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Beha'alotcha בהעלותך

Numbers 8:1-12:16

- Miriam, "Come out, you three, to the Tent of
- ב אַלָן נִיַּעָמִר פָּתָה קאַהֶלְ וִיּקּרָא אַהַרָן וּמִרָלֶם וַיַּצְאָיִ שְׂנַיּהֶם: א אָלַן נִיַּעָמִר פָתָה הָאַהֶל וִיּקּרָא אַהַרָן וּמִרָלֶם וַיַּצְאָיִ שְׂנַיּהֶם:
- in a vision, I speak with them in a dream. prophet, יחוח"; others "If there be a prophet Heb. uncertain. Lit. "If there will be your (pl.) prophets of 7717 arise among you, I Meaning of prophets of 7717 arise among you, I\*When
- throughout My household.
- ארווה. How then did you not shrink from speaking not in riddles, and he beholds the likeness of
- Miriam, he saw that she was stricken with Cf. Lev. 13.2-3. When Aaron turned toward Miriam stricken with snow-white scales!\*scales
- not to us the sin which we committed in our יס O my lord, אקרני אָקר וֹיִלְאָרוּ וַאָשֶׁר אוֹשֶׁר ווֹאָלָנּי אַלינִא חַשֶּׁת אָלינִי אַלינִי אַער וֹוֹאָלני אַשֶּר ווֹמָאַנוּ: בי אָדני אַליני אַליני אָליני אַשָּר ווֹאָלָני וֹשָׁעָר יוֹקאַנוּ:
- from its mother's womb with half its flesh eaten

- and then let her be readmitted." days? Let her be shut out of camp for seven days, face, would she not bear her shame for seven Ter But און אפר in her father spat in her aliq און שֹבְעֶת יָמִים תִּסְנֶּר שִבְעָת יָמִיםٰ מִחָּוּץ לְמַהֲנֶה וָאַהֶר תַּאָמֶף:
- the people did not march on until Miriam was and seven days; and tring seven days; and seven days; and seven days; and

- Meeting." So the three of them went out. וֹגָאמֹר גְּעוֹנִי פּעֹאָם אֹלִ-עִתּוֹי וֹאֹלְ-אַנִּיוֹן
- and Miriam!" The two of them came forward; the entrance of the Tent, and called out, "Aaron
- among you, I יהוה." make Myself known to them Mhear these My words: When and [God] said, "Hear these My words: When
- against My servant Moses!"
- היחדי קיהוה Still incensed with them, היהוה לפף (יֵלְן:
- וְנֵיבְּלְּנָן סְרְ מֵלֵּלְ נִיֹאְנִיבְ אסז יהנה מרגים מעלג ויפן אהרן אל-מרגים והנה אs אסז יהנה מרגים מערעה בשלג ויפן אהרן אל-מרגים והנה מצר 10. אה יהנה מצרעה בשלג ויפן אהרן אל-מרגים והנה מצרעה:
- אלייא האָרָן אַאוֹלווווס אַ אַלווווס אַ בוּ אַלי אַען ציאָכָל הָצָי דער אַל אַלי נְמָהָרָ בְּצַאַרוּל הַלָּאַר וֹגָאמֹר אַנִּוֹנְן אַגַ-מַתַּוֹנִי
- O. God, pray (ארורי saying, "O God, pray בו ניצעק משה אָל־יִהוָה לַאמַר אֵל נָא רְפָּא נָא לָה:
- ريمرشد باياند هُخـصرشد زهجربن بُخذ يُحذِ خُطْرَبن ليَجْم بنذخُون

פַּה אָל־פָּה אַדַבָּר־בֹּוֹ וּמַרְאָה וְלָא בְחִיּדֹת

וֹלְאַעֶּר שִּׁעִלְּהִינָא בִּבְּרָּ

נגְּבֶר יְהֹנֶה בְּעְּתַּוּד

- encamped in the wilderness of Paran.

## 8

- :אמֹר: אַל־מֹשׁהָ אָל־מֹשׁה לַאמֹר: 1 הוהי spoke to Moses, saying:
- בהעלתר את־הנרת אל־מול פני המנורה יאירו שבעת הנרות: דבר אל אהרן ואמרת אליו
- 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 אַל־מוּל פּנֵי הַמַנוֹלָה הַעַלָה נַרתַיהַ כַּאֲשֶׁר צוָה יְהוָה אַת־משָׁה: וַיִּעשׁ כֵּן אַהַרֹן
  - Aaron did so; he mounted the lamps at the front of the lampstand, as הוהי had commanded Moses.-
- הוה אֶת־מְעָהָה אֶת־מְעָהָה אֶת־מְעָהָה אֶת־מְעָהָה אֶת־מְעָהָה אֶת־מְעָהָה אֶת־מְעָהָה אֶת־מְעָהָה אֶת־מְעָהָה אַת־מְעָהָה אַת־מְעָהָה אַת־מְעָהָה אַת־מְעָהָה אַת־מַעָּה הָן Wow this is how the lampstand was made: it was ווה מַעשה הַמִּנֹרָה מִקשה זָהָב עָד־יִרֵכָה עָד־פַּרְחָה מַקשה
  - hammered work of gold, hammered from base to petal. According to the pattern that הוהי had shown Moses, so was the lampstand made.

