she would be shamed for seven days. So put her outside the camp for seven days. After that she can come back into the camp."
God's Word™	The LORD replied to Moses, "If her own father had spit in her face, wouldn't she be excluded from the community for seven days? She must be put in isolation outside the camp for seven days. Then she can be brought back."
Good News Bible (TEV)	The LORD answered, "If her father had spit in her face, she would have to bear her disgrace for seven days. So let her be shut out of the camp for a week, and after that she can be brought back in."
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	But the LORD replied, "Miriam would be disgraced for seven days if her father had punished her by spitting in her face. So make her stay outside the camp for seven days, before coming back."
Contemporary English V.	.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	But Yahweh replied, "If her father had rebuked her for doing something wrong by spitting in her face, she would have been ashamed for seven days. She should be ashamed because of what she has done. So send her outside the camp for seven days. Then she will not have leprosy anymore, and she may return to the camp."

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 LORD answered Moses, "If her father had but spit in her face, would she not have been in disgrace for seven days? Let her be confined outside the camp for seven days; after that she may be brought back in."
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And Jehovah said to Moses, If her father had but spit in her face, should she not be reproached seven days? Let her be shut out from the camp seven days, and after that let her be received.
International Standard V	But the Lord told Moses, "If her father had merely spit in her face, wouldn't she be humiliated? She is to be placed in isolation for seven days. After that, she may be brought in."
H. C. Leupold	.
Lexham English Bible	But Yahweh said to Moses, "If her father had surely spit in her face, would she not bear her shame for seven days? Let her be confined for seven days to an outside place of the camp, and afterward she may be gathered."
NIV, ©2011	.
Unfolding Bible Literal Text	Yahweh said to Moses, "If her father had spit in her face, she would be disgraced for seven days. Shut her outside the camp for seven days. After that bring her in again."
Urim-Thummim Version	YHWH replied to Moses, If her dad had but spit in her face, should she not be ashamed 7 days? let her be shut out from the camp for 7 days, and after that let her be taken in again.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But Yahweh said to Moses, "If her father spat in her face, would she not hide in shame for seven days? Let her then be confined outside the camp for seven days; only then shall she be admitted again." Lev 13:4
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 Yahuah said unto Mosheh, If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days, and after that let her be received in <i>again</i> .
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures—2009	And הוה said to Mosheh, "If her father had but spit in her face, would she not be ashamed seven days? Let her be shut out of the camp seven days, and after that let her be readmitted."
Tree of Life Version	Adonai said to Moses, "If her father had but spit in her face, would she not be in shame for seven days? Let her be confined outside the camp for seven days. After that she may be brought back."

Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible	AND JESUS SAID TO MOSES, IF HER FATHER HAD ONLY SPIT IN HER FACE, WOULD SHE NOT BE ASHAMED SEVEN DAYS? LET HER BE SET APART SEVEN DAYS OUTSIDE THE CAMP, AND AFTERWARDS SHE SHALL COME IN.
Awful Scroll Bible	Sustains To Become was to speak to Moses: Is her father to spit turned before her, she was to be ashamed seven days. She was to be shut up without the camp seven days, afterwards was she to be gathered.
Concordant Literal Version	Yahweh said to Moses: Had her father spit, yea spit in her face, would she not be put to shame seven days? She shall be locked out seven days outside the camp, and thereafter shall she be gathered in.
exeGesés companion Bible	And Yah Veh says to Mosheh, If in spitting, had her father but spit in her face, be she not ashamed seven days? Shut her outside the camp seven days and afterward, gather her.
Orthodox Jewish Bible	And Hashem said unto Moshe, If her av had but spit in her face, should she not be in disgrace seven days? Let her be exiled from the machaneh seven days, and after that let her be received in again.
Rotherham's <i>Emphasized B.</i>	And Yahweh said unto Moses: <If her own father had but spat in her face> would she not have acknowledged the shame for seven days? Let her shut herself up for seven days, outside the camp, and <afterwards> let her be received back.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	.
Kretzmann's Commentary	.
Lexham English Bible	.
Syngein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	<i>Miriam Quarantined</i> God said to Moses, 'If her father had spit in her face, would she not have been embarrassed for seven days? Let her remain quarantined for seven days outside the camp, and then she can return home.' quarantined See Leviticus 13:4.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	.
Updated ASV	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.

