

A Syntactic and Lexical Analysis of Genesis Chapter 3: Verse 8

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וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּהֵלֶךְ בַּגֵּן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ

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וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְהַלֵּךְ בְּגֵן לְרוּחַ הַיּוֹם
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Summary – This is not an accurate description of the next three sentences

Genesis chapter 3: verse 8 contains two independent clauses. This paper will analyze the ambiguities, both syntactic and lexical, of the first of these, which will be referred to as “our clause.” When referring to the verse in its entirety, “Genesis 3:8” or “our verse” will be used.

Analysis

Predicate Verb

There are two verbs in our clause: *וַיִּשְׁמְעוּ* and *מִתְהַלֵּךְ*. “and they heard,” is the predicate verb of the clause. The verb’s subjects are represented pronominally by the imperfect plural prefix and suffix *וַיִּשְׁמְעוּ*; the antecedents are clearly defined in verse 6 (*וַתֵּרָא הָאִשָּׁה וַתַּחַם גַּם-לְאִישָׁהּ*) and are consistently and consecutively represented in the following narrative: *וַתִּפְקְדָה עֵינֶי* and *וַיִּשְׁמְעוּ*. There is little lexical ambiguity in the verb, and while *שמע* bears more than one meaning depending on context, and *the format its modifiers*, here the meaning is the use of the organ of hearing to detect sound waves, converting them into nerve impulses.¹ Less clear is the direct object *that is the accusative* of this verb.

Accusative Object

The direct object of *וַיִּשְׁמְעוּ* begins with *קוֹל*, and is *a genitive construction* *in the construct state*. However, the equivocal nature of *קוֹל* adds to the *syntactic ambiguity of the thing* that was heard. There are three possible meanings: a sound, a voice,² and *an articulation of a thought, idea, or command*. *syntactic ambiguity is a property of phrases, not things*. ‘Voice’ and ‘articulation’ allow only for a subjective relationship between *קוֹל* and *isn't the voice the sound one makes in speaking?*

¹ Rashi in Genesis 37:27 comments: וישמעו - וקבילו מניה. וכל שמיעה שהיא קבלת דברים כגון זה וכגון (לעיל כח ז) וישמעו את קול ה' אלהים מתהלך יעקב אל אביו, (שמות כד ז) נעשה ונשמע, מתרגם נקבל, וכל שהוא שמיעת האוזן, כגון (בראשית ג ח) וישמעו את קול ה' אלהים מתהלך בגן, (שם כז ה) ורבקה שומעת, (שם לה כב) וישמע ישראל, (שמות טז יב) שמעתי את תלונות, כולן מתרגם ושמעו, ושמעת, ושמע, שמיע קדמי. Note the citation of our verse as an example of “hearing of the ears,” שמיעת האוזן. See B.D.B. on שמע 1a. (p. 1033) “hear (perceive by ear), acc. rei., esp. קול Gn 3¹⁰....” In our verse, *את* is the direct object marker that indicates an acc. rei.

² B.D.B. (pp. 876-7) defines both meanings as “sounds;” either the sound from an animate object (man, God, angel, animal) or the sound from inanimate objects (instruments, thunder, hoofs, chariots, din of war). Our verse is cited as an example of the sound *of* a voice of God.

the Lord God.³ 'Sound' begs for the second noun in the construct chain to be used ad-nominally, describing the nature of the sound.⁴

If the man and the woman hear a sound, and קול is complemented adjectivally^{al} by a definition of its nature, we can propose a number of ever expanding sound descriptions. The קול is the sound of:

- a) the Lord God: קול ; יתנה אל הים מתהלך בנן לרית הים ;
 b) the Lord God walking: קול ; יתנה אל הים מתהלך בנן לרית הים ;
 c) the Lord God walking in the garden: קול ; יתנה אל הים מתהלך בנן לרית הים ; and,
 d) the Lord God walking in the garden קול ; יתנה אל הים מתהלך בנן לרית הים ;

lovely graphics!

In these last three examples מתהלך is part of a verbal clause that describes what was heard. A *Hebraists traditionally classify a clause whose predicate is a participle as non-verbal or "nominal"* nominal use of the verb can also be argued: "the sound of the Lord God's walking..." As we expand the *on what basis? No examples or reference to Davidson?* adjective clause, we necessarily restrict the previous modifiers to a narrow scope that cannot extend past the description of קול. *is this different from what you called a "verbal clause" above?*

Explain

³ A voice would be "possessed" by God; God would be an agent of an articulation, which presents an abstract verbal idea. See Gibson (1994), §33 (a) and (b). *awkward*

⁴ Gibson (1994), §35 (c). *It is important to differ* from B.D.B.'s distinction between 'voice' and 'sound' *an interesting discussion.* meaning the sound of an animate object and the sound of an inanimate object, respectively. For our purposes, a 'voice' will apply to an inanimate object that produces sound as its primary function. Thus when one hears a קול שופר, one hears its voice, not the sound of it dropping on the floor. (This is evident from the chiasmic structure of Exodus 19:19: *I wonder if* ויהי קול השופר הולך וחוזק מאד / משה ידבר / והאלהים יענו בקול.) A horse's footsteps, or a human's for that matter, cast a sound, not a voice. A 'sound' is incidental to the action performed by the emitting object. A *the voice - sound distinction* 'voice' or 'articulation' of God would emanate from His "mouth," whereas a sound of God is an incidental detection of "sound waves" (?) produced by the presence of God, whether due to his footsteps or to some other *has any relevance* non-verbal emanation. *to B.H. I would investigate the possibility that X קול alone refers to a characteristic sound, while*

⁵ While one could posit a semantic difference between God voicing a sound and a sound sounding like God, one would be pressed to support the latter meaning based on other Biblical examples. The two examples of hearing קול אלהים (Deuteronomy 4:34, 5:22) are followed by מדבר, making "the voice of God (who was) speaking..." and "the sound of God speaking ..." essentially identical. Regarding the form קול יתנה אל (not including our verse, and excluding בקול and לקול, which mean 'to obey God's command'), the two Pentateuchal uses (Deuteronomy 5:21, 18:16) do not allow for an adnominal construct, nor does Isaiah 30:31 (note *incidental sounds require the addition of a participle.* והשמיע יתנה את קולו) or Michah 6:9. The famous seven occurrences in Psalms 29:3 certainly indicate a voice or vocalization: note the absence of a participle by ותהלל אלוהים; קול יתנה וחולל אלוהים; throughout the Psalm the impression that God's voice is effective. The most likely verse indicating the sound of God, rather than his voice, is Isaiah 66:6. קול שאון מעיר / קול מהיכל / קול יתנה משלם גמול לאיביו. קול שאון is most likely "the sound of" since שאון is descriptive. (Note Isaiah 13:4: קול שאון ממלכות גוים נאספים; קול המון בהרים דמות עם רב; the last stiche may have the same meaning.) This however does not help out our meaning, since the *קול* גמול לאיביו most likely modifies God and not the sound of God: thus "the sound of God paying back his enemies" or perhaps better in the nominal "the sound of God's payback to his enemies." As it seems, where the קול is followed by a predicate, the predicate must become part of the sound, assuming that קול means sound.

⁶ I am not translating קול לרית הים yet due to the lexical ambiguity of both the preposition and the phrase. For now, one may assume *an adverbial* a dative of time when the walking in the garden occurred.

