Beha'alotcha בהעלותך

Numbers 8:1-12:16

- among you, I 7717.") make Myself known to them in prophet, ארוה"; others "If there be a prophet uncertain. Lit. "If there will be your (pl.) of গান arise among you, I Meaning of Heb. prophets of 7777 arise among you, I (When prophets

a vision, I speak with them in a dream.

- My servant Moses!" How then did you not shrink from speaking against
- היחה ליהוה להוחי Still incensed with them, אחחי departed.
- he saw that she was stricken with scales. Cf. Lev. 13.2-3.) When Aaron turned toward Miriam, Miriam stricken with snow-white scales! (scales
- to us the sin which we committed in our folly.
- from its mother's womb with half its flesh eaten אלינא אוקר בעַמַת אַשֶּׁר בְּצַאַתוּר מַרָחָם אַכוּ Let her not be like a stillbirth which emerges: אַל־נָא חָקי בַּעַת אֲשֶּר בְצַאַתוּר מַרָחָם אָכוּ וַיֵּאָבֶל חֲצֶי בְשָּׂרָוּ
- face, would she not bear her shame for seven days? Let her be shut out of camp for seven days, and Ther father spat in her fitty אָל־מֹשֶׁה וְאָבִיהָ יָדִלְא תִבְּלֶם שִׁבְעָּת אַל יַמֹּשֶׁר וְאָבִיהָ יָדִלְ יָדִלְ בְּפְבֶּיֶה הַלָּא תִבְלֶם שִׁבְעָת
- people did not march on until Miriam was אס און ing dyng dyng gang seven days, and the seven days, and the seven days, and the seven days, and the
- encamped in the wilderness of Paran.

- Mhear these My words: When 6 מַלָּאמֶר שִׁמְעִירִנְא הְבָרֶיְ אִם־יְהְנֶה בְּמִרְאָהֹ אֵלָיוּ
- אַּעוֹנגְּאַ כּעוֹלְוָם אַנַכּנִגַּלָנִי:
- לָא גְּנִאַעְּם לְנַבּלֵּג דֹּמְלֵּנִגְּ דֹׁעִמָּשִׁ:
- אָלְ-מִנֹיֶם וְנִינָּנִי מִאָנַאַני: אס אין יוקעלן קר מילל האלהל והנה מינולם אים לה הוקעלן קר מילל האלהל והנה מרגים מצרעת בעלגל ניפון אהרלן להפר אים
- נואלְנוּ וֹאֹמָּג עַמֹּאנוּ: יוו נְאַמֶר אָלִילִי אַלינֹי אַלינִי אָדֹלָי אָליני חַשָּׁא אַשְׁר אַשְׁר אָלֶינוֹ אָלֶינוֹ אַלְינוֹ הַלְאָדוֹי
- O God, pray "O God, pray הורהי saying, "O God, pray אליי הוָה אַלייִ הוֹה האבונ (ביצְעָק מעּוָה אֶל־יִהוָה לֵאתַר אֵל נָא רְפָּא נָא לָה:
- then let her be readmitted." יַמִים תּסְגֶּר שֹּבְעָת יָמִיםׁ מִחָוּץ לִמִּחֲנֶה וְאַחֶר תַּאַסְף:
- אנפ אונפי Hazeroth and Her that the people set out from Hazeroth and

- בורי יהוה אל־משה לאמר: spoke to Moses, saying:
- דבר אל־אהרן ואמרת אליו בהעלתר את־הנרת אל־מול פני הַמַנוֹלָה יָאִירוּ שֹבַעָת הַנֵּרְוֹת:
- 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."
- ז וַיַעשׁ כֵּן אַהַרֹן אֵל־מוּל פִנֵי הַמְנוֹרָה הֶעֱלָה נֵרֹתְיהְ כְאֲשֶׁר צַוָּה יהוה את־משה:
  - Aaron did so; he mounted the lamps at the front of the lampstand, as הוהי had commanded Moses.—
- ווָה מַעשה הַמַנֹרָה מַקשה זָהָב עד־יַרְכָה עד־פַּרְחָה מַקשה הָוֹא בַּמַרָאָה אָשֶׂר הַרָאָה יָהוָה אָת־משה כַּן עשה אַת־הַמנרָה:
- Now this is how the lampstand was made: it was 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 הוהי spoke to Moses, saying
- ה קח את־הלולם מתוך בני ישראל וטהרת אתם: 6 Take the Levites from among the Israelites and purify them.
- וכה־תעשה להם לטהרם הזה עליהם מי חטאת והעבירו תער על־כַּל־בִּשֹׁלָם וָכַבַּסִוּ בַגְדֵיהֵם וַהְטַהַרוּ:
- 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.
- וְלָקְחוֹּ פָּר בֶּן־בָּלֶר וּמִּנְחָתוֹ סִלֶּת בְּלוּלָה בַשְׁמֵן וּפַר־שֵנֵי בֵן־בַּקְר תַקָח לִחַטַאת:
- 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.
- והקרבת את־הלולם לפני אהל מועד והקהלת את־כל־עדת בני ישראל:
- 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.)
- וָהְקְרֶבְתַּ אֲת־הַלָּוִיָם לְפָנֵי יְהֹוָה וָסָמְכָוּ בְנֵי־יִשֹׁרָאֵל אֲת־יִדִיהַם על־הלוים:
  - and bring the Levites forward before הוהי. Let the Israelites lay their hands upon the Levites,
- והַניף אַהַלוֹיָם תנופה לפני יְהוֹה מאַת בּנִי יְשׁנְאַל וְהוֹּיוּ 11 and let Aaron designate (designate Lit. לַעַבַּד אַת־עַבֹדַת יְהֹוָה:
  - "elevate.") the Levites before הוהי as an elevation offering from the Israelites, that they may perform the service of הוהי.
- את־יְבִיהֶם עַל רְאשׁ הַפְּרִים וְצְשׁהַ אַת־הָאָוֹּךְ חְשָׁאת 12 The Levites shall now lay their hands upon the ואַת־הַאַחַד עלָה לִיהוֹה לְכַפַּר עַל־הַלְוִיָם:
  - heads of the bulls; one shall be offered to הוהי as a sin offering and the other as a burnt offering, to make expiation for the Levites.