  - :spoke to Moses, saying הוהי 5 ויִדְבַר יְהוָה אַל־משה לַאמר:

  - ה קול וְטִהַרְתְ אֹתְם: Take the Levites from among the Israelites and purify them.
- 7 חַטַאת וִהַעֲבִירוּ תַּער עַל־כַּל־בַּשַׂרָם וִכְבַסִוּ בַגִּדֵיהֵם וִהְטֵהְרוּ: וִכֹה־תַעשׁה לַהַם לִטַהַלָם הַזָּה עַלֵיהַם מֵי
- 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.
- ולקחו פר בו־בקר
- ו המנחתו פרישני בן־בקר תקח לחטאת: 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 את־הלולם לפני אהל מועד והקהלת את־כל־עדת בני ישראל: והקרבת
- 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.
  - וְהַקְרַבְתְּ אֶת־הַלִּוִיִם
  - and bring the Levites forward before לפני יהוה וסמכו בני־ישראל אחייביהם על־הלוים: the Israelites lay their hands upon the Levites,
  - 11 לִפְנֶי יָהֹוָה מֵאָת בְּנֶי יִשְׂרָאֵל וְהִיּוֹ לִעֲבִד אֶת־עֲבֹדָת יְהֹוָה: והניף אהרן את־הלונים תנופה
    - and let Aaron designate\*designate Lit. "elevate." the Levites before הוהי as an elevation offering from the Israelites, that they may perform the service of הוהי.
- והַלְוִיִם יִסִמְכָוּ אֲת־יִבִיהֵם על רִאשׁ הַפַּרִים וַּעשֵּה
- 12 The Levites shall now lay their hands upon the heads of the bulls; one shall be offered to מהוהי as a sin offering and the other as a burnt offering, to make expiation for the Levites.

- 28 And Joshua son of Nun, Moses' attendant from יְהוֹשֶׁעֻ בַּן־נוֹן מְשֵׁרֶת מְשָׁה מְבַּחְרָיו וַיֹּאמֵר אֲדֹנֵי משָׁה כִּלְאָם: his youth, spoke up and said, "My lord Moses, restrain them!"
- 29 But Moses said to him, "Are you wrought up on ויאמר לו משה המקנא אתה
  - my account? Would that all הוהי's people were prophets, that הוהי put [the divine] spirit upon them!"

  - 30 Moses then reentered the camp together with the elders of Israel.
- 31 כה וכדרך יום כה סביבות המחנה וכאמתים על־פני הארץ: ו מַאַת יָהוֹה וַיַגַז שׁלוִים מן־הַיָּם וַיִּטֹשׁ עַל־הַמַחַנָה כַּדַּרֶךְ יִוֹם ורוח נסע
- A wind from הוהי 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.
- 32 אָסַף עַשַׂרָה חַמַרָים וַיִשְּׂטָחוּ לָהֵםْ שַׂטוֹחַ סִבִּיבוֹת הַמַחַנָה: וכל־הַלַּיַלָה וַכַל | יוֹם הַמַחַלָּת וַיַּאַספוֹ אַת־הַשַּׁלָו הַמַמַלִּיט וַיָּקָם הָעֶם כָל־הַיום הַהוֹא
- 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.
- 33 טכם יפכת ואף יהוה חכה בעם ויד יהוה בעם מפה כבה מאד: הבשר עודנו בין שניהם
- The meat was still between their teeth, not vet chewed,\*chewed Meaning of Heb. yikkareth uncertain. when the anger of הוהי blazed forth against the people and הוהי struck the people with a very severe plague.
  - ברות התאוים: 34 That place was named ויקרא את־שם־המקום
    - Kibroth-hattaavah,\*Kibroth-hattaavah I.e., "the graves of craving." because the people who had the craving were buried there.
    - 35 מקברות התאוה נסעו העם חצרות ויהיי בחצרות: Then the people set out from Kibroth-hattaavah for Hazeroth. When they were in Hazeroth.

# 12

- על־אדות הַאשה הַכשית אַשר לַקח כִּי־אִשה כשית לַקח: ותדבר מרים ואהרן במשה
- Miriam and Aaron spoke against Moses because of the Cushite woman he had taken [into his household as his wifel: "He took a Cushite woman!"
- הַרָק אַדְ־בַּמֹשֵׁהֹ הִבַּר יִהוֹה הַלֹּא נַם־בַּנוּ דִבַּר וַיִשִּׁמַע יִהוֹה: ויאמרו
- They said, "Has הוהי spoken only through Moses? Has [God] not spoken through us as well?" הוהי heard it.
- 3 משה ענו מאָד מכל הַאַלָם אֲשֵר על־פּנֵי הָאַדָּמַה:
  - 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.

