

[illegible]

- וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
- בְּהִעָלְתָּךְ אֶת־הַנֵּזֶה אֶל־מֹדֵל פָּנֵי הַמִּנְוֹהָ יֵאִירוּ שִׁבְעַת הַנְרוֹת:
- דִּבֶּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו
- אֶל־מֹדֵל פָּנֵי הַמִּנְוֹהָ הָעֵלָה נִרְתִּיתָ כְּאֶשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:
- וַיַּעַשׂ כֵּן אַהֲרֹן
- הוּא כַּמֶּרְאָה אֲשֶׁר הָרָאָה יְהוָה אֶת־מֹשֶׁה כֵּן עָשָׂה אֶת־הַמִּנְוֹהָ:
- וְהָ מַעֲשֵׂה הַמִּנְוֹהָ מִקְשֵׁה וְחָב עַד־יִרְכָּה עַד־פְּרוּחָה מִקְשֵׁה
- וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
- קַח אֶת־הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל וְטַהַרְתָּ אֹתָם:
- חֲטֹאת וְהַעֲבִירוּ תַעֲרִי עַל־כִּלְבִּישָׁלָם וְכִבְּדוּ בַּגְדֵיהֶם וְהִטְהַרוּ:
- וְכַד־תַּעֲשֶׂה לָהֶם לְטַהָרָם הַזֶּה עֲלֵיהֶם מִי
- וּלְמַנְחָתוֹ סֵלֶת בְּלוּלָה בַשֶּׁמֶן וּפְרִשְׁנֵי בְרִבְקָר תִּקַּח לְחֻטָּאת:
- וְלִקְחוּ פֶר בְּרִבְקָר
- אֶת־הַלְוִיִּם לִפְנֵי אֹהֶל מוֹעֵד וְחֻקְהֶלֶת אֶת־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל:
- וְהִקְרַבְתָּ
- לִפְנֵי יְהוָה וְסַמְכוּ בְּנֵי־יִשְׂרָאֵל אֶת־יְדֵיהֶם עַל־הַלְוִיִּם:
- וְהִקְרַבְתָּ אֶת־הַלְוִיִּם
- לִפְנֵי יְהוָה מֵאֵת בְּנֵי יִשְׂרָאֵל וְהָיָה לְעֹבֵד אֶת־עֲבֹדַת יְהוָה:
- וְהִנִּיף אֹהֲרֹן אֶת־הַלְוִיִּם תְּנוּפָה
- אֶת־הָאֹהֶל חֲטֹאת וְאֶת־הָאֹהֶל עֹלָה לִיהוָה לְכַפֵּר עַל־הַלְוִיִּם:
- וְהַלְוִיִּם יִסְמְכוּ אֶת־יְדֵיהֶם עַל רֹאשׁ הַפָּרִים וְעָשָׂה
- 1 spoke to Moses, saying:
- 2 Speak to Aaron and say to him, “When you mount*mount Cf. Exod. 25.37. the lamps, let the seven lamps give light at the front of the lampstand.”
- 3 Aaron did so; he mounted the lamps at the front of the lampstand, as YHWH had commanded Moses.—
- 4 Now this is how the lampstand was made: it was hammered work of gold, hammered from base to petal. According to the pattern that YHWH had shown Moses, so was the lampstand made.
- 5 spoke to Moses, saying:
- 6 Take the Levites from among the Israelites and purify them.
- 7 This is what you shall do to them to purify them: sprinkle on them water of purification, and let them go over their whole body with a razor, and wash their clothes; thus they shall be purified.
- 8 Let them take a bull of the herd, and with it a meal offering of choice flour with oil mixed in, and you take a second bull of the herd for a sin offering.
- 9 You shall bring the Levites forward before the Tent of Meeting. Assemble the Israelite community leadership,*Israelite community leadership Heb. kol ‘adat bene yisra’el, which here denotes a part (“leadership”) that acts on behalf of the whole (“community”). NJPS “whole Israelite community.” See the Dictionary under ‘edah.
- 10 and bring the Levites forward before YHWH. Let the Israelites lay their hands upon the Levites,
- 11 and let Aaron designate*designate Lit. “elevate.” the Levites before YHWH as an elevation offering from the Israelites, that they may perform the service of YHWH.
- 12 The Levites shall now lay their hands upon the heads of the bulls; one shall be offered to YHWH as a sin offering and the other as a burnt offering, to make expiation for the Levites.