  - אתם תנופה You shall place the Levites in attendance upon Aaron and his sons, and designate them as an elevation offering to הוהי.

- :וַאָסֶף מֹשָה אֵל־הַמַחַנָה הוּא וַזְּקְנֵי יִשְׂרָאֵל: 30 Moses then reentered the camp together with the elders of Israel.
- כדרך יום כה וכדרך יום כה סביבות המחנה וכאמתים על־פני
- started up, swept quail from the 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 וַיָּקָם הַעָּׁם כַּל־הַיּוֹם הַהֹּוּא וָכַל־הַלַּיִלָה וָכַל | יְוֹם הַמַחֵרָת וַיַאַסְפּוֹּ את־השלו הממעיט אסף עשרה חמרים וישטחו להם שטוח סביבות
  - 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 The meat was still between their teeth, not yet הַבָּשׁר עוֹלָנוּ בִּין שנֵיהֶם טָהֶם יִכְּרֶת וָאָף יְהוֹהָ חַרָה בַּעָּם וְיָרֶ יהוה בעם מכה רבה מאד:
    - 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.
- ישל קברי אַת־הַעָם קברי אַת־הַעָם קברי אַת־הַעָם ליקרא אַת־שַ קברי אַת־הַעָם קברי אַת־הַעָם ליקרא אַת־הַעָם 34 That place was named Kibroth-hattaavah, המתאוים:
  - (Kibroth-hattaavah I.e., "the graves of craving.") because the people who had the craving were buried
  - :מְקבְרָוֹת הָתְאֲוָה נְסְעָּוּ הָעָם חֲצֵרֶוֹת וַיִּהְיָּוּ בַּחֲצֵרְוֹת מִקבּרָוֹת הָתְאֲוָה נְסְעָּוּ הִעָם חֲצֵרֶוֹת וַיִּהְיָּוּ בַּחֲצֵרְוֹת Hazeroth. When they were in Hazeroth.

- 1 ותדבר מרים ואהרן במשה על־אדות האשה הכשית אשר לקח כי־אשה כשית להח:
  - 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 ניאמרו הַרָק אָדֶ־בַּמשה הַבַּר יְהוֹה הַלֹּא נָם־בַּנוּ דַבַּר וַיִשׂמַע
    - They said, "Has הוהי spoken only through Moses? Has [God] not spoken through us as well?" הוהי heard it.
  - : וָהָאִישׁ מֹשֵה עָנָו מָאַד מִכּל הָאַלָם אֲשֵׁר עָל־פַּנָי 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.
- ויאמר יהוה פתאם אל־משה ואל־אהרו ואל־מרים צאו שלשתכם אל־אהל מועד ויצאו שלשתם:
- Suddenly הוהי called to Moses, Aaron, and Miriam, "Come out, you three, to the Tent of Meeting," So the three of them went out.
- וַיָּכֶד יְהוָהֹ בְּעַמַּוּד עָלָן וָיִצְמִד פֶּתַח הָאֶהֶל וַיִּקְרָאֹ אַהֵרָן וּמִרְיָם ויצאו שניהם:
- הוהי came down in a pillar of cloud, stopped at the entrance of the Tent, and called out, "Aaron and Miriam!" The two of them came forward:

- Israelites, and the Levites shall be Mine.
- purified them and designated them as an elevation service of the Tent of Meeting, once you have יווניםן דיון אָרן דווניםן אָרן אָרן אָרן אָרן Tyereafter the Levites shall be qualified for the Tevites shall be qualified for the
- the male first-born of the Israelites. place of all the first issue of the womb, of all the Israelites: I have taken them for Myself in
- [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;
- near the sanctuary. (for coming Lit. "when the Israelites come.") too no plague may afflict the Israelites for coming and to make expistion 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. just as and regard to the note at v. 9.) did with the Levites accordingly; leadership (Israelite community leadership See
- them to purify them. offering before אחוה, and Aaron made expiation for clothes; and Aaron designated them as an elevation
- and his sons. As 7717 had commanded Moses in regard to the Levites, so they did to them. their service in the Tent of Meeting, under Aaron
- :Saning: בע נְיָהַבֶּר יְהֹוָה אֶל־מֹשֶׁה לֵאמִר: בא נִיְדַבֶּר יְהֹוָה אֶל־מֹשֶׁה לֵאמִר:
- force in the service of the Tent of Meeting; years of age up they shall participate in the work κቷχ κżκ κιτίς τος τος ματικό μριμές με έντι της τος Τρίε τος της τος της τος τος τος Ετου κνουτήση.
- work force and shall serve no more. SS רמבל המתים שלה ישור מאביה וקברה ולא יצובר מאר SS המבל המשים שלה ישור מאביה וקברה ולא יצובר עור:
- Levites in regard to their duties. perform no labor. Thus you shall deal with the of Meeting by standing guard, but they shall

- at from the Levites apart from the the Levites apart from the set the Levites apart from the
- אולם עינופע:
- דל וְעַ כִּלְ מִדֹּלֹגְ גֹחֵלִאְלָ לָלֵשׁוֹנִגְ אָנִוֹם לְגִּ: ם בְּלְנִלְנָם לִנְלֵנָה לִנְלֵנָה בָּלְנַלָנָה לִנְלֵנָה לִנְלָנָה לִנְלֵנְ de touwsyld sezigned to Me trom smong
- כל-בכור באָרֶץ מצְלִים הקרָיִם הקרָיִם אַתָּם לָי: For every male first-born among the Israelites, לי לל־קכלור בבגל ישראַל באָרֶם וּבַבּוֹהַמָּה הַיַּבּוֹים הַבּלוֹי
- אַני אָלַר אָר דַּלְנְיָם הָדָר Lake the Levites instead of every male איז יאָקר אָר דָלְנִיָם הָדָר בָּלְנָי בְּבָלָנִי בָּבָלָנִי בָּבָלָנִי בָּלְנָי יִשְׁרָאֵלָ:
- زرِ؉ ، بازب خخرُ، ، شائةرِ رُرُك خَرْشِن خَرْ، ، شائهُر لأرب بالأرب خررية לְמְּבֶּׁבְ אֵּעַ-מְּבְנֵעַ דִּלְנִּי-יִּשְׂרָאֵלְ דֵּאָנִילְ עוּמְב וּלְכַפּּר מַלְ-דֵּלֵנִ יִשְׂרָאֵל assign liceraelites I formally assign 19 and from among the Israelites I formally assign
- יְהְוָה אָת־מִמֶּהְ לַלְוֹיִם כַּוֹ-עַּמָה לָנִים בָּנָי יִשְׂרָאַל: אַטַר וַלָּמָשׁ מֹשֶׂה וְאָהְרָן וְכָל־עֲרֶה בְּנֵי־יִשְׂרָאֶל לִלְנְיֵם בְּבֹל אֲשֶׂרִצוֹּה Moses, Aaron, and the Israelite community
- לְפַּנֵּגְ יְּתְנְּתְ נִיְּכַפֶּּגְ אֲלֵגְיִנִים אַנִּדְלָן לְמִנִּינִם:
- וֹלְפֹלֹּג בֹנְגוּ כֹאַמִּיְ גַּנְּע גְּעִוֹע אָעַ־ִּעִמִּעְ מַלְ-עַלְנִקְם כֹּוֹ מַמִּג לְעַבִּי Thereafter the Levites were qualified to perform מצ וְאָהֶרֵי לֵלְנִים לְעָבִר אֶת-עַבְרָהָם בְּאָהָל מוֹעָד לִפְנָי אַהַרָּן
- בַּעֲבַנַת אָנוַל מוֹעָר:
- עלאַתָּיִע לַלְנִגִּים בּשׁמַשְׁעַנְעַים: They may assist their brother Levites at the Tent 26. Τhey may assist their brother Levites at the Tent

- days or ten or twenty, יסאי אסו אסין און האכללון לָלִא יוֹמְיָם וֹא הוְמַלָּם וְלָא פוֹל אַלָּים בָלָא יִוֹם אֶחָן האכללון לָלָא יוֹמָיַם וְלַא הַמַלַים וְלָא שָׁתָה יָמֹים בַּלָא מַיֹּרָם בָלָא יִוֹם אָחָן אַסוּ פוּעס, אסו אַסוּ פוּעס יסיו פוּליש אַליים אַליים אָלי יַוֹי אָרָן הַאַלי אַליים אָליים אָלים אָליים אָליי
- before [God] and saying, 'Oh, why did we ever have rejected him who is among you, by whining nostrus and becomes loathsome to you. For you אַנוֹיָם בֶּלְיִהְיִלִּים בָּן אַבְּעַבִּיבִישָׁאַ אַבְּצַיבִישְׁאָלַ אָבְצַיבִּישְׁאָל אָבְעַבְּיבַילְיִבְּיָל
- I will give them enough meat to eat for a whole six hundred thousand foot soldiers; yet You say, are with me Lit. "in whose midst I am.") number
- gathered for them to suffice them?" suffice them? Or could all the fish of the sea be
- see whether what I have said happens to you or Lit. "Is 'nin's hand too short?") You shall soon אסאפר? (Is there a limit to להוה's power?
- elders and stationed them around the Tent. the people. He gathered seventy of the people's
- him, hin drew upon the spirit that was on him and באבו לַבֶר יְהַנְה וְבְּעֶלִי וַיִּאֲבֶל מִן־הַרֹּאַשָׂר עָלִיי בוּיִה באבי בבר יַבְּרָך יְהַנְה וְבְּעֶלִי וִיְבָרִי אֲלִיי מִלִיי וֹאָצֶל מִן־הַרֹּאַ אֲשָׁר עָלִיי בארי באַ Then, after coming down in a cloud and speaking to
- rested upon them—they were among those recorded, វង្គបា កីរ៉ាក្នុង । ក្បារុក បង្ហា ករ្តិក្រុង । បារុក្ស । បារុក្ស । បារុក្ស । បារុក្ស | ការុស បាន named Eldad and the
- the prophet in the camp!" man." See the Dictionary under na'ar.) ran out and Salvauth," trad. "אָלקּדְר וּמֵילָד מְתְנְבָּאִים (assistant NJPS "youth," trad. "young
- youth, spoke up and said, "My lord Moses, restrain