- elevation offering to אחוח. Aaron and his sons, and designate them as an יון אַנָּוֹן אָנָם עִּלָּנִלָּ בַּנְיָלָ נְנָלָבָּנָ בְּנָלְנָבָ וּשִׁרְּבָּיִים עָנָנְבָּי אָנָדֶן וַלְבָּנָל
- Israelites, and the Levites shall be Mine. At mort trom the Levites apart from the set the Levites apart from the set the Levites apart from the
- elevation offering. purified them and designated them as an service of the Tent of Meeting, once you have
- of all the male first-born of the Israelites. Myself in place of all the first issue of the womb, among the Israelites: I have taken them for
- [male] first-born in the land of Egypt. them to Myself at the time that I smote every human as well as beast, is Mine; I consecrated
- first-born of the Israelites; אסא אור הַלְוֹגֶם הָחַוֹת כָּל־בְּבָלִוֹר בִבְּנָנִי יִשֹׂרָאֵלִ: 18 Now I take the Levites instead of every male
- come." too near the sanctuary. no plague may afflict the Israelites for coming\*for coming Lit. "when the Israelites  $\,$ and to make expiation for the Israelites, so that service for the Israelites in the Tent of Meeting the Levites to Aaron and his sons, to perform the
- Levites, so the Israelites did with them. as निर्मात had commanded Moses in regard to the note at v. 9. did with the Levites accordingly; just
- expiation for them to purify them. elevation offering before אחוה, and Aaron made their clothes; and Aaron designated them as an
- regard to the Levites, so they did to them. and his sons. As 7717 had commanded Moses in their service in the Tent of Meeting, under Aaron mrotice dualified to perform בג בגיר כּאֲשֶׂר צָּלָה יְהֹנָה אֶת־מֹשֶׁה עֶל־הַלְנָיִם בֶּן עִשִּׁי לִהֶם:
- :Saring: ב ניְהַבֶּר יְהֹוָה אֶל־מֹשֶׁה לֵאמִר: ג2 ניִהְבָּר יְהֹוָה אֶל־מֹשֶׁה לֵאמִר:
- force in the service of the Tent of Meeting; years of age up they shall participate in the work א This is the rule for the Levites. From twenty-five (נְלְמְלָהְ יָבֹוֹאִ לְצְבָא בַּעֲבֹרֶת אָהֶל מוֹעֶר בּוֹעָבַיּ
- work force and shall serve no more. At mor a sylvet cetire from the age of fifty they shall retire from the second fifty they shall retire from the

- וֹאֹשְׁבֹּג-כֹּן גַּבֹאוּ בו הַלְלִים לְעֲבִר אֶת־אָהֶל מוֹעֶד וְמְוֹהַפּא Thereafter the Levites shall be qualified for the
- در زيردت زيردت نتمير خ ميريج جزر ، سَرَجُر יוַ נוַ נוֹלַ בֹלְינַ בֹלָ בֹלַנִי בַלְ בִּלְנִינִי, אַנִים בָּלָ. בַלְ בַלַנְיָל בַּלְ בַלְנִילָי, אַנִים בְּל
- כֿג בְג כֹבְ-שֹׁכוּנְ שַׁבֹלֹג גֹחֶנִאָבְ שַּׁאַנִם Tor every male first-born among the Israelites, דו ובבְהַהַמָה בְּלִים הַכֹּהָי בְלִּ־בְּכִוֹרֹ בְּאֶבֶץ מִצְלִים הִקְדְּשֶׂתִי אֹתְם לִי:
- אָּע-עַׁלְנִיּם לְעַׁנִּיּם | לְאַעִּׁרָן נִלְבֹּנְיִּנְ עִעִּינָן בַּנֹּיִ יִּשְׂנָאֵלְ לְגַּדֶּע אָטַ-אַבְּנִע בּוֹנְ-יִּשְׁרָאֵלְ בִּאָנִילְ עוּלְרַ וּלְכַפָּר אַלְ-בִּוֹנִי יִשְּׁרָאֶל
- 2) Moses, Aaron, and the Israelite community leadership\*Israelite community leadership See
- נגעום או עלוגם נגכלסן בלבגים נגָּונה durited themselves and washed The Levites purified themselves and washed washed themselves and washed
- באו עַלְנְגֶּם לְמַּלֶּג אַנוּגַלְנִנִּם כְּאַנִי אָנוּגַלְנִנִּם בְּאַנִילָ מִנְאָג לְפֹּלֵּג אַנִּעָן וֹלְפֹלָג
- זָאת אֲשֶׂר לַלְנֵיֶם מִבֶּן חַמַּשׁ

- Egypt!' זהוה will give you meat and you shall eat. had meat to eat! Indeed, we were better off in kept whining before 7717 and saying, 'If only we tomorrow and you shall eat meat, for you have yourselves I.e., as for a sacrificial meal. for
- days or ten or twenty, יסאי not one day, not two, not even five fig. You shall eat not one day, not two, not even five five fig.
- Jesve Egypt!" have rejected 7777 who is among you, by whining before [God] and saying, 'Oh, why did we ever nostrils and becomes loathsome to you. For you
- You say, 'I will give them enough meat to eat for number six hundred thousand foot soldiers; yet me\*who are with me Lit. "in whose midst I am."
- gathered for them to suffice them?" suffice them? Or could all the fish of the sea be
- whether what I have said happens to you or Lit. "Is and too short?" You shall soon see אסאפר?\*Is there מ limit to אחוח's power?
- to the people. He gathered seventy of the people's elders and stationed them around the  $\frac{1}{2}$ Tirry To sbrow and teported the words of 7777
- ecstasy Others "prophesied." but did not upon them, they spoke in ecstasy,\*spoke in participating elders. And when the spirit rested was on him and put it upon the seventy speaking to him, 7777 drew upon the spirit that
- ecstasy Others "prophesied." in the camp. Tent-and they spoke in ecstasy\*spoke in recorded, but they had not gone out to the spirit rested upon them-they were among those the other Medad, had remained in camp; yet the
- acting the prophet in the camp!" and told Moses, saying, "Eldad and Medad are man." See the Dictionary under na'ar. ran out