- וְהוֹשַׁע בְּרִנּוֹן מִשְׁרַת מֹשֶׁה מִבְּחִרְיוֹ וַיֹּאמֶר אֲדֹנָי מֹשֶׁה כְּלָאֵם:
- וַיַּעַן
- לִי וּמִי יִתֵּן כְּלִיעִים יְהוָה נְבִיאִים כִּי־יִתֵּן יְהוָה אֶת־רוּחוֹ עָלֵיהֶם:
- וַיֹּאמֶר לוֹ מֹשֶׁה הַמְקַנָּא אֹתָהּ
- וַיֵּאסֶף מֹשֶׁה אֶל־הַמִּנְוֹהָ הוּא וְקִנְיֵי יִשְׂרָאֵל:
- כֹּה וְכִדְרָךְ יוֹם כֹּה סְבִיבוֹת הַמִּנְוֹהָ וְכַאֲמֻתִּים עַל־פְּנֵי הָאֲרָץ:
- אֶמְאֵת יְהוָה וְנִגְזַר שְׁלֹרִים מִן־הַיָּם וַיִּטֵּשׂ עַל־הַמִּנְוֹהָ כִּדְרָךְ יוֹם וְרוּחַ נִסְעָ
- אֶסֶף עֲשֶׂרָה חֲמִירִים וַיִּשְׁטְחוּ לָהֶם שֹׁטוֹחַ סְבִיבוֹת הַמִּנְוֹהָ:
- וְכֹל־הַלֵּילָה וְכָל־יוֹם הַמִּנְחָתָה וַיֵּאסְפוּ אֶת־הַשְּׁלִי הַמִּמְלִיטִים וַיִּקְּם הָעָם כִּלְהִיטָה הַהוּא
- טָרַם יִכְרַת וְאִף יְהוָה חָרָה בָּעָם וַיָּךְ יְהוָה בָּעָם מִכָּה רַבָּה מְאֹד:
- הַבֶּשֶׁר עוֹרְנוֹ בֵּין שְׁנֵיהֶם
- הָהוּא קְבֻרוֹת הַתְּאֵנָה כִּי־שָׁם קָבְרוּ אֶת־הָעָם הַמִּתְאֵנִים:
- וַיִּקְרָא אֶת־שֵׁם־הַמָּקוֹם
- מִקְבֻרוֹת הַתְּאֵנָה נִסְעוּ הָעָם חֲצֵרוֹת וַיִּהְיוּ בְּחֲצֵרוֹת:
- And Joshua son of Nun, Moses' attendant from his youth, spoke up and said, “My lord Moses, restrain them!”
- But Moses said to him, “Are you wrought up on my account? Would that all YHWH's people were prophets, that YHWH put [the divine] spirit upon them!”
- Moses then reentered the camp together with the elders of Israel.
- A wind from YHWH started up, swept quail from the sea and strewed them over the camp, about a day's journey on this side and about a day's journey on that side, all around the camp, and some two cubits deep on the ground.
- The people set to gathering quail all that day and night and all the next day—even the one who gathered least had ten omers—and they spread them out all around the camp.
- The meat was still between their teeth, not yet chewed,*chewed Meaning of Heb. yikkareth uncertain. when the anger of YHWH blazed forth against the people and YHWH struck the people with a very severe plague.
- That place was named Kibroth-hattaavah,*Kibroth-hattaavah I.e., “the graves of craving.” because the people who had the craving were buried there.
- Then the people set out from Kibroth-hattaavah for Hazereth. When they were in Hazereth,

12

- עַל־אֲדֹתֵי הָאִשָּׁה הַכַּשִּׁיתָ אֲשֶׁר לָקַח כִּי־אִשָּׁה כַּשִּׁית לָקַח:
- וַתִּדְבֹר מִרְיָם וְאַהֲרֹן בְּמִשְׁחֵהּ
- הִרְק אֹרַח־בְּמִשְׁחֵה דְבַר יְהוָה הֲלֹא גַם־בָּנוּ דְבַר וַיִּשְׁמַע יְהוָה:
- וַיֹּאמְרוּ
- מֹשֶׁה עָנָה מְאֹד מִכָּל הָעָלָם אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה:
- וְהָאִישׁ
- 1 Miriam and Aaron spoke against Moses because of the Cushite woman he had taken [into his household as his wife]: “He took a Cushite woman!”
- 2 They said, “Has YHWH spoken only through Moses? Has [God] not spoken through us as well?” YHWH heard it.
- 3 Now Moses himself*Moses himself Lit. “the participant whose involvement defines the depicted situation, Moses”; trad. “the man Moses.” See the Dictionary under ‘ish. was very humble, more so than any other human being on earth.

