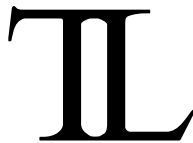


The Book of Numbers

The Book of Numbers

A Septuagint Reader

Edited by
Timothy A. Lee



Timothy A. Lee Publishing

The Book of Numbers: A Septuagint Reader

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The biblical base text is the Cambridge Septuagint, edited by H.B. Swete and based on Codex Vaticanus. It is in the public domain.

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Introduction

This is a Greek Septuagint reader for the Book of Numbers. It is designed as a useful cost-efficient tool for two groups of people. First, for students or scholars new to the Septuagint, or curious to explore what it is. Second, for students learning Koine Greek after a year's worth of study this series provides the material to grow in reading ability from the primary texts.¹

While known for its long lists, Numbers actually contains some fascinating passages. These include the first attempted entry into the land (Numbers 13–14), and Balaam's ass (Numbers 22). These stories make for excellent reading.

What is the Septuagint?

The term Septuagint is often used to mean “the Greek translation of the Old Testament/Hebrew Bible,” but this is imprecise and requires clarification. Strictly speaking, the Septuagint refers to the earliest Greek translation of the Hebrew Torah, that is, the rendering of the Pentateuch into Greek. A doubtful legend concerning this translation by seventy(-two) translators is recounted in the Letter of Aristeas from the second century BCE. The supposed number of translations gives us its name ‘Septuagint’, since *septuaginta* means seventy in Latin, and abbreviation LXX, which is 70 in Roman numerals. While, the Septuagint strictly refers to the initial translation of the first five books of the Bible, it has come to refer to many more books. Its boundary usually includes all those works transmitted in the great Greek uncial manuscripts, such as Codex Vaticanus, Sinaiticus, and Alexandrinus.

¹ Koine Greek is the common term for what has historically and inaccurately been known as Biblical or New Testament Greek. The best term to describe the language is Post-Classical Greek.

I retain the definite article with Septuagint, despite a modern trend to speak of septuagints in the plural. Undoubtedly there were numerous early revisions of the Septuagint, such as the Theodotion revision of Daniel quoted in the New Testament. However, these can almost all be traced back to single original ‘Ur-texts’.² In text critical circles it is common to refer to the original text as the Old Greek (OG), distinguish it from later revisions, such as Theodotion, or kaige.

I speak of the Greek translation of the Old Testament/Hebrew Bible, but this did not exist at the time of translation. The boundaries of the Hebrew Bible were not established at the time of the Septuagint translations. This can be inferred from the different books that made the ‘canons’ several centuries later. The Septuagint includes the deuterocanonical or apocryphal books rejected by the Rabbis and Protestants.³

Why Read the Septuagint?

First, the Septuagint is often the Bible of the New Testament authors and church fathers. They generally cite the Septuagint, not the Hebrew proto-Masoretic Text. While almost always the same, the texts differ at some points of interest. For example, Habakkuk 2.4 plays a key role in debates recorded in the New Testament around the nature of justification (cf. James 2.24, Romans 1.17, Galatians 3.11, Hebrews 10.38). The Septuagint translation of the verse reads a yod for waw as the pronominal suffix to **בְּאֱמוּנָתוֹ** and so changes the subject of faith. This rendering enabled a theology of justification to develop in Paul and his circles. The Hebrew Masoretic Text (MT) and kaige revision of the Septuagint disagree suggesting it is the person’s own faithfulness. On the other hand, the Septuagint leaves open room for Paul to develop his alternative understanding of justification through faith, or God’s faithfulness. Second, the Septuagint is fundamental for understanding koine or Post-Classical Greek. This is the language of the New Testament

² This is not necessarily the case with the Hebrew Bible for which late revisions are evident and the search for Ur-texts as proposed by the Hebrew Bible Critical Edition is problematic.

³ The Psalms of Solomon and Book of Odes are sometimes also included, although they are classified under the Pseudepigrapha.

and early church fathers. Third, in places the Septuagint contains hints at early Jewish biblical interpretation, though these are more common in the Aramaic targums and genre of rewritten scripture. Fourth, an understanding of the Septuagint is fundamental for textual criticism of the Hebrew Bible. The Septuagint sometimes reflects texts slightly earlier than the Hebrew Masoretic Text.

How to Use This Reader

In order to aid the reader and simplify the reading process, this book contains a collection of useful data around and within the main body of text. Information includes:

- The glossing of uncommon words that the reader might not know or struggle to recall.
- The morphological parsing of difficult forms.
- Proper nouns shaded in grey.

This reader includes basic glosses and morphology when relevant in footnotes. These are displayed in two separate levels of footnotes. The primary level contains the glosses of all the rarer words, and if necessary their morphology. The secondary level is only for displaying complex morphology of common words that might be useful for beginner and intermediate readers.

Glossing

All uncommon words are glossed with English translation possibilities in the primary footnotes. These less frequent words are defined as those that occur 90 times or fewer in the Septuagint. It is assumed that after one year's study, a student will know most common words. Students coming from the New Testament should watch out, several of these words that are common in the Septuagint are rare in the New Testament. These 0 distinct lexemes occur 0 times in the Book of Numbers. This accounts for 0% of the 0 words found in the book. An

alphabetical list of these words may be consulted in the glossary found among the appendices of this book.