- וֹאֹלְ-נוֹתְּם נוּאַקֹּר נוֹנוֹלוֹנִתוֹּוּ לְעֹשׁׁנְ, וֹאֹכֹלְעַפָּׁם בֹּמִּנְ, כַּיְּ בִּכֹיִעִּם בֹּאִנֹנְ, יְּעִנָּע לָאִעָּר עֹיְ יַאִּכֹלְנִיּ או בְּשֶׁר כִּיִּעִלְרָם בַּשְּׁר וַאָּכְלְתָם: או או בִּשְּׁר כִּיִּעִלְרָם בַּעָּר בִּיִּעָבְרָבָם בַּשְּׁר בַּיִּעָבְרָבָם בַּשְּׁרָ בַּיִּעָבְרָבָם בַּשְּׁרָ וַאָּכְלְתָּם: או או בִּיִלְרָם בִּיִּעָבְרָבָם בַּשְּׁרָ וַאָּכְלְתָּם: או אוינא א
- לַא גְּוֹם אַבוֹר תַּאַכֹּלְוּוֹ וֹלָאַ
- لإلا ا الزَّرْسُ بُطَرِه لألا אַמֶּגְרֵגֵּאָ מֹאַפֹּלָם וֹנוֹגַיִּ עָלָם עָוֹנַא גָגוֹ כֹּגַּעֹאַסִׁנִּם אַנִייִנִינְ עשני בְקַרְבָּלֶם וַהְבָּבֶּי לְפָנִיוֹ לֵאָמֹר לֶמָה זָה yavole month, until it comes out of your אַשֶּׁר בְקַרְבָבֶם וַהְבָבִיּ לְפָנִיוֹ לֵאָמֹר לֶמָה זָה יִצְאַנוּ מִמִּצְרָיִם:
- וֹגֵאמֵרֵ עִתִּוֹנְ תִּתַּ-מֹאֹנִע אָּלְלֶּ נִיֹּלְגִּ נַיֹּמְם אֹתַּוֹר Ali Moses said, "The people who are with Alice search with Alice people who are with
- יבוֹבוֹ בַעָּלָא וֹבוֹלָ בַּבְּעַלְ הַבְּעָלְ בַּעָר בַּבַּעָלְ בַּעָר בַּבָּע בַּעָר בַּעָר בַּעָר בַּעָר בַּע
- נַיָּאַמֶר יְּהֹנָהָ יsk) באָל־מעָה הַיָּרְיִהְיִּלָה הָלָאָד הַיְּרָלְהָיִי הַלְּהָ הַיְּלָה הָלְאָד הַיִּקְרָן הָלְאָר הַיִּקְרָן
- וֹגֹּגֹא עַמְּעַ וֹגְעַכֹּי, אָגְ-עַגָּלֶם אָת עַלֶּנִג גְעַנָע וּגְאֶסֶל שִבְעָים אִישׁ מוּקנִי הַעָּם נִיּעָתָר אֹתָם סְבִיבָת הַאִּהָל:
- בו איש הזקקנים ניקלי בְּנִיחַ עֲלֵיהֶם הַתְּלִיתַ נִיְּתְנְבְּאָי וְלָא יָסְפָּוּ: Then, after coming down in a cloud and
- נישְאָרוּ שְּלֵי-אָלָשִּים ו בְּמִשְׁלֶבִי שָּׂם הַאָּעַדִּר ו אָלְהָּר וְשָׁם הַשַּׁלִּי מֵילָר וַתְּנָה עֲלַהָּם न्यांपुर्वे प्रेयाँद्रियं स्ट्रेस् स्ट्रेस्य प्रियं प्रदेश क्षेत्र प्रस्ते प्रियं प्रस्ते प्रस्ते प्रसाराष्ट्रिय प्रकार काष चार्चे हिष्य व्यव
- "ל נְיָרֶץ הַנְּעֶר וְלַמְשֶׁה וֹיִאַלְינֵי וּמִילִר מְתְּנְבָּאְכִי בַמַּתְּנֶה: Tsq. "young", Brad. "young", trad. "young"

