

# NUMBERS 10

Written and compiled by Gary Kukis (first draft)

## Numbers 10:1–36

## The Manufactured Horns/Israel Leaves Sinai

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

### Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

### Verse Navigation

[Numbers 10:1–4](#)

[Numbers 10:5–7](#)

[Numbers 10:8–10](#)

[Numbers 10:11–13](#)

[Numbers 10:14–17](#)

[Numbers 10:18–21](#)

[Numbers 10:22–24](#)

[Numbers 10:25–27](#)

[Numbers 10:28](#)

[Numbers 10:29–30](#)

[Numbers 10:31–32](#)

[Numbers 10:33–34](#)

[Numbers 10:35–36](#)

Links to the [word-by-word](#), [verse-by-verse](#) studies of **Numbers** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Numbers. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Numbers available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

**Preface:** God has Moses oversee the construction of two trumpets (clarions), which would be used to move the tribes of Israel. Then the entire encampment would move out from the Sinai region.

The Bible Summary of Numbers 10 (in 140 characters or less): *Make two silver trumpets to direct the congregation. In the second month the cloud lifted and they set out as the LORD had commanded.*<sup>1</sup>

There are many **chapter commentaries** on the book of Numbers. By the third draft, this should be the most extensive examination of Numbers 10, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

## Quotations:

### Outline of Chapter 10:

#### Introduction

vv. 1–  
vv.  
vv.  
vv.  
vv.

#### Chapter Summary Addendum

### Charts, Graphics and Short Doctrines:

Preface

#### Quotations

Introduction  
Introduction  
Introduction  
Introduction  
Introduction  
Introduction  
Introduction  
Introduction  
Introduction  
Introduction  
Introduction  
Introduction  
Introduction  
Introduction  
Introduction  
Introduction  
Introduction  
Introduction  
Introduction

#### Sinai Region (a map)

**Titles and/or Brief Descriptions of Numbers 10** (by various commentators)

**Brief, but insightful observations of Numbers 10** (various commentators)

**Fundamental Questions About Numbers 10**

**The Prequel of Numbers 10**

**The Principals of Numbers 10**

**The Places of Numbers 10**

**By the Numbers**

**Timeline for Numbers 10**

**A Synopsis of Numbers 10**

**Outlines of Numbers 10** (Various Commentators)

**A Synopsis of Numbers 10 from the Summarized Bible**

**The Big Picture (Numbers 1–15)**

<sup>1</sup> From <http://www.biblesummary.info/numbers> accessed September 7, 2024.

[illegible]

Summary  
Summary

**Edersheim Summarizes Numbers 10**

Addendum  
Addendum  
Addendum  
Addendum  
Addendum  
Addendum

**Josephus' History of this Time Period**  
**A Complete Translation of Numbers 10**  
**Doctrinal Teachers Who Have Taught Numbers 10**  
**Word Cloud from a Reasonably Literal Paraphrase of Numbers 10**  
**Word Cloud from Exegesis of Numbers 10**

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
<a href="http://www.kukis.org">www.kukis.org</a>	Numbers folder	Exegetical Studies in Numbers

Doctrines Covered or Alluded To			
Additional doctrines and links are found in <b>Definition of Terms</b> below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

The terms below are cross-linked with their first occurrence in this document. This allows you to click on the first occurrence of a technical term and that will take you back to its definition below. Then you can click on that term below and be taken back to where you last left off in this document.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
<b>Rebound</b> <b>(Restoration to fellowship with God)</b>	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).

Some of these definitions are taken from

<http://gracebiblechurchwichita.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## An Introduction to Numbers 10

**Introduction:** What I found most striking, at first, about Numbers 10, is its simple practicality. There are certain functions that you, Moses, need to perform. Sometimes you will want to assemble the adult males of Israel; and sometimes you will want to assemble the leaders. Sometimes you will want to tell the people it is time to break camp and move out; sometimes it will be time to stop and make camp somewhere. This can be done by using a horn. Actually, two horns, also called chazozras or clarions.

Two things take place in this chapter. Horns are fashioned and they would be used to provide signals to the tribes of Israel. Secondly, all Israel moves out from Sinai. Generally speaking, they would be moving toward the north. They will eventually approach the Land of Canaan through the negev (Numbers 13).



**Sinai Region** (a map); from [Douglas Jacoby](#); accessed March 29, 2025. There are differences of opinion regarding the location of Mount Sinai. But, generally speaking, the Jews would have begun in Goshen, moved south. At some point, they would have crossed a water barrier (called the Sea of Reeds) moving east. They would have moved southeast toward Mount Sinai. In this chapter, they will break camp and move north to the Negev. These movements are generally agreed to. Specifics, as to the exact location of the water they crossed over and the location of Mount Sinai are still up for discussion.

In this chapter, God will call for horns or clarions to be manufactured and they will have numerous uses.

Up until this time, the Israelites have prepared to travel. Everyone had their assigned duties and the Levites had been cleansed for service. In Numbers 10, as God ordered in Exodus 33, the Jews will finally set out from Mount Sinai. In retrospect, from the end of Exodus until about this time, this information was recorded not in chronological order, but in a topical order, as Moses brought these things back to mind. Some were received on Mount Sinai during his two times up there and some were received in the desert of Sinai (when he was outside the camp) and some things were spoken to him in the tabernacle. At this point, we are actually breaking camp and moving away from Mount Sinai and toward the promised land. Numbers 10 is the end of the honeymoon. It has appeared that since the golden calf incident that the cutting out of the cancerous element of Israel possibly did the trick. However, the implication of the Numbers 9 incident and one of the first things which will occur when the Jews come into the desert away from the mountain, will indicate that these are a hard-hearted, rebellious generation that God will have to strike dead in the desert.

Titles and/or Brief Descriptions of Numbers 10 (by various commentators)

Chapter Outline

Charts, Maps and Short Doctrines

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Numbers 10 (various commentators)

Chapter Outline

Charts, Maps and Short Doctrines

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Numbers 10

Chapter Outline

Charts, Graphics and Short Doctrines

It is important to understand what has gone before.

The Prequel of Numbers 10

Numbers 10 will begin with

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know who the people are who populate this chapter.

The Principals of Numbers 10

Characters

Commentary

The Principals of Numbers 10	
Characters	Commentary
Chapter Outline	Charts, Graphics and Short Doctrines

We need to know where this chapter takes place.

The Places of Numbers 10	
Place	Description
Chapter Outline	Charts, Graphics and Short Doctrines

By the Numbers	
Item	Duration; size
Chapter Outline	Charts, Graphics and Short Doctrines

Timeline for Numbers

There is very little narrative in the book of Numbers; so this information may have been given to Moses in a few days or, at most, a few weeks; and Moses both wrote these things down and informed the people. Because of information previously studied in the introduction, we are not 100% certain if all of this material was given to Moses while in the newly erected Tabernacle. I would lean towards that being the case.

Here is what to expect from Numbers 10:

A Synopsis of Numbers 10

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

Chapter Outline

Charts, Graphics and Short Doctrines

Outlines of Numbers 10 (Various Commentators)

Chapter Outline

Charts, Maps and Short Doctrines

Some of the passages are included below, using the ESV; capitalized.

A Synopsis of Numbers 10 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Numbers 10.

Chapter Outline

Charts, Graphics and Short Doctrines

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Numbers 1–15)

Numbers	Text/Commentary
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God speaks to Moses from the Tabernacle.

1–7	
8	

Chapter Outline

Charts, Graphics and Short Doctrines



**Changes—additions and subtractions (for Numbers 10):** Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

I have begun to draw from over 40 translations when doing my initial exegetical study of a chapter. This will include some translations which I have not used before: Modern Literal Version 2020, Benner's Revised Mechanical Translation (which I should like to go back and include this with my Genesis and Exodus studies), the Literal Standard Version, the Scriptures 2009, the Unfolding Word Literal Text, the Unfolding Word Simplified Text, and the Samaritan Pentateuch (in English). These are some of the various translations which have been recently made available to e-sword 12.1. Four of these simply replace previous texts done by the same translator or translation group.

I added the recently produced Update American Standard Version.

After every verse, I will give the Kukis mostly literal translation for that verse. At the end of every passage, I will give both the Kukis mostly literal translation and the Kukis paraphrase for that passage.

After every verse, I will give the Kukis mostly literal translation for that verse. At the end of every passage, I will give both the Kukis mostly literal translation and the Kukis paraphrase for that passage. However, there is a great deal of repetitive text both in Leviticus and in Numbers. For that reason, in some chapters, the listing of every single verse may be deemed unnecessary.

In the past year, I have become more methodical in developing the three translations. Most of the time, I do the strictly literal translation right from the Hebrew, choosing the first or second definitions given, yet I will attempt to assemble a very accurate translation. In most cases, I can go directly from the strictly literal to a less-than-literal translation. However, if I struggle at all, then I check six mostly literal translations by others (currently, the MLV 2020, the ESV, Green's literal translation, the LSV, WEB and Webster's translation). I make an attempt to remain as true as possible to the original Hebrew. However, the big change is, I write the paraphrase after commenting on the phrases and verses which make up the passage being studied. So my paraphrase is built up on equal parts the mostly literal translation and the commentary of that translation. So my paraphrase has become less literal and more interpretive than before.

At the end of this study, I have listed other doctrinal teachers who have taught this chapter. This section is also bookmarked.

I have not yet begun a weekly mail-out study of Numbers, but I will probably do that after I complete the Exodus and Leviticus study.

As I have done previously, since this chapters is what God is saying to Moses, I will begin and end the chapter with quotation marks. I will not insert a new set of quotation marks for each new paragraph.

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Chapter Outline

Charts, Graphics and Short Doctrines

Vv. 1–10 make up a literary unit. I will break that down into three passages.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it even more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

**And so speaks Y<sup>e</sup>howah unto Moses, to say, "Make for yourself two clarions of silver, [of] hammered work you will make them and they have been to you for a convocation of the company and for a pulling up (of stakes) and for a breaking up (of) the camp. And they have given a blast in them and has gathered unto you all the company, unto an opening of a Tent of Appointment. And if in one they will give a blast, and has gathered unto you the leaders, heads of thousands of Israel.**

Numbers  
10:1–4

Kukis mostly literal:

**And so Y<sup>e</sup>howah spoke unto Moses, saying, "Make two trumpets of silver for yourself. You will make them [of] hammered (out) work and they will be for you an assembly of the congregation and for a pulling up (of stakes) of the encampment. And they will be blown together and all the assembly has gathered to you at the entrance of the Tent of Meeting. And if by one [trumpet] they have blown, then the leaders have gathered unto you, the heads of the divisions of Israel.**

Kukis paraphrase:

**Jehovah spoke to Moses, saying, "Oversee the construction of two silver trumpets, which trumpets you will use. The trumpets will be made from silver, hammered out by a professional, and they will be used to assemble various groups of men or to break camp and move out. When the two trumpets are blown together, that is a signal for the entire assembly of adult males to come and gather at the entrance of the Tent of Meeting. If only one trumpet is blown, that is the signal that the leaders will gather before you. These are the heads of the divisions of Israel.**

Here is how others have translated this passage:

#### Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation<sup>2</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the

<sup>2</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From [http://www.becomingjewish.org/texts/targum/onkelos\\_Numbers.html](http://www.becomingjewish.org/texts/targum/onkelos_Numbers.html) and first published in 1862.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Masoretic Text (Hebrew)	And so speaks Y <sup>e</sup> howah unto Moses, to say, "Make for yourself two clarions of silver, [of] hammered work you will make them and they have been to you for a convocation of the company and for a pulling up (of stakes) and for a breaking up (of) the camp. And they have given a blast in them and has gathered unto you all the company, unto an opening of a Tent of Appointment. And if in one they will give a blast, and has gathered unto you the leaders, heads of thousands of Israel.
Dead Sea Scrolls	.
Targum (Onkelos)	. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	.
Jerusalem targum	.
Updated Douay-Rheims <sup>3</sup>	.
Douay-Rheims 1899 (Amer.)	And the Lord spoke to Moses, saying: Make thee two trumpets of beaten silver, wherewith thou mayest call together the multitude when the camp is to be removed. And when thou shalt sound the trumpets, all the multitude shall gather unto thee to the door of the tabernacle of the covenant. If thou sound but once, the princes and the heads of the multitude of Israel shall come to thee.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "Make two shofars of silver. You shall make them of beaten work. You shall use them for the calling of the congregation, and for the journeying of the camps. When they blow them, all the congregation shall gather themselves to you at the door of the Tabernacle. If they blow just one, then the princes, the heads of the thousands of Yisrael, shall gather themselves to you.
Lamsa's Peshitta (Syriac)	.
V. Alexander's Aramaic T.	.
Samaritan Pentateuch	And the LORD spake unto Moses, saying Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. And if they blow [but] with one [trumpet], then the princes, [which are] heads of the thousands of Israel, shall gather themselves unto thee.
Updated Brenton (Greek) <sup>4</sup>	And the Lord spoke to Moses, saying, Make to yourself two silver trumpets: you shall make them of hammered work; and they shall be to you for the purpose of calling the assembly, and of removing the camps. And you shall sound with them, and all the congregation shall be gathered to the door of the tabernacle of witness. And if they shall sound with one, all the rulers, even the princes of Israel, shall come to you.

Significant differences:

### Limited Vocabulary Translations:<sup>5</sup>

Bible in Basic English      And the Lord said to Moses,

<sup>3</sup> I have simply taken the 1899 American version and updated the thee's and the thou's.

<sup>4</sup> I am using the Complete Apostles Bible, available through e-sword.

<sup>5</sup> Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

Make two silver horns of hammered work, to be used for getting the people together and to give the sign for the moving of the tents.

When they are sounded, all the people are to come together to you at the door of the Tent of meeting.

If only one of them is sounded, then the chiefs, the heads of the thousands of Israel, are to come to you.

Easy English

Easy-to-Read Version–2008

The LORD said to Moses, "Make two trumpets. Use silver and hammer it to make the trumpets. These trumpets will be for calling the people together and for telling them when it is time to move the camp. If you blow long blasts on both trumpets, all the people must meet together at the entrance of the Meeting Tent. But if you blow long blasts on only one trumpet, only the leaders will come to meet with you. (These are the leaders of the twelve tribes of Israel.).

God's Word™

The LORD said to Moses, "Make two trumpets out of hammered silver. Use them to call the community together and as a signal to break camp. When you blow both trumpets, the whole community will meet with you at the entrance to the tent of meeting. If only one trumpet blows, the leaders, the heads of the divisions of Israel, will meet with you.

Good News Bible (TEV)

The LORD said to Moses, "Make two trumpets of hammered silver to use for calling the people together and for breaking camp. When long blasts are sounded on both trumpets, the whole community is to gather around you at the entrance to the Tent of my presence. But when only one trumpet is sounded, then only the leaders of the clans are to gather around you.

The Message

Names of God Bible

NIRV

New Simplified Bible

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Contemporary English V.

The LORD told Moses: Have someone make two trumpets out of hammered silver. These will be used to call the people together and to give the signal for moving your camp. If both trumpets are blown, everyone is to meet with you at the entrance to the sacred tent. But if just one is blown, only the twelve tribal leaders need to come together.

The Living Bible

New Berkeley Version

New Life Version

New Living Translation

UnfoldingWord (Simplified)<sup>6</sup>

Yahweh also told Moses, "Tell someone to make two trumpets by hammering each one from one lump of silver. Blow the trumpets to summon the people to come together and also to signal that they must move their tents to a new location. If both trumpets are blown, it means that everyone must gather together at the entrance of the sacred tent. If only one trumpet is blown, it means that only the twelve leaders of the tribes must gather together.

### Partially literal and partially paraphrased translations:

American English Bible

Beck's American Translation

Common English Bible

<sup>6</sup> Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

New Advent (Knox) Bible .  
 Translation for Translators .

### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible .  
 Berean Study Bible .  
 Conservapedia .  
 Revised Ferrar-Fenton Bible .  
 God's Truth (Tyndale) .  
 The Heritage Bible .  
 And Jehovah spoke to Moses, saying,  
 Make for yourself two trumpets of silver; you shall make them molded by hammering; they shall be for the calling of the congregation, and for the departure of the camps.  
 And when they shall blow with them, all the congregation shall meet you by appointment at the door of the tent of appointed meeting.  
 And if they blow with one, the princes, the heads of the thousands of Israel, shall meet you by appointment.

International Standard V **Silver Trumpets**  
 The Lord also told Moses, "Make two trumpets, crafting them from beaten silver, for use in calling the congregation together and for notifying the camps to set out for travel. Sound them when the whole assembly is to gather together at the entrance of the appointed place of meeting. V. 4 will be placed with the next passage for context.

Lexham English Bible .  
 NIV, ©2011 .  
 Unfolding Word Literal Text<sup>7</sup> .  
 Urim-Thummim Version .  
 YHWH spoke to Moses saying, Make yourself two trumpets of silver; of hammered work you will fashion them that you may use them for the calling of the nation, and for the pulling up stakes of the camps. And when they will blow with them, all the nation will assemble themselves to you at the entrance of the Tabernacle at the Appointed Place. If they blow with one trumpet then the commanders that are chiefs of the thousands of Israel will gather themselves to you.

Wikipedia Bible Project<sup>8</sup> .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) Yahweh spoke to Moses and said: "Make two trumpets of hammered silver that you shall use for calling the people together, and for sounding the order to move on. Whenever both trumpets are sounded, the whole community is to gather around you, at the entrance to the Tent of Meeting. But if only one trumpet is sounded, then only the leaders, the chiefs of clans are to gather around you. JI 2:1; 2:15

New American Bible(2011)<sup>9</sup> .  
 The Catholic Bible .  
 New Jerusalem Bible .  
 NRSV (Anglicized Cath. Ed.) .  
 Revised English Bible—1989<sup>10</sup> .

### Jewish/Hebrew Names Bibles:

<sup>7</sup> Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

<sup>8</sup> Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

<sup>9</sup> From <https://bible.usccb.org/bible> accessed on various dates.

<sup>10</sup> From <https://alkitab.mobi/2/reb/> accessed on various dates.



Complete Jewish Bible  
Eth Cepher Bible

.  
**AND Yahuah** spoke unto El-Mosheh, saying, Make you two trumpets of silver; of a whole piece shall you make them: that you may use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to you at the door of the Tabernacle of the assembly. And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thousands of Yashar'el, shall gather themselves unto you.

exeGesés companion Bible  
Hebraic Roots Bible  
Kaplan Translation  
The Scriptures—2009

. stakes

.  
And יהוה spoke to Mosheh, saying,  
“Make two silver trumpets for yourself, make them of beaten work. And you shall use them for the gathering of the congregation and for breaking camp.  
“And when they blow both of them, all the congregation shall meet before you at the door of the Tent of Appointment.  
“And if they blow one, then the leaders, the heads of the thousands of Yisra'el, shall gather to you.

Tree of Life Version

Adonai spoke to Moses saying, Make two trumpets of hammered silver for yourself. They are for summoning the community and having the camps set out. Whenever both are sounded, the whole community is to gather toward you at the entrance of the Tent of Meeting. But if only one is sounded, the princes—the heads of the tribes of Israel—are to gather toward you.

### Weird English, 🇸🇩 English, Anachronistic English Translations:

Alpha & Omega Bible<sup>11</sup>

AND JESUS SPOKE TO MOSES, SAYING,  
MAKE TO YOURSELF TWO SILVER TRUMPETS: YOU SHALL MAKE THEM OF BEATEN WORK; AND THEY SHALL BE TO YOU FOR THE PURPOSE OF CALLING THE ASSEMBLY, AND OF REMOVING THE CAMPS.  
AND YOU SHALL SOUND WITH THEM, AND ALL THE CONGREGATION SHALL BE GATHERED TO THE DOOR OF THE TABERNACLE OF WITNESS.  
AND IF THEY SHALL SOUND WITH ONE, ALL THE RULERS EVEN THE PRINCES OF ISRAEL SHALL COME TO YOU.

Awful Scroll Bible

Sustains To Become persists to be the speaker to Moses, to the intent: Be making two trumpets of silver, you was to make them a beaten work, they are to have become, for you to call together the assembly and pull up the camp. As they are to have been blown, the assembly is to have met, at the opening of the tent of the appointed place. Was one to be blown, the lifted up ones, even the chiefs of the thousands of Contends-with-he-mighty are to have met.

Concordant Literal Version

Yahweh spoke to Moses, saying. Make for yourself two bugles of silver. Out of a stiff shell shall you make them. And they will become yours for the calling of the congregation and for the journeying of the camps. When they blow long on both of them, then the whole congregation will congregate with you at the opening of the tent of appointment. Yet should they blow long on just one, then the princes, heads of the thousands of Israel, will congregate with you.

exeGesés companion Bible

**BLAST, AND BLAST BLAST OF TRUMPETS**  
And Yah Veh words to Mosheh, saying,  
Work two trumpets of silver;  
work them by spinning:  
to use for the convocation of the witness  
and for the journeying of the camps.

<sup>11</sup> The A&O Bible follows the Greek text.

Orthodox Jewish Bible	<p>And when they blast with them, all the witness congregates to you at the opening of the tent of the congregation. And if they blast one, then the hierarchs, the heads of the thousands of Yisra El, congregate to you. And Hashem spoke unto Moshe, saying, Make thee two tzotzerot (trumpets) of silver; of a whole piece shalt thou make them; that thou mayest use them for the calling of the Edah, and for the setting out of the machanot. And when they shall sound them, Kol HaEdah shall assemble themselves to thee at the entrance of the Ohel Mo'ed. And if they sound but with one, then the Nasi'im, which are heads of Yisroel's thousands, shall gather themselves unto thee.</p>
Rotherham's <i>Emphasized B.</i>	<p>§ 12. The Ordinance of the Silver Trumpets.</p>

### Chapter 10.

And Yahweh spake unto Moses, saying:  
Make thee two trumpets of silver, <of beaten work> shalt thou make them,—and  
they shall be unto thee for calling the assembly, and for setting forward the camps.  
<As soon as they blow therewith> so soon shall all the assembly assemble  
themselves unto thee, unto the entrance of the tent of meeting. And <if ||only once||  
they blow> then shall the princes, the heads of the thousands of Israel, gather  
themselves unto thee.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i> The Expanded Bible International Standard V Kretzmann's Commentary Lexham English Bible	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p><b><i>The Silver Trumpets</i></b>  Yahweh spoke to Moses, saying,  “Make yourself two silver trumpets; make them of hammered-work. You will use  them [Literally “They will be for you”] for calling the community and for breaking the camp.  You will blow them, and all the community will assemble to the doorway of the tent  of assembly. But if they blow only one, the leaders, the heads of the thousands of  Israel, will assemble to you.</p>
Syndein/Thieme The Voice	<p>.</p> <p>.</p>

### Bible Translations with Many Footnotes:

The Complete Tanach <sup>12</sup> The Geneva Bible Kaplan Translation	<p>.</p> <p>.</p> <p><b><i>The Trumpets</i></b>  God spoke to Moses, saying:  Make yourself two silver trumpets. Make them out of beaten metal. They shall be  used by you to assemble the community and to make the camps break camp for  their journeys.</p>
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<sup>12</sup> Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).



When [both of the trumpets] are sounded with a long note, the entire community shall assemble at the Communion Tent entrance.

If a long note is sounded on [only] one of them, the princes, who are leaders of thousands in Israel, shall come together to you. The Kaplan Translation, particularly in Numbers through Deuteronomy, takes note of historic rabbinic opinions.

**trumpets**

Josephus describes them as a little less than one cubit (18') long, a little thicker than an ordinary flute, with a bell-like end (Antiquities 3:12:6).

**beaten metal**

See Exodus 25:18,31.

**both**

(Rashi).

NET Bible® .

New American Bible(2011)<sup>13</sup> .

Rotherham's *Emphasized B.* .

Updated ASV .

**Literal, almost word-for-word, renderings:**

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT<sup>14</sup>

Because at the command of the Lord, they were to move, and at the command of the Lord, by the ministry of Moses, they kept the watch of the Lord; therefore the Lord spoke to Moses, saying, Make for thyself two silver trumpets. Thou shalt make them of ductile silver, each beaten out of one piece. And they shall serve thee to assemble the congregation, and to cause the camps to remove. When thou shalt blow with them, all the congregation shall assemble at the door of the tabernacle of the testimony; but when one is blown, all the chiefs, the leaders of Israel, shall come to thee. Numbers 9:23 is included for context.

Context Group Version .

English Standard Version .

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

And Jehovah spoke to Moses, saying, You make two trumpets of silver, you will make them of beaten work. And you will use them for the assembly of the congregation and for the journeying of the camps. And when they will blow them, all the congregation will gather themselves to you at the door of the tent of meeting. And if they blow but one, then the rulers, the heads of the thousands of Israel, will gather themselves to you.

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Revised Mechanical Trans.<sup>15</sup>

...and YHWH spoke to Mosheh saying, make for you two silver straight trumpets, beaten work you will make them, and they will exist for you for the meeting of the company, and for the journeying with the camps, and they will blow in them, and all the company will meet with you at the opening of the appointed tent, and if with

<sup>13</sup> Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

<sup>14</sup> Thompson's translation follows the Greek text.

<sup>15</sup> From <https://www.mechanical-translation.org/index.html>

one[883] they will blow, and they will meet with you, the captains, the heads of thousands of Yisra'eyl,...

883. That is one of the trumpets.

Updated ASV

### The Silver Trumpets

And Jehovah spoke to Moses, saying, "Make you two trumpets of silver; of beaten work you shall make them: and you shall use them for the calling of the congregation, and for breaking camp. And when both of them are blown, all the congregation shall gather themselves to you at the entrance of the tent of meeting. And if they blow only one, then the chieftains, the heads of the thousands of Israel, shall gather themselves to you.

Updated Bible Version 2.17

A Voice in the Wilderness

Webster's Bible Translation

World English Bible

Young's Literal Translation

Young's Updated LT

### The gist of this passage:

1-4

Numbers 10:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

**Translation:** And so Y<sup>e</sup>howah spoke unto Moses, saying,...

Almost every chapter of Numbers begins with this phrase.

The way that I read this is, Moses goes into the Tabernacle for guidance and God tells him what to do. He may go into the Tabernacle every day or even two or three times in a day; but God would speak to Moses only on occasion.

Some people make some sort of prayer station in their homes, and maybe there is a cross there or a picture of Jesus, and they see this as their place away from it all to pray to God. One might even cite our understanding of Moses speaking with God in the Tabernacle as a justification for doing something like this.

Let me explain to you why that is wrong. The symbol of a cross means absolutely nothing in the Church Age, even though that is often symbolic of a Christian church and some sort of cross is made outside (sometimes three crosses). If we want to get our symbols right, the Roman cross looked more like a T than a †. Furthermore, there is nothing magic about a symbol in the Church Age. That is, you cannot be in the middle of a disaster and be delivered because you have grabbed onto your cross (whether it is a piece of jewelry or whatever).

Secondly, no one has any idea what Jesus looks like beyond a few general characteristics because there is no physical description to be found of Him in the New Testament (apart from His transfiguration, which does not really tell us what Jesus looked like). From a passage in the Psalms, Jesus apparently had a beard. He would not have had long hair.

The key to prayer is the condition of your soul, not the place from where prayer is offered. You can be outside raking leaves, and stop and offer a prayer to God, and that prayer will reach God, provided that you are in fellowship. However, you can be in your home chapel with 27 hanging pictures of Jesus, and fifteen crosses, but if you are out of fellowship and offer up a prayer, then that prayer goes all the way to the ceiling and stops. A right thing must be done in a right way. My point being, where you are has nothing to do with prayer. Where your soul is has everything to do with prayer.

Now, this does not mean that having a specific place in a house is a bad thing (minus the crosses and minus the pictures of Jesus). A family might gather to meet for a lesson (which may be given by the father or they may listen to a lesson taught by a well-qualified pastor). What is most necessary is a room without distractions, so the family members can concentrate.

On occasion, a church meets in a home. It is also okay to have a place set aside for this with a minimum of distractions.

Numbers 10:1a [And so Y<sup>e</sup>howah spoke unto Moses, saying,...](#)

Prior to moving out, there will have to be some way for Moses to keep order. We will have two million people wandering across the desert and there will be times when Moses will have to get their attention.

Numbers 10:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿâsâh (עָשָׂה) [pronounced ʿāw-SAWH]	<i>do, make, construct, produce, fashion, form, prepare, manufacture</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #6213 BDB #793
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition; with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510

Numbers 10:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shê'nêy (שֵׁנִי) [pronounced shê'n-Ā]	two, two of, a pair of, a duo of; both of	numeral, feminine dual construct	Strong's #8147 BDB #1040
chătsôts <sup>er</sup> râh (חֲצֹצְרָא or חֲצֹצֶרֶת) [pronounced khuts-oh-ts <sup>er</sup> -AW]	clarion, trumpet; transliterated, chazozra	feminine plural construct	Strong's #2689 BDB #348
keçeph (כֶּסֶף) [pronounced KEH-sef]	silver, money; silver [as a metal, ornament, color]; shekels, talents	masculine singular noun	Strong's #3701 BDB #494

**Translation:** ...["Make two trumpets of silver for yourself."](#)

Today's project for Moses is overseeing the construction of two trumpets.

Periodically, Moses would enter into the Tabernacle and pray to God and, sometimes, he would hear God's actual voice. As we have studied, Moses did this on a regular basis. No one else did anything like this, apart from David. The Tabernacle was not located in Jerusalem in the time of David, but he brought the Ark of the Covenant to Jerusalem (essentially, it had been kept separate from the Tabernacle for a considerable amount of time). David could not bring the Ark into the palace, nor could he just leave it outside. So he prepared a tent for the Ark, and that became the place where David would often go. So this was somewhat of a makeshift Tabernacle—nowhere near as fancy as the real thing—while the Tabernacle was up in the north. As a result, two priesthoods developed for a time.

So Moses goes into the Tabernacle and God speaks to him, and He says, "Make two silver trumpets for your use."

This would be different from a shofar, which is a horn made from a ram's horn. This is something that the people of Israel knew how to fabricate, and this would have a different sound.

Based upon what we read here, the sound of this horn, under the right conditions, might carry for several miles.

Numbers 10:1–2a [And so Y<sup>ehowah</sup> spoke unto Moses, saying, "Make two trumpets of silver for yourself."](#) (Kukis mostly literal translation)

There were two basic kinds of trumpets or horns made in Israel.

### The Chazozra (from Google AI)

- A straight metal trumpet, often made of silver or bronze.
- Used in religious rituals and possibly for military purposes.
- The Hebrew word "chazozra" is derived from the root meaning "housing" or "fence," suggesting a tube-like shape.
- The shape of the chazozra is thought to have been influenced by the Egyptian military trumpet, the sheneb.
- The Septuagint (the old Greek translation of the Bible) distinguishes between the "chazozra" (trumpet) and the "shofar" (horn).
- The Septuagint states that only priests were allowed to blow the silver trumpets.
- The chazozra is mentioned in the Old Testament, including in Numbers 10, where God instructs Moses to make two silver trumpets.
- The Temple Institute has created silver trumpets based on descriptions in Jewish sources, intending to use them in a restored Temple and in the IDF during the war.

The simply came from googling *ancient silver trumpet from Israel*. March 28, 2025.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There were two basic kinds of trumpets or horns made in Israel.

**The Shofar (from Google AI)**

- A trumpet made from a ram's horn.
- Used to announce the new moon, the Jubilee year, and other important events.
- The shofar is mentioned frequently in the Hebrew Bible, the Talmud, and rabbinic literature.
- The word "shofar" derives from Akkadian.
- Sometimes the ram's horn was heated to soften it so that it could be straightened or shaped.

The simply came from googling *ancient silver trumpet from Israel*. March 28, 2025.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The basic differences are these. The chazozra is made by hand out of silver and is a straight horn. The shofar is an actual ram's horn whose shape is sometimes modified using heat.

**The Chazozra** (a graphic); from [Holy Land Gifts](#); accessed March 28, 2025. In case you are wondering, that is 4' long and costs \$150 (I don't get a commission for this).



**The Shofar** (a graphic); from [Blogs.Bible.org](#); accessed March 28, 2025. This link actually takes you to a page where the difference between these two instruments is discussed in some detail, bringing in many passages from the Bible.

The shofar is often called a horn and the chazozra is often called a trumpet.

Numbers 10:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
miq <sup>e</sup> shâh (מִקְשָׁה) [pronounced <i>mihk-SHAW</i> ]	<i>hammered work, shaped [molded] by hammering</i> ; possibly made from one piece	feminine singular noun	Strong's #4749 BDB #904

## Numbers 10:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #6213 BDB #793
ʾêth (אֶת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84

**Translation:** You will make them [of] hammered (out) work...

The trumpet, the chazozra, is made out of silver. It would be hammered out, possibly from one piece.

Remember that the Israelites, a year ago, were slaves in Egypt. When they left Egypt, they were able to take with them a limited amount of stuff. When a man has a skill—say he works with silver and other metals—then he will have tools related to this work. The Israelites learned to become very skilled in certain realms because, as slaves, this gave them the best jobs. Therefore, they adapted to their slavery by using their skills and intelligence. We focused in Exodus on the horrendous grunt work that so many of the Israelites did. But this was not all that the Israelites did. My point here is, some of these men with such skills would have naturally brought their tools with them when they left Egypt. That is what a man is going to do. I do not remember a time when I did not have at least one tool bag and set of tools in my vehicle (car or truck) at all times. I never ask myself, “I wonder if I might need a phillips head screw driver because I am just driving to church and back.” I don’t ask myself that, because it is always with me. They are always packed.

I had a roommate once who remarked to me, “I don’t understand a man who does not have any tools.” When I was growing up, I had a father who could work on cars. Not just the most basic jobs, but I remember him installing a transmission in his truck. He built our house from a kit<sup>16</sup> (which was not uncommon in the 1950s); and he built our swimming pool (I know for a fact that he had never build a swimming pool before). My skills were considerably diminished compared to his. I learned how to do my brakes, to change my oil, and a few perfunctory jobs. I built a shed once from scratch, mostly because I had a recently-built shed next door which I copied, almost board-for-board (I built a slightly smaller one with a different and simpler roof line).

My point in all of this is, men who have tools and specific skills will travel with these tools. So, a small number of Israelites were able to work in silver. Even though God addresses Moses directly, using the 2<sup>nd</sup> person masculine singular continually, this does not mean that Moses is going to take out his set of tools and manufacture a horn. God may give him a name; Moses may know of some people specifically, or he may speak to the leaders of the tribes and tell them, *I need a silversmith*.

## Numbers 10:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #1961 BDB #224

<sup>16</sup> You could order a *kit* and everything that you needed to build a house was delivered to your lot. I believe that the wood was pretty much precut and ready to go. This came with plans.



Numbers 10:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition; with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
mîk <sup>e</sup> râ (מִקְרָא) [pronounced mihk-RAW]	<i>convocation, assembly; an assembly for the purpose of encountering God through the exegeting of His Word</i>	masculine singular construct	Strong's #4744 BDB #896
'êdâh (עֲדָה) [pronounced ġā-DAWH]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular noun with the definite article	Strong's #5712 BDB #417

**Translation:** ...and they will be for you an assembly of the congregation...

The horns will be used to call an assembly of the congregation (which usually meant adult males). How exactly this would look and how they would be organized is not given to us here.

Numbers 10:2d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
maçça' (מַצָּע) [pronounced mahs-SAH]	<i>a pulling up [of stakes]; breaking camp; setting out; travels, journeys, journeying; stages</i>	masculine singular noun	Strong's #4550 BDB #652
You may recognize the similar term Mecca.			
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host</i>	masculine plural noun with the definite article	Strong's #4264 BDB #334

**Translation:** ...and for a pulling up (of stakes) of the encampment.

These horns would be used to indicate that it is time to move out.

When the encampment of Israel was going to move, they would first get everything ready; then they would move out. It was more or less a two-step process. So, if they looked the Tabernacle and the cloud was going up, the people began to pack their things for moving (the Levites would also be dismantling the Tabernacle to move). Then when the trumpets are blown, everyone moves out in an orderly fashion.

Numbers 10:2b-d *You will make them [of] hammered (out) work and they will be for you an assembly of the congregation and for a pulling up (of stakes) of the encampment.* (Kukis mostly literal translation)

Trumpets, insofar as we know, were long metal tubes which were straight and thin and the ends, like all brass instruments, were flared. God states the purpose of the two trumpets—they are to convene the companies of Israel and to assist them on their journey.

Numbers 10:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
tâqa' (תָּקַע) [pronounced <i>taw-KAHÇ</i> ]	<i>to fasten, to thrust; to drive, to clap [or strike] [hands], to give a blow, to give a blast</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #8628 BDB #1075
The key to the meaning of this verb is context and the direct object. When the direct object is <i>tent</i> , it means <i>to pitch, to peg down</i> (Genesis 31:24 Jer. 6:3). The relationship here is, the tent pegs are <i>fastened, thrust, driven</i> into the ground.			
James Rickard: "Pledge" is the Verb TAQA, תָּקַע, "to pitch, to clap, to blow" with the noun KAPH, כַּף, that means, "hollow of the hand, or palm" Combined they are analogous to shaking hands. It was a sign of agreement or contract as it is today too. So it is like "signing on the dotted line." <sup>17</sup>			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity; with the 3 <sup>rd</sup> person feminine plural suffix	No Strong's # BDB #88

**Translation:** *And they will be blown together...*

Two of the signals are given in vv. 3–4. If the two trumpets are blown together, that will signal one particular assembly.

Numbers 10:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
yâ'ad (יָאָד) [pronounced <i>yaw-ÇAHD</i> ]	<i>to make an appointment, to meet [by appointment], to meet together, to gather, to assemble [by appointment]; to come with someone to a place</i>	3 <sup>rd</sup> person masculine plural, Niphal perfect	Strong's #3259 BDB #416

<sup>17</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.



## Numbers 10:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾel (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #413 BDB #39
kôl (כָּל) [pronounced koh]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
ʿêdâh (עֵדָה) [pronounced ġā-DAWH]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular noun with the definite article	Strong's #5712 BDB #417

**Translation:** ...and all the assembly has gathered to you...

Although this says, *all the congregation*, generally speaking, this would be all adult males.

## Numbers 10:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾel (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
pethach (פֶּתַח) [pronounced PEH-thakh]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
ʾohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môwʿêd (מוֹעֵד) [pronounced moh-GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet]; a specific sign or signal; an assembly, a convocation</i>	masculine singular noun	Strong's #4150 BDB #417

**Translation:** ...at the entrance of the Tent of Meeting.

They would all gather to the Tent of Meeting, although exactly how that is organized is not specified here.

Numbers 10:3 **And they will be blown together and all the assembly has gathered to you at the entrance of the Tent of Meeting.** (Kukis mostly literal translation)

Some of the translation here are difficult to follow. Simply, the horns will be blown and that will be the sign for the sons of Israel to gather themselves to the tent of meeting. We are talking such a large group that there would only be a small percentage of men who would actually be right at the tent of meeting and everyone would have fallen in behind them.

Numbers 10:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
The particle ʾîm (אִם) can be used as a demonstrative ( <i>lo, behold</i> ), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle ( <i>if, though</i> ); an indication of a wish or desire ( <i>oh that, if only</i> ; this is a rare usage).			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
tâqaʿ (תָּקַע) [pronounced taw-KAHGʿ]	<i>to fasten, to thrust; to drive, to clap [or strike] [hands], to give a blow, to give a blast</i>	3 <sup>rd</sup> person plural, Qal imperfect	Strong's #8628 BDB #1075
The key to the meaning of this verb is context and the direct object. When the direct object is <i>tent</i> , it means <i>to pitch, to peg down</i> (Genesis 31:24 Jer. 6:3). The relationship here is, the tent pegs are <i>fastened, thrust, driven</i> into the ground.			