- וֹלְאַ מֹמוֹנִים יוֹם:
- כֹּגַ עֹאַסְעַּם אַעַגַּינְעָ אַמֶּגַ לַצִּעֹרָ לַבְּעַבָּים וַעַּלַכֹּוּ לְפָּנָגִן לָאַעָרַ לָמַנִי זָּעַ
- אמְנִנֹינַ כַּמְּיָרְ אֵנַוֹּן צְנִינִם וֹאַכִּלְוּ עַוַבְתַ גַּמִּים:
- ם בולאן ולקר מודי אמי היא הוא הוא היא הוא היא היא היא היא וויקר להו הואי אירילי הוא אירילי הוא אירילי הוא אירי
- אוmit to בי ניאמר יהוֹה אָל־מֹשֶה הַיָּדִי אָלַר עַּקְּאָר הַרָּאָה הַיִּאָה הִיּקִרְךְ הְבָרָי And הוהי אח בא
- עוּעלוּ, בוֹאָם וֹגֹאַעֹב אָנוֹם סֹבֹּיבָע בּוֹאָבִיג:
- but did not continue. ecstasy, (spoke in ecstasy Others "prophesied.") when the spirit rested upon them, they spoke in put it upon the seventy participating elders. And
- spoke in ecstasy (spoke in ecstasy Others "prophesied.") in the camp. but they had not gone out to the Tent-and they other Medad, had remained in camp; yet the spirit
- told Moses, saying, "Eldad and Medad are acting
- prophets, that and [the divine] spirit upon account? Would that all 7717's people were את Are you wrought up on my , min, "Are you wrought up on my". Вик Moses said to him, "Are you wrought up on my

- אונף אינלי הַלֶּל הָרָל יהָל Part Moses said, "The people who are with me (who moses said, "The people who are with me (who

- וֹנְעִוֹנְבֵאוּ וֹלָא גַּסָפוּ: נגען על־שׂבְעָים אַישׁ הַזְּקְנָים נִיְהֹי כְּנָוֹת עֲלֵיהָם הָרוּת
- נגעונבאו במעונה: מגגר נענח עלהם הרות והמה בפקבים ולא יצאו האה
- sių mozi yoses, strendant from hus son ot Nun, Moses' attendant from hoses attendant from his
- כּגַגַּעוֹ גְּעִוֹּע אָעַרַרוּחָוֹ עָּלַגְּעַם:

- 1 וַיְדַבֶּר יְהֹוָה אֶל־מֹשָׂה בְמִדְבַּר־סִּינִי בַשַּׁנָה הַשַּׁנִית לִצֵאתִם מַאַרֵץ
  - 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:

  - במועדו: בני־ישראל אַת־הַפַּסָח במועדו: 2 Let the Israelite people offer the passover sacrifice at its set time:
- 1 באַרָבַעה עשַר־יוֹם בַּחֹרֵשׁ הַזֶּה בִּין הַעַרְבַּיָם תַעשׁוּ אֹתוֹ בַּמֹעֵדֵוֹ ככל־חקתיו וככל־משפטיו תעשו אתו:
- 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

  - :משה הַפְּסָח: 4 Moses instructed the Israelites to offer the passover sacrifice:
- ויעשו את־הפסח בראשון בארבעה עשר יום לחדש בין הערבים בַּמַדְבַּר סִינִי כָּכُל אֲשַׂר צַוָּה יְהוֹה אֱת־מֹשֵׁה כַּן עְשׁוּ בַּנֵי
- 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 had commanded Moses, so the Israelites did.
- וַיָּהֵי אַנַשִּׂים אֲשֵׂר הַיָּוּ טִמֵאִים לְנֵפֵשׁ אָלָם וְלֹא־יַכְלְוּ לְעֲשׂת־הַפְּסַח בַּיִוֹם הַהָּוֹא וַיָּקרְבٌוּ לִפְנֵי מֹשֵׂה וַלְפַנֵי אָהֵרֹן בַּיִוֹם הַהְוֹא:
- 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,
- ויאמרו האַנשים ההמה אליו אַנחנו טמאים לנפש אדם למה נגרע לבלתי הקריב את־קרבן יהוה במעדו בתוך בני ישראל:
- 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 ניאמר אלהם משה עמדו ואשמעה מה־יצוה יהוה לכם:
- Moses said to them, "Stand by, and let me hear what instructions הוהי gives about you."