ושלת את־אחליו 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

- 1 בַּשַׂנָה הַשַּנִית לִצַאתָם מֵאַרֵץ מצרַיִם בַּחֹדֵשׁ הַרִאשוון לַאמר: וַיִּדַבֵּר יִהוָה אֵל־משה במדבר־סֿינִּי
  - 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:
  - ויַעשוּ בנֵי־יִשראַל אַת־הַפַּסַח במועדו:
- 2 Let the Israelite people offer the passover sacrifice at its set time:
- תַעשוּ אתוֹ בִּמעָדָוֹ כַכָל־חַקְתִיו וּכַכַל־מַשִּׁפָּטִיו תַעשוּ אתו: באַרבעה עשר־יוֹם בַּחֹבשׁ הַוֹּה בַין הַעַרבַיִם
- 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.
- הַפְּסַח: אַל־בְּנֵי יִשׂרָאֵל לְעֲשׂת הַפְּסַח: 4 Moses instructed the Israelites to offer the passover sacrifice;
- : סיני כֿכֿל אַשַּׁר צוָה יְהוָה אַת־משַׁה כֵּן עשׁוּ בַּנִי יִשׂרָאַל בַּרִאשוֹן בַאַרְבַּעָה עשִׂר יִוֹם לַחַדֵשׁ בַּין הַעַרְבַיִם בַּמִדְבַּר ויעשו את־הפסח
  - 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 הוהי had commanded Moses, so the Israelites did.
- 6 בַּיִּוֹם הַהָּוֹא וַיִּקְרָבֿוּ לִפְנֵי מֹשֵׂה וַלִּפְנֵי אָהֵרוֹ בַּיִּוֹם הַהְוֹא: אַנשִים אֱשֶּׂר הַיָּוֹ טִמֵאִים לְנֶפֶש אַדָּם וְלֹא־יָכְלְוֹ לַעֲשׂת־הַפֶּסַח
- 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.
- נגרע לבלתי הקריב את־קרבן יהוה במעדו בתוך בני ישראל: ויאמרו האנשים ההמה אליו אנחנו טמאים לנפש אדם למה
- 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 הוהי's offering at its set time with the rest of the Israelites?"
- 8 Moses said to them, "Stand by, and let me hear
  - what instructions הוהי gives about you."
  - 9 וידבר יהוה אל־משה לאמר:
- And הוהי spoke to Moses, saying:
- 10 ו לנפש או בברך החקה לכם או לדרתיכם ועשה פסח ליהוה: דַבְּרֹ אֶל־בַנֶי יִשֹׂרָאֶל לַאמֹר אַישׂ אַישׂ כִּי־יִהְיֶה־טָמַאֹ
  - Speak to the Israelite people, saving: 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 הוהי,

- The riffraff in their midst felt a gluttonous אַ הַאָרָלוּ בְּשִׁר: 4 The riffraff in their midst felt a gluttonous והאספסף אשר בקרבו התאוו
  - craving; and then the Israelites wept and said, "If only we had meat to eat!
- 5 ואת האבטחים ואת־החציר ואת־הבצלים ואת־השומים: זַבַּרְנוֹ אֶת־הַדְּנָה אֲשֵׁר־נֹאכָל בִּמְצַרְיִם חנָם אֶת הַקְּשַׁאִים
  - 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 אל־המן עינינו:
- Now our gullets are shriveled. There is nothing at all! Nothing but this manna to look to!"
  - 7 וַהַכַּלֵן כַּזָרַע־גַּד הָוּא וַעִינוֹ כַּעִין הַבַּדֹלַח:
- Now the manna was like coriander seed, and in color it was like bdellium.
- 8 ובשלו בפרור ועשו אתו עגות והיה טעמו כטעם לשד השמן: שטו העם ולקטו וטחנו ברחים או דכו במדכה
- 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),"
  - יברבת המל על־המחנה לילה יבד המן עליו: 9 When the dew fell on the camp at night, the
    - manna would fall upon it.
  - 10 איש לפתח אהלו ויחר־אף יהוה מאד ובעיני משה רע: וישמע משה את־העם בכה למשפחתיו
- Moses heard the people weeping, every clan apart, at the entrance of each tent. הוהי was very angry, and Moses was distressed.
- אַר־מַשָא כְּל־הַעָס הזָה עָלִי: 11 And Moses said to הוהי, "Why have You dealt ill וְלַמָה לֹא־מַצְתִי הַן בְּעִינֵיךְ לְשׁוּם אָת־מַשָא כְּל־הַעָס הזָה עָלִי: וֹיאמר משה אל־יִהוֹה לְמָה הַרֵעֹת לִעבְדֵּרָ
  - with Your servant, and why have I not enjoyed Your favor, that You have laid the burden of all this people upon me?
- באַשרייב. Did I produce all these people, did I engender באַשרייב. 12 Did I produce all these people, did I engender כַל־הַעָם הַּוָּה אִם־אַנַכִי יִלְדְתִיהוּ כִי־תֹאמֵר אַלִי שַאָהוּ בחיקר האנכי הריתי את
  - 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?

Where am I to get meat to give to all this people,

- 13 לְכָל־הָעָם הַזָּה כִּי־יִבְכָּוּ עָלַיֹּ לֵאמֹר תִנָה־לַנוּ בַעַיְר וִנֹאכַלַה: מאין לי בשר לתת
  - when they whine before me and say, 'Give us meat to eat!'
- 14 I cannot carry all this people by myself, for it is לא־אוֹכל לבַּלִי לְשַׁאַת אַת־כּלִיהַעֶם הַזָּה כִּי כַבַד ממנִי: too much for me.
- ואם־ככה | את־עשה
- יני, אָרְעָהָי: אָרְעָהָייָן וְאָל־אֶרְאָה בְּרָעָתִי: אַ הַרְגַנִי נָאֹ הָרֹג אִם־מַצָּאַתִי חַן בְּעִינַיְך וְאָל־אֶרְאָה בְּרָעָתִי: beg You, and let me see no more of my wretchedness!"
- בו שם עמך: said to Moses, "Gather for Me seventy הוהי said to Moses, "Gather for Me seventy אַספּה־לִּי שבעים אִישׁ מזִקנִי ישׂרָאֵל אֲשֶׁר יָדַעְתְ כִּי־הֶם זִקנִי ולאמר יהוה אל־משה
  - 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.
- וֹיַרַדְתִּי וֹדְבַּרְתַי עִמְךָּ שַׁם וֹאַצֵּלְתִּי מִן־הַרַוּחַ אֲשֵׁר עְלֵידָ
- אָתָה לְבַבְּרָ: 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.