For example, in Jonah 1:4, we encounter the word *κλύδων*^a. The word is uncommon, occurring only nine times in the Septuagint. Therefore, it is glossed in the primary footnotes. The lexeme behind the word is in bold type **κλύδων**. It is followed by grammatical data where necessary, in this case ending *ῶνος*, *ὁ* which refer to the genitival form ending (*ῶνος*) and gender (*ὁ*). After the underlying lexeme, and grammatical data, basic English glosses are supplied followed by the frequency of the lexeme in the Septuagint in parentheses. These glosses contain the main translation possibilities for the word. They are consistent throughout the reader, not context specific. This means they are suitable for memorising as the readers works through the book. It also means a reader learns not to depend too heavily upon glosses, given a word can have an unusual, or very specific meaning determined by the context.

Many of the glosses are based on *A Manual Greek Lexicon of the New Testament* by Abbott-Smith.⁴ I have lightly updated the language and translations offered. Words not found in the New Testament, or those with different meanings in the Septuagint have been updated based on LSJ. The glosses offer the more common translations of the words, though context is key for meaning. These glosses are spelled according to British English.

The primary footnotes are alphabetical, not numerical. They restart at *a* on every new page and chapter. If a word appears multiple times in a single page, then subsequent occurrences will refer to the first gloss using the same alphabetical footnote mark. For example, *σκοτία*^b ... *σκοτία*^b.

⁴ G. Abbott-Smith. *A Manual Greek Lexicon of the New Testament*. Edinburgh: T & T Clark, 1923.

a **κλύδων**, ῶνος, ὁ. billow, surge. (9) b **σκοτία**, ας, ἡ. darkness, dark. (17)

Parsing

Difficult word forms are parsed in the footnotes. For uncommon words these are supplied alongside the gloss, for example, ἐνέβη.^a This indicates the form ἐνέβη is the aorist active indicative third-person singular of the verb ἐμβαίω. It is glossed because this root aorist differs to the present stem. For common words that contain a difficult form, a secondary set of footnotes are supplied. These footnotes contain no glosses as the reader is expected to know the basic glosses. Instead only the underlying lexeme in the present tense is displayed with the relevant morphological parsing. For example, εὔρεν¹ (Jonah 1:3) is a second aorist active indicative third-person singular, from εὕρισκω. Unlike the primary footnotes, these secondary footnotes are listed numerically. This allows the reader who is competent with morphological forms to skip over these words without distraction. These grey italicised footnotes should not be confused with verse numbers (e.g., ¹) which are bold and sans-serif.

Uncommon Proper Nouns

To aid the reader, all uncommon proper nouns are marked in grey; for example, Ἰωνᾶν. These are the proper nouns that occur 90 times or fewer in the Septuagint. Common proper nouns are left in black as it is assumed the reader is familiar with these. For example, Ἰούδα is not glossed.

Verb and Noun Paradigms

Several paradigms are listed among the appendices to help the reader's recall. These include verbs, nouns, and adjectives. The declension tables, like the spelling adopt British English standards, hence following the traditional order: nominative, (vocative), accusative, genitive, dative, not the German-American order that places the genitive after the noun.

a ἐμβαίω. to step into, embark. (4)
aor. act. ind. 3s

¹ εὕρισκω aor. act. ind. 3s

Sources

The biblical base text for this reader is the Cambridge Septuagint, which is the text edited by Henry Barclay Swete in his manual editions.⁵ The Cambridge Septuagint follows the text of Codex Vaticanus, substituting Alexandrinus or Sinaiticus where Vaticanus is missing pages, such as the first 46 chapters of Genesis. Occasionally Swete standardised the text with slight changes to orthography, leaving the original forms in an appendix to each volume. This text was the shorter *editio minor* to the *editio maior* with full apparatus. The *editio maior* was edited by Alan England Brooke, Norman McLean, and later Henry St John Thackeray and is often referred to simply as the Brooke-McLean edition. This remains the pinnacle of Cambridge Septuagint scholarship.⁶ In my research I use the Brooke-McLean edition more than any other Septuagint edition. Rahlfs' manual handbook is an option for some, but the text is badly mistaken in vast chunks of text such as the kaige revisions (much of Kingdoms, Judges, Ruth, Song of Songs, Lamentations, Ecclesiastes) so of little use for study. The Göttingen Septuagint will one day surpass the Cambridge edition, though I was delighted when Reinhard Kratz Professor of Old Testament at Göttingen confessed during my viva that he regrets the decision of the Göttingen Septuagint to use an eclectic approach and would have followed the Cambridge diplomatic way were he to start again.⁷ To save space I removed all critical apparatuses. This should not be neglected in study but is not necessary for the primary use of these books to get people reading large chunks of text as easily as possible.

⁵ Henry Barclay Swete, ed. *The Old Testament in Greek According to the Septuagint. 3 Volumes*. Cambridge: Cambridge University Press, 1887-1894.

⁶ I found Brooke donated a copy of the Octateuch to the King's College library with a handwritten note to the library stating, "I send a copy of our series to the King's Library, though I do not imagine it will attract many readers." Sadly, 108 years after writing this note the book remains in mint condition never having been read. I hope this reader's edition will prove far more popular in continuing the work of Cambridge Septuagint scholarship.

⁷ Alfred Rahlfs and Robert Hanhart, eds. *Septuaginta. Rahlfs-Hanhart. Editio altera*. Stuttgart: Deutsche Bibelgesellschaft, 2006.

The morphological parsing, lemmatization, and glosses are my own. I producing the glosses I consulted Liddell, Scott, Jones, *A Greek-English Lexicon* (LSJ), and Abbott-Smith's lexicon.⁸

For the maps, I have consulted Hurlbut's Bible Atlas,⁹ and public domain maps of ancient highway systems. Place names in Greek and arrows marking travel itineraries were all added after consulting the biblical texts. The map projections are equirectangular which means more details can be displayed on each page, though places such as Asia Minor appear vertically compressed.

Contact

I appreciate feedback on this reader, such as how it is being used and ways to improve it. If a reader finds an issue with this reader, such as morphological parsing problem, or wishes to suggest an improved gloss, then I would like to know so that I can fix it. For these issues and general feedback, please email: reader-suggestions@timothyalee.com.

Acknowledgments

Huge thanks for checking some of the morphological parsing and lemmata go to Lachlan Hodgson, Daniel Pollorena, and Alberto Paredes. It was a joy to hang out with Daniel and Alberto at SBL in Boston 2025, though I don't recommend sharing an Airbnb with them! I would like to thank all those who discussed this project with me. In particular were conversations with Adrian Schenker, Emanuel Tov, Michael Segal, Noam Mizrahi, Hindy Najman, Felix Albrecht, Nathan MacDonald, Geoffrey Kahn, Ben Kantor, Travis Wright, Robert Walker, Ben Rae, Joshua Parker, Megan Alsene-Parker, and Jack Day. Likewise, thanks to Will Ross and Greg Lanier who also produced a reader's edition, though frustrations with its bulky size and numerous repeated footnotes spurred me on to produce this

⁸ Abbott-Smith, *Greek Lexicon*.

⁹ Jesse Lyman Hurlbut. *Bible Atlas. A Manual of Biblical Geography and History*. Chicago, IL: Rand, McNally & company, 1910.

more satisfying edition. Finally, thanks go to the late James (Jim) Aitken who encouraged me to get this series published before his untimely death.

Hebrew Univeristy, Jerusalem
22nd May, 2026.

Timothy A. Lee

Abbreviations

1	first person
1pl/1p	first-person plural
1s	first-person singular
2	second person
2pl/2p	second-person plural
2s	second-person singular
3	third person
3pl/3p	third-person plural
3s	third-person singular
acc.	accusative
act.	active
aor.	aoist
comp.	comparative
dat.	dative
fem./f.	feminine
fp	feminine plural
fs	feminine singular
fut.	future
gen.	genitive
impf.	imperfect
impv.	imperative
ind.	indicative
inf.	infinitive
masc./m.	masculine
mid.	middle
mp	masculine plural

ms	masculine singular
neut./n.	neuter
nom.	nominative
np	neuter plural
ns	neuter singular
pass.	passive
pf.	perfect
pl./p.	plural
plpf.	pluperfect
pos.	positive
pres.	present
ptc.	participle
sg./s.	singular
subj.	subjunctive
superl.	superlative
voc.	vocative

ΑΡΙΘΜΟΙ

The Census of Israel's Tribes

1 Καὶ ἐλάλησεν Κύριος πρὸς Μωυσὴν ἐν τῇ ἐρήμῳ¹ τῇ Σεινᾷ, ἐν τῇ σκηνῇ τοῦ μαρτυρίου, ἐν μιᾷ τοῦ μηνὸς τοῦ δευτέρου ἔτους δευτέρου ἐξεληθόντων² αὐτῶν ἐκ γῆς Αἰγύπτου, λέγων **2** Λάβετε³ ἀρχὴν πάσης συναγωγῆς Ἰσραὴλ κατὰ συγγενίας^a, κατ' οἴκους πατριῶν, κατὰ ἀριθμὸν ἐξ ὀνόματος, κατὰ κεφαλὴν αὐτῶν. **3** πᾶς ἄρσῃ^b ἀπὸ εἰκοσαετοῦς^c καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν δυνάμει Ἰσραὴλ, ἐπισκέψασθε αὐτοὺς σὺν δυνάμει αὐτῶν. σὺ καὶ Ἀαρὼν ἐπισκέψασθε αὐτούς. **4** καὶ μεθ' ὑμῶν ἔσονται⁴ ἕκαστος κατὰ φυλὴν ἐκάστου ἀρχόντων· καὶ κατ' οἴκους πατριῶν ἔσονται⁴.

5 Καὶ ταῦτα τὰ ὀνόματα τῶν ἀνδρῶν⁵ οἵτινες παραστήσονται^d μεθ' ὑμῶν· τῶν υἱῶν Ῥουβὴν Ἐλειςούρ υἱὸς Σεδιούρ. **6** τῶν Συμεῶν Σαλαμιήλ υἱὸς Σουρειαδαί. **7** τῶν Ἰούδα Νασσῶν υἱὸς Ἀμειναδάβ. **8** τῶν Ἰσσαχάρ Ναθαναήλ υἱὸς Σωγάρ. **9** τῶν Ζαβουλῶν Ἐλιαβ υἱὸς Χαιλών. τῶν υἱῶν Ἰωσήφ, τῶν Ἐφράιμ Ἐλειαμὰ υἱὸς Ἐμιούδ, **10** τῶν Μανασσῆ Γαμαλιήλ υἱὸς Φαδασούρ. **11** τῶν Βενιαμὴν Ἀβειδὰν υἱὸς Γεδεωνεὶ. **12** τῶν Δὰν Ἀχιέζερ υἱὸς Ἀμεισαδαί. **13** τῶν Ἀσὴρ Φαγαϊήλ υἱὸς Ἐχράν. **14** τῶν Γὰδ Ἐλειςάφ υἱὸς Ραγουήλ. **15** τῶν Νεφθαλεὶ Ἀχειρὲ υἱὸς Αἰνάν. **16** οὗτοι ἐπὶ κλητοὶ^e τῆς συναγωγῆς, ἄρχοντες τῶν φυλῶν κατὰ πατριάς, χιλίαρχοι^f Ἰσραὴλ εἰσιν.

1

a συγγένεια, ας, ἡ. kinship, kindred. (23)

b ἄρσῃ, ενος, εν. male. (54)

c εἰκοσαετής, ἐς. of twenty years. (36) *gen. ms*

d παρίστημι. to place beside, stand by. (81) *fut. mid. ind. 3p*

e ἐπὶ κλητος, ον. selected. (9)

f χιλίαρχος, ου, ό. military commander. (29)

¹ ἔρημος *dat. fs*

² ἐξέρχομαι *aor. act. ptc.*
gen. mp

³ λαμβάνω *aor. act. impv. 2p*

⁴ εἰμί *fut. mid. ind. 3p*

⁵ ἀνήρ *gen. mp*

17 Καὶ ἔλαβεν¹ Μωυσῆς καὶ Ἄαρὼν τοὺς ἀνδρας² τούτους τοὺς ἀνακληθέντας^a ἐξ ὀνόματος, **18** καὶ πᾶσαν τὴν συναγωγὴν συνήγαγον³ ἐν μιᾷ τοῦ μηνὸς τοῦ δευτέρου ἔτους, καὶ ἐπηξονοῦσαν^b κατὰ γενέσεις^c αὐτῶν, κατὰ πατριὰς αὐτῶν, κατὰ ἀριθμὸν ὀνομάτων αὐτῶν, ἀπὸ εἰκοσαετοῦς^d καὶ ἐπάνω, πᾶν ἀρσενικὸν^e κατὰ κεφαλὴν αὐτῶν. **19** ὄν τρόπον συνέταξεν⁴ Κύριος τῷ Μωυσῆ· καὶ ἐπεσκέπησαν⁵ ἐν τῇ ἐρήμῳ⁶ τῇ Σεινᾷ. **20** Καὶ ἐγένοντο οἱ υἱοὶ Ῥουβὴν πρωτοτόκου⁷ Ἰσραὴλ κατὰ συγγενίας^f αὐτῶν, κατὰ δήμους αὐτῶν, κατ' οἴκους πατριῶν αὐτῶν, κατὰ ἀριθμὸν ὀνομάτων αὐτῶν, κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ^e ἀπὸ εἰκοσαετοῦς^d καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει. **21** ἡ ἐπίσκοπή^g αὐτῶν ἐκ τῆς φυλῆς Ῥουβὴν ἕξ καὶ τεσσεράκοντα χιλιάδες καὶ φ^h.

22 Τοῖς υἱοῖς Συμεὼν κατὰ συγγενίας^f αὐτῶν, κατὰ δήμους αὐτῶν, κατ' οἴκους πατριῶν αὐτῶν, κατὰ ἀριθμὸν ὀνομάτων αὐτῶν, κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ^e ἀπὸ εἰκοσαετοῦς^d καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει. **23** ἡ ἐπίσκεψιςⁱ αὐτῶν ἐκ τῆς φυλῆς Συμεὼν ἐννέα^j καὶ πεντήκοντα χιλιάδες καὶ τριακόσιοι^k.

a ἀνακαλέω. to call up, recall, call by name. (7) *aor. pass. ptc. acc. mp*

b ἐπαξονέω. to enroll in tablets, register. (1) *aor. act. ind. 3p*

c γένεσις, εως, ἡ. origin, lineage. (58)

d εἰκοσαετής, ἑς. of twenty years. (36) *gen. ms*

e ἀρσενικός, ἡ, ὄν. male. (59)

f συγγένεια, ας, ἡ. kinship, kindred. (23)

g ἐπίσκοπή, ἡς, ἡ. visitation, oversight. (46)

h πεντακόσιοι, αι, α. five hundred. (64)

i ἐπίσκεψις, εως, ἡ. inspection, investigation. (59)

j ἐννέα, indecl.. nine. (38)

k τριακόσιοι, αι, α. three hundred. (76)

¹ λαμβάνω *aor. act. ind. 3s*

² ἀνὴρ *acc. mp*

³ συνάγω *aor. act. ind. 3p*

⁴ συντάσσω *aor. act. ind. 3s*

⁵ ἐπισκέπτομαι *aor. pass. ind. 3p*

⁶ ἔρημος *dat. fs*

⁷ πρωτότοκος *gen. ms*

24 Τοῖς υἱοῖς Ἰούδα κατὰ συγγενίας^a αὐτῶν, κατὰ δήμους αὐτῶν, κατ' οἴκους πατριῶν αὐτῶν, κατὰ ἀριθμὸν ὀνομάτων αὐτῶν, κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ^b ἀπὸ εἰκοσαετοῦς^c καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει. **25** ἡ ἐπίσκεψις^d αὐτῶν ἐκ τῆς φυλῆς Ἰούδα τέσσαρες καὶ ἐβδομήκοντα χιλιάδες καὶ ἑξακόσιοι^e.

26 Τοῖς υἱοῖς Ἰσσαχάρ κατὰ συγγενίας^a αὐτῶν, κατὰ δήμους αὐτῶν, κατ' οἴκους πατριῶν αὐτῶν, κατὰ ἀριθμὸν ὀνομάτων αὐτῶν, κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ^b ἀπὸ εἰκοσαετοῦς^c καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει.

27 ἡ ἐπίσκεψις^d αὐτῶν ἐκ τῆς φυλῆς Ἰσσαχάρ τέσσαρες καὶ πεντήκοντα χιλιάδες καὶ τετρακόσιοι^f.