  - :spoke to Moses, saying ויִדְבֵּר יְהוָה אֵל־משָה לָאמר:
- 10 דַבַּר אַל־בַנִי יִשֹרָאַל לָאמר אִישׁ אִישׁ כִי־יַהיַה־טמַא | לְנַפַשׁ אוֹ בָּלֶרֶךְ רְחֹקֹה לָכֶם אָוֹ לְדֹרָתֵילֶם וִעְשָׁה פֶּסַח לַיהוָה:
  - 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 הוהי.
  - על־מצות ומררים יאכלהו:
  - ינשו אתו בין הערבים יעשו אתו בחרשו בחרשו בין הערבים יעשו אתו 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.

- ועתה נפשנו יבשה אין כל בלתי אל־המן עינינו: 6 Now our gullets are shriveled. There is nothing at all! Nothing but this manna to look to!"

  - יהבְּדְלַח: אינוֹ כְעִין הַבְּדְלַח: 7 Now the manna was like coriander seed, and in color it was like bdellium.
- 8 ששטו העם ולקטו וטחנו ברחים או דכו במדכה ובשלו בפרור ועשו אתו ענות והיה טעמו כטעם לשד השמן:
  - 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).")
  - 9 וּבַרֶבֶת הַטַל על־הַמַחֵנָה לַיִּלָה יֵרֶד הַמַן עלִיו:
    - When the dew fell on the camp at night, the manna would fall upon it.
- וַיְשַׁמְע משָה אָת־הַעָּם בֹּכָה לְמִשְׁפָּחוֹיִי אִישׁ לְפָּתָח אָהָלוֹ וַיְחָר־אָף 10 Moses heard the people weeping, every clan apart, יָהֹוָהֹ מָאֹד וּבְעִינֵי מֹשֵׁה רָע:
  - at the entrance of each tent. הוהי was very angry, and Moses was distressed.
  - 11 And Moses said to הוהי "Why have You dealt ill". הוהי אל־יהוֹה למה הרעֹת לעבדר ולמה לא־מצתי חן בִּעִינַיךַ לָשׂוּם אֲת־מַשַׂא כַּל־הַעָם הַזֵּה עַלַי:
    - with Your servant, and why have I not enjoyed Your favor, that You have laid the burden of all this people upon me?
- ביתאמר אַלי Did I produce all these people, did I engender בירואמר אַלי Did I produce all these people, did I engender שַׂאַהוּ בַחֵילָךָ כַאֲשֵׂר יִשָּׁא הָאֹמֵן אַת־הַינֹּק עָל הָאַדָּלַה אַשַר נשבעת לאבתיו:
  - 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,

when they whine before me and say, 'Give us meat

- 13 מַאַיַן לִי בַּשַׂר לַתַת לְכַל־הַעָם הַזָּה כִּי־יָבַכִּוּ עַלִי לַאמֹר תְנַה־לַנוּ בַעַּר וְנֹאכֵלָה:
- to eat! ולאראוכל אַנכלי לְבַּוֹי לְשָׂאַת אֲתִ־כַּל־הַעָם הַזָּה כִּי כָבֵד מַמְנַי: 14 I cannot carry all this people by myself, for it

is too much for me.

- 15 ואם־ככה | את־עשה לי הרגני נא הר'ג אם־מצאתי חן בעיניך ּוְאַל־אֶרְאֶה בְּרָעֶתְי:
- If You would deal thus with me, kill me rather, I beg You, and let me see no more of my wretchedness!"
- יַדְעָתַ כִּי־הַם זִקנֵי הַעָם וִשֹּטַרֵיו וַלְקחת אֹתַם אֵל־אָהֵל מועד וְהָתְיַצְבְוּ שַׂם עִמְךְ:
- said to Moses, "Gather for Me seventy of וַיאמר יְהוֹה אַל־מֹשֶׁה אַסְפָּה־לִּי שַׁבְעִים אִישׁ מַזְקְנַי יִשְרָאַל אֲשֶׁר 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.
  - 17 וְיָרַדְתִּי וְדִבַּרְתַי עִמְךָּ שָׁם וְאָצֵלְתִי מִן־הָרָוּחַ אֲשָׂר עָלֶידָ וְשַׂמְתַי עלֵיהַם ונִשֹאַוּ אָתַךָּ בִּמַשַׂא הַעָּם וַלֹא־תַשַׂא אַתַה לִבַדְּךָ:
- 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.
- יָהוָה לֵאמֹר מִי יָאֲכָלֵנוֹ בַשַּׁר כִי־טוֹב לָנוּ בַּמַצְרַיִם וְנָתַּן יְהוָה לַכֶם בַּשַּׁר וַאֲכַלְתַם:
- 18 And say to the people: Purify yourselves (Purify) אַל־הַעָם האמר התקדשוּ לְמַחַרְּ (אַכְלֹתָם בַּשׁרְ כֹּי בַּכִיתַם בְּאוֹנִי yourselves I.e., as for a sacrificial meal.) for tomorrow and you shall eat meat, for you have kept whining before הוהי and saying, 'If only we had meat to eat! Indeed, we were better off in Egypt!' will give you meat and you shall eat.