shall eat it with unleavened bread and bitter fourteenth day of the month, at twilight. They יוו זי אָלוֹן אָל-מַצָּוֹח וּאַדוֹן אָלַבְיאָנוֹן אָל-מַצָּוֹת נעררים אָבְלַהוּ: אָנוֹן מַל-מַצָּוֹת וּמִרֹרִים אָבְלַבוּוּ: יוו זי מַשָּׁבְיאָנוֹן אָלוֹן אָל-מַצָּוֹת וּמִרֹרִים אָבְלַבוּוּ

בַּוֹלְרֶשׁ הַשַּׁנִי בְּאַרְבָּעָּה

passover sacrifice. shall offer it in strict accord with the law of the morning. They shall not break a bone of it. They

time; that party shall bear the guilt. for "in"s offering was not presented at its set sacrifice, that person shall be cut off from kin, journey refrains from offering the passover

for you, whether stranger or citizen of the of the passover sacrifice. There shall be one law be offered in accordance with the rules and rites would offer a passover sacrifice to אחוח, it must with you with when a stranger who resides with you און לְן יִעְשֶׁה הַקָּה יְלִבֶּׁה וְלָבֶּרְ וּלִאֶוֹרֶה הַאָּרֶץ:

Tabernacle in the likeness of fire until morning. Pact; and in the evening it rested over the 

as fire by night. יוה appearing יהיאַדי זַּאָדָי אַנָי זוֹלָיד הָקַינִי וְקִילִיד הָקָנָן יְבְּקַפָּוּ וּתַרְאַדִּי אַשְּי לְּלָלַה:

wonld make camp. spot where the cloud settled, there the Israelites אנים ב אנים ישני אנים השנים אפו ואנים אנים וה ואנים השנים השלים השנים השלים ה

over the Tabernacle. remained encamped as long as the cloud stayed and at a command of 7717 they made camp: they

mandate and did not journey on. many days, the Israelites observed 7717's

camp at a command of 7717. encamped at a command of 7717, and broke Tabernacle for but a few days, they remained

whenever the cloud lifted, they would break as the cloud lifted in the morning. Day or night, evening until morning, they broke camp as soon :រស់ប្រាំ រ៉ូកូប៉ូរ ប៉ុស្កែរ ប៉ុស្កែរ រ៉ូស្កែរ រ៉ូស្កីរ រ៉ូកូប៉ូរ រ៉ូស្កីរ រ៉ូស្កីរ៉ូស្កីរ៉ូស្កីរ រ៉ូស្កីរ៉ូស្កីរ រ៉ូស្កីរ៉ូស្កីរ រ៉ូស្កីរ រ៉ូស្កីរ៉ូស្កីរ៉ូស្កីរ៉ូស្កីរ៉ូស្កីរ៉ូស្កីរ៉ូស្កីរ៉ូស្កីរ

לְאַ-וֹתוֹאֹיגרוּ עֹעָׂנוּ linu rover any of it over until not leave any of it over until

וֹבּאִגּתְּ אַמִּבבּנִוּא מַבְוָב וּבְבַבַּבַב לא־הַיָּה וְחָדַל לַעֲשְׁתְּיִ הַפְּּסִת וְנִכְרְתְּדֶּה הַנְּפֶשׁ הַהָּוֹא מֶעְמֶיה s no ton and si onw yis garty who is pure and not on a spirit sing party who is pure and not on a

ازد--پُرَيَّد אِبَرَكُم يَّدَ رَهُشِد قُوْلَ جَبَيْلَة مِنْجَيَّة يَقُوْلِ يَجْمَلُونَا يَرَمَشُونَان

לגַ-פֿג ג'עוַנָע ג'ס'לע דֹלג ג'שָוֹנאָג its ye sowmand of זולני: אֶשׁהָ הַמַּלַּהְ וּנְתִי the Israelites proke camp.

יבְרַאַלג'ן הַלְּלֵן עַלְּרַיִּמְתַּלֶּן אָר יַמִים רַבַּיִם וִשְּׂמִרָּיִּ אָרַ־מִשְׁמֶבֶרָ אָר To Myen the cloud lingered over the Tabernacle ימים רבַיִּם וִשְּׂמָרָיִ יָּלָא יִמְיָם יִהְיָּרָ יִלְּאִ יִּמְעָּרָ

וְיֵבְתְּ אֲמֵוֶר יִהְיֶּה הַמְּלְוֹן 

וֹגֶת אַתְּבּינִינְיָה הַלְּלֵּלְ מַלְּלֶב עַבּיבֶעָב

אמיז Pagiel (אַל־צִבְא מַמָה בָּנֶי אָשֶׂר פַּנְעִיאֵל בֶּן־עֶכִּהָן: פֿוּ נְעָל־צִבְא מַמָה בְּנֶי אָשֶׂר פַּנְעִיאֵל בֶּן־עֶכִּרָן:

to my native land."