If קול means either 'voice' or 'articulation,' then the construct is in a possessive state, and the direct object of the ^{verb} ^{the participle} קול יהנה עליהם (assuming it is read in any but the widest scope)

functions in the object clause: either God or God's His is walking, e.g. either God Himself is present and vocalizing, or only his voice is "corporeal."

1 a run-on sentence, difficult to comprehend

מתהלך

The subject of this verb may be one of three possibilities, depending on the verb's scope:

- The Lord God: ה' אלהים מתהלך, in the narrow scope;
- The voice of the Lord God: קול ה' אלהים מתהלך, in the middle scope; and,
- The man and the woman: וישמעו את קול ה' אלהים מתהלך, in the wide scope.

Good

In the narrow scope, מַתְּהִל can begin an asyndetic relative clause.⁷ It can also be attributive — In my opinion, the participle is the voice of the walking Lord God. One would then have expected מַתְּהִל to agree in number and gender with the noun it modifies. — These are not attributive because it is predicative in deep structure.

Does "I heard him fall(ing)" mean "I heard the falling him"? definiteness; however, Davidson reminds us that object complements (which include adjectives and participles following transitive verbs of seeing, hearing, knowing, etc.) can be construed as having a preposition.⁸ Alternatively, we can imagine a missing circumstantial parenthetical independent clause, or an implied infinitive מִתְּהִלֵּנוּ. As mentioned above, מַתְּהִל can be functioning as a predicate in a clause that describes the nature of the קוּל. This reading is the most viable with קוּל as sound, rather than as voice or as utterance.

In the middle scope, **קול** modifies **מִתְהַלֵּךְ** and its possessor, which are indivisible. As it is unlikely that the missing definite article should cause the construct to be translated indefinitely as “a voice of God,” the same techniques surmised in the narrow scope must be offered here to justify the lack of definiteness. **קול** as ‘sound’ is not viable in this ^{reading} scope.)

The Rabbinic Perspective

The issue of middle or narrow scope reading is at the core of a dispute between Rabbi

Halphai and Rabbi Abba bar Kahana in *Midrash Genesis Rabbah*.⁹ וישמעו את קול יי' אלהים מתהלך בגן

Good

How is this relevant to our clause? I don't see anything there resembling your example.

⁷ That the construct state can apply to a noun-verb combination, e.g. שלח נה ביד חשלה, I learned from Dr. Eichler.

⁸ Gibson (1994), §92 (d), and note Rem. I. Ad. Loc. Davidson has a clear opinion regarding the scope of this verb, stating on our verse: “the obj. is a const. relation and it is properly (sic) probably?” the second member which is being complemented.” An example (not cited by Davidson) can be found in I Samuel 2:23: לָמָּה תִּקְשָׁוּ אֵלֶּה.. כַּדְּבָרִים הָאֵלֶּה אֲשֶׁר אֹכְלִי שֶׁמֶץ אֶת דְּבָרֵיכֶם רַעִים מֵאֵת כָּל הָעָם אֲלֵה.

⁹ I would imagine that the theological implication of anthropomorphism was probably the prime motivator for the dispute; however, as the results are the same, we can imagine that the need to resolve syntactic ambiguities was their primary concern.

לרוח היום, אמר ר' חלפיי שמענו שיש הילוך לקול (שנאמר וישמעו את קול...) ... אמר ר' אבא בר כהנא מהלך אין כת' כאן אלא מתהלך
מקפץ ועולה, עיקר שכינה בתחתונים הייתה, כיון שחטא אדם הראשון נסתלקה שכינה לרקיע הראשון.¹⁰ *have is a tannaite source!*
ספסל - ויקרא כו יד והמלאכי האובכין ... אמר ר' אבהו א"ר אבהו דרבי אבהו א"ר אבהו

Each side has its supporters within ~~the~~ ⁱⁿ ~~med~~ ^{rabbinic} drashic literature. Regarding the *raison d'être* of the

Tabernacle, another matter of Rabbinic dispute is recorded: וכיון שהוקם המשכן וירדה השכינה ושרתה: וכיון שהוקם המשכן וירדה השכינה ושרתה: בתוכם, ויהי. רב אמר דבר שלא היה משנברא העולם עד עכשיו נעשה באותו היום, שמשנברא העולם ועד אותה שעה לא שרתה שכינה בתחתונים אלא משהוקם המשכן ואילך לכך נאמר ויהי, דבר חדוש הוא, רשב"י אמר דבר שהיה ופסק וחזר לכמות שהיה שכן אתה מוצא מתחלת ברייתו של עולם שרתה השכינה בתחתונים כמ"ש (בראשית ג) וישמעו את קול ה' אלהים מתהלך בגן וגו' וכיון שנסתלקה השכינה בעת שחטא אדם שוב לא ירדה עד שהוקם המשכן לפיכך כתיב ויהי דבר שהיה ופסק ימים הרבה וחזר לכמות שהיה.¹¹ It

seems quite possible that Rashbi and Rav are arguing about Genesis 3:8, rather than the word *good* ^{good} in Numbers 7.¹² Rashbi's view of a removed God is the theme of the analysis Song of

Songs 5:1: באתי לגני אח'תי ב'קל'ה אריתי מורי עם בשמי אכלתי יערי עם דבש' שתייתי יני עם חלבי אכלו רעים שתי ונשקרו דודים: and focuses on God's return to Paradise, rather than his appearance. אמר ר' מנחם חתניה דר' אלעזר בר אבונה בשם ר' שמעון בר' יוסנה, באתי לגן אין כתיב כאן, אלא לגני, לגנוני, למקום שהיה עקרי מתחלה, ועיקר שכינה לא בתחתונים היתה, הה"ד (בראשית ג) וישמעו את קול ה' אלהים מתהלך בגן א"ר אבא מהלך אין כתיב כאן אלא מתהלך, מקפץ וסליק מקפץ וסליק, חטא אדם הראשון ונסתלקה השכינה לרקיע הראשון.¹³

Our verse is also cited by ⁱⁿ ~~the~~ ^{lower} ~~med~~ ^{case} drashic literature as one of ten times where God Himself

descended to the physical world: עשרה ירידות ירד ה' הב"ה/הקב"ה/ על הארץ, ואלו הן אחת בגן עדן, ואחת בדור הפלגה, ואחת בסדום, ואחת בסנה, ואחת במצרים, ואחת בסיני, ואחת בנקרת הצור, ושנים באהל מועד, ואחת לעתיד לבא, אחת בגן עדן מגנין, שני¹⁴ This supports a narrow scope reading.

Two ~~Med~~ ⁱⁿ ~~drashic~~ ^{lower} sources are of special note. Lekaḥ ^{— This is a medieval source; it should be mentioned last} ^{last} Tov states: וישמעו את קול ה' אלהים. למדנו הילוך וישמעו את קול ה' אלהים. למדנו הילוך.

Here the two opinions are stated without dispute,¹⁵ לקול: מתהלך בגן. שהיתה שכינה מתהלכת ממנו על שחטא... when in fact they are mutually exclusive. Avot D'Rabbi Nathan has two versions of the 10 descents homily. The first version reads much like the above-cited ~~Med~~ ⁱⁿ ~~drashic~~ ^{lower} ^{last} ^{source}.¹⁶ The second version truncates בגן מתהלך, placing קול at the center of the proof-text: ירידה באדם הראשון שני וישמעו את

¹⁰ Medrash Bereshit Rabba, 1996, chapter 19, section 7, pp. 176-8.

¹¹ Medrash Rabbah (תשס"א) on Deuteronomy, chapter 12 section 7.