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

party shall bear the guilt. offering was not presented at its set time; that that person shall be cut off from kin, for 7717's refrains from offering the passover sacrifice,

you, whether stranger or citizen of the country. the passover sacrifice. There shall be one law for offered in accordance with the rules and rites of offer a passover sacrifice to 7717, it must be

Tabernacle in the likeness of fire until morning. Pact; and in the evening it rested over the cloud covered the Tabernacle, the Tent of the אָר הַמִּשְׁלֵן לְאָבֶוֹל הַעָּר Tabernacle was set up, the Anticheday that the Tabernacle was set up, the Tabernacle was set up, the

as fire by night. און בל יהלה תבליד הקען יבספו the cloud covered it, appearing בל יהלה תבליד העלון יבספו או 16 בל יהלה תבלידה אשו לילה:

wonld make camp. spot where the cloud settled, there the Israelites Israelites would set out accordingly; and at the

and at a command of 7717 they made camp: they

אופאו Tapernacle many אור דוקה אוקרי אַליי קיניאָלייך קענאָן יקידאָלייך קענאָן יקידיאָלייך הואָר Ta When the Cloud lingered over the Tabernacle many remained encamped as long as the cloud stayed over

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

.הוהי fo bnsmmoo encamped at a command of 'fiff, and broke camp at a Tabernacle for but a few days, they remained אַנְהַ אַתְּלֵב בּוֹלָם בִּעֹפָם בּוֹסָם בּאַ נְבָּע אַנְבָּבְּעָבָ אַנְבְּאַ אַתְּבְּי בְּעָבָּע אַתְּבָּבְּל

cloud lifted in the morning. Day or night, whenever the cloud lifted, they would break camp. until morning, they broke camp as soon as the אַלוויהאַטי אַשְרִייִּוּשָׁל בּיִלְקר וְנָעָלָה בָּלְקר וְנָלְעָר וְנִילְעָר וּנִילְעָר וּנִילְיי

did not set out; only when it lifted did they Tabernacle—the Israelites remained encamped and year-however long the cloud lingered over the

mandate at ארוה's bidding through Moses. trom 1717 they droke camp; they observed 1717's ការ៉ាក់ ការ៉ុក បញ្ជប់បានការ ការ៉ាក់ ការ៉ាក់ ការ៉ាក់ ការ៉ាក់ ការ៉ាក់ ការ៉ាក់ ការការការការការការការការការការការកា

ימשוי אתו: TO and they shall not leave any of it over until

ישא האיש ההוא: ـ يَاثَوْمُ يَانَاهُ مُمْمِّدُنَا فَدِ ا كَانَوْا ذِينِيا ذِهِ يَاكِنَدِ خَمْمُينِ يَامَهُر บบับบัน แก้ตั้น ห้า ห้าการ เกาะ หาย หาย หาย เกาะ เกาะ เกาะ เกาะ But it suy party who is pure and not on a Journey

כַּן יַעְשֶׂה חַקְּה אַחַתְ יִהְיֶּה לַכֶּם וְלַנֶּר וּלִאָּוֶרֶה הַאָּבֶץ: bluow would און אין נְלִי־יָגוּר אִתְּלֶם גַּר וְעָשֶׂה פֶּסַה לְיהַוֹּה בְּחָקָת הַפְּסַה וּכְמִשְׂפָטִוּ אַ And when a stranger who resides with you would

וּבֿאָגב געגע אַלְ-עִּמִּחְכָּוֹ כִּמִנִאַע-אָתְ אַג-בַּלַנ:

וכמללום אַשֶּׁר יִשְׂכָּוֹ־שִׁם הַעֶּלֶן שָּׁם יַחְרָּיִּ בִּנְיִ יִשְׂרָאֵלִ: 

ृष्णदी प्रदेश दर-प्रत्यवदी ग्रंपंः ımı بان بنازد خربارتا بالله إلا يريد إلا مكرحة ، ليابًا عالم أكام إلا مكرحة ، ليابًا عالم أكام إلا أكرام بالله

אָת-מִּמְמַׁנִית יְּהֹוָה וְלָא יִסְּעוּ:

וְעָלְ-פֶּי יְהֹוֹה יִסְעוּ:

אֹנְ גְּנְעִּם נְלְגְּלְנִי נִנְּאֵלְנִי נִיּמְלוֹ נִנְּסָׁמִנִּ:

גְּעֵׁלֵנִ בְּלֵגְ-גִּמְּוֹבְאֹלְ וְלֶא גְּסְׁמִנּ וּבְּעִמֶּלְעַוֹּן גִּסְמֵנִּ s Township पुरस्त पुरस्त प्रमानिक अर्मा अप्रामान अर्थ अंदर्शत अप्रमान कर अप्रमान कर स्थान विकार or a month or a