**Translation:** And if by one [trumpet] they have blown,...

If only one trumpet is blown, that would be a different signal.

Numbers 10:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
yâʿad (יָאָד) [pronounced yaw-ĠAHD]	<i>to make an appointment, to meet [by appointment], to meet together, to gather, to assemble [by appointment]; to come with someone to a place</i>	3 <sup>rd</sup> person masculine plural, Niphal imperfect	Strong's #3259 BDB #416

## Numbers 10:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #413 BDB #39
n°sîy'im (נְסִיִּים) [pronounced naw-SEEM]	<i>leaders, princes, chiefs, rulers; clouds, rising mist, vapors</i>	masculine plural noun with the definite article	Strong's #5387 BDB #672

**Translation:** ...then the leaders have gathered unto you,...

If one trumpet is blown, just the leaders of the tribes would be gathered. It is not clear to me if we are talking about several leaders for each tribe or a single leader for each tribe.

## Numbers 10:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râ'shîym (רִאשִׁיִּים) [pronounced raw-SHEEM]	<i>heads, princes, officers, captains, chiefs; company, band, division; capitals, tops</i>	masculine plural construct	Strong's #7218 BDB #910
ʾălâpîhîym (אֲלָפִיִּים) pronounced uh-law-FEEM]	<i>thousands, families; [military] units, divisions</i>	masculine plural construct	Strong's #505 (and #504) BDB #48
Yis°râ'êl (יִשְׂרָאֵל) [pronounced yis-law-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

The NET Bible: *The name Israel means "God fights" (although some interpret the meaning as "he fights [with] God").* See Gen 32:28.<sup>18</sup> The NIV Study Bible understands his name to mean, *he struggles with God.*<sup>19</sup> See Genesis 32:22–30.

**Translation:** ...the heads of the divisions of Israel. (Kukis mostly literal translation)

They are called the heads of the divisions of Israel. This is not one head for each tribe, but a number of men, like military heads, who will come forward.

Numbers 10:4 *And if by one [trumpet] they have blown, then the leaders have gathered unto you, the heads of the divisions of Israel.* (Kukis mostly literal translation)

Two trumpets blowing at the same time means the entire congregation will assemble themselves and one trumpet means that only the princes of Israel need assemble themselves.

<sup>18</sup> From <https://bible.org/netbible/index.htm?gen35.htm> (footnote) accessed January 2, 2015.

<sup>19</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 46 (footnote).

Numbers 10:1–4 And so Y<sup>e</sup>howah spoke unto Moses, saying, “Make two trumpets of silver for yourself. You will make them [of] hammered (out) work and they will be for you an assembly of the congregation and for a pulling up (of stakes) of the encampment. And they will be blown together and all the assembly has gathered to you at the entrance of the Tent of Meeting. And if by one [trumpet] they have blown, then the leaders have gathered unto you, the heads of the divisions of Israel. (Kukis mostly literal translation)



These trumpets or horns are also called chazozras or clarions. You have perhaps heard the phrase *a clarion call*. Now, literally, this is about using this kind of horn in order to gather the troops. Colloquially, this means, *a strong request for something to happen*; such as a leader’s *clarion call* to action. When you hear that phrase, simply imagine someone standing up with this long horn, giving it a blast which can be heard for perhaps two miles.

**Two Men Playing a Straight Trumpet** (a graphic); from [ejvmall](#); accessed March 30, 2025.

Numbers 10:1–4 Jehovah spoke to Moses, saying, “Oversee the construction of two silver trumpets, which trumpets you will use. The trumpets will be made from silver, hammered out by a professional, and they will be used to assemble various groups of men or to break camp and move out. When the two trumpets are blown together, that is a signal for the entire assembly of adult males to come and gather at the entrance of the Tent of Meeting. If only one trumpet is blown, that is the signal that the leaders will gather before you. These are the heads of the divisions of Israel. (Kukis paraphrase)

Quite frankly, I am not 100% comfortable with my translation below.

And you (all) have given out a shout and they have pulled up (stakes) the camps the ones bivouacking eastward. And you (all) have given out a shout, a second (one), and have pulled up (stakes) the camps, the ones bivouacking southward. [And you (all) might sound a trumpet of significance, a third (time), and will pick up and move the camps on the west. And you (all) might sound a trumpet of significance, a fourth (time), and will pick up and move the camps on the north.] A shout they have given out to their pulling up (of stakes). And in an assemblage the organized assembly, you (all) will give a blast and you (all) will not shout.

Numbers  
10:5–7

And you (all) have given out a war cry [or, *have blown out the alarm*] and the camps have pulled up (stakes), the ones bivouacking to the east. And you (all) have give out a second war cry [or, *have blown out a second alarm*] and the camps have pulled up (stakes), the ones bivouacking to the south. [And you (all) might sound a third signal trumpet and the camps to the west will pick up and move. And you (all) might sound a fourth signal trumpet and the camps to the north will pick up and move.] And they will give a war cry for their pulling up (of stakes). And when the assembly is gathered, you (all) you (all) will give a blast [of the horn] but you (all) will not give [a war cry].

When the two horns blow out an alarm, the tribes east of the Tabernacle will break camp and move out. If the two horns blow this alarm twice, then the tribes in the south will break camp and move out. If the alarm is sounded a third time, it is the tribes in the west who will break camp and move out. If the alarm is sounded four times, the tribes encamped on the north side will break camp and move out. Whichever set of tribes hear their signal will give out a loud shout to indicate that they have received this message. If the tribes are simply assembling together, there is no need to respond with a war cry.

Here is how others have translated this passage:

### Ancient texts:

Masoretic Text (Hebrew)	And you (all) have given out a shout and they have pulled up (stakes) the camps the ones bivouacking eastward. And you (all) have given out a shout, a second (one), and have pulled up (stakes) the camps, the ones bivouacking southward. [And you (all) might sound a trumpet of significance, a third (time), and will pick up and move the camps on the west. And you (all) might sound a trumpet of significance, a fourth (time), and will pick up and move the camps on the north.] A shout they have given out to their pulling up (of stakes). And in an assemblage the organized assembly, you (all) will give a blast and you (all) will not shout. The two sentences in the brackets come from the LXX.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	But if the sound of the trumpets be longer, and with interruptions, they that are on the east side, shall first go forward. And at the second sounding and like noise of the trumpet, they who lie on the south side shall take up their tents. And after this manner shall the rest do, when the trumpets shall sound for a march. But when the people is to be gathered together, the sound of the trumpets shall be plain, and they shall not make a broken sound.
Aramaic ESV of Peshitta	When you blow an alarm, the camps that lie on the east side shall go forward. When you blow an alarm the second time, the camps that lie on the south side shall go forward. They shall blow an alarm for their journeys. But when the assembly is to be gathered together, you shall blow, but you shall not sound an alarm.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	When ye blow an alarm, then the camps that lie on the east parts shall go forward. When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.
Updated Brenton (Greek)	And you shall sound an alarm, and the camps pitched eastward shall begin to move. And you shall sound a second alarm, and the camps pitched southward shall move; <u>and you shall sound a third alarm, and the camps pitched westward shall move forward; and you shall sound a fourth alarm, and they that encamp toward the north shall move forward;</u> they shall sound an alarm at their departure. And whenever you shall gather the assembly, you shall sound, but not an alarm.
Significant differences:	The big difference is, in the Greek, there is a third and fourth alarm sounded.

### Limited Vocabulary Translations:

Bible in Basic English	When a loud note is sounded, the tents placed on the east side are to go forward.
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At the sound of a second loud note, the tents on the south side are to go forward: the loud note will be the sign to go forward.  
But when all the people are to come together, the horn is to be sounded but not loudly.

Easy English

Easy-to-Read Version—2008

"Short blasts on the trumpets will be the way to tell the people to move the camp. The first time you blow a short blast on the trumpets, the tribes camping on the east side of the Meeting Tent must begin to move. The second time you blow a short blast on the trumpets, the tribes camping on the south side of the Meeting Tent will begin to move. But if you want to gather the people together for a special meeting, blow the trumpets in a different way--blow a long steady blast on the trumpets. Only Aaron's sons, the priests, should blow the trumpets. This is a law for you that will continue forever, for generations to come. V. 8 is included for context.

God's Word™

When they hear the trumpet fanfare, the tribes that are camped on the east side will break camp first. When the trumpets sound a second fanfare, the tribes that are camped on the south will break camp. The fanfare is the signal to break camp. But when you gather the assembly, the trumpets will blow without sounding a fanfare.

Good News Bible (TEV)

When short blasts are sounded, the tribes camped on the east will move out. When short blasts are sounded a second time, the tribes on the south will move out. So short blasts are to be sounded to break camp, but in order to call the community together, long blasts are to be sounded.

The Message

Names of God Bible

NIRV

New Simplified Bible

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Contemporary English V.

Give a signal on a trumpet when it is time to break camp. The first blast will be the signal for the tribes camped on the east side, and the second blast will be the signal for those on the south. But when you want everyone to come together, sound a different signal on the trumpet.

The Living Bible

New Berkeley Version

New Life Version

New Living Translation

The Passion Translation

Unfolding Bible Simplified

If the trumpets are blown loudly, the tribes that are to the east of the sacred tent should start to move. When the trumpets are blown loudly the second time, the tribes that are to the south should start to move. The loud blasts on the trumpet will signal that they should start to move. When you want only to gather the people together, blow the trumpets, but do not blow them as loudly.

### Partially literal and partially paraphrased translations:

American English Bible

Beck's American Translation

Common English Bible

New Advent (Knox) Bible

Translation for Translators

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	When you sound short blasts, the camps that lie on the east side are to set out. When you sound the short blasts a second time, the camps that lie on the south side are to set out. The blasts are to signal them to set out. To convene the assembly, you are to sound long blasts, not short ones.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	When you blow a loud acclamation, then the camps that are pitched on the east shall pull up. When you blow a second loud acclamation, the camps pitched on the south shall pull up; they shall blow a loud acclamation for their departures. And when the congregation is to be gathered together, you shall blow, and not shout.
International Standard V	.
H. C. Leupold	.
Lexham English Bible	<i>When</i> you will blow a blast, the camps that are camping on the east will set out; <i>when</i> you blow a second blast, the camps that are camping on the south will set out; they will blow a blast for their journeys. But when summoning the assembly, you will blow, but you will not signal with a loud noise.
NIV, ©2011	.
Unfolding Bible Literal Text	When you blow a loud signal, the camps on the east side must begin their journey. When you blow a loud signal the second time, the camps on the south side must begin their journey. They must blow a loud signal for their journeys. When the community gathers together, blow the trumpets, but not loudly.
Urim-Thummim Version	When you blow an alarm, then the camps that lie on the eastern quadrant will pull up stakes. When you blow an alarm the second time, then the camps that lie on the southern quadrant will pull up stakes, they will blow an alarm for their breaking camp. But when the nation is to be gathered together, you will blow but you will not sound an alarm.
Wikipedia Bible Project	.

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	When the trumpet sounds shrilly, the camps to the east shall move on. At the second shrill blast, the camps pitched to the south shall move on. The trumpet blast shall be shrill when they are to leave; but to gather the people, the trumpet shall be sounded plainly. The sons of Aaron, the priests, are to sound the trumpets; this is a law for you and your descendants for all time to come. V. 8 is included for context.
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
Eth Cepher Bible	.
exeGeses companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures—2009	“And when you blow a shout, the camps that lie on the east side shall depart.

Tree of Life Version	<p>“And when you blow a shout the second time, then the camps that lie on the south side shall depart – they blow a shout for them to depart.</p> <p>“And when the assembly is to be assembled, you blow, but do not shout.</p> <p>When you sound the trumpet the first time, the camp of those camped on the east is to set out.</p> <p>When you sound the trumpet blast the second time, the camp of those camped on the south is to set out. Short blasts will be the signal for their moving out.</p> <p>To gather the whole national community, you are to sound the sustained blasts, but not the short blasts.</p>
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### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	<p>AND YOU SHALL SOUND AN ALARM, AND THE CAMPS PITCHED EASTWARD SHALL BEGIN TO MOVE.</p> <p>AND YOU SHALL SOUND A SECOND ALARM, AND THE CAMPS PITCHED SOUTHWARD SHALL MOVE; AND YOU SHALL SOUND A THIRD ALARM, AND THE CAMPS PITCHED WESTWARD SHALL MOVE FORWARD; AND YOU SHALL SOUND A FOURTH ALARM, AND THEY THAT ENCAPT TOWARD THE NORTH SHALL MOVE FORWARD: THEY SHALL SOUND AN ALARM AT THEIR DEPARTURE.</p> <p>AND WHENEVER YOU SHALL GATHER THE ASSEMBLY, YOU SHALL SOUND, BUT NOT AN ALARM.</p>
Awful Scroll Bible	<p>Is there to have been blown a blast, the encampments that are camping on the east, are to have pulled up.</p> <p>As there is to have been blown a blast a second time, the encampments that are camping on the south, are to have pulled up. Even were there to be blown a blast for their pulls up.</p>
Concordant Literal Version	<p>As the assembly is to be gathered, they were to be blown - was there to be a blast?</p> <p>When you blow a short blast then the camps encamping eastward will journey. When you blow the second blast then the camps encamping southward will journey. When you blow the third blast then the camps encamping westward will journey. When you blow the fourth blast then the camps encamping northward will journey. Short blasts shall they blow for their decamping; yet when the assembly is to assemble you shall blow long and not sound short blasts.</p>
exeGesés companion Bible	<p>When you blast blast, the camps encamping eastward pull stakes. When you blast blast secondly, then the camps encamping southward pull stakes: they blast blast for their journeys. And to congregate the congregation, blast, but not blast blast.</p>
Orthodox Jewish Bible	<p>When ye sound a teruah, then the machanot that camp on the east shall go forward.</p> <p>When ye sound a teruah the second time, then the machanot that camp on the south shall set out; they shall sound a teruah for their settings out.</p> <p>But when the Kahal is to be gathered together, ye shall sound it, but ye shall not sound a teruah.</p>
Rotherham's <i>Emphasized B.</i>	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.



## International Standard V

“When one trumpet is blown, the elders and the heads of the thousands of the Israelites are to gather to you. When you sound an alarm, the ones encamped on the east side are to begin to travel.

“When you sound the alarm the second time, those encamped on the south are to begin to travel. Alarms are to be sounded for their travels.

“But when you blow the trumpet to assemble the whole congregation, don’t use the same sound as you do for sounding an alarm. [The Heb. lacks as you do for sounding an alarm]

“The descendants of Aaron the priest are to blow the trumpets. Have them do this for you permanently throughout your generations to come.”

vv. 4 & 8 are included for context.

## Kretzmann’s Commentary

Lexham English Bible

Syngein/Thieme

The Voice

**Bible Translations with Many Footnotes:**

The Complete Tanach

The Geneva Bible

Kaplan Translation

When you sound a series of short notes, the camps to the east shall begin the march.

Then, when you sound a second series of short notes, the camps to the south shall set out.

However, when the community is to be assembled, [the trumpets] shall be sounded with a long note, and not with a series of short notes.

**short notes**

(Targum). In the Talmud there is a dispute as to whether the *teruah* mentioned here was a staccato note or a series of three short notes (Rosh HaShanah 33b). It is also noted that the series of short notes was preceded and followed by a single long note (Sifri; Rosh HaShanah 34a; Rashi).

**the camps to the south...**

The Tabernacle would then move on. See Numbers, 10:17,21. Some say that a third blast would signal the beginning of the march for the western camp, and a fourth for the northern camp (Ramban; Josephus, Antiquities 3:12:6; Septuagint). In other sources, however, this is debated (Sifri).

NET Bible®

New American Bible (2011)

New Catholic Bible

Rotherham’s *Emphasized B.*

But <when ye blow an alarm><sup>e</sup> then shall set forward the camps that are encamped eastwards; and <when ye blow a second alarm> then shall set forward the camps that are encamped southwards,—<an alarm> shall they blow<sub>~</sub> for setting them forward. But <in calling together the convocation><sup>f</sup> ye shall blow<sub>~</sub> but shall not sound an alarm.

<sup>e</sup> Heb.: *terû’âh*, which seems—a protracted or repeated blowing.

<sup>f</sup> Is this “convocation” that of the “princes” named in verse 4?

Updated ASV

And When you blow an alarm, the camps that are on the east side shall set out. And when you blow an alarm the second time, the camps that are on the south side shall set out;[50] an alarm is to be blown whenever they are to set out. But when the assembly is to be gathered together, you shall blow a long blast, but you shall not sound an alarm.

[50] **LXX IT and Coptic Version add:** “And you shall trumpet a third signal, and the camps encamping along the sea shall set out. And you shall trumpet a fourth signal, and the camps encamping towards the north shall set out.”

**Literal, almost word-for-word, renderings:**

A Faithful Version	. Parts
C. Thomson Updated OT	.
Charles Thomson OT	.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And when you* blow an alarm, the camps that lie on the east side will take their journey. And when you* blow an alarm the second time, the camps that lie on the south side will take their journey. They will blow an alarm for their journeys. But when the assembly is to be gathered together, you* will blow, but you* will not shout out an alarm.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and you will blow a signal, and the camps camping to the east will journey, and you will blow a second signal, and the camps camping to the south will journey, a signal they will blow for their journeys, and make the assembly assemble, you will blow and you will not make a signal,...
Updated ASV	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

**The gist of this passage:**

5-

**Numbers 10:5a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
tâqa <sup>c</sup> (תָּקַע) [pronounced <i>taw-KAHG</i> ]	<i>to fasten, to thrust; to drive, to clap [or strike] [hands], to give a blow, to give a blast</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #8628 BDB #1075
The key to the meaning of this verb is context and the direct object. When the direct object is <i>tent</i> , it means <i>to pitch, to peg down</i> (Genesis 31:24 Jer. 6:3). The relationship here is, the tent pegs are <i>fastened, thrust, driven</i> into the ground.			
t <sup>e</sup> rûw'âh (תְּרוּעָה) [pronounced <i>t'rû-AWH</i> ]	<i>a shout, a cry; a tumult, a loud noise; a joyful noise, rejoicing; a war cry, a cry for battle; the blast [of war, alarm or joy]</i>	feminine singular noun	Strong's #8643 BDB #929

## Numbers 10:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Bible Hub translates this <i>the advance</i> .			

**Translation:** And you (all) have given out a war cry [or, have blown out the alarm]...

In vv. 1–4, two trumpets were fashioned and used in order to gather all the tribes or just the leaders of the tribes.

In vv. 5–7, the trumpets are not specifically named. What appears to be the case is, the trumpet is used, but not mentioned. Most of the time, I would suggest that this is all being done with the voice, that a war cry is given out, but how would even a number of voices reach out over the tremendous region over which Israel is encamped and indicate to them what to do. Therefore, despite my translation, let me suggest that both horns are used, and that perhaps, a long blast (or perhaps a short blast) is given that indicates moving out potentially into battle.

## Numbers 10:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ or וִ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
nâṣa' (נָסַח) [pronounced naw-SAHḠ]	to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #5265 BDB #652
machăneh (מַחֲנֶה) [pronounced mah-khuh- NEH]	camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host	masculine plural noun with the definite article	Strong's #4264 BDB #334
chânah (חָנָה) [pronounced khaw-NAW]	the ones bivouacking, those who are camping, the ones encamped in [or, against], those setting up camp; those laying siege to; the ones inclining, declining, bending down	masculine plural, Qal active participle; with the definite article	Strong's #2583 BDB #333
qêdem (קִדְמָה) [pronounced KAY-dem]	eastward, toward the sun rising, to the front, to that which is before, aforetime; in front, mount of the East; ancient time; antiquity	noun/adverb with the hê local	Strong's #6924 BDB #869 & #870

Bible Hub calls this a feminine singular suffix instead.

**Translation:** ...and the camps have pulled up (stakes), the ones bivouacking to the east.

This signal would let those tribes to the east of the Tabernacle know that they needed to break camp and move out.

Numbers 10:5 And you (all) have given out a war cry [or, have blown out the alarm] and the camps have pulled up (stakes), the ones bivouacking to the east. (Kukis mostly literal translation)

This is not a trumpet sound and then a shout, but rather a description of a type of trumpet sound. The troupes camped on the east side of the tabernacle, at this sound, would march. Rotherham renders this *but when ye blow an alarm* and footnotes it, explaining that it likely means *a protracted or repeated blowing*.<sup>20</sup> We find such an alarm alluded to in Joel 2:1: *Blow a trumpet in Zion an d sound and alarm on My holy mountain! Let all the inhabitants of the land tremble for the day of Yahweh is coming; surely it is near.*

### Numbers 10:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
tâqa <sup>c</sup> (תָּקַע) [pronounced <i>taw-KAHG</i> ]	<i>to fasten, to thrust; to drive, to clap [or strike] [hands], to give a blow, to give a blast</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #8628 BDB #1075
The key to the meaning of this verb is context and the direct object. When the direct object is <i>tent</i> , it means <i>to pitch, to peg down</i> (Genesis 31:24 Jer. 6:3). The relationship here is, the tent pegs are <i>fastened, thrust, driven</i> into the ground.			
t <sup>e</sup> rûw'âh (תְּרוּעָה) [pronounced <i>t'rû-AWH</i> ]	<i>a shout, a cry; a tumult, a loud noise; a joyful noise, rejoicing; a war cry, a cry for battle; the blast [of war, alarm or joy]</i>	feminine singular noun	Strong's #8643 BDB #929
shênîyth (שֵׁנִית) [pronounced <i>shay-NEETH</i> ]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i>	adjective singular numeral ordinal; feminine form	Strong's #8145 BDB #1041

**Translation:** *And you (all) have give out a second war cry [or, have blown out a second alarm]...*

Whatever the war cry sounded like (a long or a short blast of the two horns), it is given twice here.

### Numbers 10:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
nâça <sup>c</sup> (נָסַע) [pronounced <i>naw-SAHG</i> ]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #5265 BDB #652
machăneh (מַחֲנֶה) [pronounced <i>mah-khuh-NEH</i> ]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host</i>	masculine plural noun with the definite article	Strong's #4264 BDB #334

<sup>20</sup> *The Emphasized Bible*, p. 168.

## Numbers 10:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chânah (חֲנָה) [pronounced <i>khaw-NAW</i> ]	<i>the ones bivouacking, those who are camping, the ones encamped in [or, against], those setting up camp; those laying siege to; the ones inclining, declining, bending down</i>	masculine plural, Qal active participle; with the definite article	Strong's #2583 BDB #333
têymân (תֵּימָן) [pronounced <i>tay-MAWN</i> ]; also spelled without the yohd (י)	<i>south, southward, whatever is on the right (so the southern quarter); south (of territory); southern quarter (of the sky); toward the south, southward (of direction) south wind</i>	feminine singular noun; with the directional hê (it means <i>southward</i> with the directional hê)	Strong's #8486 BDB #412

**Translation:** ...and the camps have pulled up (stakes), the ones bivouacking to the south.

The tribes camped south of the Tabernacle would break camp and move out.

There is additional text in the Greek LXX, which is not found in the Hebrew. I will present a portion of that, but I won't go word-for-word in the Greek for both additional phrases.

## Numbers 10:6c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
salpízō (σαλπίζω) [pronounced <i>sal-PIHD-zo</i> ]	<i>to sound a trumpet, to blow a trumpet; to sound a blast</i>	2 <sup>nd</sup> person plural, present active subjunctive	Strong's #4537
sêmasia (σημασία) [pronounced <i>say-ma-SEE-ah</i> ]	<i>significance, signification</i>	feminine singular noun; accusative case	No Strong's #

I may need to look at the English translation of the LXX to check the definition here.

tritos (τρίτος, -η, -ον) [pronounced <i>TREE-toss</i> ]	<i>third; a third part, or (as adverb) a (or the) third time, thirdly</i>	feminine singular adjective; accusative case	Strong's #5154
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
exaírō (ἐξαίρω) [pronounced <i>ex-AH-ee-ro</i> ]	<i>to lift up or to take away out of a place, to remove; to lift off the earth</i>	3 <sup>rd</sup> person plural, future active indicative	Strong's #1808
hai (αἱ) [pronounced <i>high</i> ]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588

## Numbers 10:6c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parembolai (παρεμβολαί) [pronounced <i>pare-em-boh-LIE</i> ]	<i>camps, encampments; barracks; armies in line of battle, troops; a throwing in beside (literal translation)</i>	feminine plural noun; nominative case	Strong's #3925
In my Greek Old Testament (Septuagint) w/ Strong's Numbers, edited by Alfred Rahlfs, this is not given a Strong's #. I am guessing an oversight on their part.			
hai (αί) [pronounced <i>high</i> ]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588
This is incomplete because I got tired of doing it. The returns for the investment of time strike me as being close to zero. Therefore, I will leave you with the abbreviated version of what is missing ( <i>abbreviated</i> meaning, I won't do any more of the Greek).			
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Quite frankly, I don't know that I want to continue this. What is missing from the Hebrew text is this: Και σαλπείτε σημασιαν τριτην, και εξαρουσιν αι' παρεμβολαι αι' παρεμβαλλουσαι παρα θαλασσαν· και σαλπείτε σημασιαν τεταρτην, και εξαρουσιν αι' παρεμβολαι αι' παρεμβαλλουσαι προς βορρ'αν.<sup>21</sup> (Obviously, that is the Greek text, and it has been taken from the LXX.)

The translation is: **And when you (all) blow a third alarm or signal, the camps on the west shall march: and when you (all) blow a fourth alarm or signal, the camps on the north shall march.**

**Translation:** **And when you (all) blow a third alarm or signal, the camps on the west shall march: and when you (all) blow a fourth alarm or signal, the camps on the north shall march.** [This additional text is found in the LXX but not in the Massoretic text.]

Logically, this is what we ought to find here. And, also logically, this should be found after Numbers 10:6c. The problem here is, the remainder of v. 6 (in the Greek) is σημασιανN-DSF σαλπιουσινG4537 V-FAI-3P ενG1722 PREP τηG3588 T-DSF εξαρσειN-DSF αυτωνG846 D-GPM. Some of these words appear to match up with Numbers 10:6c, but others do not. These final words are translated: **They shall sound an alarm at their departure.** This is close to v. 6d. That is the Greek of the final words in this verse. This next table is the Hebrew of what remains in this verse. The Greek appears to be almost a paraphrase. It is certainly not a word-for-word rendering.

**Translation:** **[And you (all) might sound a third signal trumpet and the camps to the west will pick up and move. And you (all) might sound a fourth signal trumpet and the camps to the north will pick up and move.]**

Logically, all of the tribes of Israel should have been on the alert. It is very possible that the Masoretic text dropped out. Apparently it was preserved in the Greek. Three blasts for a war cry would put the encampments west of the Tabernacle on the move, and four blasts would get those camped to the north to pick up and move out.

<sup>21</sup> This information is from <https://biblehub.com/commentaries/clarke/numbers/10.htm> accessed March 28, 2025.



## Numbers 10:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
t <sup>e</sup> rûw'âh (תְּרוּעָה) [pronounced t'rû-AWH]	a shout, a cry; a tumult, a loud noise; a joyful noise, rejoicing; a war cry, a cry for battle; the blast [of war, alarm or joy]	feminine singular noun	Strong's #8643 BDB #929
tâqa' (תָּקַע) [pronounced taw-KAHG]	to fasten, to thrust; to drive, to clap [or strike] [hands], to give a blow, to give a blast	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #8628 BDB #1075
The key to the meaning of this verb is context and the direct object. When the direct object is <i>tent</i> , it means <i>to pitch, to peg down</i> (Genesis 31:24 Jer. 6:3). The relationship here is, the tent pegs are <i>fastened, thrust, driven</i> into the ground.			
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to, with reference to	directional/relational preposition	No Strong's # BDB #510
maçça' (מַחֲצָא) [pronounced mahs-SAH]	a pulling up [of stakes]; breaking camp; setting out; travels, journeys, journeying; stages	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4550 BDB #652

**Translation:** And they will give a war cry for their pulling up (of stakes).

My understanding here is, whatever set of tribes was on the move would give out a war cry when they moved out.

It does not appear that these tribes had access to those horns, so the long silver horns were not blown as they moved out.

Or, in the alternative, perhaps this was a summation of vv. 5–6c. The war cry was given, using the silver trumpets, and the proper set of tribes moved out to war (or for whatever reason).

Numbers 10:6 And you (all) have give out a second war cry [or, have blown out a second alarm] and the camps have pulled up (stakes), the ones bivouacking to the south. [And you (all) might sound a third signal trumpet and the camps to the west will pick up and move. And you (all) might sound a fourth signal trumpet and the camps to the north will pick up and move.] (Kukis mostly literal translation)

Here, two shouts of the trumpet causes the southern troops to advance; I don't quite follow the last sentence here.

## Numbers 10:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88

## Numbers 10:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
When the bēyth preposition is followed by an infinitive, it forms a periphrasis for the gerund and is commonly expressed by the conjunctions <i>while, when, in that, after that, if, though, even if</i> . <sup>22</sup>			
qâhal (קָהַל) [pronounced kaw-HAHL]	<i>to assemble, to call together, to summon an assembly [for war, judgement or a religious purpose]</i>	Hiphil infinitive construct	Strong's #6950 BDB #874
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
qâhâl (קָהָל) [pronounced kaw-HAWL]	<i>an organized assembly, a congregation, a called convocation; this is not just a crowd, but people who were assembled for a reason</i>	masculine singular noun with the definite article	Strong's #6951 BDB #874

**Translation:** And when the assembly is gathered,...

I think that this refers back to vv. 1–4, when an assembly is gathered together.

## Numbers 10:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tâqa' (טָקַע) [pronounced taw-KAHG]	<i>to fasten, to thrust; to drive, to clap [or strike] [hands], to give a blow, to give a blast</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #8628 BDB #1075
The key to the meaning of this verb is context and the direct object. When the direct object is <i>tent</i> , it means <i>to pitch, to peg down</i> (Genesis 31:24 Jer. 6:3). The relationship here is, the tent pegs are <i>fastened, thrust, driven</i> into the ground.			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
rûwâ' (רוּעוּ) [pronounced roo-AHG]	<i>to shout, to raise a shout, to cry out, to give a blast, are caused to shout</i>	2 <sup>nd</sup> person masculine plural, Hiphil imperfect	Strong's #7321 BDB #929

**Translation:** ...you (all) you (all) will give a blast [of the horn] but you (all) will not give [a war cry]. (Kukis mostly literal translation)

For the simple assembly, perhaps the shout or crying out was not necessary.

Another approach might be, the horns are used to move whatever set of tribes that needed to move out. Perhaps they responded with a shouting out to indicate that they knew they have been called up on the move out?

<sup>22</sup> Okay, a periphrasis is a *round about way of speaking or saying something*. A gerund is a verb which often functions as a noun (in English, our gerunds often end in *ing*).



Obviously, if the tribes are gathered together, there is no need to give this shout out to indicate that they heard and responded. They are there, gathered together, so obviously, they heard and responded.

Numbers 10:7 And they will give a war cry for their pulling up (of stakes). And when the assembly is gathered, you (all) you (all) will give a blast [of the horn] but you (all) will not give [a war cry]. (Kukis mostly literal translation)

There is apparently a different kind of trumpet sound to assemble all of Israel.

Numbers 10:5–7 And you (all) have given out a war cry [or, *have blown out the alarm*] and the camps have pulled up (stakes), the ones bivouacking to the east. And you (all) have give out a second war cry [or, *have blown out a second alarm*] and the camps have pulled up (stakes), the ones bivouacking to the south. [And you (all) might sound a third signal trumpet and the camps to the west will pick up and move. And you (all) might sound a fourth signal trumpet and the camps to the north will pick up and move.] And they will give a war cry for their pulling up (of stakes). And when the assembly is gathered, you (all) you (all) will give a blast [of the horn] but you (all) will not give [a war cry]. (Kukis mostly literal translation)

Numbers 10:5–7 When the two horns blow out an alarm, the tribes east of the Tabernacle will break camp and move out. If the two horns blow this alarm twice, then the tribes in the south will break camp and move out. If the alarm is sounded a third time, it is the tribes in the west who will break camp and move out. If the alarm is sounded four times, the tribes encamped on the north side will break camp and move out. Whichever set of tribes hear their signal will give out a loud shout to indicate that they have received this message. If the tribes are simply assembling together, there is no need to respond with a war cry. (Kukis paraphrase)

My paraphrase is based upon my best interpretation of this passage.

And sons of Aaron, the priests, will give a blow in the chazozras and they have been to you (all) for a statute of antiquity to your generations. And for you (all) come (to) a battle in your land against the adversary, the one oppressing you (all), and you (all) have given a blast in the chazozras and you (all) have remembered to faces of Y<sup>e</sup>howah your Elohim and you (all) have been delivered from your enemies. And in a day of your joy and in your appointed times and in heads of your new moons. And you (all) have given a blast in the chazozras upon your burnt offerings and upon slaughtered animals of peace offerings. And they have been to you (all) for memorial to faces of your Elohim. I [am] Y<sup>e</sup>howah, your Elohim.

Numbers  
10:8–10

And the sons of Aaron, the priests, will blow the clarions and they have been for you all for a perpetual practice for all your generations. And when you (all) come (to) a battle in your land against the adversary, the one oppressing you (all), and you (all) will blow the clarions. And you (all) have remembered before Y<sup>e</sup>howah your Elohim that you (all) have been delivered from your enemies. And in the day of your rejoicing and during your assemblies and for the beginnings of your months, you (all) will blow the clarions over your burnt offerings and over the slaughtered animals of peace offerings. And [all of these things] have been a memorial for you (all) before your Elohim. I [am] Y<sup>e</sup>howah, your Elohim!

Throughout your generations, you will hear Aaron's descendants, the priests, blow the straight trumpets as a perpetual practice. They will blow the trumpets when you must go to war against your enemy, the one who oppresses you. You will, in times of peace, remember how Jehovah your God has delivered you from your enemies. In the days when you are rejoicing, and the times when you all assemble, and at the beginning of your months, you will blow these clarions in celebration. Also, when you offer your burnt offerings and your peace offerings to God, these straight trumpets will be used as well. All of these things are done that you might remember all that God has done for you—particularly when you are worshiping before Him. I am Jehovah your God!

Here is how others have translated this passage:

### Ancient texts:

Masoretic Text (Hebrew)	And sons of Aaron, the priests, will give a blow in the chazozras and they have been to you (all) for a statute of antiquity to your generations. And for you (all) come (to) a battle in your land against the adversary, the one oppressing you (all), and you (all) have given a blast in the chazozras and you (all) have remembered to faces of Y <sup>e</sup> howah your Elohim and you (all) have been delivered from your enemies. And in a day of your joy and in your appointed times and in heads of your new moons. And you (all) have given a blast in the chazozras upon your burnt offerings and upon slaughtered animals of peace offerings. And they have been to you (all) for memorial to faces of your Elohim. I [am] Y <sup>e</sup> howah, your Elohim.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the sons of Aaron the priest shall sound the trumpets: and this shall be an ordinance for ever in your generations. If you go forth to war out of your land against the enemies that fight against you, you shall sound aloud with the trumpets, and there shall be a remembrance of you before the Lord your God, that you may be delivered out of the hands of your enemies. If at any time you shall have a banquet, and on your festival days, and on the first days of your months, you shall sound the trumpets over the holocausts, and the sacrifices of peace offerings, that they may be to you for a remembrance of your God. I am the Lord your God.
Aramaic ESV of Peshitta	"The sons of Aaron, the priests, shall blow the shofars. This shall be to you for a statute forever throughout your generations. When you go to war in your land against the adversary who oppresses you, then you shall sound an alarm with the shofars. Then you will be remembered before Mar-Yah your God, and you will be saved from your enemies. "Also in the day of your gladness, and in your set feasts, and in the beginnings of your months, you shall blow the shofars over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be to you for a memorial before your God. I am Mar-Yah your God."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations. And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies. Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your LORD God: I [am] the LORD your God. And the LORD said to Moses: There are many of you dwelling in this mountain. Turn around and journey. And go to the mountain of Amorites and to all dwellers of the deserts, and to mountain, and to the

valley of the south, and to the sea shore of the land of Cananites, and unto the Lebanon, unto the great river, river Ephrates. See, I give before you the land. And now come and occupy the land which I swore to your fathers, to Abraham, to Isaac, and to Jacob, to give to the seed after them.

Updated Brenton (Greek)

And the priests, the sons of Aaron, shall sound with the trumpets; and it shall be a perpetual ordinance for you throughout your generations.

And if you shall go forth to war in your land against your enemies that are opposed to you, then shall you sound with the trumpets; and you shall be had in remembrance before the Lord, and you shall be saved from your enemies.

And in the days of your gladness, and in your feasts, and in your new moons, you shall sound with the trumpets at your whole burnt offerings, and at the sacrifices of your peace-offerings; and there shall be a memorial for you before your God: I am the Lord your God.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

The horns are to be sounded by the sons of Aaron, the priests; this is to be a law for you for ever, from generation to generation.

And if you go to war in your land against any who do you wrong, then let the loud note of the horn be sounded; and the Lord your God will keep you in mind and give you salvation from those who are against you.

And on days of joy and on your regular feasts and on the first day of every month, let the horns be sounded over your burned offerings and your peace-offerings; and they will put the Lord in mind of you: I am the Lord your God.

Easy English

Easy-to-Read Version—2008

Only Aaron's sons, the priests, should blow the trumpets. This is a law for you that will continue forever, for generations to come.

"If you are fighting an enemy in your own land, blow loudly on the trumpets before you go to fight them. The LORD your God will hear you, and he will save you from your enemies. Also blow these trumpets for your special meetings, New Moon celebrations, and all your happy times together. Blow the trumpets when you give your burnt offerings and fellowship offerings. This will be a special way for your God to remember you. I command you to do this; I am the LORD your God."

God's Word™

The sons of Aaron, the priests, will blow the trumpets. This will be a permanent law for you and your descendants.

"When you go to war in your own country against an enemy who is oppressing you, the trumpets will sound a fanfare. Then the LORD your God will remember you and rescue you from your enemies. Also, on your festival days and on the first day of the month, blow the trumpets when you sacrifice your burnt offerings and fellowship offerings. The trumpets will be a reminder for you in God's presence. I am the LORD your God."

Good News Bible (TEV)

The trumpets are to be blown by Aaron's sons, the priests. "The following rule is to be observed for all time to come. When you are at war in your land, defending yourselves against an enemy who has attacked you, sound the signal for battle on these trumpets. I, the LORD your God, will help you and save you from your enemies. Also on joyful occasions---at your New Moon Festivals and your other religious festivals---you are to blow the trumpets when you present your burnt offerings and your fellowship offerings. Then I will help you. I am the LORD your God."

The Message

Names of God Bible

NIRV

New Simplified Bible .

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible .

Contemporary English V. .

The priests of Aaron's family will be the ones to blow the trumpets, and this law will never change. Whenever you go into battle against an enemy attacking your land, give a warning signal on the trumpets. Then I, the LORD, will hear it and rescue you. During the celebration of the New Moon Festival and other religious festivals, sound the trumpets while you offer sacrifices. This will be a reminder that I am the LORD your God.

The Living Bible .

New Berkeley Version .

New Life Version .

New Living Translation .

The Passion Translation .