၂၀၁၃-၂၀၁၄ ခုနှစ် ငွေကြေး ငွေကြေး

၇၈ (၂၀၁၆)၊ ဇူလိုင်လ

$$d_{\text{eff}} = d_0 \sqrt{\frac{1}{1 + \left(\frac{f}{f_c} \right)^2}}$$
[illegible]

מאת: ד"ר יעקב ארנסט

Ἰσχυρὸν καὶ ἰσχυρῶς

ጸሐፊዎች ሲባሉት ምን ዓይነት ሰነድ ይጠቅማሉ?

$\frac{1}{\sqrt{2}} \begin{pmatrix} 1 & 0 \\ 0 & 1 \end{pmatrix}$

በጊዜ ሲሸፈን ይገኛል።

[illegible]

ᐱᐳᓂᐸᓄᑦ

[illegible]

ፎ ሲኖድ ሲኖድ ሆላይ ሩ ሳይቢ ቺጽ ሕርስ

ငါ့ ဇာ ငါ့-ငါ့ငါ့ ငါ့ငါ့ ငါ့ငါ့ ငါ့ငါ့ ငါ့ငါ့

[illegible]

ጸሐፊዎች ስም የአካባቢውን ጥበቃ ማስጠበቅና ማረጋገጥ ይቻላል፡፡

[illegible]

ԵՆԻ ԱՂԷՑ ՀԻՇԼ ՆԱԿԵԼԱԳ ԵՆԱՂ ԱԼԻԼ ՀԳԷ, ՆԱՍԼԻ ԼՀԳԷ,

ᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱ-ᐱᐱᐱᐱ ᐱᐱᐱᐱ.

משמרת ועבדה לא יעבד ככה תעשה ללויים במשמרתם: ושרת את אחיו באהל מועד לשמר

26 They may assist their brother Levites at the Tent of Meeting by standing guard, but they shall perform no labor. Thus you shall deal with the Levites in regard to their duties.

9

בשנה השליט לצאתם מארץ מצרים בחודש הראשון לאמר: וידבר יהוה אלי־משה במדבר־סיני

1 spoke to Moses in the wilderness of Sinai, on the first new moon of the second year following the exodus from the land of Egypt, saying:

ויעשו בני־ישראל את־הפסח במועדו:

2 Let the Israelite people offer the passover sacrifice at its set time:

תעשו אתו במעדו ככל־חקתיו וככל־משפטיו תעשו אתו: בארבעה עשר־יום בחודש הזה בין הערבים

3 you shall offer it on the fourteenth day of this month, at twilight, at its set time; you shall offer it in accordance with all its rules and rites.

וידבר משה אל־בני ישראל לעשות הפסח:

4 Moses instructed the Israelites to offer the passover sacrifice;

סיני לכל אשר צוה יהוה את־משה כן עשו בני ישראל: בראשון בארבעה עשר יום לחודש בין הערבים במדבר ויעשו את־הפסח

5 and they offered the passover sacrifice in the first month, on the fourteenth day of the month, at twilight, in the wilderness of Sinai. Just as יהוה had commanded Moses, so the Israelites did.

ביום ההוא ויקרבו לפני משה ולפני אהרן ביום ההוא: אנשים אשר היו טמאים לנפש אדם ולא־יכלו לעשות־הפסח ויהי

6 But there were some householders*householders Lit. “[salient] participants whose involvement defines the depicted situation.” Presumably the annual paschal offering, like nearly all activity in ancient Israel, was organized by households. Cf. Exod. 12.3–4, 21; see the Dictionary under ‘ish. who were impure by reason of a corpse and could not offer the passover sacrifice on that day. Appearing that same day before Moses and Aaron,

נגזע לבלתי הקריב את־קרבן יהוה במעדו בתוך בני ישראל: ויאמרו האנשים הרימה אליו אנחנו טמאים לנפש אדם למה

7 those householders*householders See note at v. 6. said to them,*them Lit. “him.” “Impure though we are by reason of a corpse, why must we be debarred from presenting יהוה’s offering at its set time with the rest of the Israelites?”