28 Τοῖς υἱοῖς Ζαβουλὼν κατὰ συγγενίας^a αὐτῶν, κατὰ δήμους αὐτῶν, κατ' οἴκους πατριῶν αὐτῶν, κατὰ ἀριθμὸν ὀνομάτων αὐτῶν, κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ^b ἀπὸ εἰκοσαετοῦς^c καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει.

29 ἡ ἐπίσκεψις^d αὐτῶν ἐκ τῆς φυλῆς Ζαβουλὼν ἑπτὰ καὶ πεντήκοντα χιλιάδες καὶ τετρακόσιοι^f.

30 Τοῖς υἱοῖς Ἰωσήφ υἱοῖς Ἐφραίμ κατὰ συγγενίας^a αὐτῶν, κατὰ δήμους αὐτῶν, κατ' οἴκους πατριῶν αὐτῶν, κατὰ ἀριθμὸν ὀνομάτων αὐτῶν, κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ^b ἀπὸ εἰκοσαετοῦς^c καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει.

31 ἡ ἐπίσκεψις^d αὐτῶν ἐκ τῆς φυλῆς Ἐφραίμ τεσσαράκοντα χιλιάδες καὶ πεντακόσιοι^g.

a συγγένεια, ας, ἡ. kinship, kindred. (23)

b ἀρσενικός, ἡ, ὄν. male. (59)

c εἰκοσαετής, ἑς. of twenty years. (36) *gen. ms*

d ἐπίσκεψις, εως, ἡ. inspection, investigation. (59)

e ἑξακόσιοι, αι, α. six hundred. (70)

f τετρακόσιοι, αι, α. four hundred. (59)

g πεντακόσιοι, αι, α. five hundred. (64)

κριὸν ἕνα ἄμωμον^a εἰς σωτήριον¹, **15** καὶ κανοῦν^b ἄζυμων^c σεμιδάλεως^d ἄρτους ἀναπεποιημένους^e ἐν ἐλαίῳ, καὶ λάγανα^f ἄζυμα^g κεχρισμένα^h ἐν ἐλαίῳ, καὶ θυσία αὐτῶν καὶ σπονδήⁱ αὐτῶν. **16** καὶ προσοίσει² ὁ ἱερεὺς ἔναντι Κυρίου, καὶ ποιήσει τὸ περὶ ἁμαρτίας αὐτοῦ καὶ τὸ ὀλοκαύτωμα αὐτοῦ. **17** καὶ τὸν κριὸν ποιήσει θυσίαν σωτηρίου³ Κυρίῳ ἐπὶ τῷ κανῶ^b τῶν ἄζυμων^j, καὶ ποιήσει ὁ ἱερεὺς τὴν θυσίαν αὐτοῦ καὶ τὴν σπονδὴνⁱ αὐτοῦ. **18** καὶ ξυρήσεται^k ὁ ἠγυμένος^l παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου τὴν κεφαλὴν τῆς εὐχῆς^m αὐτοῦ, καὶ ἐπιθήσει⁴ τὰς τρίχαςⁿ ἐπὶ τὸ πῦρ ὃ ἐστὶν ὑπὸ τὴν θυσίαν τοῦ σωτηρίου³. **19** καὶ λήμψεται⁵ ὁ ἱερεὺς τὸν βραχίονα ἐφθόν^o ἀπὸ τοῦ κριοῦ καὶ ἄρτον ἕνα ἄζυμον^p ἀπὸ τοῦ κανοῦ^b καὶ λάγανον^f ἄζυμον^q ἐν, καὶ ἐπιθήσει⁴ ἐπὶ τὰς χεῖρας τοῦ ἠγυμένου^r, μετὰ τὸ ξυρήσασθαι^s αὐτὸν τὴν εὐχὴν^m αὐτοῦ. **20** καὶ προσοίσει² αὐτὰ ὁ ἱερεὺς ἐπιθέμα^t ἔναντι Κυρίου. ἅγιον ἔσται⁶ τῷ ἱερεῖ ἐπὶ τοῦ στηθυνίου^u τοῦ ἐπιθέματος^t καὶ ἐπὶ τοῦ βραχίονος τοῦ ἀφαιρέματος^v. καὶ μετὰ ταῦτα πίεται⁷ ὁ ἠγυμένος^l οἶνον.

a ἄμωμος, ον. without blemish, blameless. (82) *acc. ms*

b κανοῦν, οὔ, τό. basket. (14)

c ἄζυμος, ον. unleavened. (51)
gen. mp

d σεμιδάλις, εως, ἦ. fine wheaten flour. (64)

e ἀναποιέω. t make up, prepare. (32) *pf. pass. ptc. acc. mp*

f λάγανον, τό. pancake. (9)

g ἄζυμος, ον. unleavened. (51)

h χρίω. to anoint. (73)

i σπονδή, ἦς, ἦ. drink offering. (65)

j ἄζυμος, ον. unleavened. (51)
gen. np

k ξυράω. to shave. (24) *fut. mid. ind. 3s*

l εὐχομαι. to pray, wish. (76) *pf. pass. ptc. nom. ms*

m εὐχή, ἦς, ἦ. prayer, vow. (86)

n θρίξ, τριχός, ἦ. hair. (45) *acc. fp*

o ἐφθός, ἦ, ὄν. boiled, dressed. (2)

p ἄζυμος, ον. unleavened. (51)
acc. ms

q ἄζυμος, ον. unleavened. (51)
acc. ns

r εὐχομαι. to pray, wish. (76) *pf. pass. ptc. gen. ms*

s ξυράω. to shave. (24)

t ἐπιθέμα, ατος, τό. cover. (18)

u στηθύνιον, τό. breast. (12)

v ἀφαίρεμα, ατος, τό. choice part, tribute. (39)