Unfolding Bible Simplified .

The priests who are descended from Aaron are the ones who should blow the trumpets. That is a regulation that will never be changed. When you fight against enemies who attack you in your own land, tell the priests to blow the trumpets loudly. I, Yahweh, your God, will hear that, and I will rescue you from your enemies. Also tell the priests to blow the trumpets when the people are happy, and at the festivals each year, and at the times when they celebrate the new moon each month. Tell them to blow the trumpets when the people bring offerings that will be completely burned, and when they bring offerings to restore fellowship with me. If they do that, it will help you to think about me. You must do that, because I am Yahweh your God."

**Partially literal and partially paraphrased translations:**

American English Bible .

Beck's American Translation .

Common English Bible .

New Advent (Knox) Bible .

Translation for Translators .

**Mostly literal renderings (with some occasional paraphrasing):**

Berean Study Bible .

The sons of Aaron, the priests, are to sound the trumpets. This shall be a perpetual statute for you and the generations to come.  
When you enter into battle in your land against an adversary who attacks you, sound short blasts on the trumpets, and you will be remembered before the LORD your God and delivered from your enemies.  
And on your joyous occasions, your appointed feasts, and the beginning of each month, you are to blow the trumpets over your burnt offerings and fellowship offerings, and they will serve as a reminder for you before your God. I am the LORD your God."

Christian Standard Bible .

Conservapedia Translation .

Revised Ferrar-Fenton Bible .

God's Truth (Tyndale) .

The Heritage Bible .

And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance forever throughout your generations.

And if you go to war in your land against the oppressor who oppresses you, you shall shout with the trumpets; and you shall be remembered before the face of Jehovah, your God, and you shall be saved from those who hate you.

Also in the day of your gladness, and in your appointed meetings, and in the heads of your new moons, you shall blow with the trumpets over your burnt offerings and over the sacrifices of your peace offerings, that they may be to you for a memorial before the face of your God; I am Jehovah, your God.

International Standard V

### ***Sounding the Trumpet in Battle***

"When you wage war in your land against an enemy who is hostile to you, you are to sound an alarm with the trumpets. Then you will be remembered before the face of the Lord your God and you will be delivered from your enemies. At the beginning of the month, during your time of rejoicing at the appointed place, sound the trumpet over your burnt offering, then sacrifice your peace offering, since they are to be your memorial before the Lord your God. I am the Lord your God." V. 8 was placed with the previous passage for context.

H. C. Leupold

Lexham English Bible

NIV, ©2011

Unfolding Bible Literal Text

The sons of Aaron, the priests, must blow the trumpets. This will always be a regulation for you throughout your people's generations. When you go to war in your land against an adversary who oppresses you, then you must sound an alarm with the trumpets. I, Yahweh your God, will call you to mind and save you from your enemies. Also, at the times of celebration, both your regular festivals and at the beginnings of the months, you must blow the trumpets over your burnt offerings and over the sacrifices for your fellowship offerings. These will act as a reminder of you to me, your God. I am Yahweh your God."

Urim-Thummim Version

And the sons of Aaron, the priests will blow with the trumpets, and this will be a statute for the ages to your generations. And if you go to war in your land against the enemy that oppresses you, then you will blow an alarm with the trumpets and you will be remembered before YHWH your Elohim, and you will be delivered from your enemies. Also in the times of rejoicing, and in your appointed seasons, and at the start of each month, you will blow with the trumpets over your whole Burnt- Offerings, and over the sacrifices of your Peace- Offerings. These will be to you for a memorial before your Elohim (I am YHWH your Elohim).

Wikipedia Bible Project

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)

When you are in your own land and are to go to war against an enemy who oppresses you, you shall sound the trumpet shrilly so Yahweh your God will remember you, and you will be delivered from your enemies.

Hos 5:8; 1Thes 4:16; 1Cor 15:52; Rev 8:6

On joyful occasions, on your festival and new-moon feast, you will sound the trumpet at the time of your burnt offering and your communion sacrifices, and they will call you to the remembrance of your God. I am Yahweh your God. Sir 50:16  
V. 8 was placed with the previous passage for context.

New American Bible (2011)

The Catholic Bible

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.)

Revised English Bible—1989

### **Jewish/Hebrew Names Bibles:**



Complete Jewish Bible  
Eth Cephher Bible

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And the sons of Aharon, the priests, shall blow with the trumpets; and they shall be to you for an ordinance forever throughout your generations.  
And if ye go to war in your land against the enemy that oppresses you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before **Yahuah Elohaykem**, and ye shall be saved from your enemies.  
Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your ascending smoke offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your **Elohiym**: I am **Yahuah Elohaykem**.

exeGesés companion Bible  
Hebraic Roots Bible  
Kaplan Translation

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The priests who are Aaron's descendants shall be the ones to sound the trumpets. This shall be an eternal law for future generations.  
When you go to war against an enemy who attacks you in your land, you shall sound a staccato on the trumpets. You will then be remembered before God your Lord, and will be delivered from your enemies.  
One your days of rejoicing, on your festivals, and on your new-moon celebrations, you shall sound a note with the trumpets for your burnt offerings and your peace offerings. This shall be a remembrance before your God. I am God your Lord.

The Scriptures—2009

“And the sons of Aharon, the priests, blow with the trumpets. And it shall be to you for a law forever throughout your generations.  
“And when you go into battle in your land against the enemy that distresses you, then you shall shout with the trumpets, and you shall be remembered before יהוה your Elohim, and you shall be saved from your enemies.  
“And in the day of your gladness, and in your appointed times, and at the beginning of your new moons, you shall blow the trumpets over your ascending offerings and over your slaughterings of peace offerings. And they shall be a remembrance for you before your Elohim. I am יהוה your Elohim.”

Tree of Life Version

The sons of Aaron will blow the trumpets. This is to be an eternal ordinance for you as well as for your generations to come.  
Whenever you go to war in your own land against the enemy who is hostile to you, you are to sound short blasts of alarm. Then you will be remembered before Adonai your God and be delivered from your enemies.  
Also at your days of rejoicing, feasts and new moons, you are to blow on the trumpets over your burnt offerings and fellowship offerings. They will then be a reminder for you before Adonai your God. I am Adonai your God!”

### Weird English, 𐤀𐤋𐤅𐤂 English, Anachronistic English Translations:

Alpha & Omega Bible

AND THE PRIESTS THE SONS OF AARON SHALL SOUND WITH THE TRUMPETS; AND IT SHALL BE A LONG-TERM ORDINANCE FOR YOU THROUGHOUT YOUR GENERATIONS.  
AND IF YOU SHALL GO FORTH TO WAR IN YOUR LAND AGAINST YOUR ENEMIES THAT ARE OPPOSED TO YOU, THEN SHALL YOU SOUND SIGNALS WITH THE TRUMPETS; AND JESUS SHALL REMEMBER YOU, AND YOU SHALL BE SAVED FROM YOUR ENEMIES.  
AND IN THE DAYS OF YOUR GLADNESS, AND IN YOUR FIESTAS, AND IN YOUR NEW MOONS, YOU SHALL SOUND WITH THE TRUMPETS AT YOUR WHOLE BURNT OFFERINGS, AND AT THE SACRIFICES OF YOUR PEACE-OFFERINGS; AND THERE SHALL BE A MEMORIAL FOR YOU BEFORE YOUR THEOS (*The Alpha & Omega*): I AM JESUS YOUR THEOS (*The Alpha & Omega*).

Awful Scroll Bible

The sons of Aaron, the priests, were to blow the trumpets, even a continual prescription in your generations.



As you were to go to war on the solid grounds, distressed of they vexing you, you are to have blast the trumpets, and you are to have been remembered, turned before Sustains To Become he of mighty ones, and you are to have been delivered of they being your enemy.

Surely, on the days of your rejoicing, rendezvous, and at the beginning of new moons, are you to have blown the trumpets; even over your whole burnt offerings, and the sacrifices of your peace offerings. They are to be for a memorial turned before he of mighty ones, surely am I Sustains To Become he of mighty ones.

Concordant Literal Version

The sons of Aaron, the priests, shall blow the bugles. And they will be to you as an eonian statute throughout your generations.

In case you enter a war in your land with the foe who is distressing you then you will blast on the bugles, and you will be remembered before Yahweh your Elohim, and you will be saved from your enemies.

And in the day of your rejoicing, in your appointments and at the beginnings of your months you will blow on bugles over your ascent offerings and over the sacrifices of your peace offerings; and they will be to you for a memorial before your Elohim. I, Yahweh, am your Elohim.

exeGeses companion Bible

And the sons of Aharon, the priests, blast with the trumpets; and they become an eternal statute to you throughout your generations.

And when you go to war in your land against the tribulator who tribulates you, then you blast blast with the trumpets; and you become remembered at the face of Yah Veh your Elohim and you become saved from your enemies.

And in the day of your cheerfulness and in your seasons and in the heads of your months, blast with the trumpets over your holocausts and over the sacrifices of your shelamim; and they become to you for a memorial at the face of your Elohim:

I - Yah Veh your Elohim.

Orthodox Jewish Bible

And the Bnei Aharon, the kohanim, shall sound the tzotzerot; and they shall be to you for a chukkat olam throughout your dort.

And if ye go into milchamah (battle) in your land against the enemy that oppresseth you, then ye shall sound a blast on the tzotzerot; and ye shall be remembered before Hashem Eloheichem, and ye shall be saved from your enemies.

Also in the day of your simcha, and in your moadim, and in the Rosh-Chodesh, ye shall sound a blast on the tzotzerot over your olot, and over the zevakhim of your shelamim; that they may be to you for a memorial reminder before Eloheichem: I am Hashem Eloheichem.

Rotherham's *Emphasized B.* .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible .

International Standard V .

Kretzmann's Commentary

Lexham English Bible

The sons of Aaron, the priests, will blow on the trumpets; this will be an eternal decree for your generations. If you go to war in your land against the enemy who

attacks you, you will signal with a loud noise on the trumpets. You will be remembered before [Literally "in the presence of"] Yahweh your God, and you will be rescued from your enemies.

"And on the day of your joy and in your appointed times, at the beginning of your months, you will blow on the trumpets in addition to your burnt offerings and in addition to the sacrifices of your fellowship offerings. And they will be as a memorial for you before [Literally "in the presence of"] your God; I am Yahweh your God."

Syndein/Thieme  
The Voice

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### Bible Translations with Many Footnotes:

The Complete Tanach  
The Geneva Bible  
Kaplan Translation  
NET Bible®  
New American Bible (2011)  
New Catholic Bible  
Rotherham's *Emphasized B.*

And [the sons of Aaron the priests] shall blow with the trumpets,—and it shall be unto you for a statute age-abiding unto your generations. And <when ye go into war in your land against the<sup>g</sup> assailant that assaileth you>, then shall ye blow an alarm with the trumpets,—and bring yourselves to mind before Yahweh your God, and be saved from your enemies. And <in your day of rejoicing and in your appointed seasons and in the beginnings of your months> then shall ye blow with the trumpets over your ascending sacrifices, and over your peace'-offerings,—so shall they be unto you for a memorial before your God.<sup>h</sup>

<sup>g</sup> Or: "a."

<sup>h</sup> Thus then these silver trumpets were prayer trumpets.

Updated ASV

And the sons of Aaron, the priests, shall blow the trumpets. The trumpets shall be to you for a perpetual statute throughout your generations. When you go to war in your land against the adversary<sup>[51]</sup> who attacks you, then you shall sound an alarm with the trumpets, that you may be remembered before Jehovah your God, and be saved from your enemies. On the day of your gladness also, and at your appointed feasts and at the beginnings of your months, you shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings. They shall be a reminder of you before your God: I am Jehovah your God."

[51] **Adversaries:** (Heb. *tsarim*) An enemy, foe, adversary, opponent or oppressor, i.e., a personal enemy, who is in a state of open hostility or conflict.—Gen. 14:20; Num. 10:9; Ezra 4:1; Ps 44:5, 7.

### Literal, almost word-for-word, renderings:

A Faithful Version

And the sons of Aaron, the priests, shall blow with the silver trumpets. And they shall be to you for an ordinance forever throughout your generations. And if you go to war in your land against the enemy who attacks you, then you shall blow with the silver trumpets. And you shall be remembered before the LORD your God, and you shall be saved from your enemies. Also in the day of your gladness, and in your appointed feasts, and in the beginnings of your months, you shall blow with the silver trumpets over your burnt offerings, and over the sacrifices of your peace offerings, so that they may be to you for a memorial before your GOD. I am the LORD your God."

C. Thomson Updated OT  
Charles Thomson OT

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## Context Group Version

And the sons of Aaron, the priests, shall blow the trumpets; and they shall be to you (pl) for a statute forever throughout your (pl) generations. And when you (pl) go to war in your (pl) land against the adversary that oppresses you (pl), then you (pl) shall sound an alarm with the trumpets; and you (pl) shall be remembered before YHWH your (pl) God, and you (pl) shall be rescued from your (pl) enemies. Also in the day of your (pl) gladness, and in your (pl) set feasts, and in the beginnings of your (pl) months, you (pl) shall blow the trumpets over your (pl) ascension [offerings], and over the sacrifices of your (pl) peace-offerings; and they shall be to you (pl) for a memorial before your (pl) God: I am YHWH your (pl) God.

English Standard Version .

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

And the sons of Aaron, the priests, will blow the trumpets and they will be to you\* for an everlasting statute throughout your\* genealogy. And when you\* go to war in your\* land against the adversary that oppresses you\*, then you\* will shout out an alarm with the trumpets. And you\* will be remembered before Jehovah your\* God and you\* will be saved from your\* enemies. Also in the day of your\* gladness and in your\* set feasts and in the beginnings of your\* months, you\* will blow the trumpets over your\* burnt-offerings and over the sacrifices of your\* peace-offerings. And they will be to you\* for a memorial before your\* God: I am Jehovah your\* God.

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans.

... and the sons of Aharon, the administrators, will blow in the straight trumpet, and they will exist for you to a distant custom to your generations, and, given that you will come to battle in your land, against the enemy, the one pressing in on you, and you will make a signal with the straight trumpet, and you will be remembered to the face of YHWH your Elohiym, and you will be rescued from your attackers, and in the day of your rejoicing, and in your appointed times, and in the heads of your new moons, then you will blow with the straight trumpet over your ascension offerings and over your sacrifices of offerings of restitution, and they will exist for you for a remembrance to the face of your Elohiym, I am YHWH your Elohiym,...

Updated ASV .

Updated Bible Version 2.17 .

A Voice in the Wilderness . perpetual ordinance

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT .

**The gist of this passage:**

8-10

**Numbers 10:8a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (י, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251

## Numbers 10:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural construct	Strong's #1121 BDB #119
'Ahărôn (אֲהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
kôhănîym (כֹּהֲנִים) [pronounced koh-hah-NEEM]	priests, priesthood; principal officers, chief rulers	masculine plural noun with the definite article	Strong's #3548 BDB #463
tâqa' (עָקַת) [pronounced taw-KAHQ]	to fasten, to thrust; to drive, to clap [or strike] [hands], to give a blow, to give a blast	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #8628 BDB #1075
The key to the meaning of this verb is context and the direct object. When the direct object is <i>tent</i> , it means <i>to pitch, to peg down</i> (Genesis 31:24 Jer. 6:3). The relationship here is, the tent pegs are <i>fastened, thrust, driven</i> into the ground.			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
chătsôts <sup>e</sup> râh (הַרְצֹצִים or הַרְצֹצָה) [pronounced khuts-oh-ts <sup>e</sup> r-AW]	clarion, trumpet; transliterated, chazozra	feminine plural noun with the definite article	Strong's #2689 BDB #348

**Translation:** And the sons of Aaron, the priests, will blow the clarions...

These clarions, also transliterated chazozras, will be blown during many kinds of events. They are not limited to what we read in previous verses.

The priests, who are the sons of Aaron, will also blow the clarions. Generally speaking, they interface with the people during times of worship and celebration.

## Numbers 10:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 <sup>rd</sup> person plural, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to, with reference to	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

Numbers 10:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
chuqqâh (חֻקָּה) [pronounced khoo-KAWH]	<i>statute, ordinance; that which is established or defined; law [often of God]; enactment; practice, custom; limit; right, privilege</i>	feminine singular construct	Strong's #2708 BDB #349
ʿôwlâm (עוֹלָם) [pronounced ʻô-LAWM]	<i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
dôwrîym (דּוֹרִיִּם) [pronounced dohr-EEM]	<i>generations; races; peoples; posterity; ages, periods, time periods [of a generation]</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #1755 BDB #189

**Translation:** ...and they have been for you all for a perpetual practice for all your generations.

The sons of Aaron will continue doing this (blowing the clarions) as a perpetual practice for all future generations.

Numbers 10:8 And the sons of Aaron, the priests, will blow the clarions and they have been for you all for a perpetual practice for all your generations. (Kukis mostly literal translation)

Our language is somewhat different than the Hebrew language. We would *blow the trumpets* and they would *blow with the trumpets*. We are saying essentially the same thing. The *they* here may not necessarily refer to the priests but rather to the instructions with regards to blowing the trumpets. We find the priests blowing these trumpets hundreds of years later in 1Chronicles 15:15:24 and 2Chronicles 13:12.

Numbers 10:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	2 <sup>nd</sup> person plural, Qal imperfect	Strong's #935 BDB #97
mil'châmâh (מִלְחָמָה) [pronounced mil-khaw-MAW]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun	Strong's #4421 BDB #536



## Numbers 10:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #776 BDB #75
'al (לְעַל) [pronounced gah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
tsar (צָר) [pronounced tsar]	<i>an adversary, an enemy; narrow, tight and therefore, distress, affliction, intense distress [caused by an adversary]</i>	masculine singular noun with the definite article	Strong's #6862 BDB #865
tsârar (צָרָר) [pronounced tsaw-AHR]	<i>oppressor, enemy, persecutor, the one who is hostile, the one oppressing [me]</i>	masculine singular, Qal active participle; with the definite article	Strong's #6887 BDB #865
'êth (אֵת) [pronounced ayth]	<i>you, you [all]; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 <sup>nd</sup> person masculine plural suffix	Strong's #853 BDB #84

**Translation:** And when you (all) come (to) a battle in your land against the adversary, the one oppressing you (all),...

The Israelites would go to battle in their lands against a number of adversaries. In the beginning, for seven years, they will take the land of Canaan from the Canaanites and the other groups living there, because their evil has come to an inflection point. Once the sons of Israel have taken the land, then they will have to defend their land against all enemies who hope to plunder them and to take land from them.

## Numbers 10:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
rûwâ' (עוֹר) [pronounced roo-AHG]	<i>to shout, to raise a shout, to cry out, to give a blast, are caused to shout</i>	2 <sup>nd</sup> person masculine plural, Hiphil perfect	Strong's #7321 BDB #929
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chätsôts <sup>e</sup> râh (הַצֹּפְתִּים or הַצֹּפֹתִים) [pronounced khuts-oh-ts <sup>e</sup> r-AW]	<i>clarion, trumpet; transliterated, chazozra</i>	feminine plural noun with the definite article	Strong's #2689 BDB #348

**Translation:** ...and you (all) will blow the clarions.



During these battles, men assigned to this task will blow the clarions.

Numbers 10:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
zâkar (זָכַר) [pronounced <i>zaw-KAHR</i> ]	<i>to remember, to recall, to call to mind</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #2142 BDB #269
lâmed (ל) [pronounced <i>l</i> <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L <sup>e</sup> pânîym (לפָּנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun; with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #430 BDB #43
This is only the second time that we have come across the word <i>Elohim</i> in Numbers. However it will show up many more times in the rest of Numbers.			

**Translation:** And you (all) have remembered before Y<sup>e</sup>howah your Elohim...

This Israelites will remember all that has taken place, and they will remember such things often during their ceremonies and celebrations, when they are before their God.

Numbers 10:9d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
yâsha' (יָשָׁא) [pronounced <i>yaw-SHAHQ</i> ]	<i>to be delivered, to saved; to be freed, to be preserved; to be helped; to conquer</i>	2 <sup>nd</sup> person masculine plural, Niphal perfect	Strong's #3467 BDB #446
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577

## Numbers 10:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âyab (אֵיב) [pronounced aw-YA <sup>B</sup> V]	<i>enemies, those being at enmity with you; those with enmity, those with hostility</i>	masculine plural, Qal active participle; with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #340 & #341 BDB #33

**Translation:** ...that you (all) have been delivered from your enemies.

The Israelites are to recall over and over again how their God has delivered them from their enemies.

In much of 1Samuel, when David is king, he will be at war nearly all of the time.

Numbers 10:9 And when you (all) come (to) a battle in your land against the adversary, the one oppressing you (all), and you (all) will blow the clarions. And you (all) have remembered before Y<sup>e</sup>howah your Elohim that you (all) have been delivered from your enemies. (Kukis mostly literal translation)

The key here is that during the battle, they concentrate upon their God and Savior, Jesus Christ and call upon Him when things begin going bad, and Jesus Christ would deliver them in battle. We will see a miraculous illustration of this in Joshua 6.

## Numbers 10:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular construct	Strong's #3117 BDB #398
Together, these are literally translated <i>in a day of</i> ; it is various translated: <i>in the day, on the day [that], in the day [when], the day, since the day; when</i> . Translations are taken from Leviticus 7:35.			
sim <sup>e</sup> châh (שִׂמְחָה) [pronounced sim <sup>e</sup> -KHAH]	<i>joy, gladness, mirth, great joy, rejoicing, enjoyment, pleasure</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #8057 BDB #970

Dr. Bob Utley: *Pleasure (BDB 970) is used in Ecclesiastes in two different senses:*

1. *gaiety, laughter (Eccles. 2:1–2; Eccles. 2:10; Eccles. 7:4), where periods of pleasure briefly dull the mind and heart of humanity's existential existence in a fallen world, but it does not last; it does not satisfy!*
2. *daily pleasure in life's personal relationships and activities (Eccles. 8:15; Eccles. 9:7). Here pleasure is not the goal, but the result of a regular attitude of trust in God (cf. Eccles. 2:26; Eccles. 5:19) and thankfulness about common life experiences (food, drink, family, friends, work, cf. Eccles. 2:24; Eccles. 3:12–13; Eccles. 3:22; Eccles. 5:8; Eccl. 8:15, 19; Eccles. 9:7–9).*<sup>23</sup>

w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
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<sup>23</sup> Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Eccles. 2:1.

## Numbers 10:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
môw <sup>e</sup> dîym (מוֹדִיעִים) [pronounced mohg-DEEM]	<i>a specific (set, pre-determined, appointed) times; points in time; sacred seasons, feasts; appointed meetings; appointed places [where people meet]; signs or signals; assemblies, convocations</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #4150 BDB #417
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
râ'shîym (רִאשִׁים) [pronounced raw-SHEEM]	<i>heads, princes, officers, captains, chiefs; company, band, division; capitals, tops</i>	masculine plural construct	Strong's #7218 BDB #910
BDB's full set of meanings: <i>head, top, summit, upper part, chief, total, sum, height, front, beginning; head (of man, animals); top, tip (of mountain); height (of stars); chief, head (of man, city, nation, place, family, priest); head, front, beginning; chief, choicest, best; head, division, company, band; sum. Gesenius lists 5 sets of meanings, which includes what is first and foremost, the beginning, the commencement.</i>			
chôdâshîym (חֳדָשִׁים) [pronounced kho-daw-SHEEM]	<i>new moons, months</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #2320 BDB #294

**Translation:** And in the day of your rejoicing and during your assemblies and for the beginnings of your months,...

On the days that they rejoice, on the days that the Israelites assemble, and even for the beginning of each month, they will use these clarions.

## Numbers 10:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
tâqa' (עָקַת) [pronounced taw-KAHQ]	<i>to fasten, to thrust; to drive, to clap [or strike] [hands], to give a blow, to give a blast</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #8628 BDB #1075

The key to the meaning of this verb is context and the direct object. When the direct object is *tent*, it means *to pitch, to peg down* (Genesis 31:24 Jer. 6:3). The relationship here is, the tent pegs are *fastened, thrust, driven* into the ground.

Numbers 10:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chätsôts <sup>e</sup> râh (חֲצֹצְרִים or חֲצֹצְרִים) [pronounced khuts-oh-ts <sup>e</sup> r-AW]	<i>clarion, trumpet; transliterated, chazozra</i>	feminine plural noun with the definite article	Strong's #2689 BDB #348
‘al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
‘ôlâh (עֹלָה) [pronounced ġo-LAW]	<i>burnt offering, ascending offering</i>	feminine plural noun with the 2 <sup>nd</sup> pmpss	Strong #5930 BDB #750
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
z <sup>e</sup> bâchîym (זֶבַחִים) [pronounced zehb-AW-kheem]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine plural construct	Strong's #2077 BDB #257
shelem (שְׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #8002 BDB #1023

**Translation:** ...you (all) will blow the clarions over your burnt offerings and over the slaughtered animals of peace offerings.

During many of these events both burnt offerings and peace offerings are presented to God, and God calls for them to blow the clarions during these times as well.

Numbers 10:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

Numbers 10:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
zik <sup>e</sup> rôwn (זִכָּרוֹן) [pronounced zihk-ROHN]	<i>a memorial, a reminder, a remembrance</i>	masculine singular noun	Strong's #2146 BDB #272
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L <sup>e</sup> pânîym (לִפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun; with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #430 BDB #43

**Translation:** And [all of these things] have been a memorial for you (all) before your Elohim.

The Israelites were closely tied to God, and the believers understood that many things which they had—their deliverances, their offerings, their celebrations—are all attributable to their God. The use of the clarion would remind them of this.

Numbers 10:10d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun; with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #430 BDB #43
pê (פּ, פ, or ף) [pronounced pay]	This appears to be used as a mark of punctuation which seems to indicate the beginning of a paragraph. It is never translated.	the 17 <sup>th</sup> letter. Also used as a numeral	No Strong's # BDB #802

**Translation:** I [am] Y<sup>e</sup>howah, your Elohim! (Kukis mostly literal translation)

Many times in Scripture, believers in Israel are reminded, *I am Y<sup>e</sup>howah, your Elohim*.



Numbers 10:10 And in the day of your rejoicing and during your assemblies and for the beginnings of your months, you (all) will blow the clarions over your burnt offerings and over the slaughtered animals of peace offerings. And [all of these things] have been a memorial for you (all) before your Elohim. I [am] Y<sup>e</sup>howah, your Elohim! (Kukis mostly literal translation)

Although these clarions were often used to call the people of Israel to war, they were used during times of peace as well.

The trumpets can be blown to express joy and gladness and when offerings are made to God. God is obviously saying that He will hear them. The Psalmist wrote: *Blow the trumpet at the new moon, at the full moon on our feast day. For it is a statute for Israel, an ordinance of the God of Jacob* (Psalm 81:3–4). So far, we see that trumpets are to be used for the assembling of the congregation (v. 3); the assembling of the leaders (v. 4); advancing (vv. 5–6); going into battle (v. 9); and, feastdays (v. 10). See the **Doctrine of Trumpets—not finished yet!!**

David, possibly during his retirement, set up a full orchestra of 288 musicians (1Chronicles 25). I believe that there is one sect (and probably more) which does not believe in musical instruments in the church. *And when the priest came forth from the holy place (for all the priests who were present had sanctified themselves, without regard to divisions), and all the Levitical singers, Asaph, Heman, Jeduthun, and theirs sons and relatives, clothed in fine linen, with cymbals, harps and lyres, standing east of the altar, and with them 120 priest blowing trumpets in unison when the trumpets and the singers were to make themselves heard with one voice of praise and to glorify Yahweh, and when they lifted up their voice accompanied by trumpets and cymbals and instruments of music, and when they praised Yahweh: "He indeed good for His graciousness is everlasting" then the house, the house of Yahweh, was filled with a cloud, so that the priests could not stand to minister because of the cloud, for the glory of Yahweh filled the house of God* (1Chronicles 5:11–14). If Yahweh was totally against musical instruments, He would have not have blessed this group by filling the temple with His Presence.

Numbers 10:8–10 And the sons of Aaron, the priests, will blow the clarions and they have been for you all for a perpetual practice for all your generations. And when you (all) come (to) a battle in your land against the adversary, the one oppressing you (all), and you (all) will blow the clarions. And you (all) have remembered before Y<sup>e</sup>howah your Elohim that you (all) have been delivered from your enemies. And in the day of your rejoicing and during your assemblies and for the beginnings of your months, you (all) will blow the clarions over your burnt offerings and over the slaughtered animals of peace offerings. And [all of these things] have been a memorial for you (all) before your Elohim. I [am] Y<sup>e</sup>howah, your Elohim! (Kukis mostly literal translation)

Numbers 10:8–10 Throughout your generations, you will hear Aaron's descendants, the priests, blow the straight trumpets as a perpetual practice. They will blow the trumpets when you must go to war against your enemy, the one who oppresses you. You will, in times of peace, remember how Jehovah your God has delivered you from your enemies. In the days when you are rejoicing, and the times when you all assemble, and at the beginning of your months, you will blow these clarions in celebration. Also, when you offer your burnt offerings and your peace offerings to God, these straight trumpets will be used as well. All of these things are done that you might remember all that God has done for you—particularly when you are worshiping before Him. I am Jehovah your God! (Kukis paraphrase)

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And he is, in the year the second, in the month the second, in the twenty [day] of the new moon was made to depart the cloud from over the Tent of Precept. And so pull up (stakes) sons of Israel for their pulling up (of stakes) from a wilderness of Sinai and so will tabernacle the cloud from a wilderness of Paran. And so they pull up (stakes) in the first upon a mouth of Y<sup>e</sup>howah in a hand of Moses.

Numbers  
10:11–13

And it is, in the second year, in the second month, in the twentieth (day) of the month [that] the cloud was elevated from over the Tent of Testimony. Therefore, the sons of Israel broke camp [to move out] from the Sinai desert-wilderness and so the cloud settled above the desert-wilderness of Paran. So they broke camp [to move out] for the first [time] on the command of Y<sup>e</sup>howah by the hand of Moses.

Here is how others have translated this passage:

### Ancient texts:

Masoretic Text (Hebrew)	And he is, in the year the second, in the month the second, in the twenty [day] of the new moon was made to depart the cloud from over the Tent of Precept. And so pull up (stakes) sons of Israel for their pulling up (of stakes) from a wilderness of Sinai and so will tabernacle the cloud from a wilderness of Paran. And so they pull up (stakes) in the first upon a mouth of Y <sup>e</sup> howah in a hand of Moses.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	The second year, in the second month, the twentieth day of the month, the cloud was taken up from the tabernacle of the covenant. And the children of Israel marched by their troops from the desert of Sinai, and the cloud rested in the wilderness of Pharan. And the first went forward according to the commandment of the Lord by the hand of Moses.
Aramaic ESV of Peshitta	It happened in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from over the Tabernacle of the testimony. The B'nai Yisrael went forward according to their journeys out of the wilderness of Sinai; and the cloud abode in the wilderness of Paran. They first went forward according to the commandment of Mar-Yah by Mosha.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And it came to pass on the twentieth [day] of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony. And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran. And they first took their journey according to the commandment of the LORD by the hand of Moses.
Updated Brenton (Greek)	And it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud went up from the tabernacle of witness. And the children of Israel set forward with their baggage in the Wilderness of Sinai; and the cloud rested in the Wilderness of Paran.

And the first rank departed by the word of the Lord by the hand of Moses.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	Now in the second year, on the twentieth day of the second month, the cloud was taken up from over the Tent of witness. And the children of Israel went on their journey out of the waste land of Sinai; and the cloud came to rest in the waste land of Paran. They went forward for the first time on their journey as the Lord had given orders by the hand of Moses.
Easy English	.
Easy-to-Read Version–2008	On the 20th day of the second month of the second year after the Israelites left Egypt, the cloud rose from above the Tent of the Agreement. So the Israelites began their journey. They left the desert of Sinai and traveled until the cloud stopped in the desert of Paran. This was the first time the people moved their camp. They moved it the way the LORD commanded Moses.
God's Word™	On the twentieth day of the second month of the second year, the column of smoke left the tent of the words of God's promise. So the Israelites moved from the Desert of Sinai and traveled from place to place until the column of smoke stopped in the Desert of Paran. This was the first time they moved, following the command that the LORD had given through Moses.
Good News Bible (TEV)	On the twentieth day of the second month in the second year after the people left Egypt, the cloud over the Tent of the LORD's presence lifted, and the Israelites started on their journey out of the Sinai Desert. The cloud came to rest in the wilderness of Paran. V. 13 will be placed with the next passage for context.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	On the twentieth day of the second month of that same year, the cloud over the sacred tent moved on. So the Israelites broke camp and left the Sinai Desert. And some time later, the cloud stopped in the Paran Desert. This was the first time the LORD had told Moses to command the people of Israel to move on.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	In the second year after the Israelites left Egypt, on the twentieth day of the second month, the cloud rose up from above the sacred tent. So the Israelites moved from the wilderness of Sinai, and they continued traveling north until the cloud stopped in the wilderness of Paran. That was the first time they moved, obeying the instructions that Yahweh had given to Moses to tell them.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.

Common English Bible .  
 New Advent (Knox) Bible .  
 Translation for Translators .

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible .  
 Christian Standard Bible .  
 Conservapedia Translation .  
 Revised Ferrar-Fenton Bible .  
 God's Truth (Tyndale) .  
 The Heritage Bible .

And it was on the twentieth of the second new moon, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

And the children of Israel pulled up their departure out of the desert of Sinai, and the cloud abode in the desert of Paran.

And they pulled up the first time by the mouth of Jehovah by the hand of Moses.

International Standard V

#### **Order of Travel in the Wilderness**

On the twentieth day of the second month in the second year, the cloud was lifted up from the Tent of Meeting, so the Israelis set out from the Sinai Wilderness until the cloud settled in the Paran Wilderness, doing what the Lord had said through Moses.

H. C. Leupold .  
 Lexham English Bible .  
 NIV, ©2011 .  
 Unfolding Bible Literal Text .

In the second year, in the second month, on the twentieth day of the month, the cloud was lifted from the tabernacle of the covenant decrees. The people of Israel then went on their journey from the wilderness of Sinai. The cloud stopped in the wilderness of Paran. They made their first journey, following Yahweh's command given through Moses.

Urim-Thummim Version

And it came to pass on the 20th day of the 2nd month, in the 2nd year, that the cloud-mass ascended up from off the Tabernacle of the Testimony. And the children of Israel took their journeys out of the Desert of Sinai and the cloud-mass settled down in the uninhabited land of Paran. And they first pulled up stakes according to the commandment of YHWH by the hand of Moses.

Wikipedia Bible Project .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Israel's armies in ordered array**

On the twentieth day of the second month in the second year after the people left Egypt, the Cloud lifted over the Holy Tent of the Covenant and the Israelites moved on, in marching order, from the desert of Sinai. The Cloud came to rest in the desert of Paran. V. 13 will be placed with the next passage for context.

New American Bible (2011) .  
 The Catholic Bible .  
 New Jerusalem Bible .  
 NRSV (Anglicized Cath. Ed.) .  
 Revised English Bible—1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Eth Cephher Bible	And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the Tabernacle of the testimony. And the children of Yashar'el took their journeys out of the wilderness of Ciynai; and the cloud rested in the wilderness of Pa'ran. And they first took their journey according to the commandment of <b>Yahuah</b> by the hand of Mosheh.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures—2009	And it came to be on the twentieth day of the second new moon, in the second year, that the cloud was taken up from above the Dwelling Place of the Witness. And the children of Yisra'ël departed, setting out from the Wilderness of Sinai. And the cloud dwelt on it in the Wilderness of Paran. Thus they departed the first time, according to the mouth of הוה by the hand of Mosheh.
Tree of Life Version	On the twentieth day of the second month of the second year, the cloud lifted up from above the Tabernacle of the Testimony. Then Bnei-Yisrael set out on their travels in the Sinai wilderness. The cloud came to rest in the wilderness of Paran. So they set out the first time by the mouth of Adonai by Moses's hand.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND IT CAME TO PASS IN THE SECOND YEAR, IN THE SECOND MONTH, ON THE TWENTIETH DAY OF THE MONTH, THE CLOUD WENT UP FROM THE TABERNACLE OF WITNESS. AND THE CHILDREN OF ISRAEL SET FORWARD WITH THEIR BAGGAGE IN THE DESERT OF SINAI; AND THE CLOUD RESTED IN THE DESERT OF PHARAN. AND THE FIRST RANK DEPARTED BY THE WORD OF JESUS BY THE HAND OF MOSES.
Awful Scroll Bible	On the twentieth of the second moon month, in the second year, the cloud mass is to have lifted up, from the dwelling place of the testimony, and the sons of Contends-with-he-mighty were to pull up, a pulling up from the wilderness of Sinai, and the cloud mass was to settle down in the wilderness of Paran! Even were they to first pull up, at the mouth of Sustains To Become as to the part to Moses.
Concordant Literal Version	It came to be in the second year, in the second month on the twentieth of the month that the cloud was taken up off the tabernacle of the testimony. So the sons of Israel decamped for their journeys from the wilderness of Sinai, until the cloud tabernacled in the wilderness of Paran. Thus they decamped for the first time at the bidding of Yahweh by means of Moses.
exeGesés companion Bible	<b><u>SONS OF YISRA EL PULL STAKES FROM SINAY</u></b> And so be it, in the second month, on the twentieth of the month, in the second year, the cloud ascends from off the tabernacle of the witness: and the sons of Yisra El pull stakes in their journeys from the wilderness of Sinay; and the cloud tabernacles in the wilderness of Paran: and they first pull stakes according to the mouth of Yah Veh by the hand of Mosheh.
Orthodox Jewish Bible	And it came to pass on the twentieth day of the second month, in the second year, that the Anan was lifted up from off the Mishkan HaEdut.

And the Bnei Yisroel set out in their travels from the Midbar Sinai; and the Anan rested in the Midbar Paran.

And they first set out according to the mouth of Hashem by the hand of Moshe.

Rotherham's *Emphasized B.*

§ 13. The March of the Marshalled Hosts begun, and the Desert of Sinai left.

Hobab invited to join in the March.

And so it came to pass <in the second year, in the second month, on the twentieth of the month> that the cloud lifted itself up, from off the habitation of the testimony; and the sons of Israel set forward, by their removals, from the desert of Sinai,—and then the cloud abode in the desert of Paran. Thus then did they set forward for the first time,—at the bidding of Yahweh, by the hand of Moses.

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible .

International Standard V .

Kretzmann's Commentary .

Lexham English Bible .

#### *The Israelites Depart from Sinai*

And it happened, in the second year, in the second month, on the twentieth of the month the cloud was lifted from upon the tabernacle of the testimony. [Some modern translations (e.g., the NRSV) have "tabernacle of the covenant"] And the Israelites [Literally "sons/children of Israel"] set out for their journey [Hebrew "journeys"] from the desert of Sinai, and the cloud dwelled in the desert of Paran. They set out for the first time [Literally "in the beginning"] on the command of Yahweh in the hand of Moses. [Or "through Moses"]

Syndein/Thieme .

The Voice .

### Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation .

#### *The Journey from Sinai*

In the second year [of the Exodus], on the 20th of the second month, the cloud rose from the Tabernacle of Testimony.

The Israelites thus began their travels, [moving on] from the Sinai Desert [until] the cloud came to rest in the Paran Desert.

This was the first journey at God's word through Moses.