ויאמר אלהם משה עמדו ואשמעו מה־יצוה יהוה לכם:

8 Moses said to them, “Stand by, and let me hear what instructions יהוה gives about you.”

וידבר יהוה אל־משה לאמר:

9 And יהוה spoke to Moses, saying:

לנפש או בנך רחקה לכם או לידתיכם ועשה פסח ליהוה: דבר אל־בני ישראל לאמר איש איש כיהוה־טמא

10 Speak to the Israelite people, saying: When any party—whether you or your posterity—who is defiled by a corpse or is on a long journey would offer a passover sacrifice to יהוה,

תאנה וישבו ויבלו גם בני ישראל ויאמרו מי יאכלנו בשר: והאספסף אשר בקרבנו התאנו

4 The riffraff in their midst felt a gluttonous craving; and then the Israelites wept and said, “If only we had meat to eat!”

ואת האבטחים ואת־החציר ואת־הבצלים ואת־השומים: זכרנו את־יהוה אשר־נאכל במצרים חנם את הקשאים

5 We remember the fish that we used to eat free in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic.

ועתה נפשנו יבשה אין כל בלתי אליהמן עינינו:

6 Now our gullets are shriveled. There is nothing at all! Nothing but this manna to look to!”

והמן כורע־גד הוא ועינו קעין הקולח:

7 Now the manna was like coriander seed, and in color it was like bdellium.

ובשלו בפלור ועשו אתו עגות והיה טעמו כטעם לשד השמן: שטף העם ולקטו וטחנו ברחים או דכו במדכה

8 The people would go about and gather it, grind it between millstones or pound it in a mortar, boil it in a pot, and make it into cakes. It tasted like rich cream.*rich cream Lit. “cream of oil (or, fat).”

וברדת הטל על־המחנה לילה יהי המן עלי:

9 When the dew fell on the camp at night, the manna would fall upon it.

איש לפתח אהלו ויחרי־אף יהיה מאד ובעיני משה רע: וישמע משה את־העם בכה למשפחתיו

10 Moses heard the people weeping, every clan apart, at the entrance of each tent. יהוה was very angry, and Moses was distressed.

ולמה לארמצתי חן בעיניך לשום את־משא כלי־העם הזה עלי: ויאמר משה אלי־יהוה למה הרעת לעבדך

11 And Moses said to יהוה, “Why have You dealt ill with Your servant, and why have I not enjoyed Your favor, that You have laid the burden of all this people upon me?”

כאשר ישא האמן את־הילק על האדמה אשר נשבעת לאבותיו: כלי־העם הזה אם־אנכי ולדתי־הו כיתאמר אלי שאתו בחילך האנכי הרייתי את

12 Did I produce all these people, did I engender them, that You should say to me, ‘Carry them in your bosom as a caregiver carries an infant,’ to the land that You have promised on oath to their fathers?

לכל־העם הזה כייבכו עלי לאמר תנהלנו בשר ונאכלה: מאין לי בשר לתת

13 Where am I to get meat to give to all this people, when they whine before me and say, ‘Give us meat to eat!’

לא־אוכל אנכי לבדי לשאת את־כל־העם הזה כי כבד ממני:

14 I cannot carry all this people by myself, for it is too much for me.

לי הרגני נא הריג אם־מצאתי חן בעיניך ואל־אראה ברעתי: ואם־ככה ו את־עשה

15 If You would deal thus with me, kill me rather, I beg You, and let me see no more of my wretchedness!”

העם וישטרו ולקחת אתם אלי־אהל מועד וחתצבו שם עמך: אספה־לי שבועים איש מזקני ישראל אשר ילעג כי־הם זקני ויאמר יהוה אל־משה

16 Then יהוה said to Moses, “Gather for Me seventy of Israel’s elders of whom you have experience as elders and officers of the people, and bring them to the Tent of Meeting and let them take their place there with you.

ושמתי עליהם ונשאו אתך במשא העם ולא־תשא אתה לבדך: ויירדתי ודברתי עמך שם ואצלתי מדהרות אשר עליך

17 I will come down and speak with you there, and I will draw upon the spirit that is on you and put it upon them; they shall share the burden of the people with you, and you shall not bear it alone.