על־פִּי יְהֹוֶה בִּיִּד־מֹעַה:

you; for اتام has promised to be generous to you.' Come with us and we will be generous with place of which 'Th' has said, 'I will give it to Moses' father-in-law, "We are setting out for the (אַסנוֹם אַלָּטִנוּם Massa gud f de fuju a fuju gud fuju gud fu massaiq to Hopsp son ot Kenel the Midianite (בֶלֶגֶ עַנֶּלֶן בֶּלֶגֶלֶ עַנֶּלֶן בָלֶּגָּלֶבִי בַּלֶּגָּ

return to my native land." Iliw thd" , mind of beilger and ", og fon Iliw I" OS וַלָּאמֶר אֵלֶיוּ לָא אַלֶּךְ כִּי אָם־אֶל־אַרְצֶיִי וְאֶל־מוֹלַדְרְתִּיִּ אֵלֶדְךְ

know where we should camp in the wilderness and can be our guide. (guide Lit. "eyes.") אסע sa inasmuch as you "Please do not leave us, inasmuch as you

same bounty that 'hhi grants us." So it you come with us, we will extend to you the your come with us, we will extend to you the

journey to seek out a resting place for them; traveled in front of them on that three days  $% \left( 1\right) =\left\{ 1\right\} =\left\{ 1\right\}$ of three days. The Ark of the Covenant of three a distance אַ הוהי אין אויאיוי פויהי אין וויאיזים איז They marched from the mountain of איז יהליה לקע

say:Advance, O 7717 !May Your enemies be moved on from camp.

'inly you who are Israel's myriads of thousands! thousands of the families of Israel!") Return, O thousands! Others "Return, O 7777, unto the / ten רבְנָהָה אַלְפָּי יִשְׂרָאֵלָ: אַ And when it halted, he would say: (Return ... scattered, And may Your foes flee before You!

וְיָנְסִוּ מְשִׁנְאֵירָ מִפְּנִירָ:

וֹבוֹגַּינוֹ לְּנוּ לְמֻּגֹּנִים:

ביייהוה הבריטוב עליישוראל:

אַלְ-הַמּלוִםְ אַׁמֶּׁר אַמֶּר יְּשִׁיָּר אַעִּוֹן אַעוֹן לְכֶּם לְכָּה אִעָּוֹן וִבִּמָּבֹוּוּ לְבִּ

ַ עַפַּׂנִגְּעָּׁם עַבְּׁבֶּׁרָ מִּלְמָּע גַּעִגִם עַעַּוּנג עַעַם עֹנוּנעַני:

נעלגע לע אָת יְהוֹה נתֹאכל בקצה המתנה:

## II

broke out against them, ravaging the outskirts of הוהי הפאדל a fire of הוהי הוהי הפאדל הוהי הוהי The people took to complaining bitterly before ז נִיְקִי הְעָם בְּמִתְאָלֶלִים רֶעְ בְּאָלֶנִי יְתֹּה וְיִמְתָּעִי יְהֹוָה וַיָּמָתַ יִּהֹתָה יָשִׁה וַיִּשֹּׁתִי יִיּהַתָּה אַפּֿוֹ

.nwob bied died down.

broken out against them. root b-'-r, "to burn.") because a fire of "ith had That place was named Taberah, (Taberah From the ניקקא שֶׁם־הַמָּקוֹם הַהָּוֹא תַּבְעָרֶה בְּיַבְעָרֶה בָם אֶשׁ יְהֹוָה:

"If only we had meat to eat! craving; and then the Israelites wept and said,

onions, and the garlic. Egypt, the cucumbers, the melons, the leeks, the

ב ונִצְעָק הִעָּם Moses. Moses. Moses prayed to

ישׂבאָב וֹנָאִשֹׁבוּ עֹי יִאַכֹלְנוּ בַּשָּׂב: suonotulg s tlei isbim riedt ni îlstîlir edT 👂 וָהָאסַפְסָלְּ אֲשֶׂר בְקַרְבֹּוֹ הִתְאָוֹּ תַּאֲרֶה וַיִּשְׂבוּ וַיִּבְבֹּוּ נָם בְנָיּ

בּיאַבמּעִים וֹאָת־הָחָעַצִיר וֹאָת-הַבְּצַלִים וֹאָת-הַשׁוּמִים: אָת הקלולי אָת דוּקלה we used to eat free in אָת דוּקשׁאַ דוּקלה אָע דוּקלים אָע דוּקלים אָע דוּקלים אָע דוּקלי

לאמר:	י-משה י	יהוה אל	וידבר	1	דר

- הוה spoke to Moses, saying:
- עשה לך שתי חצוצרת כסף מקשה תעשה אתם והיו לך למקרא הַעַרָה וּלִמַסָע אֵת־הַמַחַנִוֹת:
- 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 ותקעו בַהַן ונועדו אַלֵּיךַ כַּל־הַעַדַה אַל־פַתח אָהֵל מועד:
  - 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;
- אלפי ישראל: אליך הנשיאים ראשי אלפי ישראל: 4 and if only one is blown, the chieftains, heads of Israel's contingents, shall assemble before you.