¹² The connection between our verse and the summation of the Tabernacle establishment in Numbers 7:89 (ר' אבהו) with its unusual hitpa'el form of דבר following וישמעו את קול will be examined later in this paper.

¹³ פסיקתא דרב פסיקתא דרב ר' אבהו (פרשה ה' וילנא) פרשה ה' ד"ה באתי לגני. Note that Rav Abba is consistent here, whereas in the version Rabbah bar Hanna is champion of the narrow scope. In פסיקתא דרב ר' שמעון בר' יוסנה, באתי לגן אין כתיב כאן, אלא לגני, לגנוני, למקום שהיה עקרי מתחלה, ועיקר שכינה לא בתחתונים היתה, הה"ד (בראשית ג) וישמעו את קול ה' אלהים מתהלך בגן א"ר אבא מהלך אין כתיב כאן אלא מתהלך, מקפץ וסליק מקפץ וסליק, חטא אדם הראשון ונסתלקה השכינה לרקיע הראשון.¹⁴ Numerous sources in similar formats, including פרק יד "חורב" פרק יד "חורב" פרק יד "חורב".

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¹⁶ יא פרק לז ד"ה עשר ירידות דרבי נתן נוסחא מסכתות קטנות מסכת אבות

Is this a source?

¹⁷ קול ה' אלהים ולהלן הוא אומר משה ידבר והאלהים יעננו בקול, קול לגזירה שוה מה קול אמור להלן ירידה אף קול אמור כאן ירידה

One can surmise a middle scope reading, with קול the subject of מתהלך.

In the wide scope, the subjects of מִתְחַלֵּק is the same as וְיִשְׁמַע. This reading also has support in 14 so, why do פָּנֵי N and יִשְׁמַע differ in number?

Medrashic literature. תני ר' ישמע' עד שלא יחטא אדם נותנין לו אימה ויראה, וכיון שהוא חוטא נותנין עליו אימה ויראה... עד

שלא חטא אדם הראשון היה שומע את הקול ועומד לו על רגליו, וישמעו את קול אלהים מתהלך בגן לרוח היום, וכיון שחטא היה שומע

stood," which sits uncomfortably with the participle. However, one can imagine a process is often used to already underway, requiring only "כאשר היה" to be virtually inserted.

Translations

Lxx

The LXX reads και ηκουσαν την φωνην κυριου του θεου περιπατουντος εν τω παραδεισω το δειλινον... περιπατουντος is masculine, ^{participle} agreeing with ^{masculine} κυριου and θεου, rather than the feminine φωνη. Exodus 19:19 reads εγινοντο δε αι φωναι της σαλπιγγος προβαινουςαι. προβαινουςαι matches the *nomen regens* feminine plural φωναι, not the ^{fem. sing.} ~~masculine~~ trumpets (σαλπιγγος).¹⁹ good

In Numbers 7:89 (וַיִּשְׁמַע אֶת הַקּוֹל מִדְבָּר) one might expect the gender of מִדְבָּר to match the feminine קוֹל; however, the Septuagint inserts κυριου: την φωνην κυριου λαλουντος.²⁰ In our verse, the agreement between περιπατουντος and κυριου του θεου indicates a narrow scope.

In verse 10, the man responds to God's querv: וַיֹּאמֶר אֶת קוֹל שְׁמַעְתִּי בָּנוּ. ²¹ The Masoretic text seems to suggest *that what the man heard was to prefer the accusative of the hearing* to be the voice (or articulation) of God that was in the garden. Of course, this does not preclude the possibility that *see my note on your proposal* ^(non-characteristic, incidental) *can 78 q mean "a sound made by you"? Any* of his walking was subsumed into the shortened description. The LXX presents verse 10: καὶ εἶπεν αὐτῷ τὴν φωνὴν σου ἤκουσα περιπατούντος ἐν τῷ παραδείσῳ. Whether they heard *parallels with tip + suffixed pronoun?*

מסכתות קטנות מסכת אבות דרבי נתן נוסחא ב פרק לז ד"ה עשר ירידות¹⁷

¹⁸ Interestingly reads ילקוט שמעוני תהילים רמז תשצה. פסיקתא דרב כהנא (מגדלבוים) פרשה ה ד"ה תני ר' ישמע' תנא ר' שמעון בן יוחאי עד שלא חטא אדם הראשון, היה שומע את הקול וצמד על רגליו, שנאמר וישמעו את קול ה' אלהים, וכיון שחטא היה שומע ומתחבא, שנאמר ויתחבא האדם. This would seem to contradict Rashbi's previous reading of the verse. However, one may note that the proof-text does not create a parallel between מתהלך and ויתחבא as do the other citations.

¹⁹ *πρεσβυτεροι* agrees with its subject in Genesis 18:11, 24:1, 26:13, and Judith 16:23.

²⁰ Compare to I Kings 1:14, and 22, where the verb agrees with its feminine speaker.

²¹ The narrow reading probably connects *את-קלך* with *בגן*, since the direct object is unusually promoted. This sequencing occurs often on verbs of hearing and understanding when the text wishes to emphasize the direct object. The underlying layer is *וַיֹּאמֶר שְׁמַעְתָּ אֶת קוֹל בְּנֵי*, giving *קל* the greatest salience. It seems hardly likely that God, who is in the pronominal, is being modified by the locative preposition. Of course, a “wide” scope reading allows *בגן* to be the adverbial modifier of *שְׁמַעְתָּ*, both here and in our verse 8. The viability of this reading will be explored below.

good

Much of the material here is not relevant to your argument. It should be omitted or placed in a footnote.

eliminates the wide scope reading, introducing a relative clause. The issue of middle or

Apposition is between phrases, usually adjacent

²⁷ Sperber (1959) identifies two variants: דמהליך in two editions BH (1363 and 1557), and ממהליך in L. Ms. Or. 9400 Tiberian, the 1st Biblia Rabbinica 1515/17, the 2nd BR 1524/25, BR 1490, and Biblia Sacra Computensis 1516/17.

scope; otherwise the de-anthropomorphizing מִמְרָא would not be required, as a middle scope reading avoids physical manifestation.²⁸ When there is only a voice, as in the aforementioned

Onkelos does not insert מִמְרָא. However, due to the lack of the genitive

construct, the absence may be merely mechanical.²⁹ Onkelos translates הַשְׁמַע עִם קוֹל אֱלֹהִים מְדַבֵּר. The noun מִמְרָא is used to avoid anthropomorphism, since

God, not קוֹל, lends itself as the subject of מְדַבֵּר; however, based on Numbers 7:87, this is not certain, and הַשְׁמַע עִם has similar syntactic ambiguities as does our clause. Furthermore, in Deut 5:25 and 18:16, Onkelos inserts מִמְרָא to avoid God's possession of physical attributes, e.g. heart, hand, mouth, ^{where Onkelos also inserts מִמְרָא.}

palm, hand³¹ as well as bodily emanation such as רִיחַ אֶפְרַיִם and אֶשׁ אֶקְלָה. In other cases, it is

manifestation that is avoided. ^{Thus,} וַיְבֹא אֱלֹהִים אֶל-בִּלְעָם (Numbers 22:9) is rendered וַיֵּרָא מִמְרָא מִן קֶדֶם יוֹ.