#### **20th of the second month**

20 Iyyar, 36 days after the Passover.

#### **Paran Desert**

The exact location where they arrived was Kibhroth HaTaavah (Graves of Craving), see Numbers, 11:34, 33:16. This was a three day journey (100 miles) from Sinai (Numbers, 10:33; Sefer HaYashar, p. 215). Some identify Kibhroth HaTaavah with Kadesh Barnea (Ibn Ezra on 33:16). See note on Numbers 13:1.

#### **This was the first...**

(Midrash HaGadol). Or, 'The first rank departed...' (Septuagint).

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* .

Updated ASV .

**Literal, almost word-for-word, renderings:**

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	Now in the second year, in the second month, on the twentieth day of the month, the cloud ascended from the tabernacle of the testimony; whereupon the Israelites with their baggage, marched through the wilderness of Sina, and the cloud halted in the wilderness of Pharan. V. 13 will be placed with the next passage for context.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	. Dwelling Place
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and it will come to pass in the second year, in the second new moon, on the twentieth of the new moon, the cloud went up from upon the dwelling of the evidence, and the sons of Yisra'eyl will journey in their journeys from the wilderness of Sinai, and the cloud dwelt in the wilderness of Paran, and they journeyed at the first according to the mouth of YHWH by the hand of Mosheh,...
Updated ASV	<b>The Tribes Leave Sinai</b> Now it came about that in the second year, in the second month, on the twentieth day in the month, the cloud lifted up from over the tabernacle of the testimony. And the sons of Israel set out by stages from the wilderness of Sinai; and the cloud settled down in the wilderness of Paran. They set out for the first time at the command of Jehovah by the hand of Moses.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

**The gist of this passage:**

11-13

Numbers 10:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224



## Numbers 10:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be</i> , <i>and it will come to pass</i> , <i>then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently</i> , <i>afterwards</i> , <i>later on</i> , <i>in the course of time</i> , <i>after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shânâh (שָׁנָה) [pronounced shaw-NAW]	year	feminine singular noun with the definite article	Strong's #8141 BDB #1040
shênîyth (שֵׁנִי) [pronounced shay-NEETH]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i>	adjective singular numeral ordinal; feminine form; with the definite article	Strong's #8145 BDB #1041
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294
shênîyth (שֵׁנִי) [pronounced shay-NEETH]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i>	adjective singular numeral ordinal; feminine form; with the definite article	Strong's #8145 BDB #1041
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
‘es <sup>e</sup> rîym (עֶשְׂרִים) [pronounced ‘ges <sup>e</sup> -REEM]	twenty	plural numeral adjective	Strong's #6242 BDB #797
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294

**Translation:** And it is, in the second year, in the second month, in the twentieth (day) of the month...

Israel has just celebrated the Passover, and then something happens. A month after the Passover.

Numbers 10:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘âlâh (עָלָה) [pronounced <i>gaw-LAWH</i> ]	<i>to be made to go up; to be made to depart, to be driven away; to be elevated or exalted [used of God]</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #5927 BDB #748
‘ânân (עָנַן) [pronounced <i>gaw-NAWN</i> ]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
‘al (עָלַי) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, these prepositions are mē‘al (מֵעָלַי) [pronounced <i>may-ĠAHL</i> ]. Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> . Some translate this <i>from above, above</i> in Genesis 49:25.			
mîsh <sup>e</sup> kân (מִשְׁכָּן) [pronounced <i>mish<sup>e</sup>-KAWN</i> ]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular construct	Strong's #4908 BDB #1015
‘êdûwth (עֲדוּת) [pronounced <i>gay-DOOTH</i> ]	<i>a precept, law, revelation, testimony</i>	feminine singular noun with the definite article	Strong's #5715 BDB #730

**Translation:** ...[that] the cloud was elevated from over the Tent of Testimony.

The cloud which hung over the Tabernacle suddenly went up. It was no longer directly over the Tabernacle, but it had gone up.

Numbers 10:11 And it is, in the second year, in the second month, in the twentieth (day) of the month [that] the cloud was elevated from over the Tent of Testimony. (Kukis mostly literal translation)

This is actually the first time that the Jews would set out. Prior to this, they had spent eleven months at the foot of Mount Sinai. During these eleven months, Moses had received doctrine directly from God on Mount Sinai, at the foot of Mount Sinai in the tabernacle; and out in the desert of Sinai at the tent of meeting pitched outside the camp. Ideally, this should have been the march of the Jews into the land of Canaan, into the promised land. These former slaves were to march against and defeat the various degenerate Canaanite tribes. This should have taken another couple years to establish themselves in the land given them by God.

Numbers 10:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâça' (נָצַח) [pronounced naw-SAHG]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5265 BDB #652
bânîym (בָּנִיִּם) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
maçça' (מַחֲצֵא) [pronounced mahs-SAH]	<i>a pulling up [of stakes]; breaking camp; setting out; travels, journeys, journeying; stages</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4550 BDB #652
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
mid <sup>e</sup> bâr (מִדְבָּר) [pronounced mid <sup>e</sup> -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular construct	Strong's #4057 BDB #184
Çîynai (סִינַי) [pronounced see-NAH-ee]	<i>thorny; transliterated Sinai</i>	feminine singular proper noun	Strong's #5514 BDB #696

**Translation:** Therefore, the sons of Israel broke camp [to move out] from the Sinai desert-wilderness...

As the sons of Israel knew that they must do, they broke camp and prepared to move out from the Sinai desert-wilderness.

It took the Israelites about a year to travel to Sinai and to receive the Law. They first celebrated the Passover when it was all actually taking place in Egypt. Then they had just observed the second Passover previously noticed in the book of Numbers.

God had a new place for them to be.

Numbers 10:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâkan (שָׁכַן) [pronounced shaw-KAHN]	<i>to tabernacle, to pitch a tent; to dwell, to reside, to live in, to domicile at, to settle, to settle down, to encamp</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7931 BDB #1014
ʿânân (עָנַן) [pronounced gaw-NAWN]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
mid <sup>e</sup> bâr (מִדְבָּר) [pronounced mid <sup>e</sup> -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular construct	Strong's #4057 BDB #184
Pâ'rân (פָּרָן) [pronounced paw-RAWN]	<i>(possibly) boughs; abounding in foliage [or caverns]; and is transliterated Paran</i>	proper noun/location	Strong's #6290 BDB #803

**Translation:** ...and so the cloud settled above the desert-wilderness of Paran.

The cloud settled over the desert-wilderness of Paran. This would have the people moving north.

Numbers 10:12 Therefore, the sons of Israel broke camp [to move out] from the Sinai desert-wilderness and so the cloud settled above the desert-wilderness of Paran. (Kukis mostly literal translation)

The Jews broke camp and began to follow the cloud which moved into the desert of Paran. Recall that when Hagar left with Abraham's son, Ishmael, they went to the desert of Paran (Genesis 21:21). They are heading north toward the land of Canaan and their first major stop will be Kadesh, which is approximately 150 miles away.

Numbers 10:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâça' (נָצַח) [pronounced naw-SAHG]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5265 BDB #652

## Numbers 10:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
rîshônâh (רִשׁוֹנָה) [pronounced ree-show-NAW]	<i>first [in time, in degree], chief, former [in time], past, ancestors, former things; foremost; beginning</i>	feminine singular adjective/noun; with the definite article	Strong's #7223 BDB #911
‘al (עַל) [pronounced ‘ah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
This combination of words literally means <i>upon the mouth of, on the mouth of</i> . These words are translated: <i>at the bidding of, at the commandment of, according to the word of, according to the mouth of, according to the command of; upon the testimony of; on the basis of; as had said</i> .			
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** So they broke camp [to move out] for the first [time] on the command of Y<sup>e</sup>howah...

So, for the first time, at God's command, they broke camp to move out.

What is meant here is, God indicated by a cloud over the Tabernacle where Israel was supposed to be. Exactly what Israel was to do was recently given to the sons of Israel. Now, for the first time, they follow these particular instructions.

## Numbers 10:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
This combination of the bēyth preposition and <i>hand</i> literally means <i>in a hand of, in [the] hand of</i> ; and can be rendered <i>into the hand [s] of; by the hand of; in [under] the power [control] of, in the possession of; by the power of; with; through, by, by means of; before, in the sight of</i> .			
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

**Translation:** ...by the hand of Moses. (Kukis mostly literal translation)



These instructions came from Moses who received them from God.

Numbers 10:13 **So they broke camp [to move out] for the first [time] on the command of Y<sup>e</sup>howah by the hand of Moses.** (Kukis mostly literal translation)

The Israelites moved forward following the cloud in obedience to the command of Yahweh. Now even though this is a miraculous occurrence, it will seem to them much less spectacular than the things which they have seen and heard about. A cloud is a cloud is a cloud. Even though clouds were rare in an Egyptian or desert sky, particularly one which moved with intelligence, it nevertheless is a less than spectacular miracle and the Jews, once they had traveled somewhat, will begin to complain of God's provision.

Numbers 10:11–13 **And it is, in the second year, in the second month, in the twentieth (day) of the month [that] the cloud was elevated from over the Tent of Testimony. Therefore, the sons of Israel broke camp [to move out] from the Sinai desert-wilderness and so the cloud settled above the desert-wilderness of Paran. So they broke camp [to move out] for the first [time] on the command of Y<sup>e</sup>howah by the hand of Moses.** (Kukis mostly literal translation)

Some translations began a new paragraph after v. 17; others began a new paragraph after v. 16. In most cases, I preserved the paragraph designations of the translators.

**And so pull up stakes (to move out) a flag of a camp of sons of Judah in the first to their armies and over his army [is] Nahshon ben Amminadab. And over an army of a tribe of sons of Issachar [is] Nethanel ben Zuar. And over an army of a tribe of sons of Zebulun [is] Eliab ben Helon. And has been taken down the Dwelling Place and have pulled up stakes (to move out) sons of Gershom, and sons of Merari are lifting up the Dwelling Place.**

Numbers  
10:14–17

**And so the standard of the camp of the sons of Judah will break camp (to move out), at the first according to their armies; and Nahshon ben Amminadab [is] over his army. And Nethanel ben Zuar [is] over the army of the tribe of the sons of Issachar. And Eliab ben Helon [is] over the army of the tribe of the sons of Zebulun. Also the sons of Gershom have taken down the Dwelling Place and have broken camp (to move out), along with the sons of Merari who are carrying the Dwelling Place.**

**The descendants of Judah would move out first, according to their organized armies. They would break camp and move out, with their standard being in the lead. Nahshon ben Amminadab is over the army of Judah. Nethanel ben Zuar would lead his tribe out next, the descendants of Issachar. Eliab ben Helon would lead his tribe out after, the descendants of Zebulun. While this is taking place, the descendants of Gershom are dismantling the Dwelling Place, and the descendants of Merari will carry the dismantled Tabernacle.**

Here is how others have translated this passage:

#### **Ancient texts:**

Masoretic Text (Hebrew)

**And so pull up stakes (to move out) a flag of a camp of sons of Judah in the first to their armies and over his army [is] Nahshon ben Amminadab. And over an army of a tribe of sons of Issachar [is] Nethanel ben Zuar. And over an army of a tribe of sons of Zebulun [is] Eliab ben Helon. And has been taken down the Dwelling Place and have pulled up stakes (to move out) sons of Gershom, and sons of Merari are lifting up the Dwelling Place.**



Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	The sons of Juda by their troops: whose prince was Nahasson the son of Aminadab. In the tribe of the sons of Issachar, the prince was Nathanael the son of Suar. In the tribe of Zabulon, the prince was Eliab the son of Helon. And the tabernacle was taken down, and the sons of Gerson and Merari set forward, bearing it.
Aramaic ESV of Peshitta	First, the standard of the camp of the children of Yudah went forward according to their armies. Nahshon the son of Amminadab was over his army. Nethanel the son of Zuar was over the army of the tribe of the children of Issachar. Eliab the son of Helon was over the army of the tribe of the children of Zebulun. The Tabernacle was taken down; and the sons of Gershon and the sons of Merari, who bore the Tabernacle, went forward.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	In the first [place] went the standard of the camp of the children of Judah according to their armies: and over his host [was] Nahshon the son of Amminadab. And over the host of the tribe of the children of Issachar [was] Nethaneel the son of Zuar. And over the host of the tribe of the children of Zebulun [was] Eliab the son of Helon. And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.
Updated Brenton (Greek)	And they first set in motion the order of the camp of the children of Judah with their host; and over their host was Nahshon, son of Amminadab. And over the host of the tribe of the sons of Issachar was Nathanel son of Zuar. And over the host of the tribe of the sons of Zebulun was Eliab the son of Helon. And they shall take down the tabernacle, and the sons of Gershon shall set forward, and the sons of Merari, who bear the tabernacle.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	First the flag of the children of Judah went forward with their armies: and at the head of his army was Nahshon, the son of Amminadab. And at the head of the army of the children of Issachar was Nethanel, the son of Zuar. And at the head of the army of the children of Zebulun was Eliab, the son of Helon. Then the House was taken down; and the sons of Gershon and the sons of Merari, who were responsible for moving the House, went forward.
Easy English	.
Easy-to-Read Version–2008	The three divisions from Judah's camp went first. They traveled under their flag. The first group was the tribe of Judah. Nahshon son of Amminadab was the commander of that group. Next came the tribe of Issachar. Nethanel son of Zuar was the commander of that group. And then came the tribe of Zebulun. Eliab son

	of Helon was the commander of that group. Then the Holy Tent was taken down. And the men from the Gershon and the Merari families carried the Holy Tent. So the people from these families were next in line.
God's Word™	With their flag in front, the armies led by Judah's descendants broke camp first. Nahshon, son of Amminadab, was in command. Nethanel, son of Zuar, commanded the army of Issachar. Eliab, son of Helon, commanded the army of Zebulun. Then the tent of meeting was taken down, and the Gershonites and Merarites, who carried it, broke camp.
Good News Bible (TEV)	They began to march at the command of the LORD through Moses, and each time they moved, they were in the same order. Those under the banner of the division led by the tribe of Judah started out first, company by company, with Nahshon son of Amminadab in command. Nethanel son of Zuar was in command of the tribe of Issachar, and Eliab son of Helon was in command of the tribe of Zebulun. Then the Tent would be taken down, and the clans of Gershon and Merari, who carried it, would start out. V. 13 is included for context.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

#### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	Judah and the tribes that camped alongside it marched out first, carrying their banner. Nahshon son of Amminadab was the leader of the Judah tribe, Nethanel son of Zuar was the leader of the Issachar tribe, and Eliab son of Helon was the leader of the Zebulun tribe. The sacred tent had been taken down, and the Gershonites and the Merarites carried it, marching behind the Judah camp.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	The group that went first, carrying their flag, was the group from the tribe of Judah. Nahshon son of Amminadab, was their leader. The group from the tribe of Issachar followed them. Nethanel son of Zuar, was their leader. The group from the tribe of Zebulun went next. Eliab son of Helon, was their leader. Then they dismantled the sacred tent, and the descendants of Gershon and Merari carried it, and they went next.

#### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

#### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	. transporting
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.

God's Truth (Tyndale) The Heritage Bible	. The flag of the camp of the children of Judah by their hosts pulled up first; and over his host was Nahshon, the son of Amminadab. And over the host of the tribe of the children of Issachar, Nethaneel, the son of Zuar. And over the host of the tribe of the children of Zebulun, Eliab, the son of Helon. And the tabernacle was taken down; and the sons of Gershon and the sons of Merari pulled up, bearing the tabernacle.
International Standard V	The standard of the camp of Judah was the first to travel, accompanied by its army with Amminadab's son Nahshon in charge. Zuar's son Nethanel was in charge of the camp of Issachar. Helon's son Eliab was in charge of the camp of Zebulun. The tent was taken down, and the descendants of Gershon and Merari carried the tent.
H. C. Leupold Lexham English Bible NIV, ©2011 Unfolding Bible Literal Text Urim-Thummim Version	. . . . Cared The first to pull up their standard was the camp of the children of Judah's tribe, according to their armies, and over them was Nahshon the son of Amminadab. Over the army of the tribe of the children of Issachar was Nethaneel the son of Zuar. Over the army of the tribe of the children of Zebulun was Eliab the son of Helon. And the Tabernacle was taken down and the sons of Gershon and the sons of Merari pulled up stakes, bearing the Tabernacle.
Wikipedia Bible Project	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	This was the first stage of the Israelites' journey at the command of Yahweh given through Moses: in the front was the banner of the camp of the tribe of Judah, in battle formation. In command of Judah's force was Nahshon son of Amminadab; in command of the tribe of Issachar, in battle formation, was Nethanel son of Zuar; in command of the tribe of Zebulun, in battle formation, was Eliab son of Helon. Then, the Holy Tent was taken down and the sons of Gershon and the sons of Merari started out, carrying the Holy Tent. Vv. 13–17 in the Christian Community Bible.
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cepher Bible	In the first <i>place</i> went the standard of the camp of the children of Yahudah according to their armies: and over his host <i>was</i> Nachshon the son of Ammiynadav. And over the host of the tribe of the children of Yisshakar <i>was</i> Nethan'el the son of Tsu`ar. And over the host of the tribe of the children of Zevulun <i>was</i> Eliy'av the son of Chelon.

exeGesés companion Bible	.	And the Tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the Tabernacle.
Hebraic Roots Bible	.	
Kaplan Translation	.	
The Scriptures—2009		And the banner of the camp of the children of Yehudah departed first according to their divisions. And over their army was Naḥshon, son of Amminadab. And over the army of the tribe of the children of Yissaskar was Nethan'ël, son of Tsu'ar. And over the army of the tribe of the children of Zebulun was Eliab, son of Hëlon. And the Dwelling Place was taken down. And the sons of Gërshon and the sons of Merari departed, bearing the Dwelling Place.
Tree of Life Version		The standard of the camp of the sons of Judah set out first by their divisions. Over them was Nahshon son of Amminadab. Over the division of the tribe of the sons of Issachar was Nethanel son of Zuar. Over the division of the tribe of the sons of Zebulun was Eliab son of Helon. Then the Tabernacle was disassembled, and the sons of Gershon and Merari, who were carrying it, set out.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND THEY FIRST SET IN MOTION THE ORDER OF THE CAMP OF THE CHILDREN OF JUDAH WITH THEIR HOST; AND OVER THEIR HOST WAS NAASSON, SON OF AMINADAB. AND OVER THE HOST OF THE TRIBE OF THE SONS OF ISSACHAR, WAS NATHANAEL SON OF SOGAR. AND OVER THE HOST OF THE TRIBE OF THE SONS OF ZABULON, WAS ELIAB THE SON OF CHAELON. AND THEY SHALL TAKE DOWN THE TABERNACLE, AND THE SONS OF GEDSON SHALL SET FORWARD, AND THE SONS OF MERARI, WHO BEAR THE TABERNACLE.
Awful Scroll Bible	The first that were to pull out, is the banner of the camp of the sons of Judah, even the armies of Nahshon, the son of Amminadab. The armies of the branch of the sons of Issachar, is of Nethane-el, the son of Zuar. The armies of the branch of the sons of Zebulun, is of Eli-ab, the son of Helon. The dwelling place is to have been taken down, and the sons of Gershon and the sons of Merari are to have pulled up, bearing up the dwelling place.
Concordant Literal Version	Thus they decamped for the first time at the bidding of Yahweh by means of Moses. The standard of the camp of the sons of Judah decamped first by their militia hosts; and over his host was Nahshon son of Amminadab. Over the host of the stock of the sons of Issachar was Nathanael son of Zuar. And over the host of the stock of the sons of Zebulun was Eliab son of Helon. Then the tabernacle was taken down, and the sons of Gershon and the sons of Merari decamped, the carriers of the tabernacle.
exeGesés companion Bible	The first to pull stakes; the standard of the camp of the sons of Yah Hudah by their hosts: and over his host: Nahshon the son of Ammi Nadab; and over the host of the rod of the sons of Yissachar: Nethan El the son of Suar; and over the host of the rod of the sons of Zebulun:

	Eli Ab the son of Helon. And they lower the tabernacle; and the sons of Gershon and the sons of Merari pull stakes, bearing the tabernacle:...
Orthodox Jewish Bible	First in place went the degel of the machaneh of the Bnei Yehudah according to their tzivos; and over his division was Nachshon ben Amminadab. And over the division of the tribe of the Bnei Yissakhar was Netanel ben Tzar. And over the division of the tribe of the Bnei Zevulun was Eliav ben Helon. And the Mishkan was taken down; and the Bnei Gershon and the Bnei Merari set out, bearing the Mishkan.
Rotherham's <i>Emphasized B.</i>	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	.
Kretzmann's Commentary	
Lexham English Bible	They set out for the first time [Literally "in the beginning"] on the command of Yahweh in the hand of Moses. [Or "through Moses"] The standard of the camp of the descendants [Or "sons"] of Judah set out for the first time according to their divisions, with Nahshon son of Amminadab over its division. And Nathanel son of Zuar was over the division of the descendants [Or "sons"] of Issachar; Eliab son of Helon was over the division of the tribe of the descendants [Or "sons"] of Zebulun. Vv. 13–16 in the LEB.
Syndein/Thieme	.
The Voice	.

### Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	The divisions in the banner camp of Judah's descendants set out first. Heading that division was Nachshon son of Aminadab. Heading the tribal division of Issachar's descendants was Nethanel son of Tzar, and heading the tribal division of Zebulun's descendants was Eliav son of Chelon. The Tabernacle was then dismantled, and the descendants of Gershon and Merari, who carried the Tabernacle, began the march. <b>The divisions...</b> The order is that given above in Numbers 2:1-31. <b>Nachshon...</b> See Numbers 1:6-15. <b>began the march</b> (Lekach Tov; Ralbag; cf. Ramban). This is a detail not mentioned in Numbers 2:17. Or, 'they would prepare to march' but not march until after Reuben's division (Bareitha deMelekheth HaMishkan 13; quoted in Ramban).
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	So the standard of the camp <sup>a</sup> of the sons of Judah set forward first by their hosts, and <over his own host> was Nahshôn <sup>b</sup> son of Amminadab; and <over the host of the tribe of the sons of Issachar> Nethanêl son of Zuar; and <over the host of the tribe of the sons of Zebulun> Eliab son of Hêlôn.

Then was taken downc the habitation,—and the sons of Gershon and the sons of Merari set forward<sup>a</sup> bearing the habitation.

<sup>a</sup> Note here again the distinction between “camp” and “host”; comp. chap. ii. 3.

<sup>b</sup> Cp. chap. i. 7; ii. 3.

Updated ASV

### **Literal, almost word-for-word, renderings:**

A Faithful Version

C. Thomson Updated OT

Charles Thomson OT

When the first had begun their march; when the van, the division of the camp of Judah, had marched, and at the head of it Naasson son of Aminadab, and at the head of the army of the tribe of Issachar, Nathaniel son of Sogar, and at the head of the army of the tribe of Zabulon, Eliab son of Chailon; then were the Gersonites, and the Merarites, having taken down the tabernacle, to move on; carrying the tabernacle.

Context Group Version

And in the first [place] the standard of the camp of the sons of Judah set forward according to their armies: and over his army was Nahshon the son of Amminadab. And over the army of the tribe of the sons of Issachar was Nethanel the son of Zuar. And over the army of the tribe of the sons of Zebulun was Eliab the son of Helon. And the tabernacle was taken down; and the sons of Gershon and the sons of Merari, who bore the tabernacle, set forward.

English Standard Version

Green's Literal Translation

Legacy Standard Bible

Literal Standard Version

Modern English Version

Modern Literal Version 2020

. companies

. Stakes

.

. Dwelling Place

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And in the first place the banner of the camp of the sons of Judah journeyed according to their armies and Nahshon the son of Amminadab was over his army. And Nethanel the son of Zuar was over the army of the tribe of the sons of Issachar. And Eliab the son of Helon was over the army of the tribe of the sons of Zebulun. And the tabernacle was taken down and the sons of Gershon and the sons of Merari, who bore the tabernacle, journeyed *onward*.

New American Standard B.

New European Version

New King James Version

Niobi Study Bible

Owen's Translation

Revised Mechanical Trans.

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...and the banner of the camp of the sons of Yehudah journeyed at the first, by their armies, and over his army is Nahhshon the son of Amiynadav, and over the army of the branch of the sons of Yis'sas'khar is Nataneyl the son of Tso'ar, and over the army of the branch of the sons of Zevulun is Eli'av the son of Hheylon, and the dwelling will be brought down, and the sons of Gershon and the sons of Merari will journey, lifting up the dwelling,...

Updated ASV

They set out for the first time at the command of Jehovah by the hand of Moses. The standard of the camp of the sons of Judah set out first according to their armies, and over their army was Nahshon the son of Amminadab. And over the army of the tribe of the sons of Issachar was Nethanel the son of Zuar. And over the army of the tribe of the sons of Zebulun was Eliab the son of Helon. Vv. 13–16 in the Updated ASV.

Updated Bible Version 2.17

A Voice in the Wilderness

Webster's Bible Translation

World English Bible

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Young's Literal Translation .

Young's Updated LT .

**The gist of this passage:**

14-17

**Numbers 10:14a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâṣa' (נָסַע) [pronounced <i>naw-SAHG</i> ]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5265 BDB #652
degel (דָּגֵל) [pronounced <i>DEH-gel</i> ]	<i>a flag, standard, banner</i>	masculine singular construct	Strong's #1714 BDB #186
machăneh (מַחֲנֶה) [pronounced <i>mah-khuh-NEH</i> ]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host</i>	masculine singular construct	Strong's #4264 BDB #334
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Y <sup>e</sup> hûwdâh (יְהוּדָה) [pronounced <i>y<sup>e</sup>hoo-DAW</i> ]	<i>possibly means to praise, to be praised; and is transliterated Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397

**Translation:** And so the standard of the camp of the sons of Judah will break camp (to move out),...

The people of Israel needed to move out in an organized fashion. They are going from point A to point B. They now have much of the Law of Moses and the Tabernacle. When they left Egypt, they were a disorganized mess, but all headed in the same direction. What we read here indicates that they have become much more organized, like an army.

**Numbers 10:14b**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
rîshônâh (רִשׁוֹנָה) [pronounced <i>ree-show-NAW</i> ]	<i>first [in time, in degree], chief, former [in time], past, ancestors, former things; foremost; beginning</i>	feminine singular adjective/noun; with the definite article	Strong's #7223 BDB #911
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510

## Numbers 10:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ts <sup>e</sup> bâ'ôwth (צְבָאוֹת) [pronounced tz <sup>e</sup> -vaw-OHTH]	<i>armies, divisions, hosts, host (of angels); wars, or warfare</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6635 BDB #838

**Translation:** ...at the first according to their armies;...

Within the tribe of Judah, they have been organized into smaller groups (or armies). They are the first to move out.

## Numbers 10:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
tsâbâ' (צָבָא) [pronounced tsaw <sup>b</sup> -VAW]	<i>army, division, host; war, or warfare; service</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6635 BDB #838
Nach <sup>e</sup> shôwn (נַחֲשׁוֹן) [pronounced nahkh-SHOWN]	<i>enchanter; transliterated Nahshon, Nachshon</i>	masculine singular proper noun	Strong's #5177 BDB #638
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
‘Ammîynâdâb (אֲמִינָדָב) [pronounced ġahm-mee-naw-DAW <sup>b</sup> V]	<i>my kinsman is noble; people of liberality; people of the prince; my people are willing; transliterated Amminadab</i>	masculine singular proper noun	Strong's #5992 BDB #770

**Translation:** ...and Nahshon ben Amminadab [is] over his army.

Nahshon ben Amminadab has been mentioned several times previously (Numbers 2:3 7:12, 17 10:14).

There is an interesting relationship between Aaron and Nahshon. Aaron married Nahson's sister and she bore Aaron his four sons (Exodus 6:35).

Nahshon is also in the line of Christ. Matthew 1:4 Luke 3:32

Numbers 10:14 *And so the standard of the camp of the sons of Judah will break camp (to move out), at the first according to their armies; and Nahshon ben Amminadab [is] over his army.* (Kukis mostly literal translation)

Judah's tribe is pre-eminent throughout, even though Moses and Aaron came from the tribe of Levi and the last great person in the Jewish line was Joseph, fathering the two half-tribes of Manasseh and Ephraim. Each

company of three tribes will have a standard or a banner which would lead them and which they would rally around.

Numbers 10:15			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
tsâbâ' (צָבָא) [pronounced <i>tsaw<sup>b</sup>-VAW</i> ]	<i>army, division, host; war, or warfare; service</i>	masculine singular construct	Strong's #6635 BDB #838
matteh (מַטֵּה) [pronounced <i>maht-TEH</i> ]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis <sup>e</sup> sâkâr (יִסְשָׁכָר) [pronounced <i>yis<sup>e</sup>-saw-AWR</i> ]	<i>he will bring a reward; there is recompense; transliterated Issachar</i>	masculine singular proper noun	Strong's #3485 BDB #441
<i>Issachar comes from the word sâkâr (שָׂכָר) [pronounced saw-KAWR], which means remuneration, hire, wages. (Strong's #7939 BDB #969).</i>			
N <sup>e</sup> than <sup>e</sup> êl (נֶתָנִיֵּל) [pronounced <i>n<sup>e</sup>th-ahn<sup>e</sup>-ALE</i> ]	<i>give of El [God]; transliterated Nethanel, Nethaneel</i>	masculine singular proper noun	Strong's #5417 BDB #682
bên (בֶּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
tsûw'âr (צֻוֵּאר) [pronounced <i>tsoo-AWR</i> ]	<i>small, little; transliterated Tsuar, Zuar</i>	masculine singular proper noun	Strong's #6686 BDB #859

**Translation:** And Nethanel ben Zuar [is] over the army of the tribe of the sons of Issachar.

Moving out with Judah, or behind Judah is the army of the tribe of the sons of Issachar. Nethanel ben Zuar is over this army.

Nethanel has been mentioned several times in the book of Numbers (Numbers 1:8 2:5 7:18, 23 10:13).

Numbers 10:15 And Nethanel ben Zuar [is] over the army of the tribe of the sons of Issachar. (Kukis mostly literal translation)

Obviously, this will be another list of the leaders.

Numbers 10:16			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced <i>gah!</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
tsâbâ' (צָבָא) [pronounced <i>tsaw<sup>b</sup>-VAW</i> ]	<i>army, division, host; war, or warfare; service</i>	masculine singular construct	Strong's #6635 BDB #838
matteh (מַטֵּה) [pronounced <i>maht-TEH</i> ]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Z <sup>e</sup> bûwlûn (זְבֻלֹן) [pronounced <i>z<sup>e</sup>b-oo-LOON</i> ]	<i>exalted, honored; transliterated Zebulun</i>	masculine singular proper noun	Strong's #2074 BDB #259
‘Ēlîy’âv (אֱלִיָּאֵב) [pronounced <i>el-ee-AW<sup>e</sup>V</i> ]	<i>God is father; transliterated Eliab</i>	masculine proper noun	Strong's #446 BDB #45
bên (בֶּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Chêlôn (חֵלֹן) [pronounced <i>khay-LONE</i> ]	<i>strong, strength; transliterated Helon, Chelon</i>	masculine singular proper noun	Strong's #2497 BDB #298

**Translation:** *And Eliab ben Helon [is] over the army of the tribe of the sons of Zebulun.*

The tribe of Zebulun moves out next. Its head is Eliab ben Helon, who is mentioned in Numbers 1:9 2:7 7:24, 29 10:16.

There is another Eliab in Numbers 16 26 and Deuteronomy 1. He appears to be a different guy.

Numbers 10:16 *And Eliab ben Helon [is] over the army of the tribe of the sons of Zebulun.* (Kukis mostly literal translation)

These tribes are probably assembling and falling in line behind one another according to where they had camped about the tabernacle.

Numbers 10:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 10:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yârad (יָרַד) [pronounced yaw-RAHD]	<i>to be brought down, to be taken down, to be lead down</i>	3 <sup>rd</sup> person masculine singular, Hophal perfect	Strong's #3381 BDB #432
mîsh <sup>e</sup> kân (מִשְׁכָּן) [pronounced mîsh <sup>e</sup> -KAWN]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
nâça' (נָצַח) [pronounced naw-SAHG]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #5265 BDB #652
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Gêr <sup>e</sup> shôwm (גֵּרְשׁוֹן) [pronounced gay-rehsh-OHM]	<i>exile, refugee; to cast out; transliterated Gershon, Gershom</i>	masculine singular proper noun	Strong's #1648 BDB #177

**Translation:** Also the sons of Gershom have taken down the Dwelling Place and have broken camp (to move out),...

Numbers 10:17 is sometimes affixed to the previous verses, sometimes placed by itself, and sometimes affixed to the next passage. Properly speaking, it should be seen as a separate paragraph to itself.

Gershom is one branch of the Levites. His descendants would be in charge of taking down the Tabernacle and breaking it down into its component parts.

Numbers 10:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Mêrârîy (מֵרָרִי) [pronounced mehr-aw-REE]	<i>sorrowful, sad; bitter; transliterated Merari, Marari</i>	masculine singular proper noun	Strong's #4847 BDB #601



Numbers 10:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâsâ' (נָסְאוּ) [pronounced naw-SAW]	<i>those lifting up, bearers, those carrying; the ones exalting; those taking away</i>	masculine plural, Qal active participle	Strong's #5375 BDB #669
mîsh <sup>e</sup> kân (מִשְׁכָּן) [pronounced mîsh <sup>e</sup> -KAWN]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015

**Translation:** ...along with the sons of Merari who are carrying the Dwelling Place. (Kukis mostly literal translation)

Merari is another son of Levi and his descendants would be in charge of carrying the Tabernacle pieces. The Tabernacle was designed to be broken down and moved. The sons of Levi would be in charge of this.

Numbers 10:17 Also the sons of Gershom have taken down the Dwelling Place and have broken camp (to move out), along with the sons of Merari who are carrying the Dwelling Place. (Kukis mostly literal translation)

As was pointed out, this was their duty. Only the Levites could take the tabernacle down, as per Numbers 1:51—any unauthorized person would die the sin unto death. Notice that their place in the procession is interesting. You would think that they would be in the middle or in the middle-back, for maximum protection. Nope—they are fourth in line. The sons of Merari are performing their duties as per Numbers 4:21–32 and 7:7–9.

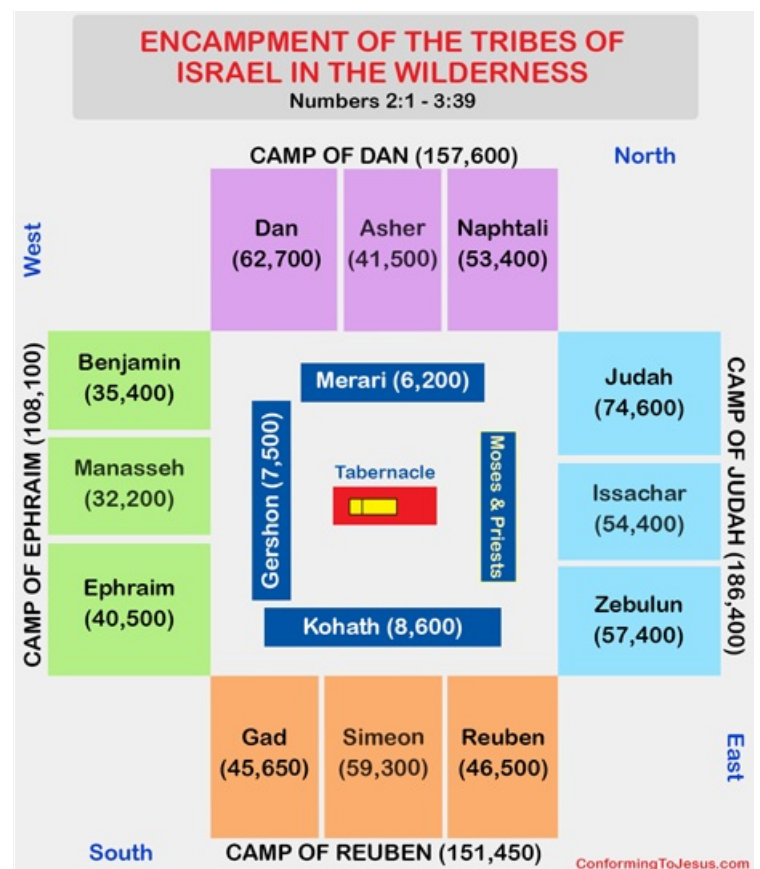
Numbers 10:14–17 And so the standard of the camp of the sons of Judah will break camp (to move out), at the first according to their armies; and Nahshon ben Amminadab [is] over his army. And Nethanel ben Zuar [is] over the army of the tribe of the sons of Issachar. And Eliab ben Helon [is] over the army of the tribe of the sons of Zebulun. Also the sons of Gershom have taken down the Dwelling Place and have broken camp (to move out), along with the sons of Merari who are carrying the Dwelling Place. (Kukis mostly literal translation)

**The Encampment of the Tribes of Israel** (a graphic); from [Conforming to Jesus](#); accessed March 31, 2025.

You will notice that the three tribes named are all together on the east side of the Tabernacle. The numbers are taken from the census done in Numbers 2.

My assumption would be that when the tribes move out, they will be in groups of three, with one tribe from each section moving out first.

The next three passages should show an organized movement of the remaining three groups.





Numbers 10:14–17 The descendants of Judah would move out first, according to their organized armies. They would break camp and move out, with their standard being in the lead. Nahshon ben Amminadab is over the army of Judah. Nethanel ben Zuar would lead his tribe out next, the descendants of Issachar. Eliab ben Helon would lead his tribe out after, the descendants of Zebulun. While this is taking place, the descendants of Gershom are dismantling the Dwelling Place, and the descendants of Merari will carry the dismantled Tabernacle. (Kukis paraphrase)

There are differences of opinion as to where to place vv. 17 & 21. The preference of the translator is usually found below.

And so pull up stakes (to move out) a flag of a camp of sons of Reuben to their armies and over his army [is] Elizur ben Shedeur. And over an army of a tribe of sons of Simeon [is] Shelumiel ben Zurishaddai. And over an army of a tribe of sons of Gad [is] Eliasaph ben Deuel. And have pulled up stakes (to move out) [are] the Kohathites, the ones carrying the furniture and utensils [of the Holy Place] and they have caused to raise up the Dwelling Place as far as their coming in.

Numbers  
10:18–21

The sons of Reuben pull up stakes (to move out) [with] the standard of their camp according to their armies. Elizur ben Shedeur [is] over his army. Shelumiel ben Zurishaddai [is] over the army of the tribe of the sons of Simeon. Eliasaph ben Deuel [is] over the army of the tribe of the sons of Gad. The Kohathites will then pull up stakes (to move out), carrying the furniture and utensils [of the Tabernacle]. They will cause to raise up the Dwelling Place even to their coming in [to a new camp].

The descendants of Reuben will break camp next to move out. The standard of their camp will be in front of the organized armies. Elizur ben Shedeur is the chief commander of the army of Reuben. Shelumiel ben Zurishaddai is over the army of the tribe of Simeon and Eliasaph ben Deuel is of the army of the tribe of Gad. The Kohathites will break camp, carrying the furniture and utensils of the Tabernacle with them. When they arrive at the new camp, they will set up the Tabernacle.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

And so pull up stakes (to move out) a flag of a camp of sons of Reuben to their armies and over his army [is] Elizur ben Shedeur. And over an army of a tribe of sons of Simeon [is] Shelumiel ben Zurishaddai. And over an army of a tribe of sons of Gad [is] Eliasaph ben Deuel. And have pulled up stakes (to move out) [are] the Kohathites, the ones carrying the furniture and utensils [of the Holy Place] and they have caused to raise up the Dwelling Place as far as their coming in.

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)

.

Targum (Pseudo-Jonathan)

.

Aramaic Targum

.

The Psalms Targum

.

Updated Douay-Rheims

.

Douay-Rheims 1899 (Amer.)

And the sons of Ruben also marched, by their troops and ranks, whose prince was Helisur the son of Sedeur.

And in the tribe of Simeon, the prince was Salamiel the son of Surisaddai.

And in the tribe of Gad, the prince was Eliasaph the son of Duel.

Aramaic ESV of Peshitta	<p>Then the Caathites also marched carrying the sanctuary. So long was the tabernacle carried, till they came to the place of setting it up.</p> <p>The standard of the camp of Reuben went forward according to their armies. Elizur the son of Shedeur was over his army.</p> <p>Shelumiel the son of Zurishaddai was over the army of the tribe of the children of Simeon.</p> <p>Eliasaph the son of Deuel was over the army of the tribe of the children of Gad.</p> <p>The Kohathites set forward, bearing the sanctuary. The others set up the Tabernacle before they arrived.</p>
<p>Original Aramaic Psalms</p> <p>V. Alexander's Aramaic T.</p> <p>Plain English Aramaic Bible</p> <p>Lamsa's Peshitta (Syriac)</p> <p>Samaritan Pentateuch</p>	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>And the standard of the camp of sons of Reuben set forward according to their armies: and over his host [was] Elizur the son of Shedeur.</p> <p>And over the host of the tribe of the children of Simeon [was] Shelumiel the son of Zurishaddai.</p> <p>And over the host of the tribe of the children of Gad [was] Eliasaph the son of Duel.</p> <p>And the Kohathites set forward, bearing the sanctuary: and [the other] did set up the tabernacle against they came.</p>
Updated Brenton (Greek)	<p>And the order of the camp of Reuben set forward with their host; and over their host was Elisur the son of Sediur.</p> <p>And over the host of the tribe of the sons of Simeon was Shelumiel son of Zuri-shaddai.</p> <p>And over the host of the tribe of the children of Gad was Eliasaph the son of Duel.</p> <p>And the sons of Kohath shall set forward bearing the holy things, and the others shall set up the tabernacle until they arrive.</p>

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	<p>Then the flag of the children of Reuben went forward with their armies: and at the head of his army was Elizur, the son of Shedeur.</p> <p>And at the head of the army of the children of Simeon was Shelumiel, the son of Zurishaddai.</p> <p>At the head of the army of the children of Gad was Eliasaph, the son of Reuel.</p> <p>Then the Kohathites went forward with the holy place; the others put up the House ready for their coming.</p>
<p>Easy English</p> <p>Easy-to-Read Version--2008</p>	<p>.</p> <p>Then came the three divisions from Reuben's camp. They traveled under their flag. The first group was the tribe of Reuben. Elizur son of Shedeur was the commander of that group. Next came the tribe of Simeon. Shelumiel son of Zurishaddai was the commander of that group. And then came the tribe of Gad. Eliasaph son of Deuel was the commander of that group. Then came the Kohath family. They carried the holy things from inside the Holy Tent. These people came at this time so that the other people could set up the Holy Tent and make it ready at the new camp before these people arrived.</p>
God's Word™	<p>With their flag in front, the armies led by Reuben's descendants broke camp next. Elizur, son of Shedeur, was in command. Shelumiel, son of Zurishaddai, commanded the army of Simeon. Eliasaph, son of Deuel, commanded the army of Gad. Then the Kohathites, who carried the holy things, broke camp. By the time they arrived, the tent of meeting would already be set up.</p>

Good News Bible (TEV)	Next, those under the banner of the division led by the tribe of Reuben would start out, company by company, with Elizur son of Shedeur in command. Shelumiel son of Zurishaddai was in command of the tribe of Simeon, and Eliasaph son of Deuel was in command of the tribe of Gad. Then the Levite clan of Kohath would start out, carrying the sacred objects. By the time they arrived at the next camp, the Tent had been set up again.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	Reuben and the tribes that camped alongside it marched out second, carrying their banner. Elizur son of Shedeur was the leader of the Reuben tribe, Shelumiel son of Zurishaddai was the leader of the Simeon tribe, and Eliasaph son of Deuel was the leader of the Gad tribe. Next were the Kohathites, carrying the objects for the sacred tent, which was to be set up before they arrived at the new camp.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	The group from the tribe of Reuben went next, carrying their flag. Elizur son of Shedeur was their leader. The group from the tribe of Simeon was next. Shelumiel son of Zurishaddai was their leader. The group from the tribe of Gad was next. Eliasaph son of Deuel was their leader. The group descended from Kohath was next. They carried the sacred items from the sacred tent. The sacred tent was set up at the new location before they arrived there.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	. Transporting
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And the flag of the camp of Reuben pulled up by their hosts; and over his host, Elizur, the son of Shedeur. And over the host of the tribe of the children of Simeon, Shelumiel the son of Zurishaddai. And over the host of the tribe of the children of Gad, Eliasaph, the son of Deuel.

International Standard V	<p>And the Kohathites pulled up, bearing the sanctuary; and the other set up the tabernacle at the end of their going.</p> <p>Then the standard of the camp of Reuben set out, accompanied by its army with Shedeur's son Elizur in charge. Zurishaddai's son Shelumiel was in charge of the tribe of Simeon. Deuel's son Eliasaph was in charge of the tribe of Gad. Then the descendants of Kohath, carrying the sanctuary, set out, since the tent was to be set up before they arrive.</p>
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	. Carried
Urim-Thummim Version	<p>The standard of the camp of Reuben pulled up stakes according to their armies and over them was Elizur the son of Shedeur. Over the army of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai. Over the army of the tribe of the children of Gad was Eliasaph the son of Duel.</p> <p>And the Kohathites have pulled up stakes, bearing the Holy Place items and the others have raised up the Tabernacle ready for their arrival.</p>
Wikipedia Bible Project	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>Then came the banner of the camp of the tribe of Reuben, in battle formation. In command of Reuben's force was Elizur son of Shedeur; in command of the tribe of Simeon, in battle formation, was Shelumiel son of Zurishaddai; in command of the tribe of Gad, in battle formation, was Eliasaph, son of Reuel.</p> <p>Then came the sons of Kohath, who carried the sanctuary (the Holy Tent was set up before their arrival.)</p>
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cepher Bible	<p>And the standard of the camp of Re'uven set forward according to their armies: and over his host was Eliysur the son of Shedey'ur. And over the host of the tribe of the children of Shim'on was Shelumiy'el the son of Tsurishaddai. And over the host of the tribe of the children of Gad was Elyacaph the son of De'u'el.</p> <p>And the Qohathiym set forward, bearing the sanctuary: and the other did set up the Tabernacle against they came.</p>
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures—2009	<p>And the banner of the camp of Re'ubēn departed according to their divisions. And over their army was Elitsur, son of Shedēy'ur. And over the army of the tribe of the children of Shim'on was Shelumi'ēl, son of Tsurishaddai. And over the army of the tribe of the children of Gad was Elyasaph, the son of De'u'ēl.</p> <p>And the Qehathites departed, bearing the set-apart <i>objects</i>, while the Dwelling Place was set up before they came.</p>
Tree of Life Version	<p>The standard of the camp of Reuben then set out, by their divisions. Over his division was Elizur son of Shedeur. Shelumiel son of Zurishaddai, was over the</p>

division of the tribe of the sons of Simeon. Over the division of the tribe of the sons of Gad was Eliasaph son of Deuel.

Then the Kohathites set out, carrying the holy items. The Tabernacle was to be erected before their arrival.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	<p>AND THE ORDER OF THE CAMP OF RUBEN SET FORWARD WITH THEIR HOST; AND OVER THEIR HOST WAS ELISUR THE SON OF SEDIUR.</p> <p>AND OVER THE HOST OF THE TRIBE OF THE SONS OF SIMEON, WAS SALAMIEL SON OF SURISADAI.</p> <p>AND OVER THE HOST OF THE TRIBE OF THE CHILDREN OF GAD, WAS ELISAPH THE SON OF RAGUEL.</p> <p>AND THE SONS OF CAATH SHALL SET FORWARD BEARING THE HOLY THINGS, AND THE OTHERS SHALL SET UP THE TABERNACLE UNTIL THEY ARRIVE.</p>
Awful Scroll Bible	<p>The banner of the camp of Reuben is to have pulled up, even the armies of Eli-zur, the son of Shedeur.</p> <p>The armies of the branch of the sons of Simeon, is of Shelumi-el, the son of Zuri-shaddai.</p> <p>The armies of the branch of the sons of Gad, is of Eli-asaph, the son of Deu-eternal life.</p> <p>The Kohathites are to have pulled up, bearing up the set apart place. (Is to have been set up the dwelling place, as they are to come.)</p>
Concordant Literal Version	<p>Next the standard of the camp of Reuben decamped by their militia hosts; and over his host was Elizur son of Shedeur. Over the host of the stock of the sons of Simeon was Shelumiel son of Zurishaddai. And over the host of the stock of the sons of Gad was Eliasaph son of Reuel.</p> <p>Then the Kohathites decamped, the carriers of the holy things. (The others would set up the tabernacle previous to their coming.</p>
exeGesés companion Bible	<p>...and the standard of the camp of Reu Ben pulls stakes by their hosts; and over his host: Eli Sur the son of Shedey Ur. And over the host of the rod of the sons of Shimon: Shelumi El the son of Suri Shadday; and over the host of the rod of the sons of Gad: Eli Yasaph the son of Deu El. And the Qehathiy pull stakes bearing the holies: and raise the tabernacle as they arrive.</p>
Orthodox Jewish Bible	<p>And the degel of the machaneh of Reuven set out according to their tzivos (armies); and over his division was Elitzur ben Shedeur.</p> <p>And over the division of the tribe of the Bnei Shim'on was Shelumiel ben Tzurishaddai.</p> <p>And over the division of the tribe of the Bnei Gad was Elyasaph ben Duel.</p> <p>And the descendants of Kehat set out, bearing the Mikdash; and they would erect the Mishkan before their arrival.</p>
Rotherham's <i>Emphasized B.</i>	<p>Then set forward the standard of the camp of Reuben, by their hosts,—and &lt;over his own host&gt; Elizur, son of Shedeûr; and &lt;over the host of the tribe of the sons of Simeon&gt; Shelumiel, son of Zurishaddai; and &lt;over the host of the tribe of the sons of Gad&gt; Eliasaph, son of Duel.</p>

Then set forward the Kohathites, bearing the sanctuary,—and so the habitation was reared' by the time they came in.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	.
Kretzmann's Commentary	
Lexham English Bible	The tabernacle was taken down, and the sons of Gershon and the sons of Merari, the bearers of the tabernacle, set out. And the standard of the camp of Reuben according to their divisions; Elizur son of Shedeur was over their division. Shelumiel son of Zurishaddai was over the division of the sons of the tribe of Simeon. Eliasaph son of Deuel was over the division of the tribe of the descendants [Or "sons"] of Gad. Vv. 17–20 in the LEB.
Syndein/Thieme	.
The Voice	.

### Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	The divisions in the banner camp of Reuben then began to march. Heading that division was Elitzur son of Shedey-ur. 10:19 Heading the tribal division of Simeon's descendants was Shelumiel son of Tzuri-Shaddai, 10:20 and heading the tribal division of Gad's descendants was Elyassaf son of Duel. 10:21 The Kehothites, who carried the sacred furniture, then began their march. The Tabernacle would be set before they arrived [at the destination]. <b>sacred furniture</b> (Rashi; Septuagint). Or, 'the ark' (Ibn Ezra).
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	.
Updated ASV	.

### Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	And when the division of the camp of Reuben had marched with their army, and at the head of it Elisur son of Sedur; and at the head of the army of the tribe of Symeon, Salamiel son of Surisadai; and at the head of the army of the tribe of Gad, Elisaph son of Raguel, then were the Kaathites to move on, carrying the holy things, so that the tabernacle might be set up when they arrived.
Context Group Version	And the standard of the camp of Reuben set forward according to their armies: and over his army was Elizur the son of Shedeur. And over the army of the tribe of the sons of Simeon was Shelumiel the son of Zurishaddai. And over the army of the tribe of the sons of Gad was Eliasaph the son of Duel. And the Kohathites set forward, carrying the special place: and [the others] had set up the tabernacle against their coming.
English Standard Version	. Company



Green's Literal Translation	. Stake
Legacy Standard Bible	.
Literal Standard Version	. Dwelling place
Modern English Version	.
Modern Literal Version 2020	And the banner of the camp of Reuben journeyed according to their armies and Elizur the son of Shedeur was over his army. And Shelumiel the son of Zurishaddai was over the army of the tribe of the sons of Simeon. And Eliasaph the son of Deuel was over the army of the tribe of the sons of Gad. And the Kohathites journeyed, bearing the sanctuary and <i>the others</i> set up the tabernacle until their coming.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and the banner of the camp of Re'uven will journey according to their armies, and over his army is Elitsur the son of Shedeyur, and over the army of the branch of the sons of Shimon is Shelumi'eyl the son of Tsurishaddai, and over the army of the branch of the sons of Gad is Elyasaph the son of De'u'eyl, and the ones of Qehat will journey, lifting up the sanctuary, and they will make the dwelling rise until their coming,...
Updated ASV	And when the tabernacle was taken down, the sons of Gershon and the sons of Merari, who carried the tabernacle, set out. And the standard of the camp of Reuben set out according to their armies, and over their army was Elizur the son of Shedeur. And over the army of the tribe of the sons of Simeon was Shelumiel the son of Zurishaddai. And over the army of the tribe of the sons of Gad was Eliasaph the son of Deuel. Vv. 17–20 in the Updates ASV.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

### The gist of this passage:

18-21

Numbers 10:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
nâṣa' (נָסָא) [pronounced <i>naw-SAHÇ</i> ]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5265 BDB #652
degel (דָּגֶל) [pronounced <i>DEH-gel</i> ]	<i>a flag, standard, banner</i>	masculine singular construct	Strong's #1714 BDB #186

Numbers 10:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host	masculine singular construct	Strong's #4264 BDB #334
R <sup>o</sup> ûwbên (רְאוּבֵן) [pronounced roo-BANE]	behold a son; transliterated Reuben	masculine singular proper noun	Strong's #7205 BDB #910
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
tsâbâ' (צָבָא) [pronounced tsaw <sup>b</sup> -VAW]	that which goes forth, army, division; war, warfare, host; host (of organized army); host (of angels); of sun, moon, and stars; of whole creation; war, warfare, service, go out to war (or service)	masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6635 BDB #838

**Translation:** The sons of Reuben pull up stakes (to move out) [with] the standard of their camp according to their armies.

Next to move out are the three tribes south of the Tabernacle. See [The Encampment of the Tribes of Israel](#).

The tribe of Reuben moves out first. Their standard is lifted up and it moves in front of them.

Even though Reuben is the firstborn, you will take note that Judah (and two other tribes) moved out before Reuben did.

Numbers 10:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced ġah!]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5920, #5921 BDB #752
tsâbâ' (צָבָא) [pronounced tsaw <sup>b</sup> -VAW]	army, division, host; war, or warfare; service	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6635 BDB #838
’Ēlîytsûwr (עֲלִי־צֻר) [pronounced el-ee-TSOOR]	my God is a Rock; Rock is God; transliterated, Elizur, Elitsur	masculine singular proper noun	Strong's #468 BDB #45
bên (בֶּן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119

## Numbers 10:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Shedêy'ûwr (שִׁדְיֹוֹר) [pronounced shed-ay- OOR]	<i>spreader of light, darter of light;</i> transliterated <i>Shidah, Shedejur,</i> <i>Shedeur</i>	masculine singular proper noun	Strong's #7707 BDB #994

**Translation:** [Elizur ben Shedeur \[is\] over his army.](#)

Elizur is mentioned a number of times in the book of Numbers: Numbers 1:5 2:10 7:30, 35 10:18.

Numbers 10:18 [The sons of Reuben pull up stakes \(to move out\) \[with\] the standard of their camp according to their armies. Elizur ben Shedeur \[is\] over his army.](#) (Kukis mostly literal translation)

The tribe Reuben should lead by virtue of Reuben being the first-born of Jacob, however he will lead the second brigade (or third, if you include the two companies of Levites) (Numbers 2:10–16).

## Numbers 10:19

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when;</i> <i>since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above,</i> <i>over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
tsâbâ' (צָבָא) [pronounced tsaw <sup>b</sup> -VAW]	<i>army, division, host; war, or warfare;</i> <i>service</i>	masculine singular construct	Strong's #6635 BDB #838
matteh (מַטֵּה) [pronounced maht-TEH]	<i>staff, branch, scepter, rod; branch;</i> <i>tribe</i>	masculine singular construct	Strong's #4294 BDB #641
bânîym (בְּנֵי) [pronounced baw- NEEM]	<i>sons, descendants; children; people;</i> <i>sometimes rendered men; young</i> <i>men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Shim <sup>e</sup> ôwn (שִׁמְעוֹן) [pronounced shim <sup>e</sup> - GOHN]	<i>hearing, one who hears and is</i> transliterated <i>Simeon</i>	masculine proper noun	Strong's #8095 BDB #1035
Shelumîy'êl (שְׁלִמְיֵאל) [pronounced shel-oo- mee-ALE]	<i>peace of God, friend of God;</i> transliterated <i>Shelumiel</i>	Masculine singular proper noun	Strong's #8017 BDB #1025
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Tsûwrîyshadday (צוּרִישַׁדַּי) [pronounced tsoo-ree-shad-DAH-ee]	<i>my rock is almighty, rock of (the)</i> <i>Almighty; transliterated,</i> <i>Tsurishaddai, Zurishaddai</i>	masculine singular proper noun	Strong's #6701 BDB #849

This is two words in [Bible Hub](#).

**Translation:** [Shelumiel ben Zurishaddai \[is\] over the army of the tribe of the sons of Simeon.](#)

Shelumiel leads the army of Simeon. He has been mentioned a number of times in the book of Numbers: Numbers 1:6 2:12 7:36, 41 10:19.

Numbers 10:19 [Shelumiel ben Zurishaddai \[is\] over the army of the tribe of the sons of Simeon.](#) (Kukis mostly literal translation)

Simeon was the second born and should be second in line; however, as a group, they were not faithful to God's Word.

Numbers 10:20			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
tsâbâ' (צָבָא) [pronounced <i>tsaw<sup>b</sup>-VAW</i> ]	<i>army, division, host; war, or warfare; service</i>	masculine singular construct	Strong's #6635 BDB #838
matteh (מַטֵּה) [pronounced <i>maht-TEH</i> ]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Gâd (גָּד) [pronounced <i>gawd</i> ]	<i>invader; troop; fortune; transliterated Gad</i>	masculine proper noun	Strong's #1410 BDB #151
‘Elyâsçâph (אֱלִיָּאֲשָׁפ) [pronounced <i>el-yaw-SAWF</i> ]	<i>God has added; God (is) gatherer; transliterated, Eljasaph, Eliasaph</i>	masculine singular proper noun	Strong's #460 BDB #45
bên (בֵּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
De‘ûw’êl (דְּעֻוּאֵל) [pronounced <i>deh-goo-ALE</i> ]	<i>known of God; they know God; transliterated, Deuel</i>	masculine singular proper noun	Strong's #1845 BDB #396

**Translation:** [Eliasaph ben Deuel \[is\] over the army of the tribe of the sons of Gad.](#)

Eliasaph will lead the army of Gad. He has been mentioned in Numbers 1:14 2:14 7:42, 47 10:20.

Numbers 10:20 [Eliasaph ben Deuel \[is\] over the army of the tribe of the sons of Gad.](#) (Kukis mostly literal translation)

Here we have the repetition of a sentence finally.

## Numbers 10:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
nâṣa' (נָסַח) [pronounced naw-SAHṬ]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #5265 BDB #652
Qōhâthîy (קֹהַתִּי) [pronounced ko-haw-THEE]	<i>to ally onself, allied; assembly; transliterated Kehathite, Kohathite, Kohathites, Qehathite</i>	masculine plural gentilic adjective with the definite article	Strong's #6956 BDB #875
nâsâ' (נָסְאוּ) [pronounced naw-SAW]	<i>those lifting up, bearers, those carrying; the ones exalting; those taking away</i>	masculine plural, Qal active participle	Strong's #5375 BDB #669
mîq <sup>e</sup> ddâshîym (מִקְדָּשִׁים) [pronounced mihkd- dawsh-eem]	<i>furniture and utensils of the sanctuary, pieces of the sacred place, articles of the holy place</i>	masculine plural noun with the definite article	Strong's #4720 BDB #874

In the singular, this is a synonym for the Tabernacle of God. It is translated, *sanctuary, sacred place, holy place; Tabernacle*. However, that cannot refer to Tabernacles or to sacred places in the plural with reference to the Tabernacle of God.

For the plural, I am not sure where to divide up the syllables or to place the emphasis. Because there is only one Tabernacle, the plural refers to either the pieces of the Tabernacle after it is broken down or to the contents of the Tabernacle (its furniture and its utensils).

Logically, in the plural, this could refer to more than one holy place if speaking of heathen temples or to more than one holy place if referencing the Tabernacle, the first Temple and the second Temple as a group.

**Translation:** The Kohathites will then pull up stakes (to move out), carrying the furniture and utensils [of the Tabernacle].

The tribe of Levi is divided into three groups, according to his three sons. Much discussion is given to the plural form of mîq<sup>e</sup>ddâsh/miqq<sup>e</sup>dâsh (מִקְדָּשׁ/מִקְדָּשִׁים) [pronounced mihkd-DAWSH, mihk-qeh-DAWSH]. If you do not pay attention to the Hebrew, then this will mean little to you. However, this is one of the places where the plural form of a noun does not mean we simply add an s to the end of its meaning.

The Kohathites will be responsible to carry the contents of the Tabernacle to the next encampment; and they would also be responsible to set up the Tabernacle in the new camp.

## Numbers 10:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 10:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qûwm (קוּם) [pronounced koom]	<i>to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform [a testimony, a vow, a commandment, a promise]</i>	3 <sup>rd</sup> person masculine plural, Hiphil perfect	Strong's #6965 BDB #877
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mîsh <sup>e</sup> kân (מִשְׁכָּן) [pronounced mîsh <sup>e</sup> -KAWN]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
'ad (עַד) [pronounced áhd]	<i>while; until, so long as; even to; even that, so that</i>	conjunction	Strong's #5704 BDB #723
All of the BDB definitions are as follows: 1) <i>as far as, even to, until, up to, while, as far as (preposition)</i> ; 1a) <i>of space</i> ; 1a1) <i>as far as, up to, even to</i> ; 1b) <i>in combination</i> ; 1b1) <i>from...as far as, both...and (with 'min' - from)</i> ; 1c) <i>of time</i> ; 1c1) <i>even to, until, unto, till, during, end</i> ; 1d) <i>of degree</i> ; 1d1) <i>even to, to the degree of, even like</i> ; 2) <i>until, while, to the point that, so that even (conjunction)</i> . Therefore, I believe that we can get away with the simple translation <i>to</i> .			
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #935 BDB #97
ç, çâmekh (ס, סָמַךְ) [pronounced cahm-ehk]	This appears to be used as a mark of punctuation which seems to indicate the end of a paragraph. It is never translated.	the 15 <sup>th</sup> letter; also used as the numeral 60	No Strong's # BDB #684

**Translation:** *They will cause to raise up the Dwelling Place even to their coming in [to a new camp].* (Kukis mostly literal translation)

The Kohathites will be responsible to build the Tabernacle from its component parts and get everything ready to be used again.

You will note that all three branches of Levi will have something to do with the Tabernacle itself. One branch will take it down, one branch will move it and the third branch will set it up again.

Numbers 10:21 *The Kohathites will then pull up stakes (to move out), carrying the furniture and utensils [of the Tabernacle]. They will cause to raise up the Dwelling Place even to their coming in [to a new camp].* (Kukis mostly literal translation)

It's interesting that the Levites were split up with the tribes of Gad, Simeon and Reuben falling between them. We covered the duties of the Kohathites in Numbers 4:4–20.

Numbers 10:18–21 *The sons of Reuben pull up stakes (to move out) [with] the standard of their camp according to their armies. Elizur ben Shedeur [is] over his army. Shelumiel ben Zurishaddai [is] over the army of the tribe of the sons of Simeon. Eliasaph ben Deuel [is] over the army of the tribe of the sons of Gad. The Kohathites will*



then pull up stakes (to move out), carrying the furniture and utensils [of the Tabernacle]. They will cause to raise up the Dwelling Place even to their coming in [to a new camp]. (Kukis mostly literal translation)

Numbers 10:18–21 The descendants of Reuben will break camp next to move out. The standard of their camp will be in front of the organized armies. Elizur ben Shedeur is the chief commander of the army of Reuben. Shelumeil ben Zurishaddai is over the army of the tribe of Simeon and Eliasaph ben Deuel is of the army of the tribe of Gad. The Kohathites will break camp, carrying the furniture and utensils of the Tabernacle with them. When they arrive at the new camp, they will set up the Tabernacle. (Kukis paraphrase)

And so pulls up stakes a flag of a camp of sons of Ephraim to their armies. And over his army [is] Elishama ben Ammihud. And over an army of a tribe of sons of Manasseh [is] Gamaliel ben Pedahzur. And over an army of a tribe of sons of Benjamin [is] Abidan ben Gideoni.

Numbers  
10:22–24

The descendants of Ephraim pulled up stakes (to move out) [led by] the standard of their camp, according to their divisions. Elishama ben Ammihud [is] over his army. Gamaliel ben Pedahzur [is] over the army of the tribe of the sons of Manasseh. And Abidan ben Gideoni [is] over the army of the tribe of the sons of Benjamin.

The descendants of Ephraim then broke camp and moved out, with the standard of their camp out in front, according to their divisions. Elishama ben Ammihud is over that army. Gamaliel ben Pedahzur is over the army of the tribe of Manasseh and Abidan ben Gideoni over the army of the tribe of Benjamin.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	And so pulls up stakes a flag of a camp of sons of Ephraim to their armies. And over his army [is] Elishama ben Ammihud. And over an army of a tribe of sons of Manasseh [is] Gamaliel ben Pedahzur. And over an army of a tribe of sons of Benjamin [is] Abidan ben Gideoni.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	The sons of Ephraim also moved their camp by their troops, in whose army the prince was Elisama the son of Ammiud. And in the tribe of the sons of Manasses, the prince was Gamaliel the son of Phadassur. And in the tribe of Benjamin, the prince was Abidan the son of Gedeon.
Aramaic ESV of Peshitta	The standard of the camp of the children of Ephraim set forward according to their armies. Elishama the son of Ammihud was over his army. Gamaliel the son of Pedahzur was over the army of the tribe of the children of Manasseh. Abidan the son of Gideoni was over the army of the tribe of the children of Benjamin.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.

Lamsa's Peshitta (Syriac) Samaritan Pentateuch	. And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host [was] Elishama the son of Ammihud. And over the host of the tribe of the children of Manasseh [was] Gamaliel the son of Pedahzur. And over the host of the tribe of the children of Benjamin [was] Abidan the son of Gideoni.
Updated Brenton (Greek)	And the order of the camp of Ephraim shall set forward with their forces; and over their forces was Elishama the son of Sammihud. And over the forces of the tribes of the sons of Manasseh was Gamalliel the son of Pedahzur. And over the forces of the tribe of the children of Benjamin was Abidan the son of Gideoni.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	Then the flag of the children of Ephraim went forward with their armies: and at the head of his army was Elishama, the son of Ammihud. At the head of the army of the children of Manasseh was Gamaliel, the son of Pedahzur. At the head of the army of the children of Benjamin was Abidan, the son of Gideoni.
Easy English Easy-to-Read Version–2008	. Next came the three groups from Ephraim's camp. They traveled under their flag. The first group was the tribe of Ephraim. Elishama son of Ammihud was the commander of that group. Next came the tribe of Manasseh. Gamaliel son of Pedahzur was the commander of that group. Then came the tribe of Benjamin. Abidan son of Gideoni was the commander of that group.
God's Word™	With their flag in front, the armies led by Ephraim's descendants broke camp next. Elisha, son of Ammihud, was in command. Gamaliel, son of Pedahzur, commanded the army of Manasseh. Abidan, son of Gideoni, commanded the army of Benjamin.
Good News Bible (TEV)	Next, those under the banner of the division led by the tribe of Ephraim would start out, company by company, with Elishama son of Ammihud in command. Gamaliel son of Pedahzur was in command of the tribe of Manasseh, and Abidan son of Gideoni was in command of the tribe of Benjamin.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	Ephraim and the tribes that camped alongside it marched next, carrying their banner. Elishama son of Ammihud was the leader of the Ephraim tribe, Gamaliel son of Pedahzur was the leader of the Manasseh tribe, and Abidan son of Gideoni was the leader of the Benjamin tribe.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.

Unfolding Bible Simplified      The group from the tribe of Ephraim was next, carrying their flag. Elishama son of Ammihud, was their leader. The group from the tribe of Manasseh went next. Gamaliel son of Pedahzur, was their leader. The group from the tribe of Benjamin was next. Abidan son of Gideoni, was their leader.

### Partially literal and partially paraphrased translations:

American English Bible .  
 Beck's American Translation .  
 Common English Bible .  
 New Advent (Knox) Bible .  
 Translation for Translators .

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible .  
 Christian Standard Bible .  
 Conservapedia Translation .  
 Revised Ferrar-Fenton Bible .  
 God's Truth (Tyndale) .  
 The Heritage Bible      And the flag of the camp of the children of Ephraim pulled up by their hosts; and over his army, Elishama, the son of Ammihud.  
                                  And over the host of the tribe of the children of Manasseh, Gamaliel, the son of Pedahzur.  
                                  And over the host of the tribe of the children of Benjamin, Abidan, the son of Gideoni.  
 International Standard V      After this, the standard of the camp of Ephraim set out, accompanied by its army with Ammihud's son Elishama in charge. Pedazzur's son Gamaliel was in charge of the tribe of Manasseh. Gideoni's son Abidan was in charge of the army of the tribe of Benjamin.  
 H. C. Leupold .  
 Lexham English Bible .  
 NIV, ©2011 .  
 Unfolding Bible Literal Text .  
 Urim-Thummim Version      The standard of the camp of the children of Ephraim pulled up stakes according to their armies and over them was Elishama the son of Ammihud. Over the army of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur. Over the army of the tribe of the children of Benjamin was Abidan the son of Gideoni.  
 Wikipedia Bible Project .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)      Then came the banner of the camp of the sons of Ephraim, in battle formation. In command of Ephraim's force was Elishama son of Ammihud; in command of the tribe of Manasseh, in battle formation, was Gamaliel son of Pedahzur; in command of the tribe of Benjamin was Abidan son of Gideoni.  
 New American Bible (2011) .  
 The Catholic Bible .  
 New Jerusalem Bible .  
 NRSV (Anglicized Cath. Ed.) .  
 Revised English Bible—1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cepher Bible	And the standard of the camp of the children of Ephrayim set forward according to their armies: and over his host <i>was</i> Eliyshama the son of Ammiyhud. And over the host of the tribe of the children of Menashsheh <i>was</i> Gamliy'el the son of Pedahsur. And over the host of the tribe of the children of Binyamiyn <i>was</i> Aviyydan the son of Gid'oniy.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	The divisions in the banner camp of Ephraim's descendants then began the march. Heading their division was Elishama son of Amihud. Heading the tribal division of Manasseh's descendants was Gamliel son of Padah-tzur, and heading the tribal division of Benjamin's descendants was Avidan son of Gid'oni..
The Scriptures—2009	And the banner of the camp of the children of Ephrayim departed according to their divisions. And over their army was Elishama, son of Ammihud. And over the army of the tribe of the children of Menashsheh was Gamli'ël, son of Pedahsur. And over the army of the tribe of the children of Benjamin was Abidan, son of Gid'oni.
Tree of Life Version	The standard of the camp of the sons of Ephraim set out next, by their divisions. Over his division was Elishama son of Ammihud. Over the division of the tribe of the sons of Manasseh was Gamaliel son of Pedahzur. Over the division of the tribe of the sons of Benjamin was Abidan son of Gideoni.

### Weird English, 𐤀𐤊𐤁𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible	AND THE ORDER OF THE CAMP OF EPHRAIM SHALL SET FORWARD WITH THEIR FORCES; AND OVER THEIR FORCES WAS ELISAMA THE SON OF SEMIUD. AND OVER THE FORCES OF THE TRIBES OF THE SONS OF MANASSEH, WAS GAMALIEL THE SON OF PHADASSUR. AND OVER THE FORCES OF THE TRIBE OF THE CHILDREN OF BENJAMIN, WAS ABIDAN THE SON OF GADEONI.
Awful Scroll Bible	The banner of the camp of the sons of Ephraim are to have pulled up, even the armies of Eli-shama, the son of Ammihud. The armies of the branch of the sons of Manasseh, is of Gamali-el, the son of Pedahzur. The armies of the branch of the sons of Ben-jamin, is of Abi-dan, the son of Gideoni.
Concordant Literal Version	The standard of the camp of the sons of Ephraim decamped by their militia hosts; and over his host was Elishama son of Ammihud. Over the host of the stock of the sons of Manasseh was Gamaliel son of Pedahzur. And over the host of the stock of the sons of Benjamin was Abidan son of Gideoni.
exeGesés companion Bible	And the standard of the camp of the sons of Ephrayim pull stakes by their hosts: and over his host: Eli Shama the son of Ammi Hud. And over the host of the rod of the sons of Menash Sheh: Gamli El the son of Pedah Sur; and over the host of the rod of the sons of Ben Yamin: Abi Dan the son of Gidoni.

Orthodox Jewish Bible	And the degel of the machaneh of the Bnei Ephrayim set out according to their tzivos (armies); and over his division was Elishama ben Ammihud. And over the division of the tribe of the Bnei Menasheh was Gamli'el ben Pedahzur. And over the division of the tribe of the Bnei Binyamin was Avidan ben Gideoni.
Rotherham's <i>Emphasized B.</i>	Then set forward the standard of the camp of the sons of Ephraim by their hosts,—and <over his own host> was Elishama son of Ammihud; and <over the host of the tribe of the sons of Manasseh> Gamaliel son of Pedahzur; and <over the host of the tribe of the sons of Benjamin> Abidan son of Gideoni.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	.
Kretzmann's Commentary	.
Lexham English Bible	The Kohathites, the bearers of the sanctuary, set out, and they set up the tabernacle before they arrived. And the stand of the camp of the descendants [Or "sons"] of Ephraim set out according to their divisions; Elishama son of Ammihud was over its division. Gamaliel son of Pedahzur was over the division of the tribe of the descendants [Or "sons"] of Manasseh. Abidan son of Gideoni was over the division of the tribe of the descendants [Or "sons"] of Benjamin. V. 21 is included for context.
Syngein/Thieme	.
The Voice	.

### Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	.
Updated ASV	.

### Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	Then were to march the division of the camp of Ephraim, with their army, and at the head of it Elisama son of Emiud; and at the head of the army of the tribe of Manasses, Gamaliel son of Phadassur; and at the head of the army of the tribe of Benjamin, Abidan son of Gadeoni.
Context Group Version	And the standard of the camp of the sons of Ephraim set forward according to their armies: and over his army was Elishama the son of Ammihud. And over the army of the tribe of the sons of Manasseh was Gamaliel the son of Pedahzur. And over the army of the tribe of the sons of Benjamin was Abidan the son of Gideoni.
English Standard Version	. Company
Green's Literal Translation	. Stake
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And the banner of the camp of the sons of Ephraim journeyed according to their armies and Elishama the son of Ammihud was over his army. And Gamaliel the son

New American Standard B.	.	of Pedahzur was over the army of the tribe of the sons of Manasseh. And Abidan the son of Gideoni was over the army of the tribe of the sons of Benjamin.
New European Version	.	
New King James Version	.	
Niobi Study Bible	.	
Owen's Translation	.	
Revised Mechanical Trans.	.	...and the banner of the camp of the sons of Ephrayim will journey according to their armies, and over his army is Elishama the son of Amihud, and over the army of the branch of the sons of Menasheh is Gamli'eyl the son of Pedatsur, and over the army of the branch of the sons of Binyamin is Avidan the son of Gidoni,...
Updated ASV	.	Then the Kohathites set out, carrying the holy things, and the tabernacle was set up before their arrival. And the standard of the army of the sons of Ephraim set out according to their armies, and over their army was Elishama the son of Ammihud. And over the army of the tribe of the sons of Manasseh was Gamaliel the son of Pedahzur. And over the army of the tribe of the sons of Benjamin was Abidan the son of Gideoni. V. 21 is included for context.
Updated Bible Version 2.17	.	
A Voice in the Wilderness	.	
Webster's Bible Translation	.	
World English Bible	.	
Young's Literal Translation	.	
Young's Updated LT	.	

**The gist of this passage:**

22-24

Numbers 10:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wāw conjunction	No Strong's # BDB #251
nâṣa' (נָסָא) [pronounced <i>naw-SAHG</i> ]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5265 BDB #652
degel (דָּגָל) [pronounced <i>DEH-gel</i> ]	<i>a flag, standard, banner</i>	masculine singular construct	Strong's #1714 BDB #186
machāneh (מַחֲנֶה) [pronounced <i>mah-khuh-NEH</i> ]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host</i>	masculine singular construct	Strong's #4264 BDB #334
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
'Eph <sup>e</sup> rayim (עִפְרָיִם) [pronounced <i>ef-RAH-yim</i> ]	<i>to bear fruit, to be fruitful; double ash heap transliterated Ephraim</i>	masculine proper noun	Strong's #669 BDB #68



Numbers 10:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
ts <sup>e</sup> bâ'ôwth (תּוֹאֲבָצַד) [pronounced tz <sup>e</sup> - <sup>b</sup> vaw-OHTH]	<i>armies, divisions, hosts, host (of angels); wars, or warfare</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6635 BDB #838

**Translation:** The descendants of Ephraim pulled up stakes (to move out) [led by] the standard of their camp, according to their divisions.

Ephraim is on the west side of the camp. They would be next to break camp and move out.

Numbers 10:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
tsâbâ' (צָבָא) [pronounced tsaw <sup>b</sup> -VAW]	<i>army, division, host; war, or warfare; service</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6635 BDB #838
‘Ēlîyshâmâ' (עֲלִישָׁמָא) [pronounced el-ee-shaw-MAWĠ]	<i>God has heard, God of hearing; transliterated, Elishama</i>	masculine singular proper noun	Strong's #476 BDB #46
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
‘Ammîyhûwd (דּוֹהִימָע) [pronounced ġam-mee-HOOD]	<i>my kinsman is majesty [glory]; people of glory [praise, renown]; transliterated Ammihud</i>	masculine singular proper noun	Strong's #5989 BDB #770

**Translation:** Elishama ben Ammihud [is] over his army.

Elishama is mentioned in Numbers 1:10 2:18 7:48, 53 10:22. There is another Elishama (maybe two) found in Scripture, but his line does not match up with this man.

Numbers 10:22 The descendants of Ephraim pulled up stakes (to move out) [led by] the standard of their camp, according to their divisions. Elishama ben Ammihud [is] over his army. (Kukis mostly literal translation)

The two half-tribes of Joseph come next. See Numbers 2:18–24.