Charles Thomson OT	.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	And YHWH says to Moses, [if] her father had but spat in her face she not ashamed [for] seven days? She is shut out [for] seven days at the outside of the camp, and afterward she is gathered.
Modern English Version	.
Modern Literal Version 2020	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and YHWH said to Mosheh, and her father surely spat in her face, will she not be shamed seven days, she will be shut seven days outside of the camp, and after she will be gathered,...
Updated ASV	But Jehovah said to Moses, "If her father had but spit in her face, should she not be shamed seven days? Let her be shut outside the camp seven days, and after that she shall be brought in again."
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

Numbers 12:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated <i>Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: So Y^ehowah said to Moses,...

God gives Moses His decision.

Numbers 12:14b			
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
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1 BDB #3
yâraq (יָרַק) [pronounced <i>yaw-RAK</i>]	<i>to spit</i>	Qal infinitive absolute	Strong's #3417 BDB #439
yâraq (יָרַק) [pronounced <i>yaw-RAK</i>]	<i>to spit</i>	3 rd person masculine singular, Qal perfect	Strong's #3417 BDB #439
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
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence, person; surface</i>	masculine plural construct (plural acts like English singular); with the 3 rd person feminine singular suffix	Strong's #6440 BDB #815

Translation: ...“And [if] her father certainly spit into her face,...

If a father spit into the face of his daughter, the implication would be that she has done great wrong.

Numbers 12:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied.		Strong's #none BDB #209
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
Hă lô' together expect an affirmative answer and can be translated <i>is not?</i> Let me suggest, this might be understood to mean, <i>is it not true that?</i> Or, <i>isn't this the case that?</i> Or, <i>is it not obvious that?</i> These two words together present a question with an obvious, self-evident answer. This combination is found in Genesis 4:11 20:5 Job 1:10 Numbers 23:26 1Kings 1:11.			
kâlam (כָּלַם) [pronounced <i>kaw-LAHM</i>]	<i>to be ashamed, to be put to shame, to be disgraced</i>	3 rd person feminine singular, Niphal imperfect	Strong's #3637 BDB #483

Numbers 12:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shib ^{ec} âh (שִׁבְעָה) [pronounced shi ^b v ^e - GAW]	seven	numeral feminine construct	Strong's #7651 BDB #987 & #988
yâmîym (יָמִים) [pronounced yaw- MEEM]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural noun	Strong's #3117 BDB #398

Translation: ...would Miriam not be disgraced for seven days?

The daughter, in such a case, would be disgraced for seven days.

This idea is, the daughter has brought great embarrassment upon the family, enough to cause her own father to spit into her face.

Numbers 12:14d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
çâgar (סָגַר) [pronounced saw-GAHR]	to be shut up, to be enclosed; to shut oneself up. This verb is often applied to doors or gates	3 rd person feminine singular, Niphal imperfect	Strong's #5462 BDB #688
shib ^{ec} âh (שִׁבְעָה) [pronounced shi ^b v ^e - GAW]	seven	numeral feminine construct	Strong's #7651 BDB #987 & #988
yâmîym (יָמִים) [pronounced yaw- MEEM]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural noun	Strong's #3117 BDB #398
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577
chûts (חוּץ) (חוץ) [pronounced khoots]	outside, outward; street	masculine singular noun	Strong's #2351 BDB #299
Together, these seem to simply mean, <i>from without, outside, on the outskirts of</i> .			
machăneh (מַחֲנֶה) [pronounced mah-khuh- NEH]	camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host	masculine singular noun with the definite article	Strong's #4264 BDB #334

Translation: [Therefore,] she will be shut up outside of the encampment for seven days,...

What Miriam has done is also disgraceful. She has brought great shame upon her immediate family (which includes Moses and Aaron). Therefore, she is going to be shut up outside of the encampment for seven days.

Numbers 12:14e			
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
'achar (אחַר) [pronounced ah-KHAHR]	<i>after, following, behind; afterwards, after that; another</i>	preposition/adverb	Strong's #310 BDB #29
'âçaph (אָפַּח) [pronounced aw-SAHF]	<i>to assemble; to be assembled, to be gathered, to assemble, to gather; to be taken away, to be removed; to perish</i>	3 rd person feminine singular, Niphal imperfect	Strong's #622 BDB #62

Translation: ...after (which) she will assembled [with her people]." (Kukis mostly literal translation)

After this period of being outside the encampment, Miriam will be reassembled with her people.

Numbers 12:14 So Y^ehowah said to Moses, "And [if] her father certainly spit into her face, would Miriam not be disgraced for seven days? [Therefore,] she will be shut up outside of the encampment for seven days, after (which) she will assembled [with her people]." (Kukis mostly literal translation)

I do not know the significance of spittle. Our Lord once cured a blind person when He rubbed spittle in his eyes. There is nothing curative in the spittle that I am aware of; nor do I follow the symbology in the latter case. Here, it is certainly a symbol of derision and shame to Miriam (see Job 7:6 30:10 Isaiah 50:6), which is what God would expect. She had no right putting her nose into Moses' business. In the seven days, she is isolated from the camp and she is given time to think about her position and how wrong she is. The simple application to today is that you do not butt into other people's business. God can take care of them. The exceptions, of course, are your children and those involved in felony criminal activity. What your children do and with whom they associate is your business. The seven days of quarantine is a standard period of public shame and cleansing.

Numbers 12:14 So Jehovah said to Moses, "Had a daughter disgraced her family, her father would surely spit into her face, causing her seven days of shame. Isn't Miriam subject to this same amount of shame? Therefore, Miriam will remain outside of the encampment for the next seven days, after which, she will be brought back into the camp." (Kukis paraphrase)

And so is shut up Miryam from outside the camp seven of days. And the people do not pull up stakes until is assembled Miryam.

Numbers
12:15

Therefore, Miriam is shut up outside the camp [for] seven days. The people do not break camp (to move out) until Miriam is assembled [with them].

Therefore, Miriam remained isolated outside of the encampment for seven days. The people did not break camp to move out until Miriam had reassembled with them.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And so is shut up Miryam from outside the camp seven of days. And the people do not pull up stakes until is assembled Miryam.

Dead Sea Scrolls

.

Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Mary therefore was put out of the camp seven days: and the people moved not from that place until Mary was called again.
Aramaic ESV of Peshitta	Miriam was shut up outside of the camp seven days, and the people did not travel until Miriam was brought in again.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in [again].
Updated Brenton (Greek)	And Miriam was separated outside the camp for seven days; and the people moved not forward till Miriam was cleansed.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So Miriam was shut up outside the tent-circle for seven days: and the people did not go forward on their journey till Miriam had come in again.
Easy English	.
Easy-to-Read Version–2008	So they took Miriam outside the camp for seven days. And the people did not move from that place until she was brought in again.
God's Word™	So Miriam was put in isolation outside the camp for seven days. The people didn't break camp until she was brought back.
Good News Bible (TEV)	Miriam was shut out of the camp for seven days, and the people did not move on until she was brought back in.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	The people of Israel did not move their camp until Miriam returned seven days later.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	So they sent her outside the camp for seven days. The people did not move to another location until she returned.

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 Miriam was shut out from the camp seven days, and the people did not pull up until Miriam was received.
International Standard V . So Miriam was isolated outside the camp for seven days and the people didn't travel until Miriam was brought in.
H. C. Leupold .
Lexham English Bible . So Miriam was confined to the outside place of the camp seven days, and the people did not set out until Miriam was gathered.
NIV, ©2011 .
Unfolding Bible Literal Text .
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 Cephher Bible .
exeGesés companion Bible .
Hebraic Roots Bible .
Kaplan Translation . For seven days, Miriam remained quarantined outside the camp, and the people did not move on until Miriam was able to return home.
The Scriptures—2009 . And Miryam was shut out of the camp seven days, and the people did not set out until Miryam was readmitted.
Tree of Life Version . So Miriam was restricted to outside the camp for seven days. The people did not move on until Miriam was brought back.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible . AND MARIAM WAS SEPARATED OUTSIDE THE CAMP SEVEN DAYS; AND THE PEOPLE MOVED NOT FORWARD UNTIL MARIAM WAS CLEANSED.
Awful Scroll Bible . Miriam was shut up without the camp seven days - are to have the people to pull up till Miriam is to be gathered?
Concordant Literal Version . So Miriam was locked out outside the camp seven days. Yet the people did not journey until Miriam was gathered in.
exeGesés companion Bible . And they shut Miryam outside the camp seven days:

	and the people pull not stakes until they bring Miryam in:...
Orthodox Jewish Bible	And Miryam was exiled from the machaneh seven days; and HaAm did not set out till Miryam was received in again.
Rotherham's <i>Emphasized B.</i>	So Miriam shut herself up outside the camp, for seven days,—and the people set not forward, until Miriam had been received back.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	.
Kretzmann's Commentary	.
Lexham English Bible	.
Syngein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

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

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	So Mariam was set apart without the camp, seven days, and the people did not remove till Mariam was cleansed.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	And Miriam was shut out at the outside of the camp seven days, and the people did not pull up stakes until Miriam was brought in.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and Mir'yam was shut outside of the camp seven days, and the people did not journey until Mir'yam will be gathered,...
Updated ASV	So Miriam was shut outside the camp seven days: and the people did not set out until Miriam was brought in again.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.

World English Bible

Miriam was shut up outside of the camp seven days, and the people didn't travel until Miriam was brought in again.

Young's Literal Translation

And Miriam is shut out at the outside of the camp seven days, and the people hath not journeyed till Miriam is gathered; and afterwards have the people journeyed from Hazeroth, and they encamp in the wilderness of Paran. V. 16 is included for context.

Young's Updated LT

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The gist of this passage:

Numbers 12:15a			
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
çâgar (סָגַר) [pronounced <i>saw-GAHR</i>]	<i>to be shut up, to be enclosed; to shut oneself up. This verb is often applied to doors or gates</i>	3 rd person feminine singular, Niphal imperfect	Strong's #5462 BDB #688
Miryâm (מִרְיָם) [pronounced <i>meer-YAWM</i>]	<i>rebellion; and is transliterated Miriam</i>	feminine singular proper noun	Strong's #4813 BDB #599
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
chûts (חוּץ) (חוץ) [pronounced <i>khoots</i>]	<i>outside, outward; street</i>	masculine singular noun	Strong's #2351 BDB #299
Together, these seem to simply mean, <i>from without, outside, on the outskirts of</i> .			
machăneh (מַחֲנֶה) [pronounced <i>mah-khuh-NEH</i>]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334
shib ^ê âh (שִׁבְעָה) [pronounced <i>shîv^ê-ÇAW</i>]	<i>seven</i>	numeral feminine construct	Strong's #7651 BDB #987 & #988
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398

Translation: Therefore, Miriam is shut up outside the camp [for] seven days.

Miriam is isolated outside the camp for seven days, as God required.

Numbers 12:15b			
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
‘am (אָמ) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
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
nâça' (נָצַח) [pronounced <i>naw-SAHG</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 singular, Qal perfect	Strong's #5265 BDB #652
‘ad (עַד) [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
‘âçaph (אָפַח) [pronounced <i>aw-SAHF</i>]	<i>to assemble; to be assembled, to be gathered, to assemble, to gather; to be taken away, to be removed; to perish</i>	Niphal infinitive construct	Strong's #622 BDB #62
Miryâm (מִרְיָם) [pronounced <i>meer-YAWM</i>]	<i>rebellion; and is transliterated Miriam</i>	feminine singular proper noun	Strong's #4813 BDB #599

Translation: The people do not break camp (to move out) until Miriam is assembled [with them]. (Kukis mostly literal translation)

The people made no move to break camp to move out until Miriam had been returned to the camp.

Numbers 12:15 Therefore, Miriam is shut up outside the camp [for] seven days. The people do not break camp (to move out) until Miriam is assembled [with them]. (Kukis mostly literal translation)

This is, of course, in accordance with previously given revelation (Numbers 5:1–4). The people of Israel were also given time to think about this; whatever they might know. They do know that their journey has been halted and that it is because of Miriam, one that they had associated with leadership.

Numbers 12:15 Therefore, Miriam remained isolated outside of the encampment for seven days. The people did not break camp to move out until Miriam had reassembled with them. (Kukis paraphrase)

And after have pulled up stakes the people from Chazeroth and so they will bivouac in a wilderness of Paran.

Numbers
12:16

And after (that), the people broke camp (to move out) from Hazeroth and so they will camp in the wilderness of Paran.

Once Miriam had returned, the people broke camp and moved out, traveling from Hazeroth into the desert-wilderness of Paran.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And after have pulled up stakes the people from Chazeroth and so they will bivouac in a wilderness of Paran.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the people marched from Haseroth, and pitched their tents in the desert of Pharan.
Aramaic ESV of Peshitta	Afterward the people travelled from Hazeroth, and encamped in the wilderness of Paran.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran. And Moses is saying to sons of Israel: You came until the mountain of Amorites that LORD God gave to us. See you, LORD God gave you the land. Now rise and occupy so as spoken LORD God of your fathers to you. But they were afraid and they came to Moses and they said: we shall send mortals from us and they are spying out the land for us. And when they will return they will tell us which was we should ascend there and what cities we will pass upon. And this was good in the eyes of Moses.
Updated Brenton (Greek)	And afterwards the people set forth from Asheroth, and encamped in the Wilderness of Paran.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	After that, the people went on from Hazeroth and put up their tents in the waste land of Paran.
Easy English	.
Easy-to-Read Version–2008	After that the people left Hazeroth and traveled to the desert of Paran where they set up camp.
God's Word™	After that, the people moved from Hazeroth and set up camp in the Desert of Paran.
Good News Bible (TEV)	Then they left Hazeroth and set up camp in the wilderness of Paran.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
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Contemporary English V.	Then they left Hazeroth and set up camp in the Paran Desert.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	But after she returned, they left Hazeroth and moved north in the Paran Desert and set up their tents there.

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 afterward the people pulled up from Hazeroth, and pitched in the desert of Paran.
International Standard V	After that, the people traveled from Hazeroth and encamped in the Wilderness of Paran.
H. C. Leupold	.
Lexham English Bible	And afterward the people set out from Hazeroth, and they encamped in the desert of Paran.
NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	And afterward the people pulled up stakes from Hazeroth, and pitched in the uninhabited land of Paran.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	After that the people set out from Hazeroth and camped in the wilderness of Paran.
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 afterward the people removed from Chatseroth, and pitched in the wilderness of Pa'ran.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.

The Scriptures–2009 .
Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND AFTERWARDS THE PEOPLE SET FORTH FROM HASEROTH, AND ENCAMPED IN THE DESERT OF PHARAN. This is Numbers 13:1 in the AOB.
Awful Scroll Bible	After the people are to have pulled up from Hazeroth, and were to encamp in the wilderness of Paran.
Concordant Literal Version	Thereafter the people journeyed from Hazeroth and encamped in the wilderness of Paran.
exeGesés companion Bible	...and afterward the people pull stakes from Haseroth and encamp in the wilderness of Paran.
Orthodox Jewish Bible	And afterward HaAm removed from Chatzerot, and encamped in the Midbar Paran.
Rotherham's <i>Emphasized B.</i>	Then <afterwards> did the people set forward from Hazeroth, and encamped in the desert of Pârân.

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	The people then left Chatzeroth, and they camped in the Paran Desert. Paran Desert The next move was to Rithma; see 33:18. The Israelites left Chatzeroth on 29 Sivan (Taanith 29a; Seder Olam Rabbah 8).
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	.
Updated ASV	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	And after this the people removed from Aseroth, and encamped in the wilderness of Pharan.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	And Miriam is shut out at the outside of the camp [for] seven days, and the people have not journeyed until Miriam is gathered; and afterward the people have

journeyed from Hazeroth, and they encamp in the wilderness of Paran. V. 15 is included for context.

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 after, the people journeyed from Hhatsarot, and they camped in the wilderness of Paran,...
Updated ASV	And afterward the people set out from Hazeroth and camped in the wilderness of Paran.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

Numbers 12:16a			
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
'achar (אַחַר) [pronounced <i>ah-KHAHR</i>]	<i>after, following, behind; afterwards, after that; another</i>	preposition/adverb	Strong's #310 BDB #29
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 plural, Qal perfect	Strong's #5265 BDB #652
'am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
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
Châtsêrôwth (חֲצֵרֹוֹת) [pronounced <i>khats-ay-ROWTH</i>]	<i>settlement, villages; palaces transliterated Hazeroth; Chazeroth</i>	feminine singular proper noun/location	Strong's #2698 BDB #348

Translation: And after (that), the people broke camp (to move out) from Hazeroth...

In Numbers 11:35, the people of God moved from Kibroth-hattaavah to Hazeroth. You may remember that it was there that they craved meat to eat and many died the sin unto death there.

Numbers 12:16b			
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
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
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
Pâ'rân (פָּרָן) [pronounced paw-RAWN]	<i>(possibly) boughs; abounding in foliage [or caverns]; and is transliterated Paran</i>	proper noun/location	Strong's #6290 BDB #803
pê (פ, פּ, or ף) [pronounced pay]	This appears to be used as a mark of punctuation which seems to indicate the beginning of a paragraph. It is never translated.	the 17 th letter. Also used as a numeral	No Strong's # BDB #802

Translation: ...and so they will camp in the wilderness of Paran. (Kukis mostly literal translation)

The movement is summarized in Numbers 33:16–18 (although a specific place where they will stop is given, rather than simply the wilderness of Paran).

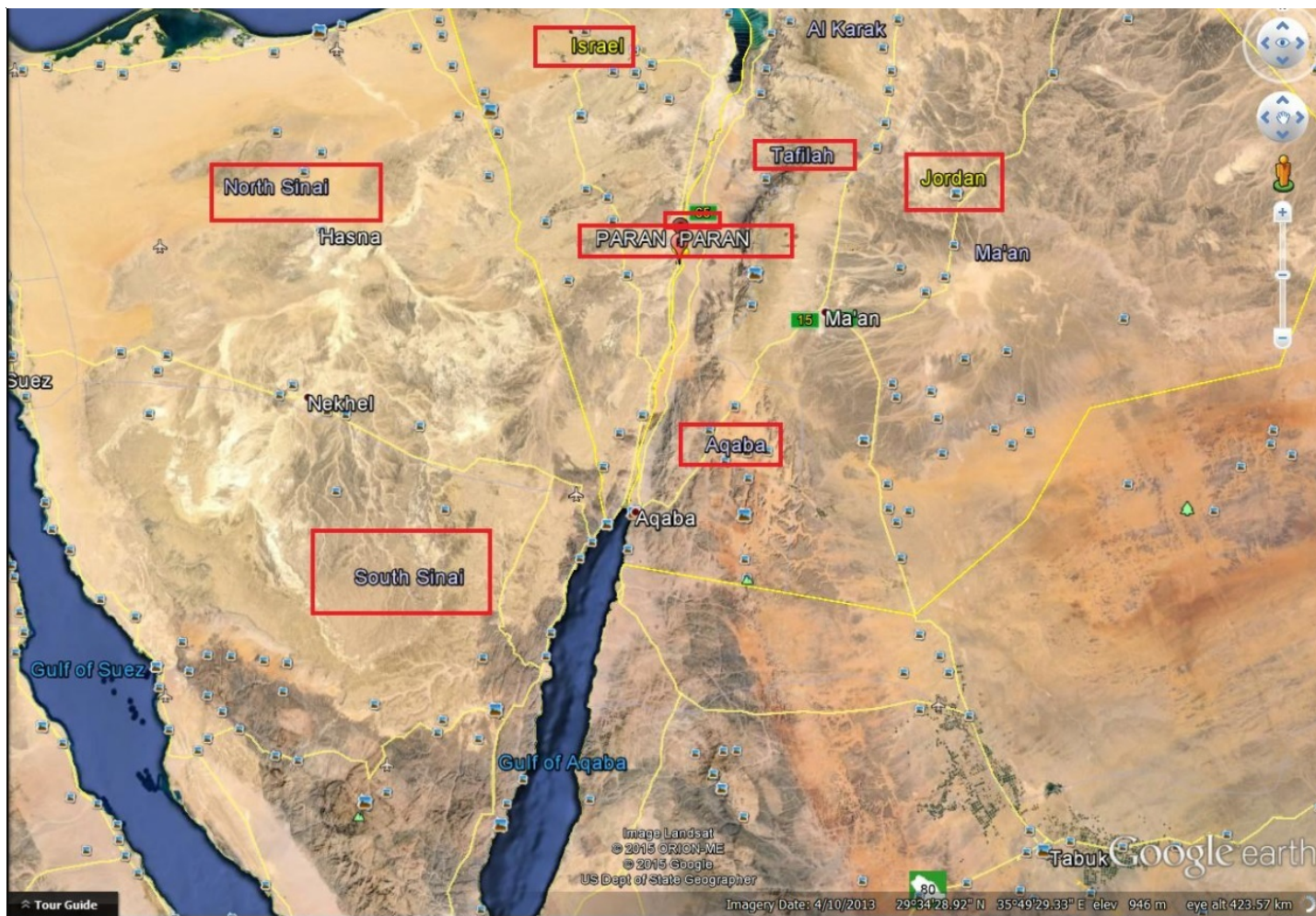
There is a difference of opinion as to where we are exactly. Using a map from bible.ca, I will give the two basic opinions and give a website where this is discussed in much greater detail.

Numbers 12:16 **And after (that), the people broke camp (to move out) from Hazeroth and so they will camp in the wilderness of Paran.** (Kukis mostly literal translation)

I don't believe that we have any dates in this section of Numbers between Numbers 9:1 and 33:38 (a span of 38 years). This was a major move, not covering years, but probably months. They Jews made their mistake concerning the mumbling to themselves about not getting meat; God killed several of them; Miriam was punished; and then they traveled for quite a distance. Since we are moving two million people, my guess is that this journey took between a month and a year. We are now in the southern most portion of the promised land. The entry into the promised land to take it is placed before this generation of Jews. They have seen God's tremendous power against their opposition. Now they need only call upon their own faith.

Numbers 12:16 **Once Miriam had returned, the people broke camp and moved out, traveling from Hazeroth into the desert-wilderness of Paran.** (Kukis paraphrase)

Arabian Desert (Map); from **Bible Forum—the Truth**; accessed April 20, 2025.



There appear to be two opinions of where Sinai is, and that affects where Moses and the encampment of Israel is right now in our narrative. The Gulf of Aqaba separates Midian from the Arabian Desert (that is the more modern name for this region). We are presently southeast of Egypt (which is cut out of this map).

Some maps have Moses and the Israelites as being encamped east of the Gulf of Aqaba and most appear to have him west of that gulf. If we are east of the gulf, then the movement is probably due North. If we are west of the gulf, then this movement is north or northwest. Overall, they will need to travel northwest to come up where Judah will later be located.

Paran is noted on this map. It is represented here as a desert-wilderness (meaning that it is uninhabited, not that it is necessarily a desert at this point in time)

[Bible.ca](#) covers this topic in much greater detail than I feel like doing. Quite a number of maps and points are given. Although I did not carefully read through this, I think he is of the opinion that we are presently east of the Gulf of Aqaba (forgive me if I have misread his opinion). I don't know who put together this website or anything about the churches which are mentioned (although I did not see an actual location given).

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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 12 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 12

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 12

[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 12

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

Edersheim Summarizes Numbers 12

Part 1 of Numbers exhibits, in a symbolical form, the doctrine of justification, and Part * that of sanctification; or, more accurately, the manner of access to God, and the holiness which is the result of that access.

* So literally.

Part 1 (1-16.), which tells Israel how to approach God so as to have communion with Him, appropriately opens with a description of the various kinds of sacrifices. (Numbers 1-7) It next treats of the priesthood.

(Numbers 8-10) The thoroughly symbolical character of all, and hence the necessity of closest adherence to the directions given, are next illustrated by the judgment which befell those who offered incense upon "strange fire." (Numbers 10:1-6) From the priesthood the sacred text passes to the worshippers. (Numbers 11-15) These must be clean - personally (11:1-47), in their family-life, (Numbers 12) and as a congregation. (Numbers 13-15) Above and beyond all is the great cleansing of the Day of Atonement, (Numbers 16) with which the first part of the book, concerning access to God, closes.

From www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html accessed July 11, 2020.

Chapter Outline

Charts, Graphics and Short Doctrines

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Addendum

This footnote is referenced in [Numbers 12:1](#).

Footnote for Numbers 12:1 (Christian Community Bible)

• 12.1 In the Gospel Jesus would declare that no prophet is accepted by his own family (see Mk 6:4). Miriam and Aaron, the “relatives” of Moses, criticized what he was doing and may have been right. However, it was an attempt to make themselves equal to Moses and God intervened to defend his prophet. God’s answer clarifies two things:

– Moses has a special place in revelation: he is to establish the foundations of faith in a Liberating, Just, Holy and Merciful God and no prophet will be able to change that. What is more, prophets who actually are Moses’ successors will have to be accepted by the religious leaders of God’s people.

– To him I speak face to face. Visions and dreams can be one of God’s ways of revealing himself to prophets, though these ways are of an inferior nature, since all kind of spirits may be involved and may even be illusions from the devil.

Moses was a very humble man, a clear sign that he had encountered God.

From http://kukis.org/Translations/Christian_Community_Bible/04-Numbers-Large.pdf accessed September 22, 2024.

Chapter Outline

Charts, Graphics and Short Doctrines

The Edification Complex, toward God and toward man (original with R. B. Thieme, Jr.)

The God-ward and Man-ward Sides of the Edification Complex	
God-ward Side	Man-ward Side
Reflecting the glory of God (or, <i>Christ formed in us</i> —in the continuous sense, this phrase describes the building of the edification complex; in the completed sense, we are speaking of the top floor of the complex)	+H (happiness, contentment, enjoyment of our lives); friendships where there is no jealousy or inordinate competition; a marriage which fulfills the commands of Eph. 5:22–25 automatically and without an attitude
Motivational Virtue (personal love toward God)	Functional Virtue (impersonal love toward mankind)
Occupation with Christ (God, God's plan, viewing life from the viewpoint of eternity)	A relaxed mental attitude. We do not get involved in mental attitude sins against those around us.
True Humility (which includes grace orientation and teachability). We are willing and able to employ God's system of spiritual growth. We recognize that we do not need personal works in order to impress God.	Authority Orientation; life without an attitude. The ability to relate to your boss or the policeman who just stopped you for speeding without being an ass.
Bible doctrine absorbed into the soul by the function of gap ⁵ (Eph. 3:18–19).	
Filling of the Holy Spirit	
The Foundation: Jesus Christ (salvation by faith in Him)	

These are the six floors of the edification complex, which is the structure which we build up in our individual souls by the intake of Bible doctrine. We start at the bottom and move up. The foundation for the edification complex is faith in Jesus Christ. We must have that foundation; there is no other. Then we operate based upon the filling of the Holy Spirit, which we access through the rebound technique (we name our sins directly to God). We grow by means of Bible doctrine. This is how we are able to assemble the edification complex. It takes sometimes years to develop this in your soul. It is the third floor where we develop authority orientation with regards to mankind (this is on the man-ward side); and true humility (which is based upon grace orientation) on the God-ward side.

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book III

CONTAINING THE INTERVAL OF TWO YEARS.

FROM THE Numbers OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

CHAPTER 9.

THE MANNER OF OUR OFFERING SACRIFICES.

1. I WILL now, however, make mention of a few of our laws which belong to purifications, and the like sacred offices, since I am accidentally come to this matter of sacrifices. These sacrifices were of two sorts; of those sorts one was offered for private persons, and the other for the people in general; and they are done in two different ways. In the one case, what is slain is burnt, as a whole burnt-offering, whence that name is given to it; but the other is a thank-offering, and is designed for feasting those that sacrifice. I will speak of the former.

Suppose a private man offer a burnt-offering, he must slay either a bull, a lamb, or a kid of the goats, and the two latter of the first year, though of bulls he is permitted to sacrifice those of a greater age; but all burnt-offerings are to be of males. When they are slain, the priests sprinkle the blood round about the altar; they then cleanse the bodies, and divide them into parts, and salt them with salt, and lay them upon the altar, while the pieces of wood are piled one upon another, and the fire is burning; they next cleanse the feet of the sacrifices, and the inwards, in an accurate manner and so lay them to the rest to be purged by the fire, while the priests receive the hides. This is the way of offering a burnt-offering.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed July 11, 2020. Josephus *Antiquities of the Jews*; Book 3, Chapter 6.

Chapter Outline

Charts, Graphics and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

[illegible]

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

This image shows a full page of a blank sheet of white paper with horizontal blue ruling lines. There are two vertical red margin lines, one on the left and one on the right, creating a central writing area. The paper is oriented vertically.

Chapter Outline

Charts, Graphics and Short Doctrines

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 12

Word Cloud from Exegesis of Numbers 12²⁶

These two graphics should be very similar; this means that the exegesis of Numbers 12 has stayed on topic and has covered the information found in this chapter of the Word of God.

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²⁶ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.