Ultimately, is difficult to determine if the insertion is made to protect anthropomorphism of attribute (middle) or of physical movement (middle). Perhaps, as an argument from silence, ^{scope?} we should shift our focus from verses with the voice of God to verses of God walking. In these (Leviticus 26:12 and Deuteronomy 23:15) Onkelos inserts שְׂכִינִתִּי, whereas in our verse he does not. This is also not conclusive, Leviticus 21:11 foreshadows with וַיִּתְּנִי מִשְׁכְּנִי בְּתוֹכְכֶם, and a variant on Deuteronomy 23:15 shows אֲרֵי יְיָ אֱלֹהֶיךָ שְׂכִינִתִּיהָ מֵהֶלְכָּה בְּגוֹ שְׂכִינִתִּיהָ, ^{protect against? eliminate?} ^{if both alternatives really reflect middle scope, we must conclude that Onkelos has ambiguities. However, I don't see how the first alternative (attribute) is correlated with your scope ambiguity.} ^{scope?} ^{must conclude} ^{that Onkelos} ^{has ambiguities.} ^{However, I} ^{don't see how the} ^{first alternative} ^{(attribute) is} ^{correlated with} ^{your scope ambiguity.} מִשְׁרִיתָךְ, albeit without losing שְׂכִינִתִּיהָ.

Neofiti and the Palestinian Targums

Neofiti is one of the Palestinian Targums; your formulation suggests that it is not. Neofiti has two readings, either וַשְׁמַע יְיָ קוֹל מְרָא דִּי אֱלֹהִים מְהֵלֵךְ בְּגוֹ [א] גִּתָּא לְמִשְׁבַּי יוֹמָא (according to the M variant) ^{the participle} וַשְׁמַע יְיָ קוֹל מְרָא דִּי אֱלֹהִים מְשִׁייל [ל] בְּגוֹא גִּתָּא לְתוֹקְפִי [ה] דִּיּוּמָא (Dionysius) ^{an} is found only three other times in the Neofiti, and always in the M variant. This is the preferred term in other Palestinian translations (and Yonatan), but its infrequent use here restricts analysis. One of the occurrences is in Genesis 3:10 ^{where the variant follows the LXX in inserting מְשִׁייל} [↑]

following שְׁמַעַת. Perhaps the LXX, or its Vorlage, was behind this variant. Note that the variant also reads יְיָ קוֹל מְרָא דִּי אֱלֹהִים מְהֵלֵךְ בְּגוֹ [א] גִּתָּא לְמִשְׁבַּי יוֹמָא as יְיָ קוֹל דְּבַרְךָ יְיָ קוֹל מְרָא דִּי אֱלֹהִים מְשִׁייל ^{the noun} means either "divine speech" (דְּבַר) or "to lead/drive".³²

^{You have not previously mentioned this phrase or its Vorlage in this section.} ^{How is this meaning compatible with the suffixed pronoun?}

²⁸ Not to be confused with the use of מִמְרָא as 'instruction.' מִמְרָא often replaces קוֹל when the latter is used in terms of

God's instruction, e.g. לְשַׁמַּע בְּקוֹל.

²⁹ Numbers 7:87. The insertion of κεινον by the Septuagint may be changing the intended meaning, e.g. a hypostatic voice. In Deuteronomy 5:19 (כְּשֶׁמֶשְׁכֶּם אֶת הַקּוֹל מִתּוֹךְ הַחֹשֶׁךְ) Onkelos does not insert מִמְרָא, but in verse 20 (וְאָתָּה קוֹלְךָ שְׁמַעְנִי), pronominal genitive and in verse 21 (לְשַׁמַּע אֶת קוֹל יְהוָה אֱלֹהֶינוּ) he does, even though the voice is the same.

³⁰ Deuteronomy 4:33. Elsewhere on this page you give the biblical reference in parentheses in the body of

³¹ Genesis 8:21, Exodus 6:8, Exodus 17:1, Exodus 33:22, and Numbers 11:23 and 14:30, respectively. ^{the text.}

³² See Kaufman, S.A., Sokoloff (1993), pp. 373-375.

Does it make sense for a verb meaning "lead, drive" to render *התהלך*? The appropriate meaning is "move," found in the Hpaal; see M. Sokoloff, *Dictionary of Jewish Palestinian Aramaic*, 139. This latter meaning is used in Leviticus 26:12 (והחלכתי בחוככם) and Deuteronomy 23:15 (כי ה' 139).

(אלהיך מתהלך בקרב מחנך)—both places where the LXX uses *πατεμα*.³³ In the 'lead/drive sense.'

verse 10 in the variant is redundant: *דברך שמעת מטייל*! Perhaps a later scribe had two sources. The suffix is compatible only with a verbal noun, but there is no verbal noun of this form in Galilean Aramaic.

one with *דברך* (as 'lead') and one with *מטייל*, and assumed the former was a replacement for *ממרר* based on Hebrew usage of speech.³⁴ The Fragment Targum of the Pentateuch P matches

what does this refer to? (these two variations),³⁵ but *דברך* appears as *דבורך*, its hollowness indicating 'speech,' and thus a replacement for *ממרר*. This interpretation of verse 10 takes God out of the picture, and what does this mean (outside of the hollow verb)?

supports a middle scope reading; however, no such replacement of *ממרר* is made in the verses

that most close resemble ours: Deuteronomy 4:33,³⁶ 5:20,³⁷ 21, 22, and 18:16.³⁸ Yonatan

follows closely, but avoids the addendum in verse 10.

The Fragmentary Targum's use of *מטייל* would normally argue against a middle reading, as the

word is used for a physical walking about, if it were not for the explicit use of *דבורך*. *מטייל* has an inherent iterative (hitpaal) flavor.³⁹ In fact, the following Rabbinic literature supports the

wide scope reading: *אמר ישעיהו, מטייל הייתי בבית תלמודי ושמעתי קולו של הקב"ה אומר...*⁴⁰ This seems a clear reference to our verse, indicating man walking before experiencing a theophany. If so, why wasn't this mentioned on p. 6? Your interpretation is intriguing but not conclusive.

Pshitta

The Pshitta reads *ושמעו קלה דמריה מהלך בפרדיסא לפניה דיומה*. This is ambiguous, like the MT.

However, a variant⁴¹ has *דמהלך*, asserting that the phrase is relative, and eliminating the wide scope reading.⁴²

Narrow Scope

Nachmanides reads *מהלך* in the narrow scope. After citing Rav Halpai, Ibn Ezra, and

Maimonides, all supporters of the middle scope reading, and Ibn Janach (also? cited by Ibn Ezra),

³³ The latter source has an M variant *שריה* in place of *מדברה*.

³⁴ Note Kaufman, S.A., Sokoloff (1993), p. 375 under [דבר 2#] and their surprise at the Hebrew usage of *דברך* in place of *תמלל*. Kaufman and Sokoloff do not reference Genesis 3:10 for any of these meanings. The idea of a double source comes from Professor H. Tawil.

³⁵ Fragment V also matches on verse 8; verse 10 is not extant. See also משה גינבורגר, תרגום ירושלמי, 1969.

³⁶ Neofiti M variant removes the first *ממרר*, and leaves the second untouched. Fragment Targum is not extant.

³⁷ Neofiti M variant removes *ממרר*. Fragment Targum is not extant.

³⁸ Klein (1980) translates neither *memra* in verse 8 nor *dibbura* in verse 10 (in the P). In the latter case, whether he sees it as a synonym or whether he is uncomfortable with the translation can not be discerned.

³⁹ *מטייל* is regularly used with *ב* as a preposition, sometimes with "על". Note Kohlenstein Rabba 28b from Sokoloff (A Dictionary of Jewish Palestinian Aramaic, 2nd edition, p. 223, and a sense of wandering back and forth See BR Parsha 8 Dyrei Rabbi Smuel

⁴⁰ ויקרא רבה (וילנא) פרשה י"ד"ה ר' עזריה.

⁴¹ Found in manuscript 12a Ifam, and supported by two lectionaries.

⁴² The Old Testament in Syriac According to the Pshitta version (E.J. Brill, 1977) pt. 1 fasc. 1

They are surprised because the verb was not borrowed from Hebrew, but the noun *דבר*? "divine speech/utterance" was borrowed by Gal. Aram. See my article in JSS

The Bechor Shor is a narrow scope supporter. He states ^{וַיִּשְׁמְעוּ אֶת קוֹל יְיָ צֶעֶדָה בְּרָאשׁ הַבְּכֹאִים, אָמְרוּ:} ^{Does the capitalization here indicate that this is the title of an independent work?} ^{What does this mean?} ^{the Second Battle of Ephraim} ^{of an independent work?} Note also his quote from the ^{בַּעַל הַגֵּן בֹּא; וְהָיוּ נִפְתָּחִים וְנִתְחַדְּדִים כְּדֶרֶךְ גִּבּוֹר וַיִּתְחַבְּרוּ} ^{Refa'im} (II Samuel 5:24) where ^{וַיִּצְעַק} ^{is in the nominal} therefore, the construct is descriptive: the sound of marching, and not “voices marching.”⁴⁴ Note also the prophetic assertion that follows: ^{כִּי אֶזְרָא ה' לִפְנֵיךְ!}

As mentioned, Ibn Ezra states that מְתַהַלֵּךְ modifies the voice of God. He must show that a voice can be the subject of הִלֵּךְ. He cites two proof-texts: Jeremiah 46:22 and Exodus 19:19. As for the latter proof-text, while Onkelos translates הוֹלֵךְ to אָזִיל, here it is probably closer to helping verb, indicating a process of amplification, e.g., II Samuel 3:1 “וַיִּהְיֶה הוֹלֵךְ וְחוֹקֵן.”⁴⁵ The first proof-text seems more viable.⁴⁶ The Ibn Ezra ends with a nod to Ibn Janach and the wide scope reading. All this is in his standard commentary. In his שִׁטָּה אַחֶרֶת – דְּקָדוֹק הַמִּילִים he argues that a wide scope reading would require מְתַהַלֵּךְ to agree with וַיִּשְׁמְעוּ in number, which it clearly does not.⁴⁷ This argument is also proffered by Rabbi David Kimchi, who supports the middle scope reading with Jeremiah 46:22 a proof-text. The strength of this argument is unclear in the face of the singular וַיִּתְּבַּח serving as a predicate for the plural man and woman.

good

⁴⁷ This version of the Ibn Ezra cites only Jeremiah 46:22 as proof-text for a walking voice. Perhaps he felt uncomfortable with Exodus 19:19, for reasons stated above.

על הקור. ⁴⁸ One should note, *This word is used*
 a corporeal God, his anathema of *here in a*
non-standard
 d. ⁴⁹ In fact, Maimonides continues *way*
not in the Guide itself?

Draft 1.1/5-12-2004

Manuscript evidence is contradictory. Vienna 24 folio 3c reads *On the other hand, רש"י השלם, וישמעו שמעו את הקול של הקב"ה שהיה הקב"ה מתהלך בגן*. *Incomplete reference* *This is unclear without the full citation* *promotes "שהיה" before קול, leaving no room for ambiguity, and דפוס ראשון leaves out "שהיה" altogether. (Rashi Hashalem also notes the דפוס* *However, a closer look at the manuscripts may affect their reliability on this issue.*

According to *דפוס אלקבץ* Rashi does not comment on מתהלך, since without "שהיה" no change is made to the biblical text. The inclusion of "שמעו את קול ה' מתהלך בגן" is merely a lead-in to his exegesis of "לרוח היום." *lemma* *As such, the exegetical header וישמעו, which appears in Vienna 24 is appropriately absent. The citation, instead, is preceded by ושמעו, which must be referring to the upcoming exegesis on לרוח היום.* *Your formulation is imprecise and misleading. As you note below, it is only the second, resumptive occurrence of the lemma that is absent.* *Less consistent is the דפוס ראשון, which has exegesis on ושמעו with no exegetical header—reading ובשמעו.* *One may infer a solution from Shevell's the mission statement's header carries over to the exegesis, especially as the mission statement seems not to require the header.* *In fact, Shevell questions Berliner's edition, which reads [ושמעו, מה שמעו] (וישמעו, מה שמעו), as unnecessary since the absence of the exegetical header in דפוס ראשון (and the Oxford Manuscript) is natural in light of the earlier וישמעו. However, both Vienna 24 and an early edition of the Second Rabbinic Bible⁵⁸ have two ושמעו headers, one before the mission statement and one before the exegesis on מתהלך. Moreover, דפוס ראשון needs to be a header for the mission statement itself, since while דפוס אלקבץ reads דבר דבור על אפניו, the mission statement reads דבר דבור על אפניו. *What reference?* *This reference to the following verse in Proverbs⁶⁰ also connects the mission statement to the exegesis. It seems then that Shevell's dismissal**

I spent over an hour trying to understand what this paragraph says - with only limited success.

⁵³ אברבנאל, י, "פירוש על התורה: בראשית", דפוס הפועל המזרחי, תשמ"ד, דף קד-ה.

⁵⁴ *לרוח היום* has an exegetical header.

⁵⁵ Regarding the דפוס ראשון promotion of "שהיה," note Mizrahi's comments that the "ש" stands in for "אשר" which is expected before a relative clause. The relative clause begins with מתהלך, making the placement of the "ש" before the accusative direct object קול in this manuscript unusual.

⁵⁶ שעיור p. 17, f. 167.

⁵⁷ Berliner seems to be reacting to a version witnessed in later editions of מקראות גדולות. The Vilna edition (with the Massorah) reads: *מה שמעו וישמעו* which he probably felt was a redundancy put in at a later time, based on other texts testifying שמעו and possibly Rashi's inclination to start with a leading question. As we will see from the earliest editions of the 2nd Rabbinic Bible, he was right about the redundancy but wrong about which word was redundant.

⁵⁸ "Biblica Rabbinica: A Reprint of the 1525 Venice Edition Edited by Jacob ben Hayim Ibn Adoniya," Makor publishing, 1992.

⁵⁹ This reading is supported by *דפוס ראשון* (וישמעו דבור על אפניו), and Vienna 24 (וישמעו דבור על אפניו).

⁶⁰ *מוכיח חכם על און שמעת* *This is not a sufficient reference. The same goes for "the following verse in Proverbs." You have not been discussing Proverbs.*

may be too hasty.⁶¹ דפוס אלקבץ must also be questioned as to why Rashi would include a header that is used neither for the mission statement nor the exegesis.

Rashi's mission statement's inclusion of ושומעו as well as מכוננו and מפניו are significant. The מכונה was a tool that was used in the Temple to carry around washing basins.⁶² Each מכונה rode on four נחשת, like the wheels of המרכבה, and whose four sides bore each an image: lion, cherub, oxen, and palm leaves (?). This connects us to Ezekiel's theophany in chapters 1 and 10, and specifically verse 1:24 and 29: נאשמע את קול כנפיקם קול מים רבים קול שדי בלכתם... נאראא נאפל על-.

It seems that his mission statement, with its reference to the theophanic experience of Ezekiel, and its focus on שמע, are part of his exegesis asserting the narrow scope as attested to by Vienna 24, and Rabbi Abba bar Kahana in Medrash Genesis Rabbah.⁶⁴

Finally, while the meaning of לרוח will be explored in detail below, it seems appropriate to cite Saadia Gaon's proof-text for the meaning of לרוח here: "תרגומי 'לרוח היום' חרכה אליוס—תנועה", where the Psalter asks "How can I [hide] from God?" Rashi's use of Rasag (קדרי קדור 48) אלוס'ן סגסא אל מכוננו how is it possible to claim that Rashi uses the word מכונן to allude to theophany via a long chain of associations (מכונן → מכונה → מכון → theophany)? Commentators on Rasag place him as an early champion of the middle scope reading. He translates our clause: ברפך פסמעה צות אללה מארא פי אלגנאן ברפך כחרכה אלנהאר. Note his addition of ברפך, a rigorous methodology is required for meaning with softness or gently, and his use of חרכה אלנהאר, meaning תנועה היום, as in רוח קטנה establishing allusions. Zucker cites an addendum to the Rasag's translation of Exodus where he comments that the revelation to Moses at the burning bush was gentle, like the revelation in our verse. Until you have mastered such a methodology, I strongly recommend that you refrain from positing allusions.

⁶¹ Although it also seems that Berliner's editing (וישמעו, מה שמעו) was also overly ambitious. Better would have been

(וישמעו, מה שמעו), matching both Vienna 24 and the earliest 2nd Rabbinic Bible.

⁶² 1 Kings 7:27.

⁶³ See also 3:12, 13, 10:5, and 43:1-2.

⁶⁴ Rashi in Mishlei asserts that מכונה, based on its pointing, does not mean wheels. This argues against a connection to Ezekiel's theophany. Nonetheless, his use of מכונה, not found in Proverbs, is a clear reference to the wheeled object of the Temple. I believe that Rashi is bending his Proverbs exegesis in order to connect our verse with theophany and God's "manifestation." אופניו דפוס ראשון, however this change from the consonantal text in Proverbs is more likely a scribal emendation based on the usual spelling for wheels, rather than Rashi's attempt to alter the meaning of Proverbs to fit his exegesis. he uses to gloss מכונה, which is his gloss of מכונה in Psa 88:16; it is a synonym of מכון, which he uses to gloss מכונה at Prov 25:11.

⁶⁵ Saadia Ben Josef Al-Fayyumi, *Oeuvres completes*, ed. J. Derenbourg, translates 'Et ils entendirent la voix de-Dieu, traversant le jardin, douce comme le mouvement du jour...' And they heard the voice of God, crossing the garden, soft like the movement of the day...

⁶⁶ (1984) מרדכי צוקר, פירושי רב סעדיה גאון לבראשית, בית המדרש לרבנים באמריקה, pp.290-291.

⁶⁷ (1984) צוקר, f. 458.

Rashbam

Verb of perception	Subject (nominal or suffix pronominal)	The direct object that was perceived	Participle modifying the object ^{direct} perception ⁷²	Adverbial modifier (s)/ Locative prepositional phrase(s)
וירא	ישראל	את מצרים	מת	על שפת הים
וישמעו	(ואשתו האדם)	את קול יקוק אלהים	מתהלך	בגן לרוח היום

⁶⁸ Ibid, and 1998, פירוש רב סעדיה גאון לספר שמות, יהודה רצהבי, מוסד הרב קוק,

⁶⁹ So, too, התורה, התאג' הגדול, י. חסיד וש. סיאני, (1960), נוה שלום פירוש על התפסיר

⁷⁰ Translation from (1984) צוקר, f. 458. Without expertise here I can only assume that it is the construct state, followed by a participle that agrees with קול, that convinces Yefet that a narrow scope reading belies the text. I do not know who riled Yefet with חרד וירד.

⁷¹ Rosin (1949), p. 9 and pp. 100-101. See also chapter 4 of his introduction, section 27 (p. xxix) and section 28 (p. xli), and footnote 4 on page 9. See also Rosin's "R. Samuel B. Meïr (רשב"ם) als Schrifterklärer," Verlag Von Wilhelm Koebner, 1880, p. 114 item b), where he asserts that Rashbam believed that "Nicht Gott der Herr erging sich im Garten..." but due to their sin God's voice became perceivable, and then "die Stimme Gottes erging durch den Garten und drang bis zu den" ears of the first man. Rosin states (footnote 3 ad. loc.) that Rashbam is basing his exegesis on previously established interpretation, namely R. Chalfai in Ber. Rabba, 19.

⁷² In the widest scope, the participle's subject is Man, the subject of the perception verb, rather than the direct object. This minority opinion will be ignored for now, especially as there is no reason to assume that Rashbam supports the wide scope reading.

woman did their perceiving) or whether it modifies the participle of the object clause (where, how, or when God or His voice was moving in the garden). Assuming a congruent exegesis between our verse and Exodus 14:20, the missing Rashbam supports the wide scope for לרוח היום. As we will see, the scope of לרוח היום is much-disputed; however, the verse in Exodus does not bear on the scope of מתהלך, except to rule out the wide scope reading assuming the participles in both verses are structured identically.

Wide Scope

In its widest scope מתהלך functions as an adverbial clause modifying וישמעו, and its subject is the same: the man and the woman. This opinion appears in Ibn Janah's ספר הרקמה שער 1 וזכר.

אמרתי בספר ההשגה, כי ההולך הזה הוא לאדם, והשעור: וישמעו את קול יי אלהים והאדם מתהלך הגן לרוח היום, כלומר בעת רוח היום.⁷³ This creates simultaneity between the two events: while the man was walking through the garden at the time of the רוח היום, they heard God's voice and they hid..."

Yes, but he omits the woman, and for good reason; cf. Ibn Ezra
This work is extant. Did you check it?

Abarvanel also supports the wide scope. The man would regularly walk in the garden to cool down, and while doing so he heard the voice. The hitpa'el form seems conclusive, requiring a repetitive action common to man.⁷⁴

The meaning of the Hitpa'el form of this verb—usually taken as iterative (walking back and forth)⁷⁵—will be considered below as we evaluate the possible scopes.

I read carefully up to here. I glanced at the rest.

Prepositional Phrases

There are two prepositional phrases whose scope is ambiguous: בַּגֶּן and לְרוּחַ הַיּוֹם.

בַּגֶּן

Technically, this prepositional phrase can modify either one of the two verbs—וישמעו, מתהלך—or the object that was heard—קול, ה'. If the phrase has the widest scope, it describes where the humans were located when they heard what they heard. In the narrowest scope, it describes where the walking was done. In these two scopes the prepositional phrase functions adverbially. The second narrowest scope should perhaps be discounted, since it

⁷³ (1964) ספר הרקמה, pp. 48-49

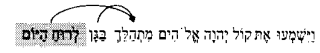
⁷⁴ Abarvanel equates revelation with a voice, and therefore does not seem to entertain the idea the God may be walking iteratively.

⁷⁵ Lambdin, T.O. "Introduction to Biblical Hebrew," Charles Scribner's Sons (1971), p. 250. Joun, P. "A Grammar of Biblical Hebrew (Translated and Revised by T. Muraoka," Editrice Pontificio Istituto Biblico (1991), §53i, and note (1), citing E.A. Speiser, "The durative hitpa'el: A tan Form," JAOS 75 (1955) 118-21. Speiser mentions "repetitive or continuous" action, citing our verse as an example of walking about: "[God] walking in the garden toward the cool of the day."

restricts the verb *מתהלך* to the narrowest scope, making them coordinate, and it seems little difference whether we translate “God, **who was in the garden**, was walking” (adjective), or “God who was walking (was walking) **in the garden**” (adverbial). The second widest scope has *בגן* modifying *קול*, and allows *מתהלך* to be the verb of the nominative Lord God. The change of meaning is subtle but distinct. By separating the sound (or voice) from God, we can say that God was walking, and the sound that the man and the woman heard came from the Garden even though God was not there.

Practically, proposing that *בגן* modifies anything other than *מתהלך* seems artificial. As with *מטייל* above, *מתהלך* is almost always connected with a locative preposition, the majority of which are “ב.” If we remove figurative usage (these usually are modified by *לפני*⁷⁶ and *את*), 37 out of the 48 remaining occurrences are accompanied by “ב” as a preposition, almost all of which are locative. The majority of those remaining use *בין*, *על*, *מ*, and other locatives. The few without prepositional phrases are exclusively from biblical poetry. Conversely, *וַיִּשְׁמְעוּ* (when associated with a direct object, rather than in the sense of “following orders”) is never unambiguously modified by the “ב” preposition,⁷⁷ and II Samuel 5:24 (= I Chronicles 14:15-*וַיִּהְיֶה כְּשֶׁמַּעַךְ אֶת קוֹל הַצִּעְדָּה בְּרֹאשֵׁי הַבְּכָאִים*) shows the treacherousness of ignoring local salience for this preposition and applying it to *שמע*.

לְרוֹחַ הַיּוֹם

The “ל” preposition lends itself to adverbial use, supplying a locative or temporal, or perhaps a dative of method or means. In the narrow scope, *בגן* and *לְרוֹחַ הַיּוֹם* are  in apposition. If *לְרוֹחַ הַיּוֹם* is read with wide scope, the intermediate preposition (*בגן*) and verb (*מתהלך*) gain syntactic flexibility. If *מתהלך* modifies *וַיִּשְׁמְעוּ*, *לְרוֹחַ הַיּוֹם* can either be defining *מתהלך* as part of that adverbial clause, or it can be in apposition with *מתהלך*, modifying *וַיִּשְׁמְעוּ* as well. A determination of the syntactic role of *לְרוֹחַ הַיּוֹם* will affect, if not restrict, the definition of the preposition “ל.” It may also have an affect on the lexical definition of this unique phrase, although the opposite may also be true.

Temporal

If the preposition is temporal, the semantic significance of the syntactic scope ambiguity is reduced, since the walking and the hearing would have to coincide at whatever time *רוֹחַ הַיּוֹם* indicates. One difference is in the aspect of *מתהלך*. In the wide scope, the walking may be a

⁷⁶ Some occurrences are certainly literal, such as Esther 2:11. Some occurrences may be literal, such as I Samuel 12:2. I have included them to err on the side of caution.

⁷⁷ Exodus 32:17 *וַיִּשְׁמַע יְהוָה אֶת-קוֹל הָעָם בָּרָעָה* is doubtful; probably an infinitive describing the actions of *הָעָם*.

process that has been going on for quite some time, it is merely detected at the time of רות היום.⁷⁸ In the narrow scope, the walking is likely an event begins at רות היום, i.e. "...heard him (it?) walk at the time of רות היום"). The LXX inflects the article and adjective ὁ δειλινός in the accusative (τὸ δειλινόν), thus modifying the accusative τὴν φωνήν in the wide scope.⁷⁹ In addition, the LXX is known to ensure that repetitive verses match in content. While the LXX in verse 10 inserts περιπατούντος before ἐν τῷ παραδεδεισῶ in an effort to describe exactly what was heard, it does not insert τὸ δειλινόν. This points to ἐν τῷ παραδεδεισῶ concluding that phrase, leaving τὸ δειλινόν in wide scope. Ibn Janach also understands this as a temporal preposition, and also reads it in the wide scope. As mentioned, a wide scope reading of מתהלך necessitates a wide scope of רות היום, as Ibn Janach confirms בהשבת רוח היום בגן...בעת רוח היום, as Ibn Janach confirms רות היום, the time of קרות אורו, or בהשבת רוח היום, with a literal translation of רוח. Either way, the time is evening.⁸⁰ The Aramaic translations are fairly consistent in applying a temporal preposition, but scope can not be determined. Yonatan and Onkelos translate למנח יומא meaning מנוחה, or evening.⁸¹ Pshitta reads לפניה דיומא, similar to Ibn Janach. Neofiti reads למשב יומא, also similar to Ibn Janach, and to Ibn Ezra;⁸² however, with a definition of "blowing" one can not rule out a dative of method, as we will see below. While the majority of the translations place the event (either hearing or walking) in the evening, some prefer the morning. So the Neofiti M variant and the Fragment Targums who translate לתוקפיה דיומא. The Samaritan A targum translates רתח יומא, in the heat of the day. While one is tempted to say that this agrees with Neofiti M and the Fragment Targums, it seems possible that רתח might be a corruption of מנח.⁸³

Ibn Ezra says וזה היה סמוך לערב בעת התנופה רוח היום, at the time the wind (air?) of the day starts blowing back and forth. His פירוש – שיטה אחת – adds a wide scope reading: ששמעו הקול לפנות ערב. בהתנופה רוח היום. The Radak agrees, using words similar to Ibn Janach (although not agreeing with the scope of מתהלך). The Ralbag agrees that the preposition is temporal coinciding with

⁷⁸ I believe that this is Mizrahi's intent in commenting הוסיף מלת היה על מלת מתהלך כי בזולת זה תהיה מורה על הזמן. ההויה (The שפתי חכמים ad. loc. reads היה rather than הויה. This seems to be an error.)

⁷⁹ Compare τὸν ἀμυνόν τον ἐνα ποιησεις το πρωι και τον ἀμυνόν τον δευτερον ποιησεις το δειλινον in Exodus 29:39.

⁸⁰ והוא: "בפנות היום" in דף מח-ט, שער ו', ספר הרקמה (1964), pp. 472-73, leaves more flexibility: עת קרירות האויר משתי קצות היום.

⁸¹ Nachmanides on Exodus 12:6 notes ומנחה לשון מנוחה השמש והשקט אורו הגדול, כדמרגמינן למנח יומא. This is contradistinction to his stated understanding of our clause!

⁸² Ibn Ezra ad. loc.

⁸³ Purely speculative without access to the manuscript evidence. Abarvanel on our verse cites חכמי האימות as translating לאמצה היום.

the blowing winds, but feels that winds blow at sunrise.⁸⁴ If my above reading of the missing Rashbam is correct, he reads the preposition in the wide scope, although whether the meaning is preposition is temporal, dative of means, or locative cannot be determined. It seems unwise to transfer his definition of the preposition from Exodus⁸⁵ to our verse.

Some of the above exegetes deal with why the temporal information is necessary to relate. Radak explains that the wind of the evening is how the sound managed to reach their ears, כי שיטה אחרת – פירוש. This seems also to be the intent of Ibn Ezra in his הירח הולכה אליהם הקול מרחוק.

Direction and Location

In a locative sense the preposition may be translated “at” or “towards.” The latter meaning fits with a narrow scope reading since one can walk towards, but not hear towards. This is the opinion of Rashi, who states: לאותו רוח שהשמש באה משם וזו היא מערבית, שלפנות ערב חמה במערב.⁸⁶ As stated, this fits only the narrow scope reading, although Rashi does not explain why the movement was towards this direction. Chizkuni understands Rashi as location, and that God is walking in the west because that is where God walks.

Chizkuni, in his second opinion, prefers a preposition of location, with a wide scope reading. Man and woman were sitting in the windy area to cool themselves, and from there they heard the voice. Similar is the Bechor Shor, but he advances a reason: after committing the sin they had hid themselves in the windy, treeless place outside of the Garden. After hearing the voice from this position, they hid in the garden amongst the trees.⁸⁷ The Abarvanel, who supports a wide scope for מתהלך (cf. Chizkuni and Bechor Shor), also places them at לרוח היום כי בהיותו מתחמם מאוד כחום היום היה מתהלך בגן לרוח עליו ולקרר לרוח היום...לאותו צד שהרוח נושבת משם.

Purpose and Means

The Abarvanel tenders a second interpretation, while maintaining that מתהלך modifies man. In a nod to Nachmanides, he says that two elements allowed a sinning man to continue to hear the word of God: man's location (בגן) and the prophetic emanations of that day (לרוח היום).

⁸⁴ Whether his opinion is due to different meteorological conditions in Languedoc or due to his philosophical exegesis that follows is uncertain.

⁸⁵ There, locative: they saw from the ocean-side.

⁸⁶ The משם should not be confused with the idiom בא השמש, since the מ of משם would be inappropriate. This would also confuse the temporal with the locative. Rashi's meaning is that the sunlight is coming from the west, and movement is towards that direction. Rashi's inclusion of when they sinned should also not be seen as giving a temporal meaning to the preposition. He is merely explaining why the sun was in the west when the action was taking place.

⁸⁷ See also תוספות השלם on our verse, א' 284.

Nachmanides sees רוח relating to God's walking, and sees the preposition as part of the theophany taking place: the walking of God is accompanied by the wind of divine revelation.⁸⁸

In his Guide,⁸⁹ Maimonides gives five translations for רוח: 1) air (as primal element), 2) wind, 3) life, 4) a human's transcendental spirit, 5) God's inspiration/prophetic transmission, and 6) God's desire and goals. When רוח is applied to God one should understand it in the 5th sense. This is similar to Nachmanides.⁹⁰ The reading of Rasag in *Oeuvres completes* is ברפק בחרכה, making תנועת היום a dative of means describing a state of gentleness. Zucker, however, reads ברפק בחרכה אלנהאר, putting the two prepositional phrases in apposition, probably modifying מתהלך. Based on Rasag's own comments and his reference to Ezekiel's theophany, the translation might be close to Nachmanides and Maimonides.⁹¹ Maimonides also allows for the 6th interpretation, which would agree with Seforno (who reads both מתהלך and לרוח היום in the narrow scope and places them in the aspect of an ongoing process): לרצון היום, לעשות דברים: הנרצים באותו היום כמו שעשה בשאר ימי בראשית וכמו שעשה באותו יום קודם חטאם.

Weighing the Evidence

A search for occurrences of וישמעו plus a direct object plus a preposition of "ל" resulted in a small number of comparable verses: כי ישמע המלך להציל את אמתו מבפ and הלא שמעת למרחוק אתה עשיתי. Other prepositions of purpose are ושמעו את קולו ליסדך and ושמעו את דברי אשר ילקדון. The reading of Deuteronomy 4:10, 36). While locative prepositions seem attested by Deuteronomy 5:20, e.g. כי מי כל בשר, verse 22 shows that the preposition was in fact adnominal: ואת קולו שמענו מתוך האש. Also, verses like וישמע משה את הקום בכה למשפחתיו caution a wide scope reading that crosses direct object clauses, unless מתהלך is also in the wide scope. The norm for שמע followed by an object marker has prepositional phrases relating the object of hearing rather than שמע.

The cantillations, however, argue for a wide scope reading of לרוח היום. There is only one מלך in this part of the verse: the טפחה situated under בגן, and the two prepositional phrases can not

⁸⁸ As noted, this is somewhat at odds with his commentary to Exodus 12:6. See ff. 81.

⁸⁹ Part I, chapter 40.

⁹⁰ As stated before, while Maimonides is often cited as a champion for מתהלך modifying קול, I believe a careful read of the Guide I 24 shows that he may support the narrow scope. As such, he and Nachmanides may have the same syntactic and semantic interpretation of our clause.

⁹¹ See my speculative comments in Rasag, above.

⁹² 2 Kings 19:25 and 2 Samuel 14:16, respectively

be in apposition. A narrow reading would have required a מלך on וַיִּשְׁמְעוּ or perhaps אֱלֹהִים. The preposition seems semantically flexible enough to justify a wide scope reading.

מִתְהַלֵּךְ in the wide scope seems difficult in light of ^{of} a number of syntactic rules and parallel examples. First is the intervening antecedent ^{What does this mean?} One would have expected a resumptive pronoun, especially as a participle is silent regarding person. ^{What are the rules and the parallels?}

There are difficulties reading the middle scope, as well. While it is true that the construct of possession is common, and the following participles should modify the possessed, and not the possessor, e.g. וּבְנוֹת אֲנָשֵׁי הָעִיר יָצְאוּ לִשְׂאֵב מִים, that this is a possessive construct is not at all certain. The cantillations argue not only for narrow scope for מִתְהַלֵּךְ, but a greater connection between יְהוָה אֱלֹהִים and מִתְהַלֵּךְ than between קוֹל and יְהוָה אֱלֹהִים. The next disjunctive serving the טַפְחָה is the קוֹל פֶּשֶׁט over קוֹל. This argues for a meaning of "sound," followed by the description of what they were hearing, ending with בָּגוּ.

The Hitpa'el form speaks against a subject lacking self animation, the argument by Ibn Ezra and others notwithstanding. The Targumim of almost every stripe, excluding Onkelos, use verbs associated with a self animated subject. Again, the Masoretes have this reading.

When קוֹל is voice, it is often followed by the participle of דִּבֶּר, as noted above. A middle scope reading of הַיּוֹם הַזֶּה כִּי מִי כָל בֶּשֶׂר אֲשֶׁר שָׁמַע קוֹל אֱלֹהִים חַיִּים מְדַבֵּר מִתּוֹךְ הָאֵשׁ כַּמֶּנּוּ וְנָחִי is difficult in light of הַיּוֹם הַזֶּה וְנָחִי (Deuteronomy 20-22). It also seems unwise to confuse the experience expressed by the people in Deuteronomy 5 with that described by וַיִּשְׁמַע אֶת הַקּוֹל מִדְּבַר in Isaiah 66:6, shows other verbal participles can be used to describe adnominally the nature of the sound.

Finally, the idea of a theophanic experience featuring a walking God, with הֵלֵךְ specifically in the hitpa'el, seems to be almost a Biblical idiom. It may be that our clause serves as a template for all the others.

It is obvious that you put your heart and soul into this project, and I appreciate that very much. Some of the analysis is excellent (e.g., Rashbam) but some is highly idiosyncratic (e.g., Rashi). Despite impressive use of graphics, you did not pay nearly enough attention to presentation. Your writing, though polished, is not always clear and well organized. The overall impression is that of exuberant—even heroic—effort marred by serious flaws.

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