Ahira son of Enan.

they marched troop by troop. se, sach was the order of march of the Israelites, as

Torrain has promised to be generous to Israel." Come with us and we will be generous with you; place of which 'hin has said, 'I will give it to you.' Moses' father-in-law, "We are setting out for the

wilderness and can be our guide.\*guide Lit. you know where we should camp in the אקנר אַתְנִי כִּי ן עָל־כָן יָדִעָּהְ בַּמִּדְבָּרְ יָהְיֶיִהְ לְנִי לְעִינְיִם. או או או או או או או או או אי

same bounty that 'hhi grants us." אָמֶר יִימִיב יְהֹדֶה אָמֶל אָ יִימִיב יְהֹדֶה אָמָני וִהַנָב לְבָי אַ So it you come with us, we will extend to you the

days' journey to seek out a resting place for of 1717 traveled in front of them on that three distance of three days. The Ark of the Covenant

moved on from camp. 

scattered, And may Your foes flee before You! say:Advance, O 7717 !May Your enemies be יווָט אַנְלֶגָן נְיָנֶלָם אָנָלָאָ אָנָלָב עַשְׂנָא אָנָלָב בּנָאַמֶּר הַשְּׁה אָנְלָצְ הַנָּלָה אָנָלָא אָנָלָב בּנָלָה מַשְּׂנָאָר מִפְּנָים: "When the Ark was to set out, Moses would

nit, You who are Israel's myriads of thousands! thousands of the families of Israel!" Return, O thousands! Others "Return, O 'nii, unto the / ten

גו וְאָל־צָלָא מַטֶה בְּנֶי נִפְּהָלֵיץ אַ command of the tribal troop of Naphtali, אוויירָע בָּן־עִינָן:

וֹגָאמֹר מַתַּוֹּי לְעַלֵּד בּוֹגַיִלְאַלָּג עַמַּבִּינִ سِنْا مِشِيْ رَمْمُّدُهُ ١ لِمُرْسَادِهِ لِمُرْبُ يَتَمَادُ لِمُسْلِم لِمُمْلِدٍ لِمُمْلِدٍ لِمُنْابِ אثرا לכם לכה אולני והעברני לך כי ארון הא Soese said to Hobab son of Reuel the Midianite, التوجرد לך כי יהולה דבר שוב אלי

יף refuru אלן: לא אַלֶר בּי אִם־אָל־אַר נּאָטָ אָל וּ פּר אַמוּן ווּאַ אַל . אַל אַלַר בּי אַם־אָל־אַר נּאָלי אַל בּילא אַלַר בּי אַם־אָל־אָר נָאָלָר בּילא אַלָר.

ניִסְעּוּ מַהְר יְהֹוָה דֶּנֶךְ שִׁלְשָּׂת יָמֵים נִאָּרְוֹן a הוהי in wyth requirementation 33. They marched from the mountain of a rich a first of the mountain of

ז ניִהִי בַנְסָׁעַ הַאָּבִוֹ

... mrutaa\*\*:Return it halted, he would say:\*Return ...

#### II

broke out against them, ravaging the outskirts of הוהי heard and was incensed: a fire of הוהי הוהי. :πμπρι πγιλ τος τη προσού της της μετική της μετική της μετική τος το complaining bitterly before

nwob baie dire died down.

had broken out against them. the root b-'-r, "to burn." decause a fire of 'hih

וֹגְעַגְ עַלְּמֶם כִּמְעַיִּאַנְנְגִם עַלְאַ בַּאָוֹנָגְ גְּעַנְעַ נְגַּמִּמֶּאַ

ב ונִיצְעָק הִעָּם אֶל־מֹשֶׂה וַיִּהְפָּלָל מֹשֶׁה אֶל־יִהְוֹה וַהִשְׂקִע הִאֶש: ב ווִיצְעָק הִעָּם אֶל־מֹשֶׁה וַיִּהְפָּלָל מֹשֶׁה אֶל־יִהוֹה וַהִשְׂקַע הִאֶש: The people cried out to Moses. Moses prayed to

Taberah, "Taberah From "Taket place was named Taberah, "Taberah From "דוקלים קוקא תְּבְעֶרֶה בְּי־בָעֶרֶה בָם אָשׁ יְהֹּנָה:

- או־ימים או־חבש או־ימים בהאַריך הענן על־המשכן
- יסעו: יָסעוּ ובּהַעְלהוּ יָסְעוּ: לַעָּרוּ יָחָעוּ בְּיִישְרָאוּ יְסְעוּ וּבַהַעְלהוּ יָסְעוּ: Whether it was two days or a month or a vear-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.
- יְהֹוָה יְסָעוּ אֲת־מְשִׁמְרֵת יְהֹוָהׁ שַׁמְרוּ עָל־פִּי יְהוֹה בַּיַד־מֹשֵׁה: על־פַי יִהֹוָהֹ יַחֲנֹוּ וִעל־פַי
- 23 On a sign from הוהי they made camp and on a sign from הוהי they broke camp; they observed 'הוה's mandate at הוה's bidding through Moses.

### 10

- spoke to Moses, saying: ויִדְבֵּר יָהוָה אַל־משה לַאמר:
- תַעשַה אתם והיָז לְּךָ לִמְקרָא הַעֶּלָה וּלִמַסְע אֵת־הַמַחֵנוֹת: עשה לך שתי חצוצרת לסף מקשה
- 2
- Have two silver trumpets made; make them of hammered work. They shall serve you to summon [military bodies of] the community and to set the divisions in motion.
- 3 When both are blown in long blasts,\*long blasts וְתַקְעוֹ בְּהַן וְנַוֹעֲדָוּ אֲלֵיךָ כִּלֹּיהַעֲלָה אֲלֹיפַתַח אָהֵל מוֹעְד:
  - 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:

and if only one is blown, the chieftains, heads of

- :אָמַ־נָאַתַת יִתַקעוּ וָנוֹעֲדָוּ אֱלֵיךָ הַנָּשִׂיאִים רָאשֵי אַלְפֵּי יִשֹׁרָאַל:
  - Israel's contingents, shall assemble before you.
  - 5 ותקעתם תרועה ונסעו המחלות החנים קדמה:
- But when you sound short blasts,\*short blasts Meaning of Heb. teru'a uncertain. the divisions encamped on the east shall move forward;
- 6 שַנִּית וְנַסְעוֹ הַמַחֵנות הַחנִים תִימַנָה תְרוּעָה יִתקעוּ לְמַסְעִיהֵם: ותקעתם תרועה
  - 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,
  - 7 ובהקהיל את־הקהל תתקעו ולא תריעו:
    - while to convoke [military bodies of] the congregation you shall blow long blasts, not short ones.
- 8 הכהלים יתקעו בחצצרות והיו לכם לחקת עולם לדרתיכם: וֹבַנֵי אַהַרֹן
  - The trumpets shall be blown by Aaron's sons, the priests; they shall be for you an institution for all time throughout the ages.
- 9 בַּחַצֹצַרֶת וְנִזְכַּרְתֵּם לִפְנֵי יְהוֹה אֵלְהִילֵם וְנוֹשַׁעַתֵּם מַאִיבִיכָם: וכי־תַבאו מַלַחַמָּה באַרצַכָּם על־הַצַּר הַצַּרֶר אַתַכָּם וַהַרַעתַם
- 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 הוהי and be delivered from your enemies.

- ואשכנז חַדַשַׂכַבּב( וּתַקעתַם בַּחַצַצַרת על עלתיכם ועל זבחי וביום שמחתכם ובמועדיכם ובראשי חדשיכם\*)בספרי ספרד
- 10 And on your joyous occasions—your fixed שׁלְמֵיכֶם וָהְיֹּוּ לְכָם לִזְבָרוֹן לְפָנֵי אֲלְהִילֶם אֲנִי יְהוָה אֱלֹהְיכֶם: 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, הוהי, am your God.
- 11 בַּחַבשׁ הַשַּׁנִי בִּעָשֹׁרִים בַּחַבשׁ נַעַלָה הַעָּלָן מֵעַל מִשֹּׁכַן הַעָדָת: וִיהִי בַשֹּׁנָה הַשַּׂנִית
  - In the second year, on the twentieth day of the second month, the cloud lifted from the Tabernacle of the Pact
- בני־ישׂראַל לְמַסְעֵיהֶם מְמַדְבָּר סִינְי וִיְשֹׁכָּן הֶעֶנָן בְּמַדְבָּר פָארן: 12 and the Israelites set out on their journeys from
  - the wilderness of Sinai. The cloud came to rest in the wilderness of Paran
  - :משָה: יְהוֹה בְיִד־משׁה: 13 When the march was to begin, at הוהי 's command through Moses,
- 14 בני־יהודה בראשנה לצבאתם ועל־צבאו נחשון בן־עמינדב: וִיסִّע דָגֵל מַחֵנָה
- 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, ועל־צבא מטה בני יששכר נתנאל בן־צוער:
    - Nethanel son of Zuar;
    - 16 ועַל־צַבָא מַטָה בַּנֵי זְבוּלָן אֲלִיאָב בַּן־חֵלָן:
- and in command of the tribal troop of Zebulun, Eliab son of Helon.
- יה המשכן: מרלי נשאי המשכן: Then the Tabernacle would be taken apart; and
  - the Gershonites and the Merarites, who carried the Tabernacle, would set out.
- 18 בַּגַל מַחַנָה רָאוּבָן לִצְבָאֹתָם וִעָּל־צָבָאוֹ אֱלִיצִוּר בַּן־שֹׁדֵיאוּר:
  - The next standard to set out, troop by troop, was the division of Reuben. In command of its troop was Elizur son of Shedeur:
  - יישַרִי: ווֹלְל־צַבְא מֵטָה בָּנֵי שֹמְעוֹן שַלְמִיאֵל בֵּן־צוּרִישַׁדִּי: 19 in command of the tribal troop of Simeon,
    - Shelumiel son of Zurishaddai:

    - :וְעַל־צַבָא מַטָה בַנֵי־נָד אֵלִיַסָף בַּן־דְּעוּאֵל and in command of the tribal troop of Gad, Eliasaph son of Deuel.
- בו עד־בֹאָם: אָת־הִמְשַׁכְן עִד־בֹּאָם: 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 מַחַנָה בְנִי־אֶפֶרְיִם לְצִבְאֹתֶם וְעָל־צְבָאוֹ אֱלִישַׁמָע בֶּן־עַמִיהוּד: ונסע דֶּגֶל
- The next standard to set out, troop by troop, was the division of Ephraim. In command of its troop was Elishama son of Ammihud:
  - בן־פְּדָהצוּר: וַעָּל־צַבָּא מַטָה בָּנִי מְנַשָּׁה נַמְלִּיאֵל בֶּן־פְּדָהצוּר: 23 in command of the tribal troop of Manasseh.
    - Gamaliel son of Pedahzur;

    - יניביקן אַבִידן בּן־גִּדְעוֹנְי: 24 and in command of the tribal troop of Benjamin, Abidan son of Gideoni.
- 25 מאסף לכל־המחנת לצבאתם ועל־צבאו אחיעזר בן־עמישרי: וַנַסַּע דַּגֵל מַחַנַה בַנַי־דַׁן
- 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: