I. Pesach Sheni

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

Let the Children of Israel offer the Pesach sacrifice at its set time:
you shall offer it on the fourteenth day of this month, at twilight, at its set time; you shall offer it in accordance with all its rules and rites.

And Moshe instructed the Israelites to offer the Pesach sacrifice;
And they offered the Pesach sacrifice in the first month, on the fourteenth day of the month, at twilight, in the wilderness of Sinai. According to all that HaShem had commanded Moshe, so the Children of Israel did.

And there were some men who were unclean by reason of a corpse and could not offer the Pesach sacrifice on that day; and they approached Moshe and Aharon on that day.
And those men said to them, “We are contaminated by reason of a corpse, why must we be diminished by not presenting HaShem’s offering at its set time among the Children of Israel Israelites?”

And Moshe said to them, “Stand by, and let me hear what instructions HaShem gives about you.” And HaShem spoke to Moshe, saying:

Speak to the Children of Israel, saying: When any of you or of your posterity who are defiled by a corpse or are on a long journey would offer a Pesach sacrifice to HaShem, they shall offer it in the second month, on the fourteenth day of the month, at twilight. They shall eat it with unleavened bread and bitter herbs,
They shall not leave any of it over until morning and they shall not break a bone of it. They shall offer it in strict accord with the law of the Pesach sacrifice.

But if a man who is clean and not on a journey refrains from offering the Pesach sacrifice, that person shall be cut off from his people, for he did not present HaShem’s offering at its set time; that man shall bear his guilt.

And when a convert shall dwell with you, and he shall offer a Pesach sacrifice to HaShem, he must offer it in accordance with the rules and rites of the Pesach sacrifice. There shall be one law for you, whether stranger or citizen of the country.
On the day that the Mishkan was set up, the cloud covered the Mishkan, the Tent of Testimony; and in the evening it rested over the Mishkan in the likeness of fire until morning.

It was always so: the cloud covered it, appearing as fire by night.

And whenever the cloud lifted from the Tent, the Israelites would set out accordingly; and at the spot where the cloud settled, there the Israelites would make camp.

At a command of HaShem the Israelites broke camp, and at a command of HaShem they made camp: they remained encamped as long as the cloud stayed over the Mishkan.

When the cloud lingered over the Mishkan many days, the Israelites observed HaShem’s mandate and did not journey on.

At such times as the cloud rested over the Mishkan for but a few days, they remained encamped at a command of HaShem, and broke camp at a command of HaShem.

And at such times as the cloud stayed from evening until morning, they broke camp as soon as the cloud lifted in the morning. Day or night, whenever the cloud lifted, they would break camp.

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

On a sign from HaShem they made camp and on a sign from HaShem they broke camp; they observed HaShem’s mandate at HaShem’s bidding through Moshe.

Ramban, Sforno and others: Emphasis on difficulty of each variation
And HaShem spoke to Moshe, saying: 
Make for yourself two silver trumpets made; make them of hammered work and they shall be for you summon the community and to set the divisions in motion.

When both are blown in Tekiot, the whole community shall assemble before you at the entrance of the Tent of Meeting;

And if a Tekia is sounded only with one, the chieftains, heads of Israel’s contingents, shall assemble before you.

And when you sound Teruot, the divisions encamped on the east shall move forward;

And when you sound Teruot a second time, those encamped on the south shall move forward; Teruot shall be blown for setting them in motion.

And when you gather together the congregation you shall blow Tekiot, not Teruot.

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

When you are at war in your land against an aggressor who attacks you, you shall sound Teruot on the trumpets, that you may be remembered before HaShem your God and be delivered from your enemies.

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