## Numbers 10:23

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
tsâbâ' (צָבָא) [pronounced <i>tsaw<sup>b</sup>-VAW</i> ]	<i>army, division, host; war, or warfare; service</i>	masculine singular construct	Strong's #6635 BDB #838
matteh (מַטֵּה) [pronounced <i>maht-TEH</i> ]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
bânîym (בָּנִיִּם) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
M <sup>e</sup> nashsheh (מְנַשֶּׁה) [pronounced <i>mehn-ahsh-SHEH</i> ]	<i>causing to forget; transliterated Manasseh</i>	masculine singular proper noun	Strong's #4519 BDB #586
Gamlîy'êl (גַּמְלִי'אֵל) [pronounced <i>gam-lee-ALE</i> ]	<i>reward of God; transliterated, Gamliel, Gamaliel</i>	masculine singular proper noun	Strong's #1583 BDB #168
bên (בֶּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Pedâhtûwr (פְּדַחְטֹוּר) [pronounced <i>ped-aw-TSOOR</i> ]	<i>the rock has ransomed; transliterated Pedahsur, Pedahzur</i>	masculine singular proper noun	Strong's #6301 BDB #804

This is two words in [Bible Hub](#).

**Translation:** [Gamaliel ben Pedahzur \[is\] over the army of the tribe of the sons of Manasseh.](#)

Gamaliel is over the army of the tribe of Manasseh. He is mentioned in Numbers 1:10 2:20 7:54, 59 10:23. There is a man with this name in the book of Acts who is apparently quite well known in that era (Acts 5:34 22:3).

Numbers 10:23 [Gamaliel ben Pedahzur \[is\] over the army of the tribe of the sons of Manasseh.](#) (Kukis mostly literal translation)

These chosen twelve men are somewhat of a mystery. They are named several times in the Bible, always together in a group where they are essentially indistinguishable, and not one is ever alluded to apart from the others nor is something said to distinguish them from the others. It is as though these are the best the Israel has to offer (with the exception of Moses, Aaron, Joshua, Caleb, Aaron and Aaron's sons) and they will all die with their troops and with their generation.

## Numbers 10:24

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
tsâbâ' (צָבָא) [pronounced <i>tsaw<sup>b</sup>-VAW</i> ]	<i>army, division, host; war, or warfare; service</i>	masculine singular construct	Strong's #6635 BDB #838
matteh (מַטֵּה) [pronounced <i>maht-TEH</i> ]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Bin <sup>e</sup> yâmin (בִּנְיָמִן) [pronounced <i>bin-yaw-MIN</i> ]	transliterated <i>Benjamin</i> , it means <i>son of [my] right hand</i>	masculine proper noun	Strong's #1144 BDB #122
Ābîydân (אֲבִי־דָן) [pronounced <i>ab-ee-DAWN</i> ]	<i>my father is judge</i> and is transliterated <i>Abidan</i>	masculine singular proper noun	Strong's #27 BDB #4
bên (בֶּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Gid'ônîy (גִּדְּוֹנִי) [pronounced <i>ghid-ô-NEE</i> ]	<i>warlike; my hewer; transliterated Gidoni, Gideoni</i>	masculine singular proper noun:	Strong's #1441 BDB #154
ç, çâmekh (ס, סָמַךְ) [pronounced <i>cahm-ehk</i> ]	This appears to be used as a mark of punctuation which seems to indicate the end of a paragraph. It is never translated.	the 15 <sup>th</sup> letter; also used as the numeral 60	No Strong's # BDB #684

**Translation:** *And Abidan ben Gideon [is] over the army of the tribe of the sons of Benjamin.* (Kukis mostly literal translation)

Abidjan, the leader of the army of Benjamin, is found only in Numbers 1:11 2:22 7:60, 65 10:24.

Numbers 10:24 *And Abidan ben Gideon [is] over the army of the tribe of the sons of Benjamin.* (Kukis mostly literal translation)

The two youngest sons of Jacob are generally placed together. Notice that right man/right woman does not necessarily insure that your children or their children will be great. Joseph was without a doubt one of the greatest spiritual heroes of the Old Testament, but there have been very few if any others who were distinguished from these tribes.

Numbers 10:22–24 *The descendants of Ephraim pulled up stakes (to move out) [led by] the standard of their camp, according to their divisions. Elishama ben Ammihud [is] over his army. Gamaliel ben Pedahzur [is] over the army of the tribe of the sons of Manasseh. And Abidan ben Gideon [is] over the army of the tribe of the sons of Benjamin.* (Kukis mostly literal translation)

Numbers 10:22–24 The descendants of Ephraim then broke camp and moved out, with the standard of their camp out in front, according to their divisions. Elishama ben Ammihud is over that army. Gamaliel ben Pedahzur is over the army of the tribe of Manasseh and Abidan ben Gideoni over the army of the tribe of Benjamin. (Kukis paraphrase)

And so pulls up stakes a flag of a camp of sons of Dan. [They are] a rear guard to all the camps to their armies. And over his army [is] Ahiezer ben Ammishaddai. And over an army of a tribe of sons of Asher [is] Pagiel ben Ochran. And over an army of a tribe of the sons of Naphtali [is] Ahira ben Enan.

Numbers  
10:25–27

The camp of the sons of Dan will pull up stakes (to move out) [led by] the standard of the camp. [They are] the rear guard for all the camps with respect to their armies. Over his army is Ahiezer ben Ammishaddai. Pagiel ben Ochran is over the army of the tribe of the sons of Asher and Ahira ben Enan [is] over to the army of the tribe of the sons of Naphtali.

The encampment of Dan will pull up stakes and move out led by the tribe's standard. They will function as the rear guard for the other nine camps which have moved out. Ahiezer ben Ammishaddai is their lead military man. Pagiel ben Ochran is commander over the army of Asher and Ahira ben Enan is the commander over the army of Naphtali. These three tribes will coordinate their movement as the rear guard.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	And so pulls up stakes a flag of a camp of sons of Dan. [They are] a rear guard to all the camps to their armies. And over his army [is] Ahiezer ben Ammishaddai. And over an army of a tribe of sons of Asher [is] Pagiel ben Ochran. And over an army of a tribe of the sons of Naphtali [is] Ahira ben Enan.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	The last of all the camp marched the sons of Dan by their troops, in whose army the prince was Ahiezer the son of Ammisaddai. And in the tribe of the sons of Aser, the prince was Phegiel the son of Ochran. And in the tribe of the sons of Nephtali, the prince was Ahira the son of Enan.
Aramaic ESV of Peshitta	The standard of the camp of the children of Dan, which was the rearward of all the camps, set forward according to their armies. Ahiezer the son of Ammishaddai was over his army. Pagiel the son of Ochran was over the army of the tribe of the children of Asher. Ahira the son of Enan was over the army of the tribe of the children of Naphtali.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And the standard of the camp of the children of Dan set forward, [which was] the rereward of all the camps throughout their hosts: and over his host [was] Ahiezer the son of Ammishaddai.

And over the host of the tribe of the children of Asher [was] Pagiel the son of Ocran.  
And over the host of the tribe of the children of Naphtali [was] Ahira the son of Enan.

Updated Brenton (Greek) And the order of the camp of the sons of Dan shall set forward the last of all the camps, with their forces: and over their forces was Ahiezer the son of Ammishaddai.  
And over the forces of the tribe of the sons of Asher was Pagiel the son of Ocran.  
And over the forces of the tribe of the sons of Naphtali was Ahira the son of Enan.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And the flag of the children of Dan, whose tents were moved last of all, went forward with their armies: and at the head of his army was Ahiezer, the son of Ammishaddai. At the head of the army of the children of Asher was Pagiel, the son of Ocran. And at the head of the army of the children of Naphtali was Ahira, the son of Enan.
Easy English Easy-to-Read Version—2008	. The last three tribes in the line were the rear guard for all the other tribes. These were the groups from Dan's camp. They traveled under their flag. The first group was the tribe of Dan. Ahiezer son of Ammishaddai was their commander. Next came the tribe of Asher. Pagiel son of Ocran was the commander of that group. Then came the tribe of Naphtali. Ahira son of Enan was the commander of that group.
God's Word™	As a rear guard for the whole camp, the armies led by Dan's descendants broke camp last with their flag in front. Ahiezer, son of Ammishaddai, was in command. Pagiel, son of Ocran, commanded the army of Asher. Ahira, son of Enan, commanded the army of Naphtali.
Good News Bible (TEV)	Finally, those under the banner of the division led by the tribe of Dan, serving as the rear guard of all the divisions, would start out, company by company, with Ahiezer son of Ammishaddai in command. Pagiel son of Ocran was in command of the tribe of Asher, and Ahira son of Enan was in command of the tribe of Naphtali.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	Dan and the tribes that camped alongside it were to protect the Israelites against an attack from behind, and so they marched last, carrying their banner. Ahiezer son of Ammishaddai was the leader of the tribe of Dan, Pagiel son of Ocran was the leader of the Asher tribe, and Ahira son of Enan was the leader of the Naphtali tribe.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	The ones who went last were the groups from the tribe of Dan, carrying their flag. Ahiezer son of Ammishaddai, was their leader. The group from the tribe of Asher went next. Pagiel son of Ocran, was their leader. The group from the tribe of Naphtali went last. Ahira son of Enan, was their leader.

**Partially literal and partially paraphrased translations:**

American English Bible .  
 Beck's American Translation .  
 Common English Bible .  
 New Advent (Knox) Bible .  
 Translation for Translators .

**Mostly literal renderings (with some occasional paraphrasing):**

Berean Study Bible .  
 Christian Standard Bible .  
 Conservapedia Translation .  
 Revised Ferrar-Fenton Bible .  
 God's Truth (Tyndale) .  
 The Heritage Bible .  
 International Standard V .  
 H. C. Leupold .  
 Lexham English Bible .  
 NIV, ©2011 .  
 Unfolding Bible Literal Text .  
 Urim-Thummim Version .  
 Wikipedia Bible Project .

And the flag of the camp of the children of Dan pulled up, the final gathering of all the camps by their hosts; and over his army Ahiezer the son of Ammishaddai. And over the host of the tribe of the children of Asher, Pagiel, the son of Ocran. And over the host of the tribe of the children of Naphtali, Ahira, the son of Enan.

Then the standard of the camp of Dan set out, functioning as the rear guard for all the encampments, accompanied by its army with Ammishaddai's son Ahiezer. Ocran's son Pagiel was in charge of the tribe of Asher. Enan's son Ahira was in charge of the tribe of Naphtali.

The standard of the camp of the children of Dan's tribe pulled up stakes, who were the rearguard quadrant of all the camp's armies, and over them was Ahiezer the son of Ammishaddai. Over the army of the tribe of the children of Asher was Pagiel the son of Ocran. Over the army of the tribe of the children of Naphtali was Ahira the son of Enan.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988) .  
 New American Bible (2011) .  
 The Catholic Bible .  
 New Jerusalem Bible .  
 NRSV (Anglicized Cath. Ed.) .  
 Revised English Bible–1989 .

Last of all, serving as rearguard of all the camps, came the sons of Dan, in battle formation. In command of the force of Dan was Ahiezer son of Ammishaddai; in command of the tribe of the sons of Asher, in battle formation, was Pagiel son of Ocran; in command of the sons of Naphtali, in battle formation, was Ahira son of Enan.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible .  
 Eth Cephher Bible .

And the standard of the camp of the children of Dan set forward, *which was* the rearward of all the camps throughout their hosts: and over his host *was* Achiy`ezer



exeGesés companion Bible	the son of Ammiyshaddai. And over the host of the tribe of the children of Asher <i>was</i> Pag`iy`el the son of Okran. And over the host of the tribe of the children of Naphtaliy <i>was</i> Achiyra the son of Eynan.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures—2009	Then the divisions in the banner camp of Dan's descendants, the last of the camps, began the march. Heading their division was Achiezer son of Ami-shaddai. Heading the tribal division of Asher's descendants was Pagiel son of Akhran, and heading the tribal divisions of Naphtali's descendants was Achira son of Eynan. Then the banner of the camp of the children of Dan, which formed the rear guard of all the camps, departed according to their divisions. And over their army was Aḥi'ezer, son of Ammishaddai. And over the army of the tribe of the children of Ashēr was Paḡ'i'ēl, the son of Oḵran. And over the army of the tribe of the children of Naphtali was Aḥira, the son of Ēnan.
Tree of Life Version	The standard of the camp of the tribe of the sons of Dan, being the rear guard of all the camps, set out by their divisions. Over his division was Ahiezer son of Ammishaddai. Pagiel son of Ochran, was over the division of the tribe of the sons of Asher. Ahira son of Enan, was over the division of the tribe of the sons of Naphtali.

### Weird English, 𐤀𐤋𐤁𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible	AND THE ORDER OF THE CAMP OF THE SONS OF DAN SHALL SET FORWARD THE LAST OF ALL THE CAMPS, WITH THEIR FORCES: AND OVER THEIR FORCES WAS ACHIEZER THE SON OF AMISADAI. AND OVER THE FORCES OF THE TRIBE OF THE SONS OF ASER, WAS PHAGEEL THE SON OF ECHRAN. AND OVER THE FORCES OF THE TRIBE OF THE SONS OF NEPHTHALI, WAS ACHIRE THE SON OF ÆENAN.
Awful Scroll Bible	The banner of the camp of the sons of Dan are to have pulled up, (surely are being gathered the camps by their armies,) even the armies of Ahi-ezer, the son of Ammi-shaddai. The armies of the branch of the sons of Asher, is of Pagi-el, the son of Ocran. The armies of the branch of the sons of Naphtali, is of Ahira, the son of Enan.
Concordant Literal Version	Then the standard of the camp of the sons of Dan decamped as rear guard for all the camps by their militia hosts; and over his host was Ahiezer son of Ammishaddai. Over the host of the stock of the sons of Asher was Pagiel son of Ocran. And over the host of the stock of the sons of Naphtali was Ahira son of Enan.
exeGesés companion Bible	And the standard of the camp of the sons of Dan pull stakes, and gather rearward of all the camps throughout their hosts; and over his host: Achi Ezer the son of Ammi Shaday. And over the host of the rod of the sons of Asher: Pagi El the son of Ochran; and over the host of the rod of the sons of Naphtali: Achi Ra the son of Enan.
Orthodox Jewish Bible	And the degel of the machaneh of the Bnei Dan set out, which formed the rear guard of all the machanot throughout their tzivos; and over his division was Achiezer ben Ammishaddai. And over the division of the tribe of the Bnei Asher was Pagiel ben Ochran.

And over the division of the tribe of the Bnei Naphtali was Achira ben Enan.  
 Rotherham's *Emphasized B.* Then set forward the standard of the camp of the sons of Dan, bringing up the rear of all the camps, by their hosts,—and <over his own host> Ahiezur, son of Ammishaddai; and <over the host of the tribe of the sons of Asher> Pagiel, son of Ochrân; and <over the host of the tribe of the sons of Naphtali> Ahira, son of Enân.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	.
Kretzmann's Commentary	.
Lexham English Bible	Then the standard of the camp of the descendants [Or "sons"] of Dan, who formed a rear guard for all the camps, set out according to their divisions; Ahiezer son of Ammishaddai was over its division. Pagiel son of Ocran was over the division of the tribe of the descendants [Or "sons"] of Asher. Ahira son of Enan was over the division of the tribe of the descendants [Or "sons"] of Naphtali.
Syndein/Thieme	.
The Voice	.

### Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	.
Updated ASV	.

### Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	And the division of the camp of Dan were to march the last of all the camps, with their army, and at the head of it Achiezer son of Amisadai; and at the head of the army of the tribe of Aser, Phagael son of Echrân; and at the head of the army of the tribe of Nephthaleim, Achire son of Ainan.
Context Group Version	And the standard of the camp of the sons of Dan, which was the rearward of all the camps, set forward according to their armies: and over his army was Ahiezer the son of Ammishaddai. And over the army of the tribe of the sons of Asher was Pagiel the son of Ochrân. And over the army of the tribe of the sons of Naphtali was Ahira the son of Enan.
English Standard Version	. Company
Green's Literal Translation	. Stake
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.

Owen's Translation  
Revised Mechanical Trans.

.  
...and the banner of the camp of the sons of Dan will journey, gathering[888] for all the camps, according to their armies, and over his army is Ahhi'ezer the son of Amishaddai, and over the army of the branch of the sons of Asher is Pagi'eyl the son of Akhran, and over the army of the branch of the sons of Naphtali is Ahhira the son of Eynan.

Updated ASV

Then the standard of the army of the sons of Dan, acting as the rear guard of all the camps, set out according to their armies, and over their army was Ahiezer the son of Ammishaddai. And over the army of the tribe of the sons of Asher was Pagi'el the son of Ochrán. And over the army of the tribe of the sons of Naphtali was Ahira the son of Enan.

Updated Bible Version 2.17  
A Voice in the Wilderness  
Webster's Bible Translation  
World English Bible  
Young's Literal Translation  
Young's Updated LT

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**The gist of this passage:**  
25-27

Numbers 10:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
nâṣa' (נָסַח) [pronounced <i>naw-SAHG</i> ]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5265 BDB #652
degel (דָּגָל) [pronounced <i>DEH-gel</i> ]	<i>a flag, standard, banner</i>	masculine singular construct	Strong's #1714 BDB #186
machăneh (מַחֲנֶה) [pronounced <i>mah-khuh-NEH</i> ]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host</i>	masculine singular construct	Strong's #4264 BDB #334
bânîym (בָּנִיִּם) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Dân (דָּן) [pronounced <i>dawn</i> ]	<i>judge and is transliterated Dan</i>	masculine proper noun	Strong's #1835 BDB #192

**Translation:** The camp of the sons of Dan will pull up stakes (to move out) [led by] the standard of the camp.

The final three tribes set out. They were all north of the Tabernacle.

Numbers 10:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾâṣaph (אַֹסַף) [pronounced aw-SAHF]	rear guard, rearward (substantive)	masculine singular, Piel participle	Strong's #622 BDB #62
The primary meanings are, <i>to collect, to relocate, to transfer, to transport, to gather (together), to gather and remove, to remove</i> . I am not sure how we get from those meanings to <i>rear guard</i> , but that appears to be the most accepted rendering.			
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced kohl]	the whole, all of, the entirety of, all; can also be rendered any of	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host	masculine plural noun with the definite article	Strong's #4264 BDB #334
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
tsêbâ'ôwth (צְבָאוֹת) [pronounced tzê'-vaw-OHTH]	armies, divisions, hosts, host (of angels); wars, or warfare	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6635 BDB #838

**Translation:** [They are] the rear guard for all the camps with respect to their armies.

The meaning for the first word is rather difficult and it is discussed very briefly in the Hebrew exegesis.

This group would certainly be behind the other tribes.

Numbers 10:25c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
ʿal (עַל) [pronounced gah]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5920, #5921 BDB #752
tsâbâ' (צָבָא) [pronounced tsaw <sup>b</sup> -VAW]	army, division, host; war, or warfare; service	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6635 BDB #838
ʾĂchîyʿezer (אֲחִיעֶזֶר) [pronounced uhkh-gee-EH-zer]	my brother is help, brother of help and is transliterated Ahiezer, Achiezer	masculine singular proper noun	Strong's #295 BDB #27

## Numbers 10:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
ʿAmmîyshadday (עַמִּי־שַׁדַּי) [pronounced am-mee-shad-DAHee]	people of (the) Almighty; my kinsman is Shaddai; transliterated Ammishaddai	masculine singular proper noun	Strong's #5996 BDB #770

**Translation:** Over his army is Ahiezer ben Ammishaddai.

Over the army of Dan is Ahiezer. He is named in Numbers 1:12 2:25 7:66, 71 and here in Numbers 10:25. There is one other person with this name found in 1Chronicles 12:3.

Numbers 10:25 The camp of the sons of Dan will pull up stakes (to move out) [led by] the standard of the camp. [They are] the rear guard for all the camps with respect to their armies. Over his army is Ahiezer ben Ammishaddai. (Kukis mostly literal translation)

This is the last three companies led by the tribe of Dan (Numbers 2:25–31). The rear army is of great importance and they are mentioned twice more in Joshua 6:6, 9.

## Numbers 10:26

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
ʿal (עַל) [pronounced ʿah]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5920, #5921 BDB #752
tsâbâʾ (צָבָא) [pronounced tsaw <sup>b</sup> -VAW]	army, division, host; war, or warfare; service	masculine singular construct	Strong's #6635 BDB #838
matteh (מַטֵּה) [pronounced maht-TEH]	staff, branch, scepter, rod; branch; tribe	masculine singular construct	Strong's #4294 BDB #641
bânîym (בָּנִיִּם) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural construct	Strong's #1121 BDB #119
ʾĀshêr (אֲשֶׁר) [pronounced aw-SHARE]	happiness; transliterated Asher	masculine singular proper noun	Strong's #836 BDB #81
Pagʾîyʾêl (פַּגְעִי־עֵל) [pronounced pag-ee-ALE]	accident of God, event of God; transliterated, Pagiel	masculine singular proper noun	Strong's #6295 BDB #803
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
Okrân (אֲרָכָה) [pronounced ʾok-RAWN]	troubled, muddler; transliterated, Ocran, Okran	masculine singular proper noun	Strong's #5918 BDB #747

**Translation:** Pagiel ben Ochrán is over the army of the tribe of the sons of Asher...

Pagiel is found in Numbers 1:13 2:27 7:72, 77 and here in Numbers 10:26.

Numbers 10:26 **Pagiel ben Ochrán is over the army of the tribe of the sons of Asher...** (Kukis mostly literal translation)

These troops come in from the north.

Numbers 10:27			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
tsâbâ' (צָבָא) [pronounced <i>tsaw<sup>b</sup>-VAW</i> ]	<i>army, division, host; war, or warfare; service</i>	masculine singular construct	Strong's #6635 BDB #838
matteh (מַטֵּה) [pronounced <i>maht-TEH</i> ]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Naph <sup>e</sup> tâlîy (נַפְתָּלִי) [pronounced <i>nahf<sup>e</sup>-taw-EE</i> ]	<i>wrestling; possibly cord, thread; twisted; transliterated Naphtali</i>	masculine singular proper noun	Strong's #5321 BDB #836
‘Āchîyra' (עֲחִירָא) [pronounced <i>akh-ee-RAH</i> ]	<i>my brother is evil; brother of wrong; transliterated Achira, Ahira</i>	masculine singular proper noun	Strong's #299 BDB #27
bên (בֶּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
‘Ēynân (עֵינָן) [pronounced <i>gay-NAWN</i> ]	<i>having eyes; spring of; transliterated Enan, Eynan</i>	masculine singular proper noun person/location	Strong's #5881 BDB #745

**Translation:** ...and Ahira ben Enan [is] over to the army of the tribe of the sons of Naphtali. (Kukis mostly literal translation)

Ahira is found in Numbers 1:15 2:29 7:78, 83 and here in Numbers 10:27. All twelve of the leaders are named five times in the book of Numbers. Each one is presented as a name on a list (apart from the first guy named).

Numbers 10:27 **...and Ahira ben Enan [is] over to the army of the tribe of the sons of Naphtali.** (Kukis mostly literal translation)

Naphtali is the final tribe to move out. This was the fourth and final time that these leaders of Israel were to be named (see also Numbers 1:5–15 2:3–31 and 7:12–83). We will never hear from them again because God



intends to send them into battle and they, like the rest of the congregation, will whine and complain and refuse to go into battle with the Canaanites and God will kill them in the desert.

Numbers 10:25–27 The camp of the sons of Dan will pull up stakes (to move out) [led by] the standard of the camp. [They are] the rear guard for all the camps with respect to their armies. Over his army is Ahiezer ben Ammishaddai. Pagiel ben Ochran is over the army of the tribe of the sons of Asher and Ahira ben Enan [is] over to the army of the tribe of the sons of Naphtali. (Kukis mostly literal translation)

Numbers 10:25–27 The encampment of Dan will pull up stakes and move out led by the tribe's standard. They will function as the rear guard for the other nine camps which have moved out. Ahiezer ben Ammishaddai is their lead military man. Pagiel ben Ochran is commander over the army of Asher and Ahira ben Enan is the commander over the army of Naphtali. These three tribes will coordinate their movement as the rear guard. (Kukis paraphrase)

**These, a pulling up of stakes, sons of Israel to their armies. And so they will pull up stakes.**

Numbers  
10:28

**These [are] the pulling up of stakes (to move out) of the sons of Israel with reference to their armies. And so, they will pull up stakes (and move out).**

**This was a description of how the armies of the sons of Israel will break camp and move out. Therefore, they broke camp and moved out.**

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	These, a pulling up of stakes, sons of Israel to their armies. And so they will pull up stakes.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	This was the order of the camps, and marches of the children of Israel by their troops, when they set forward.
Aramaic ESV of Peshitta	Thus were the travels of the B'nai Yisrael according to their armies; and they went forward.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	Thus [were] the journeyings of the children of Israel according to their armies, when they set forward.
Updated Brenton (Greek)	These are the armies of the children of Israel; and they set forward with their forces.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	This was the order in which the children of Israel were journeying by armies; so they went forward.
Easy English	.
Easy-to-Read Version–2008	That was the way the Israelites marched when they moved from place to place.
God's Word™	This was the order in which the Israelite armies broke camp when they went from place to place.
Good News Bible (TEV)	This, then, was the order of march, company by company, whenever the Israelites broke camp and set out.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

#### **Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	.
Contemporary English V.	This was the order in which the Israelites marched each time they moved their camp.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	That was the order in which the groups of Israelite tribes traveled.

#### **Partially literal and partially paraphrased translations:**

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

#### **Mostly literal renderings (with some occasional paraphrasing):**

Berean Study Bible	This was the order of march for the Israelite divisions as they set out.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	These were the departures of the children of Israel by their hosts when they pulled up.
International Standard V	This was the travel order for the Israelis, whenever their companies traveled.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	This is the way that the armies of the people of Israel set out on their journey.
Urim-Thummim Version	This was the [order for] breaking of camps for the children of Israel according to their armies when they pulled up stakes.
Wikipedia Bible Project	.

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Such was the order of march for the Israelites, in battle formation. So they set out.
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New American Bible (2011) .  
 The Catholic Bible .  
 New Jerusalem Bible .  
 NRSV (Anglicized Cath. Ed.) .  
 Revised English Bible—1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .  
 Eth Cepher Bible Thus were the journeyings of the children of Yashar'el according to their armies, when they set forward.  
 exeGeses companion Bible .  
 Hebraic Roots Bible These were the journeyings of the sons of Israel according to their armies. And they pulled up stakes.  
 Kaplan Translation When they set out, this was the marching order of the Israelites, according to their divisions.  
 The Scriptures—2009 Such was the order of setting out of the children of Yisra'el, according to their divisions, when they departed.  
 Tree of Life Version This is the order by which Bnei-Yisrael, by their divisions, set out.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible THESE ARE THE ARMIES OF THE CHILDREN OF ISRAEL; AND THEY SET FORWARD WITH THEIR FORCES.  
 Awful Scroll Bible These are the pulls up, of the sons of Contends-with-he-mighty by their armies, even were they to pull up.  
 Concordant Literal Version This was the order for the journey of the sons of Israel by their militia hosts when they journeyed on.  
 exeGeses companion Bible Thus are the journeyings of the sons of Yisra El by their hosts, when they pull stakes.  
 Orthodox Jewish Bible Thus was the order of march of the Bnei Yisroel according to their tzivos (armies), when they set out.  
 Rotherham's *Emphasized B.* ||These|| were the settings-forward of the sons of Israel by their hosts,—thus did they set forward.

### Expanded/Embellished Bibles:

*The Amplified Bible* .  
 The Expanded Bible .  
 International Standard V .  
 Kretzmann's Commentary .  
 Lexham English Bible These were the departures of the Israelites [Literally "sons/children of Israel"] according to their divisions; and so they set out.  
 Syndein/Thieme .  
 The Voice .

### Bible Translations with Many Footnotes:

The Complete Tanach .  
 The Geneva Bible .  
 Kaplan Translation .  
 NET Bible® .  
 New American Bible (2011) .

New Catholic Bible .  
 Rotherham's *Emphasized B.* .  
 Updated ASV .

### Literal, almost word-for-word, renderings:

A Faithful Version .  
 C. Thomson Updated OT .  
 Charles Thomson OT *These were the armies of the Israelites.*  
 Context Group Version .  
 English Standard Version .  
 Green's Literal Translation *These were the journeyings of the sons of Israel according to their armies. And they pulled up stakes.*  
 Legacy Standard Bible .  
 Literal Standard Version .  
 Modern English Version .  
 Modern Literal Version 2020 .  
 New American Standard B. .  
 New European Version .  
 New King James Version .  
 Niobi Study Bible .  
 Owen's Translation .  
 Revised Mechanical Trans. *These are the journeys of the sons of Yisra'eyl according to their armies, and they journeyed,...*  
 Updated ASV *This was the order of march of the sons of Israel by their armies, when they set out.*  
 Updated Bible Version 2.17 .  
 A Voice in the Wilderness .  
 Webster's Bible Translation .  
 World English Bible *Thus were the travels of the children of Israel according to their armies; and they went forward.*  
 Young's Literal Translation .  
 Young's Updated LT .

### The gist of this passage:

Numbers 10:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êlleh (הֵלֵךְ) [pronounced ALE-leh]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
maçça' (מַחֲצָא) [pronounced mahs-SAH]	<i>a pulling up [of stakes]; breaking camp; setting out; travels, journeys, journeying; stages</i>	masculine plural construct	Strong's #4550 BDB #652
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119

Numbers 10:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced yis-row-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
ts <sup>e</sup> bâ'ôwth (תְּצַבֹּת) [pronounced tz <sup>e</sup> - <sup>b</sup> vaw-OHTH]	<i>armies, divisions, hosts, host (of angels); wars, or warfare</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6635 BDB #838

**Translation:** These [are] the pulling up of stakes (to move out) of the sons of Israel with reference to their armies.

What has been previously described is how the sons of Israel will break camp and move out. This tells us who will move out first then second; and how the Tabernacle figures in to all of this. They would move out in this way when breaking camp; and they would move out in the same way in the future.

Numbers 10:28b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâça' (נָצַח) [pronounced naw-SAHÇ] [pronounced naw-SAHÇ]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 <sup>rd</sup> person plural, Qal imperfect	Strong's #5265 BDB #652
ç, çâmekh (וְ, וְ) [pronounced cahm-ehk]	This appears to be used as a mark of punctuation which seems to indicate the end of a paragraph. It is never translated.	the 15 <sup>th</sup> letter; also used as the numeral 60	No Strong's # BDB #684

**Translation:** And so, they will pull up stakes (and move out). (Kukis mostly literal translation)

Therefore, the people of Israel pulled up stakes and moved out.

Numbers 10:28 These [are] the pulling up of stakes (to move out) of the sons of Israel with reference to their armies. And so, they will pull up stakes (and move out). (Kukis mostly literal translation)

This is our summary statement—the entire two million of Israel advanced into the desert.

Numbers 10:28 These [are] the pulling up of stakes (to move out) of the sons of Israel with reference to their armies. And so, they will pull up stakes (and move out). (Kukis mostly literal translation)

Numbers 10:28 This was a description of how the armies of the sons of Israel will break camp and move out. Therefore, they broke camp and moved out. (Kukis paraphrase)

And so speak Moses to Hobab, son of Reuel, a Midianiy, a father-in-law of Moses, "The pulling up of stakes we unto the place that has said Y<sup>e</sup>howah, 'Him I will give to you (all).' And come with us and we will do well to you, for Y<sup>e</sup>howah will speak a good (thing) upon Israel." And so he had said unto him, "I will not go, for if unto my land and unto my birth I will go."

Numbers  
10:29–30

So Moses speaks to Hobab (the son of Reuel, a Midianite, the father-in-law of Moses), "We are pulling up stakes (to move out) to the place that Y<sup>e</sup>howah has said, "I will give it to you (all).' Therefore, come with us and we will do right by you, for Y<sup>e</sup>howah has promised [divine] good [to come] upon Israel." But he said to him, "I will not go [with you], for [it is] to my land and to my family I will go."

So Moses speaks to Hobab (Hobab is Reuel's son, and Reuel is Moses' Midianite father-in-law): "We must break camp now, according to the command of Jehovah and go to the place that our Jehovah has given us. Please come with us and we will do right by you (we will not abuse or take advantage of you). But Hobab replied, "I really cannot go with you all. I must return to my land to my family in Midian."

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

And so speak Moses to Hobab, son of Reuel, a Midianiy, a father-in-law of Moses, "The pulling up of stakes we unto the place that has said Y<sup>e</sup>howah, 'Him I will give to you (all).' And come with us and we will do well to you, for Y<sup>e</sup>howah will speak a good (thing) upon Israel." And so he had said unto him, "I will not go, for if unto my land and unto my birth I will go."

Dead Sea Scrolls

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Jerusalem targum

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Targum (Onkelos)

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Targum (Pseudo-Jonathan)

.

Aramaic Targum

.

The Psalms Targum

.

Updated Douay-Rheims

.

Douay-Rheims 1899 (Amer.)

And Moses said to Hobab the son of Raguel the Madianite, his kinsman: We are going towards the place which the Lord will give us: come with us, that we may do thee good: for the Lord hath promised good things to Israel.

But he answered him: I will not go with thee, but I will return to my country, wherein I was born.

Aramaic ESV of Peshitta

Mosha said to Hobab, the son of Reuel the Midianite, Mosha's father-in-law, "We are journeying to the place of which Mar-Yah said, 'I will give it to you.' Come with us, and we will treat you well; for Mar-Yah has spoken good concerning Yisrael." He said to him, "I will not go; but I will depart to my own land, and to my relatives."

Original Aramaic Psalms

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V. Alexander's Aramaic T.

.

Plain English Aramaic Bible

.

Lamsa's Peshitta (Syriac)

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Samaritan Pentateuch

And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.



	And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.
Updated Brenton (Greek)	And Moses said to Hobab the son of Jethro the Midianite, the father-in-law of Moses, We are going forward to the place concerning which the Lord said, This will I give to you: Come with us, and we will do you good, for the Lord has spoken good concerning Israel. And he said to him, I will not go, but <i>I will</i> go to my land and to my kindred.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	Then Moses said to Hobab, the son of his father-in-law Reuel the Midianite, We are journeying to that place of which the Lord has said, I will give it to you: so come with us, and it will be for your profit: for the Lord has good things in store for Israel. But he said, I will not go with you, I will go back to the land of my birth and to my relations.
Easy English Easy-to-Read Version—2008	. Hobab was the son of Reuel, the Midianite. (Reuel was Moses' father-in-law.) Moses said to Hobab, "We are traveling to the land that the LORD promised to give to us. Come with us and we will be good to you. The LORD has promised good things to the Israelites." But Hobab answered, "No, I will not go with you. I will go back to my homeland and to my own people."
God's Word™	Moses said to his brother-in-law Hobab, son of Reuel the Midianite, "We are going to the place the LORD promised to give us. Come with us. We will be good to you, because the LORD has promised good things to Israel." Hobab answered, "No, I won't go. I want to go back to my own country where my relatives are."
Good News Bible (TEV)	Moses said to his brother-in-law Hobab son of Jethro the Midianite, "We are about to start out for the place which the LORD said he would give us. He has promised to make Israel prosperous, so come with us, and we will share our prosperity with you." Hobab answered, "No, I am going back to my native land."
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	Hobab the Midianite, the father-in-law of Moses, was there. And Moses said to him, "We're leaving for the place the LORD has promised us. He has said that all will go well for us. So come along, and we will make sure that all goes well for you." "No, I won't go," Hobab answered. "I'm returning home to be with my own people."
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	One day Moses said to his brother-in-law Hobab son of Reuel from the Midian people group, "We are on the way to the place that Yahweh promised to give to us."

Come with us, and we will take good care of you, because Yahweh has promised to do good things for us Israelite people."  
But Hobab replied, "No, I will not go with you. I want to return to my own land and to my own family."

### Partially literal and partially paraphrased translations:

American English Bible .  
Beck's American Translation .  
Common English Bible .  
New Advent (Knox) Bible .  
Translation for Translators .

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And Moses said to Hobab, the son of Reuel, the Midianite, Moses' father in law, We are pulling up toward the place of which Jehovah said, I will give it to you; walk with us, and we will do you good, because Jehovah has spoken good over Israel. And he said to him, I will not walk, and I will walk to my own land and to my family.
International Standard V	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	Moses spoke to Hobab son of Reuel the Midianite. Reuel was the father of Moses' wife. Moses spoke to Hobab and said, "We are traveling to a place that Yahweh described. Yahweh said, 'I will give it to you.' Come with us and we will do you good. Yahweh has promised to do good for Israel." But Hobab said to Moses, "I will not go with you. I will go to my own land and my own people."
Urim-Thummim Version	Moses spoke to Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying to the place of which YHWH said, I will give this land to you, so come with us and we will do you good, for YHWH has spoken good concerning Israel. But he replied to him, I will not go but I will leave for my own land, and to my relatives.
Wikipedia Bible Project	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) *MEMORIES OF THE DESERT (1st Part)*

- Moses said to Hobab, son of Moses' father-in-law, Reuel the Midianite, "We are setting out for the land which Yahweh has promised to give us. Come with us, and we will treat you well, for Yahweh has promised happiness to Israel." He answered, "I will not come with you. I would rather go to my own land and my own family."
- 11.1 In this chapter two traditions are merged:
  - one referring to the quails and the manna, similar to Exodus 16;
  - the other, about the gift of the "spirit of Yahweh" to the elders, that is, to the leaders of Israel.

New American Bible (2011) .  
 The Catholic Bible .  
 New Jerusalem Bible .  
 NRSV (Anglicized Cath. Ed.) .  
 Revised English Bible–1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cephher Bible	And Mosheh said unto Chovav, the son of Re'u'el the Midyaniy, Mosheh's father in law, We are journeying unto the place of which <b>Yahuah</b> said, I will give it you: come with us, and we will do you good: for <b>Yahuah</b> has spoken good concerning Yashar'el. And he said unto him, I will not go; but I will depart to my own land, and to my kindred.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures–2009	And Mosheh said to ?o?a?, the son of Re'u'ël the Mi?yanite, Mosheh's father-in-law, "We are setting out for the place of which הוה said, 'I give it to you.' Come with us, and we shall do good to you, for הוה has spoken good concerning Yisra'ël." And he replied to him, "I am not going, but I am going to my own land and to my relatives."
Tree of Life Version	Moses said to Hobab son of Reuel the Midianite, Moses' father-in-law, "We are setting out to the place about which Adonai said, 'I will give it to you.' Come with us and we will do good to you, because Adonai has spoken goodness to Israel." But he said to him, "I will not go, because I would rather go to my own country and to my own people."

### Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES SAID TO OBAB THE SON OF RAGUEL THE MADIANITE, THE FATHER-IN-LAW OF MOSES, WE ARE GOING FORWARD TO THE PLACE CONCERNING WHICH JESUS SAID, THIS WILL I GIVE TO YOU: COME WITH US, AND WE WILL DO YOU GOOD, FOR JESUS HAS SPOKEN GOOD CONCERNING ISRAEL. AND HE SAID TO HIM, I WILL NOT GO, BUT I WILL GO TO MY LAND AND TO MY KINDRED.
Awful Scroll Bible	Moses is to continue to say to Hobab, the son of Reu-el, the Midianite, he being the son-in-law to Moses: We are to pull up to go to the place, that Sustains To Become is to have said: I persist to grant it to you, be proceeding with us and you is to have been benefited, for Sustains To Become is to have spoken favorable things of Contends-with-he-mighty He remains to say: Was I to proceed with you? - I was to go out to the solid grounds of my offsprings.
Concordant Literal Version	. pronounced
exeGesés companion Bible	And Mosheh says to Hobab the son of Reu El the Midyaniy, in law of Mosheh, We pull stakes to the place of which Yah Veh said, I give it you: come with us and we do you good: for Yah Veh worded good concerning Yisra El. And he says to him, I go not; but I go to my own land and to my kindred.

Orthodox Jewish Bible	<p>And Moshe said unto Chovav ben Reuel the Midyani, Moshe's khoten (father-in-law), We are traveling unto the place of which Hashem said, I will give it you: Come thou with us, and we will do thee good; for Hashem hath promised tov concerning Yisrael.</p> <p>And he said unto him, I will not go; but I will depart to mine own land, and to my moledet.</p>
Rotherham's <i>Emphasized B.</i>	<p>Then said Moses to Hobab, son of Raguel the Midianite, father-in-law of Moses: &lt;Setting forward&gt; are we' unto the place of which Yahweh hath said, &lt;The same&gt; will I give unto you,— Oh come with us, and we will do thee good, for   Yahweh   hath spoken good, concerning Israel.</p> <p>And he said unto him, I will not go,—but &lt;unto my own land, and unto my own kindred&gt; will I go.</p>

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	<p><b><i>Moses invites His Father-in-Law to Accompany Israel</i></b></p> <p>Then Moses told Reuel's son Hobab, Moses' relative by marriage [The Heb. word can connote any family relationship established through marriage, including father-in-law or brother-in-law; cf. Judg 4:11; Exod 2:18 3:1, 18.] from Midian, "We are traveling to the place about which the Lord said 'I will give it to you.' So come with us and we'll be good to you, because the Lord has spoken good things about Israel."</p> <p>But he said, "I won't go with you because I'm returning to my land and to my own family."</p>
Kretzmann's Commentary	
Lexham English Bible	<p>Moses said to Hobab son of Reuel the Midianite, the father-in-law of Moses, "We are setting out to the place that Yahweh said, 'I will give it to you'; go with us, and we will treat you well [Literally "do good to you"] because Yahweh promised [Literally "Yahweh spoke"] good concerning Israel."</p> <p>But he said to him, "I will not go. I will only go to my land and to my family."</p>
Syndein/Thieme	.
The Voice	.

### Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	<p>Moses said to his father-in-law, Chovev son of Reuel the Midianite, 'We are now on our way to the place that God promised to give us. Come with us and we will let you share the benefit of all the good things that God has promised Israel.'</p> <p>'I would rather not go,' replied [Chovev]. 'I wish to return to my land and my birthplace.'</p> <p><b>Reuel</b></p> <p>See Exodus 2:18.</p> <p><b>promised to give us</b></p> <p>Literally, 'That God said, 'I will give it to you.' '</p> <p><b>benefit of all the good things</b></p> <p>(cf. Saadia).</p>
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	.

## Updated ASV

## Hobab asked to guide Israel

And Moses said to Hobab the son of Reuel<sup>[52]</sup> the Midianite, the father-in-law of Moses, "We are setting out for the place of which Jehovah said, 'I will give it to you.' Come with us, and we will do good to you, for Jehovah has spoken good concerning Israel." But he said to him, "I will not go. I will depart to my own land and to my kindred."

[52] MT "Reuel" LXX "Raquel"

**Literal, almost word-for-word, renderings:**

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT

Now when they began their march Moses said to Obad, son of Raguel the Midianite, the brother in law of Moses, We are now on our march to the place which the Lord said, This I will give you. Come with us and we will deal well with thee; for the Lord hath spoken good things concerning Israel.

In reply to which he said, I cannot go, but must return to my own land, and to my family.

Context Group Version .

English Standard Version .

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

And Moses said to Hobab, the son of Reuel the Midianite, Moses' father-in-law, We are journeying to the place of which Jehovah said, I will give it to you\*. You come with us and we will do good for you, because Jehovah has spoken good concerning Israel.

And he said to him, I will not go, but I will depart to my own land and to my kindred.

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans.

...and Mosheh said to Hhovav the son of Re'u'eyl, the one of Mid'yan, an in-law of Mosheh, we are journeying to the area which YHWH said, I will give him to you, walk with us and we will make it go well for you, given that YHWH had spoken function over Yisra'eyl, and he said to him, I will not walk, instead I will walk to my land and to my kindred,...

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT .

**The gist of this passage:**

29-30

Numbers 10:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards; in (with) regards to, with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
Chôbâb (חֹבָב) [pronounced khoh-BAWB <sup>v</sup> ]	<i>cherished, love, loved; transliterated Hobab, Chobab</i>	masculine singular, proper noun	Strong's #2246 BDB #285
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
R <sup>e</sup> ûw'êl (רְאוּעֵל) [pronounced reh-goo-ALE]	<i>friend of God; transliterated Reuel, Raguel</i>	masculine singular, proper noun	Strong's #7467 BDB #946
Mid <sup>e</sup> yânîy (מִדְיָנִי) [pronounced mihd-yaw-NEE]	<i>strife, transliterated Midianite, Midianiy</i>	gentilic singular adjective	Strong's #4084 BDB #193
chôthên (חָתָן) [pronounced khoh-THAIN]	<i>father-in-law, the wife's father</i>	Qal participle of verb; used as a substantive; masculine singular construct	Strong's #2859 BDB #368
The <i>husband's father</i> is slightly different.			
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

**Translation:** So Moses speaks to Hobab (the son of Reuel, a Midianite, the father-in-law of Moses),...

We have not heard Hobab's name before. However, it is very common in Scripture for a narrative to involve two or three specific people, but it turns out that there are five people there, or ten people; and we might find out about some of them after the fact (this happens several time in the book of Acts when it comes to those traveling with Paul).

Hobab would be Moses' brother-in-law. We know that there have been seven daughters of Reuel, and that Moses married one of them, and it did not appear as if this man had a son. Maybe at the time, he was not around, maybe at that time he had not been born yet (or he was a child).



Furthermore, when Reuel came to Moses, as Moses neared Midian, Reuel brought Moses' wife and sons; but he apparently also brought his son Hobab.

Reuel has all of those daughters and his wife, so he has to return to his land in Midian. However, Hobab does not appear to have any attachments.

Numbers 10:29b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâṣa' (נָסַח) [pronounced naw-SAHG]	<i>pulling up [stakes], pulling out, breaking camp and moving out, setting out, making a journey, marching, departing; bending a bow</i>	masculine plural, Qal active participle	Strong's #5265 BDB #652
'ānach <sup>e</sup> nûw (אֲנַחְנוּ) [pronounced uh-NAHKH-noo]	<i>we; (sometimes a verb is implied)</i>	1 <sup>st</sup> person plural pronoun	Strong's #587 BDB #59
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mâqôwm (מִקוֹם) [pronounced maw-KOHN]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with definite article	Strong's #4725 BDB #879
'āsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
nāthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** ...“We are pulling up stakes (to move out) to the place that Y<sup>e</sup>howah has said, “I will give it to you (all).

Moses tells Hobab, “We are breaking camp and moving out. We are going to the place that God has promised to give to us.”

You see, Israel had the Law, they had what they needed to form a nation, but they needed the land. God does not want them where they are, in the desert-wilderness of Sinai. God knows how this land is going to become one super massive pile of sand. Israel, even today, is nothing like that, even though there is not a lot of distance between them.

Moses is explaining exactly why they are moving out. God has given them land.

Let me suggest that Hobab believes in the God of Israel, because he heard God speak when the Ten Commandments were given verbally to all Israel.

Numbers 10:29c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ]	<i>go, come, depart, walk; advance</i>	2 <sup>nd</sup> person masculine singular, Qal imperative; with the voluntative hê	Strong's #1980 (and #3212) BDB #229
As usual, <b>Bible Hub</b> represents this as the 3 <sup>rd</sup> person feminine singular suffix.			
James Rickard: “Go” [is]...the Qal Imperative of the Hebrew verb HALAK, הלך, which means, “go or walk.” The basic idea carried by the word is movement of some type, usually of people. As such, it is the opposite of sitting or lying down, or sleeping; a body without movement or taking no action in life. So right away we are told to take action that is the opposite of being lazy. <sup>24</sup>			
’êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 1 <sup>st</sup> person plural suffix	Strong's #854 BDB #85

**Translation:** Therefore, come with us...

“We have to move out,” Moses tells Hobab, “but I want you to come along with us.”

Numbers 10:29d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251

<sup>24</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

## Numbers 10:29d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâṭab (יָטַב) [pronounced yaw-TA <sup>B</sup> V]	<i>to do well, to cause to do well, to do rightly, to do good, to make merry, to make glad, to rejoice; to make fit, to adjust</i>	1 <sup>st</sup> person plural, Hiphil perfect	Strong's #3190 BDB #405
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510

**Bible Hub** has a 2<sup>nd</sup> person feminine singular suffix. It appears that the form found is feminine singular, but this is a vowel point. However, who mistakenly would put a 2<sup>nd</sup> person feminine singular suffix here?

**Translation:** ...and we will do right by you,...

Moses will make a logical argument for Hobab coming with him. "First off," Moses promises, "we will do right by you. You are not going to be mistreated or harmed or taken advantage of." Moses can even point to specific laws given by God to Israel at the end of Exodus 22 to prove this.

## Numbers 10:29e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #1696 BDB #180
tôwḇ (טוֹב) [pronounced toh <sup>b</sup> v]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine singular adjective which can act like a substantive	Strong's #2896 BDB #373
As a noun, this can mean <i>the good thing, that which is good [pleasing, approved, kind, upright, right]; goodness, uprightness, kindness, right; that which is fair [beautiful]</i> . Owens translates this very well in 1Kings 2:18.			
ʿal (עַל) [pronounced gah <sup>l</sup> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752

Numbers 10:29e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Yisʿrāʾēl (יִשְׂרָאֵל) [pronounced yis-row-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

**Translation:** ...for Y<sup>e</sup>howah has promised [divine] good [to come] upon Israel."

Furthermore, God has promises divine good to come upon Israel. If Hobab is associated with Israel, the implication is, he will be a recipient of this same good.

Numbers 10:29 So Moses speaks to Hobab (the son of Reuel, a Midianite, the father-in-law of Moses), "We are pulling up stakes (to move out) to the place that Y<sup>e</sup>howah has said, "I will give it to you (all).<sup>1</sup> Therefore, come with us and we will do right by you, for Y<sup>e</sup>howah has promised [divine] good [to come] upon Israel." (Kukis mostly literal translation)

Obviously one of the things which attracted Moses to his first wife was her father, whom he loved and admired. His father-in-law, a Midianite, is mentioned more often and given more personality and is a greater person than any of the twelve leaders of the tribes of Israel. Hobab would be the brother-in-law of Moses and it is obvious that Moses developed a much better relationship with his in-laws than he did with his wife. Moses and Hobab will be actually going near where they originally met, to where his in-laws had their roots. We will hear about the sons of Hobab in Judges 4:11. We ought to examine Jethro: Exodus 2:16, Exodus 2:21, Exodus 3:1, Exodus 4:18, Numbers 10:29, Judges 4:11 Exodus 18:1

God would promise to bless Israel if Israel obeyed His Word. "So you will keep His statutes and His commandments which I am giving you today, that it may go well with you and with your children after you, and that you may live long on the land wick the Lord your God is giving you for all time." (Deuteronomy 4:40). As we will see, the generation following the Exodus generation was a much greater population; Moses told this second generation: "And Yahweh your God will bring you into the land which your fathers possessed, and you will possess it; and He will prosper you and multiply you more than your fathers." (Deuteronomy 30:5).

Numbers 10:30a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
ʾamar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #559 BDB #55
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #413 BDB #39

Numbers 10:30a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]	<i>to go, to come, to depart, to walk; to advance</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229

**Translation:** But he said to him, "I will not go [with you],...

Hobab has to refuse, at least the first time. Is Moses being polite to ask him along? Does Moses think that he must do this?

Numbers 10:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
The particle ʾîm (אִם) can be used as a demonstrative ( <i>lo, behold</i> ), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle ( <i>if, though</i> ); an indication of a wish or desire ( <i>oh that, if only</i> ; this is a rare usage).			
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #776 BDB #75

**Translation:** ...for [it is] to my land...

Hobab has land which belongs to him back in Midian.

Numbers 10:30c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וְ or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 10:30c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
môw <sup>e</sup> deth (מִוְדֶּת) [pronounced moh <sup>e</sup> -DETH]	<i>birth, origin, native; kindred, family; progeny, [female] offspring, children; circumstances of birth</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #4138 BDB #409
hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]	<i>to go, to come, to depart, to walk; to advance</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229

**Translation:** ...and to my family I will go.” (Kukis mostly literal translation)

Hobab also has his family there in Midian. “I will go to my land and my family in Midian.”

Numbers 10:30 But he said to him, “I will not go [with you], for [it is] to my land and to my family I will go.” (Kukis mostly literal translation)

Hobab certainly would prefer to return to his family, most of which has remained in the Midianite desert area, how Moses would prefer for his brother-in-law to remain for several reasons. Moses genuinely likes his in-laws; Moses has spent more time with his in-laws (forty years) and has a greater relationship with them than he does with most individual Jews, whom he has only spent less than two years with; and, finally, his brother-in-law, Hobab, would be invaluable as a guide throughout this desert area. Both he and Moses would have a vast knowledge of the desert area, although Hobab's knowledge would have had approximately an additional forty years of familiarity with the desert area.

Numbers 10:29–30 So Moses speaks to Hobab (the son of Reuel, a Midianite, the father-in-law of Moses), “We are pulling up stakes (to move out) to the place that Y<sup>e</sup>howah has said, “I will give it to you (all).’ Therefore, come with us and we will do right by you, for Y<sup>e</sup>howah has promised [divine] good [to come] upon Israel.” But he said to him, “I will not go [with you], for [it is] to my land and to my family I will go.” (Kukis mostly literal translation)

Numbers 10:29–30 So Moses speaks to Hobab (Hobab is Reuel's son, and Reuel is Moses' Midianite father-in-law): “We must break camp now, according to the command of Jehovah and go to the place that our Jehovah has given us. Please come with us and we will do right by you (we will not abuse or take advantage of you). But Hobab replied, “I really cannot go with you all. I must return to my land to my family in Midian.” (Kukis paraphrase)

And so he says, “Do not, please, leave us, for upon so you have known our bivouacking in the wilderness and you have been to us for [two] eyes. And it has been that you will go with us and has been the good the this that will do well Y<sup>e</sup>howah with us and and we will do well to you.”

Numbers  
10:31–32

And so [Moses] says, “Please do not desert us, inasmuch as you have known our encampment in the wilderness and you have been for eyes to us. And if has been that [if] you go with us then [this] has been the [divine] good that Y<sup>e</sup>howah will do right with us and we will do right to you.”



**Then Moses said, “Please do not desert us, inasmuch as you are familiar with our encampment in this desert-wilderness (that is, you know how we do things), and you have acted as a guide for us, having had previous experience in this region. It would be good for you to go with us, and it will be clear that our God, Y<sup>e</sup>howah, will do right by us and we will do right by you.”**

Here is how others have translated this passage:

#### **Ancient texts:**

Masoretic Text (Hebrew)	And so he says, “Do not, please, leave us, for upon so you have known our bivouacking in the wilderness and you have been to us for [two] eyes. And it has been that you will go with us and has been the good the this that will do well Y <sup>e</sup> howah with us and and we will do well to you.”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And he said: Do not leave us: for thou knowest in what places we should encamp in the wilderness, and thou shalt be our guide. And if thou comest with us, we will give thee what is the best of the riches which the Lord shall deliver to us.
Aramaic ESV of Peshitta	He said, "Do not leave us, please; because you know how we are to encamp in the wilderness, and you can be our eyes. It shall be, if you go with us, yes, it shall be, that whatever good Mar-Yah does to us, we will do the same to you."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.
Updated Brenton (Greek)	And he said, Leave us not, because you have been with us in the wilderness, and you shall be an elder among us. And it shall come to pass if you will go with us, it shall even come to pass that in whatsoever things the Lord shall do us good, we will also do you good.

Significant differences:

#### **Limited Vocabulary Translations:**

Bible in Basic English	.
Easy English	.
Easy-to-Read Version—2008	.
<i>God's Word</i> <sup>TM</sup>	.
Good News Bible (TEV)	.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible .  
 Contemporary English V. .  
 The Living Bible .  
 New Berkeley Version .  
 New Life Version .  
 New Living Translation .  
 The Passion Translation .  
 Unfolding Bible Simplified .

**Partially literal and partially paraphrased translations:**

American English Bible .  
 Beck's American Translation .  
 Common English Bible .  
 New Advent (Knox) Bible .  
 Translation for Translators .

**Mostly literal renderings (with some occasional paraphrasing):**

Berean Study Bible .  
 Christian Standard Bible .  
 Conservapedia Translation .  
 Revised Ferrar-Fenton Bible .  
 God's Truth (Tyndale) .  
 The Heritage Bible .

And he said, Do not leave us, please, because you know we are to encamp in the desert, and you may be eyes to us.

And it shall be, if you walk with us, it shall be that what goodness Jehovah shall make good to us, we will do good to you.

International Standard V .  
 H. C. Leupold .  
 Lexham English Bible .  
 NIV, ©2011 .  
 Unfolding Bible Literal Text .

Then Moses replied, "Please do not leave us. You know how to camp in the wilderness. You must watch out for us. If you go with us, we will do for you the same good that Yahweh does to us."

Urim-Thummim Version

And he replied, Do not leave us because you have known our encamping in the desert, and you have been our eyes [scouting for us]. Now it will be that if you journey with us, it will come about that whatever benefits YHWH does for us, we will do for you likewise.

Wikipedia Bible Project .

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988) Moses replied, "Do not leave us, for you know where we can camp in the desert, and so you will be our eyes. If you come with us, you will share in the blessing with which Yahweh blesses us."

New American Bible (2011) .  
 The Catholic Bible .  
 New Jerusalem Bible .  
 NRSV (Anglicized Cath. Ed.) .  
 Revised English Bible—1989 .

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
Eth Cepher Bible	And he said, Leave us not, I pray you; forasmuch as you know how we are to encamp in the wilderness, and you may be to us instead of eyes. And it shall be, if you go with us, yea, it shall be, that what goodness <b>Yahuah</b> shall do unto us, the same will we do unto you.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures—2009	Then he said, "Please do not leave us, because you know how we are to camp in the wilderness, and you shall be our eyes. "And it shall be, when you go with us, then it shall be that whatever good הוה does to us, the same we shall do to you."
Tree of Life Version	But he said, "Do not leave us now, because you know where we should camp in the wilderness. You can be like eyes to us. If you come with us, we will share with you whatever good Adonai gives to us."

**Weird English, Old English, Anachronistic English Translations:**

Alpha & Omega Bible	AND HE SAID, LEAVE US NOT, BECAUSE YOU HAVE BEEN WITH US IN THE DESERT, AND YOU SHALL BE AN ELDER AMONG US. AND IT SHALL COME TO PASS IF YOU WILL GO WITH US, IT SHALL EVEN COME TO PASS THAT IN WHATSOEVER THINGS JESUS SHALL DO US GOOD, WE WILL ALSO DO YOU GOOD.
Awful Scroll Bible	He is to continue to say: Was you to leave us? - Thus you is to have known how we are to encamp in the wilderness, even is you perspicacious. Was you to proceed with us, that benefited of Sustains To Become what was his pleasure, we are to have benefited you.
Concordant Literal Version	Then he said: Do not, I pray, forsake us, because you know where we are to encamp in the wilderness you will be as eyes for us. And it will come to be in case you go with us, when that good comes by which Yahweh shall do good to us, we also will do good to you.
exeGesés companion Bible	And he says, Leave us not, I beseech you; for thus you know how we encamp in the wilderness and you become to us instead of eyes: and so be it, if you go with us, yes, so be it, that what goodness Yah Veh well-pleases us, that good we do also to you.
Orthodox Jewish Bible	And he [Moshe] said, Leave us not, please; forasmuch as thou hast da'as how we are to encamp in the midbar, and thou mayest be to us as eyes. And it shall be, if thou go with us, yea, it shall be, that what tov Hashem shall do unto us, the same will we share with thee.
Rotherham's <i>Emphasized B.</i>	Then said he: I beseech thee, do not forsake us,—for <on this account> hast thou come to know of our encamping in the desert, so shalt thou be unto us [as eyes]; and it shall be <if thou wilt go with us>,—yea it shall be that <with the very good wherewith Yahweh shall do us' good> will we do good unto thee.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	.
The Expanded Bible	.

International Standard V	Then Moses [Lit. he] responded, "Please don't leave us now, since you know where we can camp in the wilderness. You could be our guide. [Lit. be eyes for us] And when you come with us, the good things that the Lord will grant us, we'll give you as well." [Lit. we'll cause to be good to you]
Kretzmann's Commentary Lexham English Bible	He [That is, Moses] said, "Please, do not abandon us because you know our encampment in the desert, and you should be our guide. [Literally "you should be our eyes"] Moreover, if you go with us, the good that Yahweh will do to us we will do to you."
Syndein/Thieme	.
The Voice	.

### Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	'Do not abandon us,' said [Moses]. 'After all, you are familiar with the places where we are going to camp in the desert, and you can be our guide. If you go with us, we will share with you whatever good God grants us.'
	<b>After all</b> See Genesis 18:5, 19:8, 33:10. <b>and you can be our guide</b> (cf. Ibn Ezra). Literally, 'you shall be like eyes for us.' Or, 'you shall be an advisor' (Septuagint). Or, 'You have been our guide' (Rashi; Ibn Ezra). <b>whatever good...</b> Some sources indicate that Chovev eventually agreed to this (Sifri; Rashi). However, some say that he first went home (Sifri; see Exodus 18:27).
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	.
Updated ASV	.

### Literal, almost word-for-word, renderings:

A Faithful Version	. goodness
C. Thomson Updated OT	.
Charles Thomson OT	Whereupon Moses said, Thou must not leave us. Because thou hast been with us in the wilderness, therefore thou shalt be a senator among us, and shalt share; if thou go with us, thou shalt indeed share in all those good things which the Lord will bestow upon us, and we will deal kindly with thee.
Context Group Version	. i beg
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And he said, I beseech you, do not leave us, inasmuch as you know how we are to encamp in the wilderness and you will be to us instead of eyes. And it will be, if you go with us, yes, it will be, that whatever good Jehovah will do to us, the same we will do to you.
New American Standard B.	.
New European Version	.
New King James Version	.

Niobi Study Bible  
Owen's Translation  
Revised Mechanical Trans.

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...and he said, please do not leave us, since you know our camping in the wilderness, and you will exist for us for eyes, and it will come to pass that you will walk with us, and it will come to pass that function, which YHWH will make go well with us, and we will make it go well with you,...

Updated ASV

And he said, "Please do not leave us, for you know where we should camp in the wilderness, and you shall serve as eyes for us. And it shall be, if you go with us, it shall be, that whatever good Jehovah shall do to us, the same we will do to you."

Updated Bible Version 2.17  
A Voice in the Wilderness  
Webster's Bible Translation  
World English Bible  
Young's Literal Translation  
Young's Updated LT

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**The gist of this passage:**  
31-32

Numbers 10:31a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
ʾamar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
ʾal (אל) [pronounced al]	no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
nâ' (נא) [pronounced naw]	now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
ʾazab (עזב) [pronounced ʾaw-ZA <sup>BV</sup> ]	to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #5800 BDB #736
ʾeth (את) [pronounced ayth]	us; untranslated mark of a direct object; occasionally to us, toward us	sign of the direct object affixed to a 1 <sup>st</sup> person plural suffix	Strong's #853 BDB #84

**Translation:** And so [Moses] says, "Please do not desert us,...

Hobab has made his preference known, and Moses makes a set of counter arguments to get him to stay.

First Moses says, “Please do not desert us...” Moses is not just letting his personal wishes be known but he is making it clear that his previous offer was not simply him being polite. He really wants Hobab to go with them.

Numbers 10:31b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kên (כֵּן) [pronounced <i>kane</i> ]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
kîy ‘al kên (כִּי עַל כֵּן) [pronounced <i>kee ahl KANE</i> ], which means, literally, <i>for therefore</i> . together they mean <i>inasmuch (as), forasmuch as, since, because</i> .			
yâda‘ (יָדָעַ) [pronounced <i>yaw-DAHG</i> ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #3045 BDB #393
chânah (חָנָה) [pronounced <i>khaw-NAW</i> ]	<i>to bivouac, to camp, to encamp in [or, against], to set up camp; to lay siege to; to incline, to decline, to bend down</i>	Qal infinitive construct with the 1 <sup>st</sup> person plural suffix	Strong's #2583 BDB #333
bê (בֵּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
mid <sup>e</sup> bâr (מִדְבָּר) [pronounced <i>mid<sup>e</sup>-BAWR</i> ]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular noun with the definite article	Strong's #4057 BDB #184

**Translation:** ...inasmuch as you have known our encampment in the wilderness...

Hobab understands how Israel camps, where the tribes go and where the Tabernacle is. He has intimate knowledge of the way that the sons of Israel both move out and encamp. “You know our system,” Moses says.

Numbers 10:31c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224



Numbers 10:31c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition with the 1 <sup>st</sup> person plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
ʿêynayim (עֵינַיִם) [pronounced gay-nah-YIM]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun	Strong's #5869 (and #5871) BDB #744

**Translation:** ...and you have been for eyes to us.

And Hobab has been eyes to Israel. That is, as they have talked, Moses has come to know that Hobab knows where they are at this time and what is around them. He knows this region, so he knows what is north, south, east and west of them.

It is interesting that Moses would make a plea like this, simply because the guide for Israel is God. God tells them when to move out and in what direction. What Hobab is able to do further is to provide information of where they are and where they are going to.

Recall that Moses would have been well-taught in this realm. That is, he would have an understanding of the general geography of where they are. However, Hobab appears to have moved throughout this region where they are.

Let me point out that even though this is nearly all sand today, that is not the place where Moses and the Israelites are encamped in this era. It is called a desert-wilderness, meaning that this was open land that was mostly unpopulated and unclaimed. There were no permanent homes, there was no farmland, there were not cattle and sheep being moved about. However, the region had water and it had greenery, as this narrative (in Exodus and Numbers) has clearly indicated.

Numbers 10:31 **And so [Moses] says, "Please do not desert us, inasmuch as you have known our encampment in the wilderness and you have been for eyes to us.** (Kukis mostly literal translation)

Don't misunderstand, Moses was not calling his brother-in-law four eyes, but his father-in-law knew the desert area and he would have been quite helpful. However, God wants Moses to depend upon Him and not upon his father-in-law in these travels.

We have this word in the Hebrew nâ' (נָא) [pronounced naw] and it is part of an exhortation or part of an entreaty. It is equivalent to our word *please*, although it often does not sound right when translated that way. I cannot come up with a good one word translation, so I will do what the KJV does, but update it from *I pray thee* to *I respectfully implore [or ask or request] you*. Strong's #4994 BDB #609.

Moses also genuinely likes his father-in-law, much more than his first wife, who will never be heard from again.

For the next verse, let me give you the smooth and the unsmooth versions:

*The Amplified Bible*

**"And if you will go with us, it shall be that whatever good the Lord does to us, the same we will do to you."**

<i>The Emphasized Bible</i>	"And it shall be if thou wilt go with us,—yea it shall be that with the very good wherewith Yahweh shall do us good will we do good unto thee."
KJV	"And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee."
NASB	"So it will be, if you go with us, it will come about that whatever good the Lord does for us, we will do for you"
NIV	If you come with us, we will share with you whatever good things the Lord gives us."
NRSV	"Moreover, if you go with us, whatever good the Lord does for us, the same we will do for you."
<i>Young's Lit. Translation</i>	And it hath come to pass when thou goest with us, yeah, it hath come to pass—that good which Jehovah doth kindly with us—it we have done kindly to thee."

From these verses, the general meaning of this verse can be ascertained. However, let's look at the Hebrew a bit to see what is here, as our two most literal translations are somewhat abstruse and the freer translations sound great and are easy to understand, but they seem to more of a translation of the general impact of the verse as opposed to a word--by-word translation. This verse begins with the verb *hâyâh* (הָיָה) [pronounced *haw-YAW*] which simply means *to be*. Without a specific subject and object, it often means *and it will come to pass*. Strong's #1961 BDB #224.

This is followed by the conjunction *kîy* (כִּי) [pronounced *kee*] which means *when, that, for*. Strong's #3588 BDB #471. Then *hâyâh* (הָיָה) [pronounced *haw-YAW*] is repeated with the same morphology. Placing the same word twice in the same verse gives it great emphasis, which I have achieved in my translation below by inserting the words *in fact* which are not a part of the translation, but an interpretation of the syntactical meaning. Since the Hebrew has no past, present or future tense, I have personally given this a past tense to contrast the future tense which I began the verse with. In the Hebrew, both time this verb is in the Qal perfect, which is the simple stem and completed action.

Here is where things begin to become tricky (the previous stuff was fairly easy by comparison). We have a definite article and the masculine singular of the 3<sup>rd</sup> person personal pronoun *hûw'* (אוּה) [pronounced *hoo*] and this can be translated *he* or *it*. Strong's #1931 BDB #214. It is preceded by a definite article and often this personal pronoun is translated *it [is]*. However, it could also be the subject of the verb *hâyâh*. However, it can also be translated as a demonstrative pronoun, as *this* or *that*. The reason for connecting this pronoun or demonstrative adjective with the next noun is that the next noun, meaning *good, benefit, welfare* is also in the masculine singular. This is followed by a verb, again used twice, which means *to do good to, to deal well with*. The first time the subject is Yahweh and the second time the subject is *we*.

Numbers 10:32a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	<i>wâw</i> consecutive	No Strong's # BDB #253
<i>hâyâh</i> (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb <i>hâyâh</i> often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the <i>wâw</i> consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			

## Numbers 10:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ]	<i>to go, to come, to depart, to walk; to advance</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
ʿîm (עם) [pronounced ġeem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 1 <sup>st</sup> person masculine plural suffix	Strong's #5973 BDB #767

**Translation:** And if has been that [if] you go with us...

Moses is also able to tell what will come to pass, if Hobab chooses to remain with them.

## Numbers 10:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (היה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
ṭôwb (טוב) [pronounced toh <sup>b</sup> v]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine singular adjective which can act like a substantive; with the definite article	Strong's #2896 BDB #373
As a noun, this can mean <i>the good thing, that which is good [pleasing, approved, kind, upright, right]; goodness, uprightness, kindness, right; that which is fair [beautiful]</i> . Owens translates this very well in 1Kings 2:18.			
hûw' (אוה) [pronounced hoo]	<i>that; this; same</i>	masculine singular, demonstrative pronoun with a definite article	Strong's #1931 BDB #214
Although the KJV renders this word as <i>this</i> most of the time, BDB gives this usage with the definite article as properly <i>that</i> .			
ʾăsher (אשר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
yâṭab (בטי) [pronounced yaw-TA <sup>B</sup> V]	<i>to do well, to cause to do well, to do rightly, to do good, to make merry, to make glad, to rejoice; to make fit, to adjust</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #3190 BDB #405

Numbers 10:32b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly y <sup>h</sup> oh-WAH]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'îm (עִם) [pronounced ġeem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 1 <sup>st</sup> person masculine plural suffix	Strong's #5973 BDB #767
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
yâṭab (בָּטַט) [pronounced yaw-TA <sup>B</sup> V]	<i>to do well, to cause to do well, to do rightly, to do good, to make merry, to make glad, to rejoice; to make fit, to adjust</i>	1 <sup>st</sup> person plural, Hiphil perfect	Strong's #3190 BDB #405
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/ possessive preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** ...then [this] has been the [divine] good that Y<sup>e</sup>howah will do right with us and we will do right to you.” (Kukis mostly literal translation)

Hobab choosing to stay with them would be a good choice. Also, he knows that their God, Y<sup>e</sup>howah, would do right by the people of Israel, and Moses assures Hobab that he would do right by him.

We do not know if Hobab is there with a family or what. We were not told when he came into their encampment, although it seems likely that he would have come with his father and with Moses' wife (his sister) and sons (his nephews).

Hobab knows through his father and through experience that God is with them and Moses assures them that God will do right by them. Furthermore, he gives his word that Israel would do right by Hobab. Israel has just come out of Egypt, where they were treated well at first, but then enslaved.

As far as we can tell, Moses' wife has deserted him again. We are not sure exactly where her father is (whom Moses likes very much). In any case, Moses is making a very strong argument for Hobab to remain.

Numbers 10:32 And if has been that [if] you go with us then [this] has been the [divine] good that Y<sup>e</sup>howah will do right with us and we will do right to you.” (Kukis mostly literal translation)

God graces out all of Israel and Moses will grace out his father-in-law; as it has been in the past, so it will continue to be in the future. This is not the first instance of blessing by association being observed by one of Moses' in-laws. And Jethro rejoiced over all the goodness which Yahweh had done to Israel, in delivering him from the hand of the Egyptians (Exodus 18:9). He certainly taught this great truth to his sons. Furthermore, the Jews had been carefully instructed not to defraud those who are not Jews by birth. "When a stranger resides with you in your land, you will not defraud him. The stranger who resides with you will be to you as a native among you and you will love him as yourself; for you were aliens in the land of Egypt; I am Yahweh, your God. You will do no wrong in judgement, in measurement of weight or capacity. You will have just balances, just weights, a just ephah and a

just him; I am Yahweh your God who brought you out from the land of Egypt" (Leviticus 19:33–36). They were not to show favoritism in the courts nor were they to lower their standards of business when dealing with a foreigner.

In Judges 1:16 we have the descendants of Moses' father-in-law traveling with the sons of Judah, indicating that Hobab chose to stay with Moses and the Israelites (see also Judges 4:11 and 1Samuel 15:6).

Numbers 10:31–32 And so [Moses] says, "Please do not desert us, inasmuch as you have known our encampment in the wilderness and you have been for eyes to us. And if has been that [if] you go with us then [this] has been the [divine] good that Y<sup>e</sup>howah will do right with us and we will do right to you." (Kukis mostly literal translation)

Numbers 10:31–32 Then Moses said, "Please do not desert us, inasmuch as you are familiar with our encampment in this desert-wilderness (that is, you know how we do things), and you have acted as a guide for us, having had previous experience in this region. It would be good for you to go with us, and it will be clear that our God, Y<sup>e</sup>howah, will do right by us and we will do right by you." (Kukis paraphrase)

We would expect to then read, *and Hobab thought it over and decided to remain with Israel*. However, that is not what we will read. In fact, we are not told at all what Hobab would do. However, Hobab is mentioned once again in Judges 4:11, indicating that he chose to stay with Israel and that he is with them during the time of the judges.

And so they have pulled up stakes (to move out) from a mountain of Y<sup>e</sup>howah, a way of three days, and so an Ark of a Covenant of Y<sup>e</sup>howah is pulling up stakes (to move out) to their faces, a way of three days, to search out for them a resting place. And so a cloud of Y<sup>e</sup>howah [is] above them daily in their pulling up stakes (to move out) from the camp.

Numbers  
10:33–34

And so, they have pulled up stakes (to move out) from the mountain of Y<sup>e</sup>howah, and [they go] a distance of three days. And so the Ark of the Covenant of Y<sup>e</sup>howah is pulling up stakes (and moving out) before them, [going] a distance of three days, to search out for them a place of rest. And so the cloud of Y<sup>e</sup>howah [is] above them every day in their pulling up stakes (to move out) from [their previous] encampment.

The people of Israel have broken camp and they move away from the mountain of Jehovah, traveling a distance of three days. In front of them is the Ark of the Covenant of Jehovah, which had been in the Holy of Holies, but now was out in the open, leading the people. They are searching out their next place to stop and rest. Every day, the cloud of Jehovah is over them, guiding them from stop to stop.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

And so they have pulled up stakes (to move out) from a mountain of Y<sup>e</sup>howah, a way of three days, and so an Ark of a Covenant of Y<sup>e</sup>howah is pulling up stakes (to move out) to their faces, a way of three days, to search out for them a resting place. And so a cloud of Y<sup>e</sup>howah [is] above them daily in their pulling up stakes (to move out) from the camp.

Dead Sea Scrolls

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Jerusalem targum

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Targum (Onkelos)

.

Targum (Pseudo-Jonathan)

.

Aramaic Targum

.

The Psalms Targum

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Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	So they marched from the mount of the Lord three days' journey, and the ark of the covenant of the Lord went before them, for three days providing a place for the camp. The cloud also of the Lord was over them by day when they marched.
Aramaic ESV of Peshitta	They set forward from the Mount of Mar-Yah three days' journey. The ark of the covenant of Mar-Yah went before them three days' journey, to seek out a resting place for them. The cloud of Mar-Yah was over them by day, when they set forward from the camp.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them. And the cloud of the LORD [was] upon them by day, when they went out of the camp.
Updated Brenton (Greek)	And they departed from the mount of the Lord a three days' journey; and the ark of the covenant of the Lord went before them, a three days' journey to provide rest for them. And the cloud overshadowed them by day, when they departed from the camp.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	So they went forward three days' journey from the mountain of the Lord; and the ark of the Lord's agreement went three days' journey before them, looking for a resting-place for them; And by day the cloud of the Lord went over them, when they went forward from the place where they had put up their tents.
Easy English	.
Easy-to-Read Version—2008	So they began traveling from the mountain of the LORD. The priests took the Box of the LORD'S Agreement and walked in front of the people. They carried the Holy Box for three days, looking for a place to camp. The LORD'S cloud was over them every day. And when they left their camp every morning, the cloud was there to lead them.
God's Word™	So they left the mountain of the LORD and traveled for three days. The ark of the LORD'S promise went ahead of them a distance of three days' journey to find them a place to rest. The LORD'S column of smoke was over them by day when they moved the camp.
Good News Bible (TEV)	When the people left Sinai, the holy mountain, they traveled three days. The LORD's Covenant Box always went ahead of them to find a place for them to camp. As they moved on from each camp, the cloud of the LORD was over them by day.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

#### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
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Contemporary English V.	The people of Israel began their journey from Mount Sinai. They traveled three days, and the Levites who carried the sacred chest led the way, so the LORD could show them where to camp. And the cloud always stayed with them.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	So Hobab agreed to go with them. The Israelites left Mount Sinai, which they called the Mountain of Yahweh, and they walked for three days. The men carrying the sacred chest went in front of the other people for those three days, and they kept looking for a place to set up their tents. The cloud sent by Yahweh was over them every day.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And they pulled up from the mount of Jehovah three days' journey, and the ark of the covenant of Jehovah pulled up before their face three days' journey on the go to gain for them a resting place. And the cloud of Jehovah was over them by day, when they pulled up out of the camp.
International Standard V	So they traveled from the mountain of the Lord, a three-day trip, with the Ark of the Covenant of the Lord traveling in front of them—a three day trip to explore a place for them to rest. Moreover, the cloud of the Lord protected them during the day when they left their camp.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	They journeyed from the mountain of Yahweh for three days. The ark of the covenant of Yahweh went before them for three days to find a place for them to rest. Yahweh's cloud was over them by daylight as they journeyed.
Urim-Thummim Version	Then they pulled up stakes from the mountain of YHWH, a three days' journey and the Ark of the Covenant of YHWH went before them in the three days' journey, to search out a resting place for them. And the cloud-mass of YHWH was upon them by day when they broke camp.
Wikipedia Bible Project	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) They moved on from the Mountain of Yahweh, a three days' journey, and for three days the Ark of the Covenant of Yahweh went before them, seeking out a resting place for them. 40:34

A portion of v. 34 will be placed with the next passage for context.