11 they shall offer it in the second month, on the fourteenth day of the month, at twilight. They shall eat it with unleavened bread and bitter herbs,
 12 and they shall not leave any of it over until morning. They shall not break a bone of it. They shall offer it in strict accord with the law of the passover sacrifice.
 13 But if any party who is pure and not on a journey rejoins from offering the passover sacrifice, that person shall be cut off from kin, for his offering was not presented at its set time; that party shall bear the guilt.
 14 And when a stranger who resides with you would offer a passover sacrifice to you, it must be offered in accordance with the rules and rites of the passover sacrifice. There shall be one law for you, whether stranger or citizen of the country.
 15 On the day that the Tabernacle was set up, the cloud covered the Tabernacle, the Tent of the Fact; and in the evening it rested over the Tabernacle in the likeness of fire until morning. It was always so: the cloud covered it, appearing as fire by night.
 17 And whenever the cloud lifted from the Tent, the Israelites would set out accordingly; and at the spot where the cloud settled, there the Israelites would make camp.
 18 At a command of יהוה the Israelites broke camp, and at a command of יהוה they made camp: they remained encamped as long as the cloud stayed over the Tabernacle.
 19 When the cloud lingered over the Tabernacle many days, the Israelites observed יהוה's mandate and did not journey on.
 20 At such times as the cloud rested over the Tabernacle for but a few days, they remained encamped at a command of יהוה, and broke camp at a command of יהוה.
 21 And at such times as the cloud stayed from evening until morning, they broke camp as soon as the cloud lifted in the morning. Day or night, whenever the cloud lifted, they would break camp.
 That place was named Taberah, "Taberah From the root b-y-r, "to burn." because a fire of יהוה had broken out against them.
 2 The people cried out to Moses. Moses prayed to יהוה, and the fire died down.
 3 That place was named Taberah, "Taberah From the root b-y-r, "to burn." because a fire of יהוה had broken out against them.

11

26 in command of the tribal troop of Asher, Pagiel son of Ochran;
 27 and in command of the tribal troop of Naphtali, Ahitra son of Enan.
 28 Such was the order of march of the Israelites, as they marched troop by troop.
 29 Moses said to Hobab son of Kenel the Midianite, "We are setting out for the place of which יהוה has said, 'I will give it to you,' Come with us and we will be generous with you; for יהוה has promised to be generous to Israel."
 30 "I will not go," he replied to him, "but will return to my native land."
 31 He said, "Please do not leave us, inasmuch as you know where we should camp in the wilderness and can be our guide." guide Lit. "eyes."
 32 So if you come with us, we will extend to you the same bounty that יהוה grants us."
 33 They marched from the mountain of יהוה a distance of three days. The Ark of the Covenant moved on from camp.
 34 and יהוה's cloud kept above them by day, as they moved on from camp.
 35 When the Ark was to set out, Moses would say: Advance, O יהוה! May Your enemies be scattered, and may Your foes flee before You!
 36 And when it halted, he would say: "Return ... thousands! Others "Return, O יהוה, unto the / thousands of the families of Israel!" Return, O יהוה, You who are Israel's myriads of thousands!
 1 The people took to complaining bitterly before יהוה, and יהוה heard and was incensed: a fire of יהוה broke out against them, ravaging the outskirts of the camp.
 2 The people cried out to Moses. Moses prayed to יהוה, and the fire died down.
 3 That place was named Taberah, "Taberah From the root b-y-r, "to burn." because a fire of יהוה had broken out against them.

10 And on your joyous occasions—your fixed festivals and new moon days—you shall sound the trumpets over your burnt offerings and your sacrifices of well-being. They shall be a reminder of you before your God: I, יהוה, am your God.

11 In the second year, on the twentieth day of the second month, the cloud lifted from the Tabernacle of the Pact

12 and the Israelites set out on their journeys from the wilderness of Sinai. The cloud came to rest in the wilderness of Paran.

13 When the march was to begin, at יהוה's command through Moses,

14 the first standard to set out, troop by troop, was the division of Judah. In command of its troops was Nahshon son of Amminadab;

15 in command of the tribal troop of Issachar, Nethanel son of Zuar;

16 and in command of the tribal troop of Zebulun, Eliab son of Helon.

17 Then the Tabernacle would be taken apart; and the Gershonites and the Merarites, who carried the Tabernacle, would set out.

18 The next standard to set out, troop by troop, was the division of Reuben. In command of its troop was Elizur son of Shedeur;

19 in command of the tribal troop of Simeon, Shelumiel son of Zurishaddai;

20 and in command of the tribal troop of Gad, Eliasaph son of Deuel.

21 Then the Kohathites, who carried the sacred objects, would set out; and by the time they arrived, the Tabernacle would be set up again.

22 The next standard to set out, troop by troop, was the division of Ephraim. In command of its troop was Elishama son of Ammihud;

23 in command of the tribal troop of Manasseh, Gamaliel son of Pedahzur;

24 and in command of the tribal troop of Benjamin, Abidan son of Gideon.