  - המחלות החנים קדמה: 5 But when you sound short blasts, (short blasts Meaning of Heb. teru'a uncertain.) the divisions encamped on the east shall move forward;
- 6 ותקעתם תרועה שלית ונסעו המחלות החנים תימנה תרועה יתקעו למסעיהם:
- 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 וּבַהַקהִיל אַת־הַקהַל תִּתְקעוּ וִלְּא תַרִיעוּ:
- while to convoke [military bodies of] the congregation you shall blow long blasts, not short
- לדרתיכם:
- אולָם לְּחָקָת עוֹלְם The trumpets shall be blown by Aaron's sons, the priests; they shall be for you an institution for all time throughout the ages.
- וכי־תַבאו מַלְחַמָּה בַּאַרָצְכָם עַל־הַצֵּר הַצְּרֶר אָתַכֶם וַהַרֶעַתַם בַּחֲצַצְרַת ונזכרתם לפני יהוה אלהילם ונושעתם מאיביכם:
- 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
- 10 וֹבִיוֹם שֹׁמִחַתְכֶם וִבְמוֹעֲדֵיכֵם וֹבַרָאשֵי חָדְשַׂיכֵם\* וּתִקעתֵם בַּחֲצְצֵרֹת על עלתיכם ועל זבתי שלמיכם והיו לכם לזכרון לפני אַלהִיכֹם אני יהוה אלהיכם:
  - 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 vour God: I. הוהי, am vour God.
  - ור וַיִּהְי בַּשְׁנֵית בְּחְדֵש הַשְּׁנִי בְּשְׁרֵים בְּחְדֵש נַעֲלָה הַעָּנִן 11 In the second year, on the twentieth day of the מעל משכן העדת:
    - second month, the cloud lifted from the Tabernacle of the Pact
    - במדבר פארן:
    - ממדְבָּר סִינִי וַיִשׂכְּן הֶעְנָן 12 and the Israelites set out on their journeys from the wilderness of Sinai. The cloud came to rest in the wilderness of Paran.

- :ויסעו בראשנה על־פי יהוה ביד־משה When the march was to begin, at הוהי'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:
  - יששכר נתנאל ברצוער: ועל־צבא מטה בני יששכר נתנאל ברצוער: in command of the tribal troop of Issachar, Nethanel son of Zuar;
    - ועל־צבא מטה בני זבולן אַליאָב בּן־חַלן: 16 and in command of the tribal troop of Zebulun, Eliab son of Helon.
  - ובני מרלי נשאי המשכן: 17 Then the Tabernacle would be taken apart; and the Gershonites and the Merarites, who carried the Tabernacle, would set out.
- ונָלַע דָּגַל מְחָנָה רְאוּבן לְצַבְאֹתְם וְעָּל־צָבָאוֹ אֱלִיצִּוּר בַּן־שְרֵיאִוּר: 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;
  - in command of the tribal troop of Simeon, וַעָּל־צָבָא מַטַה בַנֵי שׁמַעון שׁלְמִיאֵל בַּךְ Shelumiel son of Zurishaddai;
    - מטה בנייגד אַליַסף בּן־דְעוּאַל: 20 and in command of the tribal troop of Gad, Eliasaph son of Deuel.
  - :וְנָסְעוֹּ הַקְהָתִּים נֹשֹׁאֵי הַמִּקְדָּשׁ וְהַקִּימוּ אֶת־הָמִשְׁכָן עִד־בֹּאְם: Then the Kohathites, who carried the sacred objects, would set out; and by the time they arrived, the Tabernacle would be set up again.
  - עלישמע בוי אפרים לצבאתם ועליצבאו אַלישמע 22 The next standard to set out, troop by troop, was the division of Ephraim. In command of its troop בן־עמיהוד: was Elishama son of Ammihud:
    - ים בוריאל בור בור מעשה בעי מנשה בוי מנשה בורי in command of the tribal troop of Manasseh, Gamaliel son of Pedahzur:
      - 24 and in command of the tribal troop of Benjamin, ועל־צבא מטה בני בנימן אבידן בּן־גּדעוני: Abidan son of Gideoni.
- Then, as the rear guard of all the divisions, the 25 ונַסַע דַּגֵל מַחֲנָה בַנִי־דָן מַאָסָף לְכַל־הַמַחֲנַת לְצַבְאתָם וִעְל־צַבְאוֹ standard of the division of Dan would set out, :אחיעזר ברעמישדי troop by troop. In command of its troop was Ahiezer son of Ammishaddai;
  - בן בועכרן: על בני אשר פגעיאל בן עכרן: 26 in command of the tribal troop of Asher, Pagiel son of Ochran:
  - 27 ועַל־צַבָא מַטַה בְּנֶי נַפְּתָלֶי אֲחִירָע בֶּן־עִינָן: and in command of the tribal troop of Naphtali. Ahira son of Enan.
  - יַסְעוּ: אָלֶה מַסְעִי בְנִי־יִשׂרָאָל לְצֵבְאֹתְם וַיִּסְעוּ: 28 Such was the order of march of the Israelites, as they marched troop by troop.