¹ σωτήριος *acc. ns*

² προσφέρω *fut. act. ind. 3s*

³ σωτήριος *gen. ns*

⁴ ἐπιτίθημι *fut. act. ind. 3s*

⁵ λαμβάνω *fut. mid. ind. 3s*

⁶ εἰμί *fut. mid. ind. 3s*

⁷ πίνω *fut. mid. ind. 3s*

21 οὗτος ὁ νόμος τοῦ εὐξαμένου^a ὃς ἂν εὐξηται^a Κυρίῳ δῶρον αὐτοῦ Κυρίῳ περὶ τῆς εὐχῆς^b, χωρὶς^c ὧν ἂν εὐρη¹ ἡ χεὶρ αὐτοῦ, κατὰ δύναμιν τῆς εὐχῆς^b αὐτοῦ ἦν ἂν εὐξηται^a κατὰ νόμον ἀγνείας^d.

22 Καὶ ἐλάλησεν Κύριος πρὸς Μωυσῆν λέγων **23** Λάλησον Ἰσραὴλ καὶ τοῖς υἱοῖς αὐτοῦ λέγων Οὕτως εὐλογήσετε τοὺς υἱοὺς Ἰσραὴλ λέγοντες αὐτοῖς. **27** καὶ ἐπιθήσουσιν^e τὸ ὄνομά μου ἐπὶ τοὺς υἱοὺς Ἰσραὴλ, καὶ ἐγὼ Κύριος εὐλογήσω αὐτούς.

24 Εὐλογῆσαι² σε Κύριος καὶ φυλάξαι³,

25 καὶ ἐπιφάναι^f Κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σέ καὶ ἐλεῆσαι⁴ σε.

26 ἐπάραι^g Κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σέ καὶ δώη⁵ σοι εἰρήνην.

Offerings of the Tribal Leaders

7 Καὶ ἐγένετο ἡ ἡμέρα συνετέλεσεν¹ Μωυσῆς ὥστε ἀναστῆσαι² τὴν σκηνήν, καὶ ἔχρισεν^a αὐτὴν καὶ ἡγίασεν αὐτὴν καὶ πάντα τὰ σκεύη αὐτῆς καὶ τὸ θυσιαστήριον καὶ πάντα τὰ σκεύη αὐτοῦ, καὶ ἔχρισεν^a αὐτὰ καὶ ἡγίασεν αὐτά. **2** καὶ προσήνεγκαν³ οἱ ἄρχοντες Ἰσραὴλ, ἰβ' ἄρχοντες οἰκῶν πατριῶν αὐτῶν. οὗτοι ἄρχοντες φυλῶν, οὗτοι οἱ παρεστηκότες^b ἐπὶ τῆς ἐπισκοπῆς^c. **3** καὶ ἤνεγκαν⁴ τὸ δῶρον αὐτῶν ἕναντι

a εὐχομαι. to pray, wish. (76)

b εὐχή, ἦς, ἡ. prayer, vow. (86)

c χωρὶς. separately, apart. (18)

d ἀγνεία, ας, ἡ. purity. (4)

e ἐπιθέω. to run upon, at or after. (14)

f ἐπιφαίνω. to show forth, appear. (18) aor. act. opt. 3s

g ἐπαίρω. to lift up, raise. (67)
aor. act. opt. 3s

7

a χρίω. to anoint. (73)

b παρίστημι. to place beside, stand by. (81) pf. act. ptc. nom. mp

c ἐπισκοπή, ἦς, ἡ. visitation, oversight. (46)

¹ εὐρίσκω aor. act. subj. 3s

² εὐλογέω aor. act. opt. 3s

³ φυλάσσω aor. act. opt. 3s

⁴ ἐλεέω aor. act. inf.

⁵ δίδωμι aor. act. opt. 3s

¹ συντελέω aor. act. ind. 3s

² ἀνίστημι aor. act. inf.

³ προσφέρω aor. act. ind. 3p

⁴ φέρω aor. act. ind. 3p

72 Τῆ ἡμέρα τῆ ἐνδεκάτῃ^a ἄρχων τῶν υἰῶν Ἀσηρ, Φαγεὴλ υἱὸς Ἐχράν. **73** τὸ δῶρον αὐτοῦ τρυβλίον^b ἀργυροῦν^c ἕν, τριάκοντα καὶ ἑκατὸν ὀγκή^d αὐτοῦ, φιάλη^e μίαν ἀργυρᾶν^c, ἐβδομήκοντα σίκλων^f κατὰ τὸν σίκλον^f τὸν ἅγιον, ἀμφοτέρα πλήρη σεμιδάλεως^g ἀναπεποιημένης^h ἐν ἐλαίῳ εἰς θυσίαν. **74** θύισκηνⁱ μίαν δέκα χρυσῶν, πλήρη θυμιάματος^j. **75** μόσχον ἕνα ἐκ βοῶν¹, κριὸν ἕνα, ἀμνὸν ἕνα ἐνιαύσιον^k εἰς ὀλοκαύτωμα. **76** καὶ χίμαρον^l ἐξ αἰγῶν^m ἕνα περὶ ἀμαρτίας. **77** καὶ εἰς θυσίαν σωτηρίου² δαμάλειςⁿ δύο, κριοὺς πέντε, τράγους^o πέντε, ἀμνάδας^p ἐνιαυσίας^k πέντε· τοῦτο τὸ δῶρον Φαγεὴλ υἱοῦ Ἐχράν.

78 Τῆ ἡμέρα τῆ δωδεκάτῃ^q ἄρχων τῶν υἰῶν Νεφθαλεὶ, Ἀχειρὲ υἱὸς Αἰνάν. **79** τὸ δῶρον αὐτοῦ τρυβλίον^b ἀργυροῦν^c ἕν, τριάκοντα καὶ ἑκατὸν ὀγκή^d αὐτοῦ, φιάλη^e μίαν ἀργυρᾶν^c, ἐβδομήκοντα σίκλων^f κατὰ τὸν σίκλον^f τὸν ἅγιον, ἀμφοτέρα πλήρη σεμιδάλεως^g ἀναπεποιημένης^h ἐν ἐλαίῳ εἰς θυσίαν. **80** θύισκηνⁱ μίαν δέκα χρυσῶν, πλήρη θυμιάματος^j. **81** μόσχον ἕνα ἐκ βοῶν¹, κριὸν ἕνα, ἀμνὸν ἕνα ἐνιαύσιον^k εἰς ὀλοκαύτωμα. **82** καὶ χίμαρον^l ἐξ αἰγῶν^m ἕνα περὶ ἀμαρτίας. **83** καὶ εἰς θυσίαν σωτηρίου² δαμάλειςⁿ δύο, κριοὺς πέντε τράγους^o πέντε, ἀμνάδας^p ἐνιαυσίας^k πέντε· τοῦτο τὸ δῶρον Ἀχειρὲ υἱοῦ Αἰνάν. **84** Οὗτος ὁ ἐγκαινισμὸς^r τοῦ θυσιαστηρίου ἧ ἡμέρα ἔχρισεν^s

a ἐνδέκατος, η, ον. eleventh. (20)

b τρύβλιον, ου, τό. bowl, dish. (19)

c ἀργύρεος, η, ον. silver. (87)

d ὀγκή, ἡ. weight. (22)

e φιάλη, ης, ἡ. shallow bowl. (33)

f σίκλος, ου, ὁ. shekel. (72)

g σεμιδάλις, εως, ἡ. fine wheaten flour. (64)

h ἀναποιέω, τ make up, prepare. (32) pf. pass. ptc. gen. fs

i θύισκη, ης, ἡ. censer. (24)

j θυμίαμα, ατος, τό. incense. (78)

k ἐνιαύσιος, η, ον. of a year, one year old. (56)

l χίμαρος, ου, ὁ. he-goat. (55)

m αἶξ, αἰγός, ὁ, ἡ. goat. (75)

gen. mp

n δάμαλις, εως, ἡ. heifer. (38)

o τράγος, ου, ὁ. he-goat. (30)

p ἀμνάς, ἄδος, ἡ. lamb. (24)

acc. fp

q δωδέκατος, η, ον. twelfth. (25)

r ἐγκαινισμὸς, οὔ, ὁ. dedication. (12)

s χρίω. to anoint. (73)

¹ βοῦς gen. mp

² σωτήριος gen. ns

αὐτὸ παρὰ τῶν υἰῶν Ἰσραήλ· τρυβλία^a ἀργυρᾶ^b δώδεκα, φιάλαι^c ἀργυραῖ^b ἰβ', θυίσκαι^d χρυσαῖ ἰβ'. **85** τριάκοντα καὶ ἑκατὸν σίκλων^e τὸ τρυβλίον^a τὸ ἕν, καὶ ἑβδομήκοντα σίκλων^e ἢ φιάλη^c ἢ μία· πᾶν τὸ ἀργύριον τῶν σκευῶν δισχίλιοι^f καὶ τετρακόσιοι^g σίκλοι^e, ἐν τῷ σίκλῳ^e τῶν ἁγίων. **86** θυίσκαι^d χρυσαῖ δώδεκα, πλήρεις θυμιάματος^h. πᾶν τὸ χρυσίον τῶν θυισκῶν^d εἴκοσι καὶ ἑκατὸν χρυσοί. **87** πᾶσαι αἱ βόες αἱ εἰς ὀλοκαύτωσινⁱ μόσχοι ἰβ'. κριοὶ δώδεκα, ἀμνοὶ ἐνιαύσιοι^j ἰβ', καὶ αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ^k αὐτῶν· καὶ χίμαροι^l ἐξ αἰγῶν^m δώδεκα περὶ ἁμαρτίας. **88** πᾶσαι αἱ βόες εἰς θυσίαν σωτηρίου¹ δαμάλιςⁿ εἴκοσι τέσσαρες· καὶ κριοὶ ἐξήκοντα^o, ἀμνάδες^p ἐξήκοντα^o ἐνιαύσια^j ἄμωμοι^q, τράγοι^r ἐξήκοντα^o. αὕτη ἢ ἐγκαίνωσις^s τοῦ θυσιαστηρίου μετὰ τὸ πληρῶσαι τὰς χεῖρας αὐτοῦ καὶ μετὰ τὸ χρίσαι^t αὐτόν. **89** ἐν τῷ εἰσπορεύεσθαι Μωυσῆν εἰς τὴν σκηνὴν τοῦ μαρτυρίου λαλῆσαι αὐτῷ, καὶ ἤκουσεν τὴν φωνὴν Κυρίου λαλοῦντος πρὸς αὐτὸν ἄνωθεν^u τοῦ ἰλαστηρίου^v, ὃ ἐστὶν ἐπὶ τῆς κιβωτοῦ τοῦ μαρτυρίου ἀνὰ μέσον τῶν δύο χερουβείμ· καὶ ἐλάλει πρὸς αὐτόν.

a τρύβλιον, ου, τό. bowl, dish. (19)

b ἀργύρεος, η, ον. silver. (87)

c φιάλη, ης, ἡ. shallow bowl. (33)

d θυίσκη, ης, ἡ. censer. (24)

e σίκλος, ου, ὁ. shekel. (72)

f δισχίλιοι, αι, α. two thousand. (48)

g τετρακόσιοι, αι, α. four hundred. (59)

h θυμιάμα, ατος, τό. incense. (78)

i ὀλοκαύτωσις, εως, ἡ. sacrifice of a burnt-offering. (85)

j ἐνιαύσιος, η, ον. of a year, one year old. (56)

k σπονδή, ἡς, ἡ. drink offering. (65)

l χίμαρος, ου, ὁ. he-goat. (55)

m αἶξ, αἰγός, ὁ, ἡ. goat. (75)

gen. mp

n δάμαλις, εως, ἡ. heifer. (38)

o ἐξήκοντα, indecl.. sixty. (70)

p ἀμνάς, ἄδος, ἡ. lamb. (24)

q ἄμωμος, ον. without blemish, blameless. (82)

r τράγος, ου, ὁ. he-goat. (30)

s ἐγκαίνωσις, εως, ἡ. consecration. (1)

t χρίω. to anoint. (73)

u ἄνωθεν. from above, again. (24)

v ἰλαστήριος, α, ον. propitiatory; (subst.) mercy-seat. (17)

¹ σωτήριος gen. ns

Principal Parts

These are the principal parts for verbs that occur more than thirty times in the New Testament. Compound verbs have been omitted, unless its simplex verb is uncommon. Forms are listed only where they occur in the New Testament. I have highlighted forms that might be tricky for beginner readers.

Present Active	Future Active	Aorist Active	Perfect Active	Perfect Mid./Pass.	Aorist Passive
ἀγαπάω	ἀγαπήσω	ἠγάπησα	ἠγάπηκα	ἠγάπημαι	ἠγαπήθην
ἀγοράζω		ἠγόρασα			ἠγοράσθην
ἄγω	ἄξω	ἤγαγον	ἤγα	ἤγμαι	ἤχθην
αἶρω	ἀρῶ	ἤρα	ἤρακα	ἤρμαι	ἤρθην
αἰτέω	αἰτήσω	ἤτησα	ἤτηκα		
ἀκολουθέω	ἀκολουθήσω	ἠκολούθησα	ἠκολούθηκα		
ἀκούω	ἀκούσω	ἤκουσα	ἤκησα	ἤκουσμαι	ἠκούσθην
ἀμαρτάνω	ἀμαρτήσω	ἤμαρτον	ἤμαρτηκα	ἤμαρτημαι	ἤμαρτήθην
ἀναβαίνω	ἀναβήσομαι	ἀνέβην	ἀναβέβηκα		
ἀνοίγω	ἀνοίξω	ἀνέωξα	ἀνέωγα	ἀνέωγμαι	ἀνέωχθην
ἀπαγγέλλω	ἀπαγγελῶ	ἀπήγγειλα	ἀπήγγειλα		ἀπήγγέλην
ἀποθνήσκω	ἀποθνήσκω	ἀπέθανον			
ἀποκτείνω	ἀποκτενῶ	ἀπέκτεινα	ἀπέκτεινα		ἀπέκτετόνθην

ἀπόλλυμι	ἀπολώ, ἀπολέσω	ἀπώλεσα	ἀπόλωλα		ἀπελύθην ἀπεστάλην
ἀπολύω	ἀπολύσω	ἀπέλυσα	ἀπολέλυκα		
ἀποστέλλω	ἀποστελώ	ἀπέστειλα	ἀπέσταλκα		
ἄπτω	ἄψω	ἠψάμην			
ἀρνεομαι	ἀρνήσομαι	ἠρνήσάμην			ἠρνήθην
ἄρχω	ἄρξω	ἤρξα	ἤρξα		ἤρχθην
ἀσθενέω	ἀσθενήσω	ἠσθενήσα	ἠσθενήκα		
ἀσπάζομαι		ἠσπασάμην			
ἀφίημι	ἀφήσω	ἀφήκα	ἀφεῖκα		ἀφέθην
βάλλω	βαλῶ	ἔβαλον	βέβληκα		ἐβλήθην
βαπτίζω	βαπτίσω	ἐβάπτισα			ἐβαπτίσθην
βλασφημέω		ἐβλασφήμισα	βεβλασφήμηκα		ἐβλασφημήθην
βλέπω	βλέψω	ἔβλεψα			
βούλομαι	βουλήσομαι				
γεννάω	γενήσω	ἐγέννησα	γενένηκα		ἐβουλήθην
γίνομαι	γενήσομαι	ἐγενόμην	γένονα		ἐγεννήθην
γινώσκω	γνώσομαι	ἔγνων	ἔγνωκα		ἐγενήθην
γράφω	γράψω	ἔγραψα	γέγραφα		ἐγνώσθην
δείκνυμι	δείξω	ἔδειξα	δέδειχα		ἐγράφη
					ἐδέχθην
					ἐγέννημαι
					γενένημαι
					ἔγνωσμαι
					γέγραμμαι
					δέδειγμαι

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