New American Bible (2011) .  
 The Catholic Bible .  
 New Jerusalem Bible .  
 NRSV (Anglicized Cath. Ed.) .  
 Revised English Bible—1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .  
 Eth Cepher Bible And they departed from the Mount of **Yahuah** three days' journey: and the Ark of the Covenant of **Yahuah** went before them in the three days' journey, to search out a resting place for them. And the cloud of **Yahuah** was upon them by day, when they went out of the camp.

exeGesés companion Bible .  
 Hebraic Roots Bible .  
 Kaplan Translation .  
 The Scriptures—2009 So they set out from the mountain of הוה on a journey of three days. And the ark of the covenant of הוה went before them for the three days' journey, to seek out a resting place for them. And the cloud of הוה was above them by day when they went out from the camp.

Tree of Life Version So they advanced from the mountain of Adonai, a trip of three days, the Ark of the covenant of Adonai going ahead of them for those three days to seek out a resting place for them. The cloud of Adonai was over them by day when they advanced from the camp.

### Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible AND THEY DEPARTED FROM THE MOUNT OF JESUS A THREE DAYS' JOURNEY; AND THE ARK OF THE COVENANT OF JESUS WENT BEFORE THEM A THREE DAYS' JOURNEY TO PROVIDE REST FOR THEM. AND THE CLOUD OVERSHADOWED THEM BY DAY, WHEN THEY DEPARTED FROM THE CAMP.

Awful Scroll Bible They were to pull up from the mount of Sustains To Become a journey of three days, and the ark of the Covenant of Sustains To Become is to pull up, turned before them even a journey of three days, to be sought a resting place. The cloud mass of Sustains To Become is over them by day, as they are to pull up from the camp.

Concordant Literal Version They journeyed from the mount of Yahweh a way of three days while the coffer of the covenant of Yahweh was journeying before them a way of three days to explore a resting place for them.  
 And the cloud of Yahweh was over them by day on their journey from the camp.

exeGesés companion Bible And they pull stakes  
 from the mount of Yah Veh a journey of three days:  
 and the ark of the covenant of Yah Veh  
 pulls stakes at their face in the journey of three days  
 to explore a rest for them.  
 - and the cloud of Yah Veh is on them by day,  
 when they pull stakes from the camp.

Orthodox Jewish Bible	And they departed from the Mountain of Hashem three days' journey; the Aron Brit Hashem went before them in the three days' derech, to search out a menuchah for them. And the Anan of Hashem was upon them by day, when they set out from the machaneh.
Rotherham's <i>Emphasized B.</i>	So then they went forward, from the mountain of Yahweh, a journey of three days,—and   the ark of the covenant of Yahweh   was going before them, a journey of three days, to search out for them a resting-place. And   the cloud of Yahweh   was over them by day,—when they set forward out of the camp.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	.
Kretzmann's Commentary	.
Lexham English Bible	And so they set out from the mountain of Yahweh a journey of three days, with the ark of the covenant of Yahweh setting out ahead of them [Or “before them”] three days' journey to search out a resting place for them; and the cloud of Yahweh was over them by day when they set out from the camp. V. 34 is included for context.
Syndein/Thieme	.
The Voice	.

### Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	[The Israelites] marched [the distance of] a three day journey from God's mountain. The Ark of God's covenant traveled three days ahead of them in order to find them a place to settle. When they began traveling from the camp by day, God's cloud remained over them. <b>three day journey</b> 100 miles, to Paran as in Numbers 10:12 (Ramban; Ibn Ezra). <b>Ark of God's covenant</b> Some say that there were two arks, and this was the one containing the broken tablets (Sifri; Rashi). [Kukis: What a weird assertion.]
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	.
Updated ASV	.

### Literal, almost word-for-word, renderings:

A Faithful Version	And they moved three days' journey from the mountain of the LORD. And the ark of the covenant of the LORD went before them in the three days' journey to look for a resting place for them. And the cloud of the LORD was upon them by day when they set forth out of the camp.
C. Thomson Updated OT	.
Charles Thomson OT	So they removed from the mount of the Lord, three days' journey, and the ark of the covenant of the Lord went before them the three days' journey, to look out for them a resting place. V. 34 will be placed with the next passage for context.
Context Group Version	And they set forward from the mountain of YHWH three days' journey; and the ark of the covenant of YHWH went before them three days' journey, to seek out a

	resting-place for them. And the cloud of YHWH was over them by day, when they set forward from the camp.
English Standard Version	.
Green's Literal Translation	. stakes
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And they journeyed from the mountain of Jehovah three days' journey. And the ark of the covenant of Jehovah went before them three days' journey, to seek out a resting-place for them. And the cloud of Jehovah was over them by day when they journeyed from the camp.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and they journeyed from the hill of YHWH, a road of three days, and the box of the covenant of YHWH was journeying to their face, a road of three days to scout for them an oasis, and the cloud of YHWH was upon them by day in their journeying from the camp,...
Updated ASV	And they set out from the mount of Jehovah three days' journey; and the ark of the covenant of Jehovah went before them three days' journey, to seek out a resting place for them. And the cloud of Jehovah was over them by day, when they set out from the camp.
Updated Bible Version 2.17	.
A Voice in the Wilderness	. depart
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

### The gist of this passage:

Numbers 10:33a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
nâça' (נָצַח) [pronounced naw-SAHÇ]	to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow	3 <sup>rd</sup> person plural, Qal imperfect	Strong's #5265 BDB #652
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577
har (הַר) [pronounced har]	hill; mountain, mount; hill-country, a mountainous area, mountain region	masculine singular construct	Strong's #2022 (and #2042) BDB #249

Numbers 10:33a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly y <sup>h</sup> oh-WAH]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** *And so, they have pulled up stakes (to move out) from the mountain of Y<sup>e</sup>howah,...*

We could, perhaps by inference, understand the 3<sup>rd</sup> person plural to refer to Moses and Hobab, as they have been the ones speaking to one another.

On the other hand, certainly this is all the people of Israel moving out.

They are at the Mountain of God, where Moses spoke face to face with God and from whence they all audibly heard the Ten Commandments.

Numbers 10:33b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
derek <sup>e</sup> (דֶּרֶךְ) [pronounced DEH-rek <sup>e</sup> ]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202
sh <sup>e</sup> lôwshâh/sh <sup>e</sup> lôshâh (שְׁלוֹשָׁה) (שָׁלוֹשׁ) [pronounced shel-oh-SHAW]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398

**Translation:** *...and [they go] a distance of three days.*

I have assumed that this is a reference to the entire encampment moving for three days.

Numbers 10:33c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'ărôwn (אֹרֹן) [pronounced uh-ROHN]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
b <sup>e</sup> rîyth (בְּרִית) [pronounced b <sup>e</sup> reeth]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular construct	Strong's #1285 BDB #136

Numbers 10:33c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
nâṣa' (נָסַח) [pronounced <i>naw-SAHG</i> ]	<i>pulling up [stakes], pulling out, breaking camp and moving out, setting out, making a journey, marching, departing; bending a bow</i>	Qal active participle	Strong's #5265 BDB #652
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6440 BDB #815
Together, they mean <i>before them, before their faces, in their presence, in their sight, in front of them.</i>			

**Translation:** And so the Ark of the Covenant of Y<sup>e</sup>howah is pulling up stakes (and moving out) before them,...

Here, the Ark of the Covenant is being treated almost as an autonomous entity. However, this is carried by four men who do not touch it. It is representative of God leading the people of Israel.

Numbers 10:33d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
derek° (דֶּרֶךְ) [pronounced <i>DEH-rek°</i> ]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202
sh <sup>o</sup> lôwshâh/sh <sup>o</sup> lôshâh (שְׁלוֹשָׁה) (שְׁלֹשָׁה) [pronounced <i>shel-oh-SHAW</i> ]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i> ]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
tûwr (תּוּר) [pronounced <i>toor</i> ]	<i>to spy, to search out, to explore; to go about</i>	Qal infinitive construct	Strong's #8446 BDB #1064



Numbers 10:33d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition; with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510
m <sup>e</sup> nûwchâh (מנוחָה) [pronounced m <sup>e</sup> -noo-KHAH]	<i>rest, a condition of rest; a resting place, place of rest; quietness; an habitation</i>	feminine singular noun	Strong's #4496 BDB #629

**Translation:** ...[going] a distance of three days, to search out for them a place of rest.

The Ark of the Covenant goes the same amount of distance, traveling for three days, searching out the next place to make camp.

Numbers 10:33 And so, they have pulled up stakes (to move out) from the mountain of Y<sup>e</sup>howah, and [they go] a distance of three days. And so the Ark of the Covenant of Y<sup>e</sup>howah is pulling up stakes (and moving out) before them, [going] a distance of three days, to search out for them a place of rest. (Kukis mostly literal translation)

If the ark were a mere religious artifact, then it certainly would not lead the march. We are talking about something which required a great deal of gold to make. An enemy would certainly desire to destroy and plunder the front line with the ark in the lead. However, the ark is the very Presence of Jesus Christ, Yahweh Who would lead the Israelites into battle for the next thousand years. This generation needed only to focus their attention upon Jesus Christ, as Moses essentially symbolized by placing the ark before them.

One of the things we search for is eternal rest. Life is difficult and filled with hard labor. Then it will come to pass in that day that the nations will resort to the root of Jesse, who will stand as a rallying point for the peoples; and His resting place will be glorious (Isaiah 11:10). "Come to Me, all of you who are weary and heavy-laden, and I will give you rest." (Matthew 11:28). Rest in Yahweh and wait patiently for Him; do not fret because of whom prospers in his way because of the man who carries out evil schemes (Psalm 37:7). Therefore, let us be diligent to enter into that rest, so that no one will fall through the same example of disobedience (Hebrews 4:9).

The mount of Yahweh is Mount Sinai. This is the honeymoon period of this march. Recall that we have two million Jews on the march with children, women and animals, no easy feat. We are looking for a new place to put down camp. The three days of marching has no significance yet. It will be in Numbers 11 that we will hear these people begin to whine and complain, which will be after the three day march. It should be obvious that with two million people on their first organized march that they did not really get too far.

Numbers 10:34a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʾânân (אָנָן) [pronounced gaw-NAWN]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular construct	Strong's #6051 BDB #777
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

## Numbers 10:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿal (עַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5920, #5921 BDB #752
yômâm (יוֹמָם) [pronounced <i>yoh-MAWM</i> ]	substantive: <i>day, daily, daytime</i> ; adverb: <i>by day, in the daytime</i>	substantive/adverb	Strong's #3119 BDB #401

**Translation:** And so the cloud of Y<sup>e</sup>howah [is] above them every day...

While they move during the day, the cloud of Y<sup>e</sup>howah is over them. It is even possible that this cloud is providing them some shade, however that is conjecture on my part.

We are still in the early Spring and the region is not all sand. There are trees and bushes.

## Numbers 10:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
nâça' (נָצַח) [pronounced <i>naw-SAHG</i> ]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	Qal infinitive construct with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5265 BDB #652
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
machăneh (מַחֲנֶה) [pronounced <i>mah-khuh-NEH</i> ]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; forces; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334
ç, çâmekh (וְ, וְחֶמֶךְ) [pronounced <i>cahm-ehk</i> ]	This appears to be used as a mark of punctuation which seems to indicate the end of a paragraph. It is never translated.	the 15 <sup>th</sup> letter; also used as the numeral 60	No Strong's # BDB #684

**Translation:** ...in their pulling up stakes (to move out) from [their previous] encampment. (Kukis mostly literal translation)

They have pulled up stakes and are moving out away from their previous encampment, where they had remained for about a year.

Although nothing is said about this, the people continue to receive their allotment of wafers from God. God is faithful to sustain them.

Numbers 10:34 And so the cloud of Y<sup>e</sup>howah [is] above them every day in their pulling up stakes (to move out) from [their previous] encampment. (Kukis mostly literal translation)

They advanced as the cloud advanced.

Numbers 10:33–34 And so, they have pulled up stakes (to move out) from the mountain of Y<sup>e</sup>howah, and [they go] a distance of three days. And so the Ark of the Covenant of Y<sup>e</sup>howah is pulling up stakes (and moving out) before them, [going] a distance of three days, to search out for them a place of rest. And so the cloud of Y<sup>e</sup>howah [is] above them every day in their pulling up stakes (to move out) from [their previous] encampment. (Kukis mostly literal translation)

Numbers 10:33–34 The people of Israel have broken camp and they move away from the mountain of Jehovah, traveling a distance of three days. In front of them is the Ark of the Covenant of Jehovah, which had been in the Holy of Holies, but now was out in the open, leading the people. They are searching out their next place to stop and rest. Every day, the cloud of Jehovah is over them, guiding them from stop to stop. (Kukis paraphrase)

And so he is, in a pulling up of stakes (to move out) of the Ark, and so says Moses, “Stand, Y<sup>e</sup>howah, and are scattered Your enemies and are fleeing the ones hating You from Your faces.” And in his resting, he says, “Return, Y<sup>e</sup>howah, ten thousands of thousands of Israel.”

Numbers  
10:35–36

And so it is, when [there is] a pulling up of stakes (to move out) of the Ark, that Moses says, “Rise up, O Y<sup>e</sup>howah, and Your enemies are scattered and those hating You are fleeing from You.” And when [it is] at rest, he says, “Return, O Y<sup>e</sup>howah, [to] the ten thousands of thousands of Israel.”

And whenever the people would break camp and move out, with the Ark out in front, Moses would first say, “Rise up, O Jehovah, and let your enemies be scattered from before You and let those who hate You flee from You.” And when their march came to a halt, Moses would then say, “Return to us, O Jehovah, to the thousands upon thousands of Israelites who depend upon You.”

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	And so he is, in a pulling up of stakes (to move out) of the Ark, and so says Moses, “Stand, Y <sup>e</sup> howah, and are scattered Your enemies and are fleeing the ones hating You from Your faces.” And in his resting, he says, “Return, Y <sup>e</sup> howah, ten thousands of thousands of Israel.”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And when the ark was lifted up, Moses said: Arise, O Lord, and let thy enemies be scattered, and let them that hate thee, flee from before thy face. And when it was set down, he said: Return, O Lord, to the multitude of the host of Israel.
Aramaic ESV of Peshitta	It happened, when the ark went forward, that Mosha said, "Rise up, Mar-Yah, and let your enemies be scattered! Let those who hate you flee before you!"

	When it rested, he said, "Return, Mar-Yah, to the ten thousands of the thousands of Yisrael."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O LORD, unto the many thousands of Israel. And it came to pass when the ark set forward, that Moses said, Arise, O Lord, and let Your enemies be scattered: let all that hate You flee. And in the resting he said, Turn again, O Lord, the thousands and tens of thousands in Israel.
Updated Brenton (Greek)	

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And when the ark went forward Moses said, Come up, O Lord, and let the armies of those who are against you be broken, and let your haters go in flight before you. And when it came to rest, he said, Take rest, O Lord, and give a blessing to the families of Israel.
Easy English	.
Easy-to-Read Version–2008	When the people lifted the Holy Box to move the camp, Moses always said, "Get up, LORD! May your enemies be scattered. May your enemies run away from you." And when the Holy Box was put in its place, Moses always said, "Come back, LORD, to the millions of Israelites."
God's Word™	Whenever the ark started to move, Moses would say, "Arise, O LORD! Scatter your enemies! Make those who hate you run away from you!" And whenever it stopped, he would say, "Return, O LORD, to the countless thousands of Israel!"
Good News Bible (TEV)	Whenever the Covenant Box started out, Moses would say, "Arise, LORD; scatter your enemies and put to flight those who hate you!" And whenever it stopped, he would say, "Return, LORD, to the thousands of families of Israel."
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	Each day as the Israelites began their journey, Moses would pray, "Our LORD, defeat your enemies and make them run!" And when they stopped to set up camp, he would pray, "Our LORD, stay close to Israel's thousands and thousands of people."
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.

Unfolding Bible Simplified      Each morning when the men who were carrying the sacred chest started to walk, Moses said, "Yahweh, arise! Scatter your enemies! Cause those who hate you to run away from you!"  
 And each time the men stopped to set down the sacred chest, Moses said, "Yahweh, stay close to the multiplied thousands of us Israelites!"

### Partially literal and partially paraphrased translations:

American English Bible .  
 Beck's American Translation .  
 Common English Bible .  
 New Advent (Knox) Bible .  
 Translation for Translators .

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible .  
 Christian Standard Bible .  
 Conservapedia Translation .  
 Revised Ferrar-Fenton Bible .  
 God's Truth (Tyndale) .  
 The Heritage Bible      And it was, when the ark pulled up that Moses said, Rise up, Jehovah, and let those hating you be forcibly scattered, and let those hating you vanish before your face.  
    And when it rested, he said, Return, Jehovah, to the myriads, the thousands of Israel.

International Standard V      Whenever the ark was ready to travel, Moses would say:  
    "Arise, Lord,  
    to scatter your enemies,  
    so that whoever hates you  
    will flee from your presence."  
    Whenever the ark was being readied to rest, he would say:  
    "Return, Lord,  
    to the countless thousands of Israel."

H. C. Leupold .  
 Lexham English Bible      And whenever the ark was setting out Moses would say,  
    "Rise up, Yahweh!  
    May your enemies be scattered;  
    may the ones that hate you flee from your presence."  
    And when it rested he would say,  
    "Return, Yahweh,  
    to the countless thousands of Israel."

NIV, ©2011 .  
 Unfolding Bible Literal Text      Whenever the ark set out, Moses would say, "Rise up, Yahweh. Scatter your enemies. Make those who hate you run from you."  
    Whenever the ark stopped, Moses would say, "Return, Yahweh, to Israel's many tens of thousands."

Urim-Thummim Version      Then when the Ark pulled out, Moses said, Rise up YHWH, and let your enemies be scattered, and let them that hate you flee from your presence!  
    And when it settled down he said, Return, O YHWH to the many thousands of Israel!

Wikipedia Bible Project .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) Yahweh's cloud was over them by day when they left the camp. Whenever the Ark left, Moses would say, "Arise, Yahweh, and let your enemies be scattered and let those who hate you flee before you." And when it came to rest, he would say, "Come back, Yahweh, to the multitude—the armies of Israel." Ps 68:2  
A portion of v. 34 is included for context.

New American Bible (2011) .  
The Catholic Bible .  
New Jerusalem Bible .  
NRSV (Anglicized Cath. Ed.) .  
Revised English Bible—1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .  
Eth Cepher Bible [[And it came to pass, when the Ark set forward, that Mosheh said, Rise up, **Yahuah**, and let your enemies be scattered; and let them that hate you flee before you. And when it rested, he said, Return, O **Yahuah**, unto the many thousands of Yashar'el.]] [(Kukis: I don't know what the bolded double brackets mean.)]  
exeGesés companion Bible .  
Hebraic Roots Bible And it happened when the ark pulled out, Moses said, Rise, O YAHWEH, and Your enemies shall be scattered, and those hating You shall flee from Your presence. And when it rested, he said, Return, O YAHWEH, to the myriads of the thousands of Israel.  
Kaplan Translation .  
The Scriptures—2009 And it came to be, whenever the ark set out, that Mosheh said, "Rise up, O יהוה! And let Your enemies be scattered, and let those who hate You flee before You." And when it rested, he said, "Return, O יהוה, to the countless thousands of Yisra'el." Tree of Life Version Whenever the Ark would set out, Moses would say: "Arise, Adonai! May Your enemies be scattered! May those who hate You flee from before You!" Then whenever it came to rest, he would say: "Return, Adonai, to the myriad thousands of Israel!"

### Weird English, 𐤀𐤋𐤁𐤅 English, Anachronistic English Translations:

Alpha & Omega Bible .  
Awful Scroll Bible As the ark is to pull up, Moses was to say: Be rising up Sustains To Become they being your enemy was to be dispersed, and they hating you were to flee from being turned before you. As it is to rest, he was to say: Be turned back Sustains To Become to the myriads of thousands of Contends-with-he-mighty.  
Concordant Literal Version It came to be whenever the coffer journeyed Moses said: Arise, Yahweh, that Your enemies may scatter and those hating You may flee from Your presence. And whenever it stopped he said: Dwell, Yahweh, with the myriads of Israel's thousands.  
exeGesés companion Bible And so be it, when the ark pulls stakes, Mosheh says, Rise, O Yah Veh, and scatter your enemies; and they who hate you, flee from your face. And when it rests, he says, Return, O Yah Veh, to the myriads of Yisra El..  
Orthodox Jewish Bible And it came to pass, when the Aron set out, that Moshe said, Rise up, Hashem, and let Thine enemies be scattered; and let them that hate Thee flee before Thee. And when it rested, he said, Return, Hashem, unto the countless thousands of Yisroel.  
Rotherham's *Emphasized B.* .



**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	.
Kretzmann's Commentary	.
Lexham English Bible	.
Syndein/Thieme	.
The Voice	.

**Bible Translations with Many Footnotes:**

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	<p><i>The Ark Goes Forth</i></p> <p>When the Ark went forth, Moses said, 'Arise, O God, and scatter your enemies! Let your foes flee before You!'</p> <p>When it came to rest, he said, 'Return, O God, [to] the myriads of Israel's thousands.'</p> <p><b>When the Ark...</b></p> <p>In the Torah scroll, this section is preceded and followed by inverted letters Nun. It is said in the synagogue when the Torah is taken from the Ark and returned.</p> <p><b>to</b></p> <p>Saadia. Or, 'Rest Your prescence on...' (Targum). Or, 'O God, let the myriads....of Israel return' (Baaley Tosafoth).</p>
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	<p>And it came to pass &lt;when the ark set forward&gt; that Moses said: Arise, O Yahweh! and scattered' be thy foes, Let them that hate thee flee before thee;</p> <p>But &lt;when it rested&gt; he said,—</p> <p>Return, O Yahweh! unto the myriads of the thousands of Israel.<sup>d</sup></p> <p><sup>d</sup>These two verses are bracketed by the earliest Massoretic authorities (by means of "inverted nuns" to indicate some dislocation. Ginsburg concludes that the arrangement in the Sep. [where the order is—vers 35, 36, 34] shows their "proper place"—G. Intro. pp. 342, 343.</p>
Updated ASV	.

**Literal, almost word-for-word, renderings:**

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	<p>And when the ark set forward Moses said, Arise, O Lord, and let thine enemies be scattered. Let them who hate thee be put to flight.</p> <p>And when it halted he said, Return, Lord, to the thousand myriads of Israel.</p>
Context Group Version	. spun
English Standard Version	.
Legacy Standard Bible	.
Modern English Version	.
Modern Literal Version 2020	<p>And it happened, when the ark journeyed, that Moses said, Rise up, O Jehovah and let your enemies be scattered and let those who hate you flee before you. And when it rested, he said, Return, O Jehovah, to the ten thousands of the thousands of Israel.</p>

New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and it came to pass with the journeying of the box, and Mosheh said, YHWH will rise and your attackers will scatter abroad, and your haters will flee from your face, and in her resting he will say, YHWH will return, a myriad of thousands of Yisra'eyl,...
Updated ASV	And it would occur, when the ark set out, that Moses said, "Rise up, O Jehovah, and let your enemies be scattered; and let them that hate you flee before you." And when it rested, he said, "Return, O Jehovah, to the ten thousand of the thousands of Israel." [53] [53] SYR "To the myriads and to the thousands of Israel" VG "to the multitude of the army of Israel"
Updated Bible Version 2.17	.
A Voice in the Wilderness	. multitudes
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

**The gist of this passage:**  
35-36

Numbers 10:35a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
bê (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
When the bêyth preposition is followed by an infinitive, it forms a periphrasis for the gerund and is commonly expressed by the conjunctions <i>while, when, in that, after that, if, though, even if</i> . <sup>25</sup>			
nâçâ' (נָחַץ) [pronounced naw-SAHÇ]	to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow	Qal infinitive construct	Strong's #5265 BDB #652

<sup>25</sup> Okay, a periphrasis is a *round about way of speaking or saying something*. A gerund is a verb which often functions as a noun (in English, our gerunds often end in *ing*).

## Numbers 10:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾărôwn (אֹרֹן) [pronounced uh-ROHN]	ark, chest; Ark	masculine singular noun with the definite article	Strong's #727 BDB #75

**Translation:** And so it is, when [there is] a pulling up of stakes (to move out) of the Ark,...

There was a particular procedure followed over a period of time. Perhaps this continued for the next 39 years. There were come the time when Israel would have to pull up stakes and move out. Here, the reference is to the Ark, as the Ark would go before Israel. It did not move magically by itself, but four men carried it, using the long poles which were inserted on both sides of it. It is the cloud which would indicate the direction for them to go in.

## Numbers 10:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
Mosheh (מֹשֶׁה) [pronounced moh- SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602
qûwm (קוּם) [pronounced koom]	stand, rise up, arise, get up	2 <sup>nd</sup> person masculine singular, Qal imperative; with the voluntative hê	Strong's #6965 BDB #877
YHWH (יְהוָה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217

**Translation:** ...that Moses says, "Rise up, O Y<sup>e</sup>howah,...

When they started to move out, Moses would publically say, "Rise up, O Y<sup>e</sup>howah." What would presumably take place is, the four men bearing the Ark would lift it up off the ground.

## Numbers 10:35c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251

Numbers 10:35c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pûwts (פּוּצַת) [pronounced poots]	<i>to break, to dash into pieces; to disperse [sometimes, to disperse themselves; to be dispersed], to scatter; to overflow</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #6327 BDB #806
'âyab (אֵיבָ) [pronounced aw-YA <sup>B</sup> V]	<i>enemies, those being at enmity with you; those with enmity, those with hostility</i>	masculine plural, Qal active participle; with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #340 & #341 BDB #33

**Translation:** ...and Your enemies are scattered...

Moses calls for the enemies of God to be scattered from before them.

Numbers 10:35d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
nûwç (נוּחַ) [pronounced noose]	<i>to flee, to flee from, to escape, to depart, to retreat, to hasten quickly [away]</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5127 BDB #630
sânê' (שֹׂנְאֵי) [pronounced saw-NAY]	<i>hating ones, the ones hating, the haters; enemies</i>	masculine plural, Piel participle; with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #8130 BDB #971
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #6440 BDB #815

Together, min + pânîym and the suffix mean *from before your face, out from before your face, from one's presence, from behind you, before you*. However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered *because of, because that; by*. Literally, this is translated, *from your faces*.

**Translation:** ...and those hating You are fleeing from You."

Moses calls also for those who hate God to flee from before Him.

Numbers 10:35 And so it is, when [there is] a pulling up of stakes (to move out) of the Ark, that Moses says, "Rise up, O Y<sup>e</sup>howah, and Your enemies are scattered and those hating You are fleeing from You." (Kukis mostly literal translation)

This was essentially a prayer of protection; Moses called upon God to protect them and scatter their enemies as they marched for the first time in about a year. He called for Yahweh to scatter their enemies from all around. King David wrote a Psalm celebrating this: *Let God arise, let His enemies be scattered and let those who hate Him flee before Him. As smoke is driven away, so drive [them] away; as wax melts before the fire, so let the wicked perish before God* (Psalm 68:1–2). We will later hear Moses speak to the congregation: "But He repays those who hate Him to his face, to destroy him; He will not delay with respect to him who hates Him; He will repay him to his face." (Deuteronomy 7:10).

Numbers 10:36			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wāw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
When the bēyth preposition is followed by an infinitive, it forms a periphrasis for the gerund and is commonly expressed by the conjunctions <i>while, when, in that, after that, if, though, even if</i> . <sup>26</sup>			
nûwach (נוח) [pronounced <i>NOO-ahkh</i> ]	<i>rest, cause to rest, to be at rest, set down, lay down, deposit, leave</i>	Qal infinitive construct with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5117 (and #3240) BDB #628
'amar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
shûwb (שוב) [pronounced <i>shoo<sup>b</sup>v</i> ]	<i>return, turn, turn back (away, aside), reminisce, restore something, bring back something, revive, recover something, make restitution</i>	2 <sup>nd</sup> person masculine singular, Qal imperative; with the voluntative hê	Strong's #7725 BDB #996
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
Compare this to v. 35b.			
r <sup>e</sup> bâbâh (רבב) [pronounced <i>r<sup>eb</sup>vaw-<sup>B</sup>VAW</i> ]	<i>multitude, myriad, ten thousand</i>	masculine plural construct	Strong's #7233 BDB #914
'ălâpîhîym (אלפלים) pronounced <i>uh-law-FEEM</i>	<i>thousands, families; [military] units, divisions</i>	masculine plural construct	Strong's #505 (and #504) BDB #48

<sup>26</sup> Okay, a periphrasis is a *round about way of speaking or saying something*. A gerund is a verb which often functions as a noun (in English, our gerunds often end in *ing*).

Numbers 10:36			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Yisʿrāʾēl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
ץ, çâmekh (וּ, צַח) [pronounced <i>cahm-ehk</i> ]	This appears to be used as a mark of punctuation which seems to indicate the end of a paragraph. It is never translated.	the 15 <sup>th</sup> letter; also used as the numeral 60	No Strong's # BDB #684

**Translation:** *And when [it is] at rest, he says, "Return, O Y<sup>e</sup>howah, [to] the ten thousands of thousands of Israel."* (Kukis mostly literal translation)

When Israel came to a halt, Moses would loudly say, "Return, O Y<sup>e</sup>howah." As if God were way out in front, scattering His enemies and causes those hating Him to flee. Moses calls for God to return to them, to the tens of thousands of thousands of Israelites.

Numbers 10:36 *And when [it is] at rest, he says, "Return, O Y<sup>e</sup>howah, [to] the ten thousands of thousands of Israel."* (Kukis mostly literal translation)

As we continually see throughout Scripture, various men will use their free will to say or do things which are apropos, but things that God did not say, "Okay, you will do this next." The idea is, God does not tell us to do this, and then that, and then another thing, and that our lives are micro-managed by God. God does not micro-manage us.

What I am asserting here is, Moses simply decided to do this on his own. He understands the circumstances and the situation that they all are in, and Moses says these words mostly for the benefit of the people, those who hear him.

Let me make an application here, which may seem weird at first. You may or may not be aware that there are King James Version-only Christians out there. That is, they behave as if the Apostle Paul had penned the King James Version of the Bible, and that this is the only real and true Bible for Christians to use. It is not. It was an excellent translation for its day, and there are some passages which have a greater literary impact than almost any other translation, but that is simply a translation. God moved these men—some of them believers and some of them not—to translate the Scriptures. God also moves other men to translate more up-to-date translations, which are appropriate for their period of time. When a person walks into a KJV-only church, it may seem as though they are stepping back in time 500 years or as if they have walked into a Shakespear festival. For a few people, that may seem kind of neat, to have their own language, and you eventually learn and become conversant in. However, for most people, it is off putting. To them, the KJV is too formal, too Shakespear, too confusing; and a church where only that Bible is used turns them off.

God has inspired thousands upon thousands of men to develop new and better and more understandable translations over the years. It is not unusual for many pastors to use several different translations when teaching. How many times have you heard a pastor say, "Let me give you the translation of that verse in the NASB and then in the Message"? Not those exact words, of course, but a pastor who refers to several different translations. There are a considerable number of pastors who develop their own translation of the Bible (as R. B. Thieme, Jr. did).



What I am saying here is, these words which we read in vv. 35–36 are Moses' own words. He believed that these were good words to use on moving out and stopping. God did not say, "Moses, this is what I want you to say. Use these words exactly!" Moses just came up with this on his own, and God the Holy Spirit affirmed this by including it in the Word of God.

You may be thinking, *aren't you making a big deal out of a few words?* Wait until we get to the book of Deuteronomy. This book is almost 100% the words of Moses, words which he came up with all on his own, words which are given just as much authority as the words which God spoke to Moses on various past incidents.

Let me broaden this point. God has given us, as believers in Jesus Christ, a certain amount of leeway, when it comes to the exercise of our spiritual gifts. So, when R. B. Thieme, Jr. developed a translation of verse after verse of the Bible, God did not look down from above and say, "Listen, Bob, you already have the King James Version. All this other stuff that you are doing, don't do it. Go back to the KJV!" R. B. Thieme, Jr. developed his own up-to-date translation to better communicate the Word of God. That is what God wants a pastor-teacher to do. Are there times when the *thundering diction* of the King James Bible is really well-said, and worth repeating? Absolutely!

God is not dictating to us every single word and every single inflection that we make. God gives us the knowledge (which comes through intense study of the Word of God), and then He allows us to approach an understanding or an explanation of whatever passage is before us.

Let me broaden this point further. Perhaps, there are a hundred commentaries on this passage in Numbers. Maybe even thousands. NO ONE has ever made this connection of these words of Moses to the accurate observation that, we as believers should not confine ourselves to the King James Version of the Bible. I have not read anything yet, by others on this passage, but I am 100% certain that I am the only person who has ever made this connection. As long as we stay within the parameters of the doctrines of God, theologians, commentators, teachers and pastors have some leeway in how they teach a passage and how they illustrate it. All of this must be done within a solid theological framework, and it takes pretty much a lifetime to develop (or to understand the development of) such a framework.

I have mentioned R. B. Thieme, Jr. several times here, but this is what Bob did for the 50 or so years that he taught his congregation. He tried to develop a clear and consistent theological framework for us who learned under him. Since I have not strayed from that framework and because I have not strayed from solid Bible doctrine, the application which I have made from this passage is legitimate and worthy of study.

Quite frankly, I knew how difficult that this study of Leviticus and Numbers could potentially be, and my prayer to God has been to somehow bring this to a place where I understood what I was studying and that I could become interested and motivated by what I was studying (and, hopefully, be able to pass along some similar enthusiasm to others as a result). God has answered this prayer of mine throughout my study of the book of Numbers (and, to some degree, the book of Leviticus).

Numbers 10:36 *And when [it is] at rest, he says, "Return, O Y<sup>h</sup>owah, [to] the ten thousands of thousands of Israel."* (Kukis mostly literal translation)

And in the evening, when they stopped, Moses called for Yahweh to return to their camp and to rest upon them, as it were, as their protection.

It is possible that these verses are slightly out of order from the original; it is possible that the correct verse order should be vv. 33, 35, 36, 34; or, *And they advanced from the mount of Yahweh, a journey of three days; and the ark of the covenant of Yahweh advanced before their faces. The journey of three days [was] to seek for them a resting-place. And it came to pass in the advancing of the ark, that Moses said, "Rise, O Yahweh, and Your enemies are scattered, and those hating You flee from Your presence." And in its resting, he said, "Return, O Yahweh, the myriads, the thousands of Israel." And the cloud of Yahweh on them by day, in their advance from the camp.* The verses seem to flow more logically when rearranged like this. However, that is not the reason that

scholars suspect that they were miss-ordered. The earliest Massoretic authorities bracketed vv. 35–36, which likely indicated that they had probably been dislocated. The rearrangement is the thought of Hebrew scholar Ginsburg.<sup>27</sup>

Numbers 10:35–36 And so it is, when [there is] a pulling up of stakes (to move out) of the Ark, that Moses says, “Rise up, O Y<sup>e</sup>howah, and Your enemies are scattered and those hating You are fleeing from You.” And when [it is] at rest, he says, “Return, O Y<sup>e</sup>howah, [to] the ten thousands of thousands of Israel.” (Kukis mostly literal translation)

Numbers 10:35–36 And whenever the people would break camp and move out, with the Ark out in front, Moses would first say, “Rise up, O Jehovah, and let your enemies be scattered from before You and let those who hate You flee from You.” And when their march came to a halt, Moses would then say, “Return to us, O Jehovah, to the thousands upon thousands of Israelites who depend upon You.” (Kukis paraphrase)

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
<a href="http://www.kukis.org">www.kukis.org</a>	Numbers folder	Exegetical Studies in Numbers

### A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

#### Why Numbers 10 is in the Word of God

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

#### What We Learn from Numbers 10

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

<sup>27</sup> *The Emphasized Bible*, p. 169.

## Jesus Christ in Numbers 10

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 14, entitled *Analysis Of The Book Of Numbers*.

### Edersheim Summarizes Numbers 10

To sum up its general contents - it tells us in its first Part (1-16.) how Israel was to approach God, together with what, symbolically speaking, was inconsistent with such approaches; and in its second Part (17-27.) how, having been brought near to God, the people were to maintain, to enjoy, and to exhibit the state of grace of which they had become partakers. Of course, all is here symbolical, and we must regard the directions and ordinances as conveying in an outward form so many spiritual truths. Perhaps we might go so far as to say, that Part 1 of Numbers exhibits, in a symbolical form, the doctrine of justification, and Part \* that of sanctification; or, more accurately, the manner of access to God, and the holiness which is the result of that access.

\* So literally.

Part 1 (1-16.), which tells Israel how to approach God so as to have communion with Him, appropriately opens with a description of the various kinds of sacrifices. (Numbers 1-7) It next treats of the priesthood.

(Numbers 8-10) The thoroughly symbolical character of all, and hence the necessity of closest adherence to the directions given, are next illustrated by the judgment which befell those who offered incense upon "strange fire." (Numbers 10:1-6) From the priesthood the sacred text passes to the worshippers. (Numbers 11-15) These must be clean - personally (11:1-47), in their family-life, (Numbers 12) and as a congregation. (Numbers 13-15) Above and beyond all is the great cleansing of the Day of Atonement, (Numbers 16) with which the first part of the book, concerning access to God, closes.

From [www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html](http://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html) accessed July 11, 2020.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

<a href="#">Beginning of Document</a>	<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics, Short Doctrines</a>
<a href="#">Introduction and Text</a>	<a href="#">First Verse</a>	<a href="#">Addendum</a>
<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Numbers folder</a>	<a href="#">Exegetical Studies in Numbers</a>

### Addendum

This footnote is referenced in [Numbers](#).

### Footnote for Numbers (Christian Community Bible)

## Charts, Graphics and Short Doctrines

## Charts, Graphics and Short Doctrines

## A Reasonably Literal Paraphrase

[illegible]

## A Complete Translation of Numbers 10

## A Reasonably Literal Translation

## A Reasonably Literal Paraphrase

## Doctrinal Teachers\* Who Have Taught Numbers 10

Series	Lesson (s)	Passage
R. B. Thieme, Jr. does not appear to have covered any portion of this chapter in his available studies.		
R. B. Thieme, Jr.		
Syndein	<a href="http://syndein.com/numbers.html">http://syndein.com/numbers.html</a>	
Keil and Delitzsch Commentary on Numbers	<a href="https://www.gracenotes.info/Numbers/Numbers.pdf">https://www.gracenotes.info/Numbers/Numbers.pdf</a>	
Todd Kennedy overview of Numbers	<a href="http://www.spokanebiblechurch.com/books/Numbers">http://www.spokanebiblechurch.com/books/Numbers</a> (Under construction)	

\* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and **rebound** after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

R. B. Thieme, III has not taught this chapter on any available lesson.



## Word Cloud from a Reasonably Literal Paraphrase of Numbers 10

### Word Cloud from Exegesis of Numbers 10<sup>28</sup>

These two graphics should be very similar; this means that the exegesis of Numbers 10 has stayed on topic and has covered the information found in this chapter of the Word of God.

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
<a href="http://www.kukis.org">www.kukis.org</a>	Numbers folder	Exegetical Studies in Numbers

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<sup>28</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.