25 Then, as the rear guard of all the divisions, the standard of the division of Dan would set out, troop by troop. In command of its troop was Ahiezer son of Ammishaddai;

שלמים והיו לכם לזכרון לפני אלהיכם אני יהוה אלהיכם: ואשכנו חדרשכם) ותקעתם בחצצרת על עלתיכם ועל זבחי וביום שמחתכם ובמועדיכם ובראשי חודשיכם*)בספרי ספור

בחדש השני בעשרים בחדש נעלה הענן מעל משכן העדה: ויהי בשנה השנית

בני־ישראל למסעיהם ממדבר סיני וישכון הענן במדבר פארן: ויסעו

ויסעו בראשנה עלי־פי יהוה ביד־משנה:

בני־העדה בראשנה לצבאתם ועל־צבאו נחשון ברעמינהב: ויסע דגל מחנה

ועל־צבא מטה בני יששכר נתנאל ברצויר:

ועל־צבא מטה בני זבולן אליאב ברחלן:

והויד המשכן ונסעו בני־גרשון ובני מררי נשאי המשכן:

הגל מחנה ראובן לצבאתם ועל־צבאו אליצור ברשיאור: ונסע

ועל־צבא מטה בני שמעון שלמיהל ברצורישדי:

ועל־צבא מטה בני־גד אליסר ברדעואל:

ונסעו הקהתים נשאי המקדש והקימו את־המשכן עד־באם:

מחנה בני־אפרים לצבאתם ועל־צבאו אלישמע ברעמיהוד:

ועל־צבא מטה בני מנשה גמליאל ברפדהצור:

ועל־צבא מטה בני בנימין אבידן בגדעוני:

מאסף לכל־המחנות לצבאתם ועל־צבאו אחיעזר ברעמישדי: ונסע דגל מחנה בני־דן

22 Whether it was two days or a month or a year—however long the cloud lingered over the Tabernacle—the Israelites remained encamped and did not set out; only when it lifted did they break camp.

23 On a sign from יהוה they made camp and on a sign from יהוה they broke camp; they observed יהוה's mandate at יהוה's bidding through Moses.

10

לשכון עליו יחנו בני־ישראל ולא יסעו ובהעלתו יסעו: ארמיים ארחדש ארמיים בהאליך הענן עליהמשכון

יהוה יסעו את־משמרת יהוה שמרו עלי־פי יהוה ביד־משנה: עלי־פי יהוה יחנו ועל־פי

וידבר יהוה אלי־משל לאמר:

תעשה אתם והיו לך למקרא העלה ולמסע את־המחנות: עשה לך שתי חצוצרות כסף מקשה

ותקעו בהן ונועדו אליך כל־העדה אליפתח אהל מועד:

ואם־באותת יתקעו ונועדו אליך הנשיאים ראשי אלפי ישראל:

ותקעתם תרועה ונסעו המחלות החגים קדמה:

שלית ונסעו המחלות החגים תימנה תרועה יתקעו למסעיהם: ותקעתם תרועה

ובהקויל את־הקויל תתקעו ולא תריעו:

הכהלים יתקעו בחצצרות והיו לכם לחקת עולם לדרתיכם: ובני אהרן

בחצצרת וזכרתם לפני יהוה אלהיכם ונושעתם מאיביכם: וכי־תבאו מלחמה בארצכם עלי־הצר הצר אתכם והרעתם

22 Whether it was two days or a month or a year—however long the cloud lingered over the Tabernacle—the Israelites remained encamped and did not set out; only when it lifted did they break camp.

23 On a sign from יהוה they made camp and on a sign from יהוה they broke camp; they observed יהוה's mandate at יהוה's bidding through Moses.

24 When both are blown in long blasts,*long blasts Meaning of Heb. uncertain. the whole company [of fighters]*company [of fighters] See note at 1.2. shall assemble before you at the entrance of the Tent of Meeting;

25 and if only one is blown, the chieftains, heads of Israel's contingents, shall assemble before you.

26 But when you sound short blasts,*short blasts Meaning of Heb. teru'a uncertain. the divisions encamped on the east shall move forward;

27 and when you sound short blasts a second time, those encamped on the south shall move forward. Thus short blasts shall be blown for setting them in motion,

28 while to convoke [military bodies off] the congregation you shall blow long blasts, not short ones.

29 The trumpets shall be blown by Aaron's sons, the priests; they shall be for you an institution for all time throughout the ages.

30 When you are at war*When you are at war Meaning of Heb. uncertain. in your land against an aggressor who attacks you, you shall sound short blasts on the trumpets, that you may be remembered before your God יהוה and be delivered from your enemies.