EDITION OF THE GREEK TEXT


This English translation has not altered Wevers' edited Greek text of Exodus, except infrequently in relation to punctuation. Whereas one might argue for modifications in selected texts, it seemed prudent to adhere to the Gottingen edition and to postpone discussion of possible changes to Wevers' edition and treat them in the commentary on the NETS translation of Exodus under preparation.

In the account of the tabernacle (Hebrew [MT] 28.23–28; 36.8–34; 37.10b–15, 17–27), in those contexts where the Greek translation omits material in the Hebrew as we know it, Wevers inserted the Greek text as Origen constructed it. However, because these insertions are not part of the original translation, an English translation of Origen's text appears indented and in smaller typeface in the appropriate places.

TRANSLATION PROFILE OF THE GREEK

General Character

The material found in Exodus consists of narrative, poetry, legal formulation and instructions for building and operating the tabernacle. The Greek translator generally adhered closely to a form of the Hebrew text similar to the MT. From time to time, however, the Greek is longer, shorter or ordered differently. Reasons for such variation are not always clear, and each context requires careful evaluation. For the most part, however, the translator sought to provide a word-for-word rendering. The terms "interlinearity" or "isomorphism" appropriately describe how the translator seems to have proceeded.

While the Greek is often stilted, it normally conveys the sense of the Hebrew text well, and the translator uses various approaches to bring liveliness to the text. For example, in some contexts where the same Hebrew term is used repeatedly, the translator selected different Greek terms as glosses for the same Hebrew. An interesting example is found in the genealogies of chapter 6.

In this case the translator, presumably because he has already used a preferred term to represent one Hebrew lexeme, then selected a second Greek term to represent γένεσις. So within the space of ten verses

In this case the translator, presumably because he has already used a preferred term to represent one Hebrew lexeme, then selected a second Greek term to represent γένεσις. So within the space of ten verses

1 Some examples of apparent expansions:
   10.22 καὶ ἐγένετο σκότος γνώφος θύελλα and there was darkness, gloom, hurricane and there was dense darkness
   13.2 πᾶν πρωτότοκον πρωτογενές every firstborn, first-produced
   16.29 τὴν ἡμέραν ταυτής τα σαββάτα this day, the sabbaths
   25.16(17) ἱλαστήριον ἑπτάμα χρυσοῦ καθάροι a propitiatory as a cover of pure gold
   a mercy seat of pure gold

2 32.9 in the MT text is not represented in the Greek translation. NRSV renders the MT as The LORD said to Moses, “I have seen this people, how stiff-necked they are.”

3 The order of the commandments in MT 20.13–15 is different from that in the Greek translation:

   MT: Murder Greek: Adultery
   Adultery Theft
   Theft Murder

4 Pietersma, "Paradigm."
we find three different terms rendering הָנוֹת. Another example would be in 2.7 where the MT reads הָנַת (“nurse”) and הָתֵת (“to nurse”), using the same Hebrew root. The translator chose the participle תֹּפֶּאָסָא (“a nursing woman”) and הָתֵת (“she shall suckle”), two distinct terms, to gloss the same Hebrew root. This kind of lexical variation in the Greek translation occurs quite regularly, even as the translator is careful to preserve general, interlinear correspondence in his translation.

In the Hebrew narrative of Exodus the waw-conjunctive occurs frequently. The translator of Exodus normally used καί as the Greek equivalent. However, where a change in subject occurs or some other emphasis may be warranted, he selected δέ. Aejmelaeus observes that in the case of the translation of Exodus “[c]oordination of clauses by  has been rendered by the use of various literal and free renderings, but total omission of  —disregarding the apodotic cases—is found in less than 3% of the cases, of which 3% some cases may even depend upon a difference in the Vorlage.” So the places where the translator failed to render the conjunction are rather infrequent. The translator was equally careful to render pronouns in his Hebrew text.

In the case of word order the translator tended to follow his Hebrew text, but not always slavishly. For example, in Hebrew the pronominal formations normally are attached to nouns as suffixes. We should expect the translator to place the pronoun in Greek following the noun, imitating the Hebrew order, if adherence to Hebrew word order was a significant issue. Non-translation Greek tends to place them in front. In Greek Exodus we discover that about 30 (out of approximately 350) cases are pre-posed, a proportion that is unusually high among the various Septuagint translators.

The aorist form of the verb is the most common rendering chosen by the translator for the Hebrew verb, reflecting the large number of suffixed forms or waw (ו) + prefixed forms (in narrative). However, he does not hesitate to employ other Greek tense forms should that convey more adequately his understanding of the sense of his Hebrew text. An interesting example of this is found in 1.12–14. In the comparative clause structure of v. 12 the translator rendered the imperfect aspect of the Hebrew verbs well by the Greek imperfect form (“But as much as they were humbling them, by so much the more they kept becoming more numerous and stronger”). Each of the verbs that follow (vv. 12b–14) continues to use Greek imperfect forms. This tense form fit the context well, because at this point in the story the narrative reports the worsening condition of the Israelite people as they were oppressed. We also observe in this same context the translator’s use of lexical variation for the same Hebrew term:

v. 13

κατεδυνάστευον . . . βία (imperfect tense)

v. 14

κατεδουλώντο . . . μετά βίος (imperfect tense)

And further his repeated use of similar formations (in this case κατα- compounds), presumably for literary effect, may be noted:

v. 13–14 κατεδυνάστευον . . . κατωδύνων . . . κατεδουλώντο.

After his extensive study of the Septuagint of Exodus, Wevers comments that “the dominant characteristic of Exod as a translation document is its expansionist character. On the whole Exod expands far more than contracts.” This tendency appears in many different forms. For example, the translator is careful to define Aaron as Moyses’ brother even when this is not present in the source text (cf. 7.7, 9, 19; 8.5). At 25.6(17) the translator defined the γυναῖκα (πρώτης), the gold plate placed at the top of the ark, as a “cover” (έπάθμα), a term that has no equivalent in the Hebrew text.

Other examples could be added, but the tendency is clear. There is no indication that such clarifications are based on a different Hebrew text. Rather, these additions probably represent the translator’s efforts to ensure that his understanding of the source text would be communicated clearly and explicitly in Greek to the reader.

Of Stereotypes, Calques and Isolates

As the translator proceeded in his work, choosing appropriate terms in the target language to render adequately and contextually the sense of the source text taxed his ability. In Exodus the translator was sensitive to the Hebrew context and so did not hesitate to choose different Greek terms so that the He-

5 Anneli Aejmelaeus, On the Trail of the Septuagint Translators (Kampen, the Netherlands: Kok Pharos Publishing House, 1993), 100.
brew sense, as he understood it, would be conveyed adequately. Once he connected a Greek term semantically with a Hebrew term, he tended to continue with this equivalency, unless the context led him to gloss the source text in a different way. For example, the usual rendering of רָאָה in Exodus is λαλεῖν, whereas λέγειν normally renders רָאָה. However, in one case (31.12, where there is no textual variant in the Septuagint tradition) λαλεῖν renders רָאָה, and out of the three hundred occurrences of λέγειν, it translates רָאָה about seventeen times. λαλεῖν would seem to constitute the default rendering of רָאָה. It is not clear why variation from the default occurs, but it indicates that the translator exercised some freedom. As we have noted previously, we discover lexical variation in contexts where we would expect the usual Greek equivalent because the same Hebrew term is repeated.

Sometimes a Hebrew term will have several distinctive meanings, but the translator will use one Greek term whose semantic content only covers one of the meanings expressed by the Hebrew term. In such cases if the translator sticks with the usual equivalent, then it may create some tension in the context. An examination of the use of ἁμαρτία as the usual equivalent for מִטְנֵי (eleven times) and מִתְנֵי (three times) provides an interesting example. מִטְנֵי indicates both sin and the ritual associated with removing sin (i.e., sin offering). NRSV, for instance, renders it as “sin offering” at 29.14, 36; 30.10, but in all other contexts it uses “sin” (10.17; 32.21, 30, 31, 32, 34; 34.7, 9). The standard sense of ἁμαρτία is “failure, fault or sin.” It does not carry the sense of “sin offering.” When the translator uses ἁμαρτία as the stereotypical gloss for מִטְנֵי, the Greek term no longer makes sense in those contexts where מִטְנֵי signifies “sin offering.” In 29.36 where Moyses is instructed every day to “offer a bull as a sin offering for atonement” (NRSV), the Septuagint reads καὶ τὸ μοσχάριον τῆς ἁμαρτίας ποιήσει τῇ ἡμέρᾳ τοῦ καθαρισμοῦ (“and the young calf for the sin you shall do on the day of the purification” [NETS]). In these contexts ἁμαρτία becomes an isolate, i.e., being the default rendering for מִטְנֵי but not rendering the contextualized meaning of this Hebrew term in the context of the source language, leading to semantic tension in the Greek context (on isolates, see “TO THE READER OF NETS”).

If we move further along this lexical continuum, the calque represents the point on the semantic scale where the semantic range of the Hebrew term dominates that of the chosen Greek gloss. The use of διαφθείρα (27.21; 31.7; 39.15) as the standard equivalent for מִטְנֵי is a well-known example. Others commonly found in the Septuagint also occur in Exodus—ἰὸν for מִטְנֵי, κύριος for מִטְנֵי and δόξα for מִטְנֵי.

At times the translator has recourse to transliteration as his only viable strategy. Some of these become standard Greek terms. These would include σάββατο (Sabbata), πάσχα (passover), μαν (Man), χερουβί (cheroubim) and terms of measurement such as γόμορ and ν.

THE NETS TRANSLATION OF EXODUS

Selected Words and Phrases

1. The Bread of Presentation

The translator rendered variously the bread that God commands to be placed on the table outside the most holy part of the tent of witness, the bread of the presence. In the first three Exodus contexts where these ritual loaves are discussed, as God gives instructions to Moyses for the construction of the tent of witness and Moyses has it built, the MT has מִטְנֵי מִטְנֵי (25.30) or מִטְנֵי מִטְנֵי תַּמִּית (35.13; 39.36). The Septuagint renderings are various:

<table>
<thead>
<tr>
<th>MT Reference</th>
<th>NETS Rendering</th>
</tr>
</thead>
<tbody>
<tr>
<td>25.29(30)</td>
<td>ἄρτοις ἐνωπίσως ἐναντίον μου (facing loaves in front of me, NETS)</td>
</tr>
<tr>
<td>35.13</td>
<td>(no equivalent in Septuagint)</td>
</tr>
<tr>
<td>39.18 (39.36)</td>
<td>καὶ τοὺς ἄρτους τοὺς προκειμένους (and the presentation loaves, NETS)</td>
</tr>
</tbody>
</table>

In Ex 40.23 (LXX 40.21) as the writer describes the placement of the table in the constructed tent of witness, the bread is placed on it but defined as μινυν μινυν (lit. “an arrangement of bread”). NRSV renders the sentence “and set the bread in order on it.” This clause is rendered by the translator:

Καὶ προῆκαν ἐπὶ αὐτῆς ἄρτους τῆς προθέσεως ἐναντι κυρίου
(הָיוּ קְרֵי לָעָה לְהוֹא פִּי נְשָׂ). (MT)
and he presented on it loaves of presentation before the Lord (NETS)
(and he set the bread in order on it before the LORD) (NRSV)

The translator did not consider the Hebrew expression to be a technical, cultic phrase, or if he did, either he felt no compulsion to render it consistently or he did not have readily to hand a Greek equivalent that had become normative for Greek-speaking Jews in Alexandria. The rendering that becomes
somewhat standard (used in Supplements [Chronicles] for example), i.e., ἀρτοὺς τῆς προθέσεως, only occurs in the Pentateuch at Exodus at 40.21(23) and possibly 39.18(36). We do not know for sure whether the original translator devised the phrase that comes to represent the “loaves of presentation” in Greek, since it is not clear if the same person translated Ex 1–34 and 35–40. What the translator does present consistently is that these loaves were placed “before the Lord.”

2. Divine Name and General Term for Deity

The usual rendering of the tetragrammaton (יְהֹוָה) in Exodus is קָדָשׁ, as in the other sections of the Septuagint. Four times (3.4; 13.19; 18.1; 20.1), however, the translator uses קָדָשׁ to render הָהֵוָה. Why the translator glossed הָהֵוָה with קָדָשׁ is not altogether clear, but the variation does not seem to be textually based. קָדָשׁ as a translation of the tetragrammaton renders the qere of the Hebrew text (i.e., what the vowel marks indicate, יְהֹוָה), not the kethibh (i.e., what the consonants indicate).

Several times (4.10, 13; 5.22; 15.17; 32.22) when the author addresses God as הָהֵוָה (“Lord” or “Master”), the translator renders it as קָדָשׁ. In these cases קָדָשׁ renders the Hebrew term appropriately. In ten contexts the translation has קָדָשׁ with no equivalent in the MT. Sometimes the addition seems to be for clarification (8.28; 17.15; 24.1, 16; 32.31; 34.10; 35.3; 39.12), and in the other instance the translator has apparently chosen to represent the meaning of the Hebrew text in a different way (16.32).

In 4.24 the translator has opted for δαύδολος κυρίου to render יְהֹוָה. Perhaps the translator did not want to attribute directly to “the Lord” this attempt on Moyses’ life. Several times the double term יְהֹוָהֵוָה was rendered by קָדָשׁ alone (8.10; 9.30), and קָדָשׁ alone was rendered by קָדָשׁ אוֹ תְאֹ רָוֹן / σου (12.31; 13.5, 11). Whether these anomalies were textually based or occurred for some other reason is uncertain.

In the Septuagint of Exodus קָדָשׁ normally lacks a definite article (about 354 times in Wevers’ edition), which would indicate that the translator considered it primarily a proper name.7 There are fifteen occasions when the translator used the definite article with קָדָשׁ to represent יְהֹוָה. There does not appear to be any specific pattern.

θεός usually translates יְהֹוָה (about 129 times in Exodus). However, in 41 contexts it rendered יְהֹוָה (almost a quarter of the occurrences of יְהֹוָה). The only occurrence of יְהֹוָה (6.3, preposed by the preposition י in) is rendered as θεός οῶν σύτου ("being their God," NETS). Several times (3.18 [2x]; 5.3b) the translator rendered the combined יְהֹוָה יְהֹוָה by θεός alone. Perhaps the translator thought that the use of קָדָשׁ would not be appropriate because of the way God’s personal name was being revealed to Israel (3.18), or perhaps, because Moyses was making his first appeal to Pharao (5.3b), the more generic term seemed appropriate. There are also several contexts where the Hebrew text has יְהֹוָה as the reference to God, and the translator normally used θεός as his gloss. In a number of contexts θεός apparently has no Hebrew equivalent, usually in conjunction with cases of קָדָשׁ to render יְהֹוָה.

The translator’s use of θεός, the general term for deity (including non-Israelite deities), was more diverse than his use of the equivalent for the proper name of God’s Israel. In NETS Exodus θεός is rendered as ‘G/god’ and קָדָשׁ as ‘Lord.’ The capitalized forms refer to Israel’s deity.

In Ex 3.13–14, when God appears to Moyses through the burning bush, Moyses asks God to tell him his name. The translator rendered the difficult Hebrew as ‘Εγώ εἰμι οῶν ("I am The One Who Is," NETS). The translator repeated (14b) this expression (οῶν = יְהֹוָה) as the name for the God of Israel, who has sent Moyses. The similar form of יְהֹוָה (proper name) and יְהֹוָה (first person singular, prefix form of the Qal stem of יְהֹוָה = “to be”) and the corresponding etiology cannot be duplicated in Greek. The translator opted to translate the expression, not to transliterate it in this context.

3. Pharao’s “Hardness of Heart”

In Exodus one of the most provocative issues is the way in which Israel’s God interacts with Pharao. As God acts to extricate Israel from her bondage in Egypt, he influences Pharao’s behavior. His motive is

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7 Normally in Greek a proper name does not require the definite article. Sometimes, if the name is indeclinable, the definite article will be used to remove any ambiguity about the function of its noun in the clause. When the Hebrew text uses יְהֹוָה to refer to a human “lord, owner, master,” the translator consistently uses an article with the noun to indicate that it is not being used as a proper name (21.4[2x], 5, 6[2x], 8, 32). This same convention is used to represent יְהֹוָה (21.28, 29[2x], 34[2x]; 22.8, 11, 12, 14, 15). There is no Hebrew equivalent to the usage at 21.36 but the Greek text uses the definite article (τῷ κυρίῳ σύτου).

8 NRSV glosses the Hebrew as "I am who I am," with several options mentioned in the footnote, namely "I am what I am" or "I will be what I will be."
explained in 14.4: “I will harden Pharaoh’s heart . . . so that I will gain glory for myself over Pharaoh and all his army; and the Egyptians shall know that I am the Lord” (NRSV). Three Hebrew verbs are used to express this concept and the translator is quite consistent, if not stereotyped, in his renderings, with the exception of 7.13.

In these choices the translator sought to reflect the different emphases in the Hebrew terms—heaviness or weightiness in the equivalence of בָּרָעָה for בַּעֲרָה and hardness in the equivalence of בָּלָע for בַּלָע. However, the equivalence of בָּלָע and הָעַר for בָּלָע ("make strong, strengthen") is notable, but for different reasons. In the case of בָּלָע, the semantic overlap in Exodus with בָּלָע focuses on the idea of firmness = stubbornness. The Hebrew term generally means, "to be strong or firm" and in the Piel form "to make strong or firm." When related to the noun בַּעֲרָה ("heart"), it signifies positively devotion (a firm conviction), but negatively stubbornness. בָּלָע represents the latter in Exodus as it defines Pharaoh’s response to God’s activities through the plagues or the catastrophe at the Red Sea. If the evidence in LSJ is correct and complete, this usage of the verb בָּלָע to signify stubbornness may have emerged initially in the Septuagint of Exodus.

The singular use of כָּטַטְשָׁא at 7.13 as the rendering of בָּלָע with the sense of “prevail” is also interesting (“and the heart of Pharaoh prevailed, and he did not listen to them” [NETS]). Wevers suggests that “presumably Exod here used כָּטַטְשָׁא to set the scene of the struggle between the divine signs and the stubborn heart of Pharaoh.” In other words the translator purposely changed the stereotypical rendering of בָּלָע by בָּלָע to כָּטַטְשָׁא, probably to emphasize this aspect of contest. In this context God performs the first sign through Moyses and Aaron to convince Pharaoh to release Israel (the rod becoming a dragon) (7.8–13), and it follows the explanation that God provides to Moyses concerning the series of events that is about to unfold and result in Israel’s release. Only in this context (7.1–13) do we find all three terms (בָּרָעָה, בָּלָע, כָּטַטְשָׁא) used to define God’s influence on Pharaoh and Pharaoh’s response to Moyses’ demands as God’s representative.

4. “Seeing God”

Exodus is unusual in the narratives of the Old Testament with respect to the number of times when people, either individually or as a group, ask to “see God” or are permitted by God’s initiative to see him. In addition to the times that Moyses is invited up onto Mount Sina in order to meet with God (Moyses’ face is shining after he meets with God), the pillar of cloud and fire or the cloud that descended over the newly erected tabernacle signify the presence of God with Israel, all of which reflect this emphasis upon seeing, meeting, or in some other way directly interacting with God.

Where the Hebrew text states that people “see God,” the translator employs various means to express a theologically sensitive rendering, presumably preserving the theological principle that no person can see God and live. At 3.6 the comparative texts and translations read:

9 Significant manuscripts in the tradition read בָּלָע instead of בָּרָעָה, and Rahlfs opted for this as the original text. Wevers disagrees, arguing that the variation occurs because of homonymy, which only occurs between these verbs in the perfect form. Because בָּרָעָה does not occur elsewhere in Exodus (nor in the Septuagint other than as a variant at 2 Makk 13.9) and בָּרָעָה is the usual rendering for בָּלָע in Exodus, when it has this sense, Wevers opts for בָּרָעָה as the original reading.

10 In 10.1 there are significant Greek texts that have the alternative reading ξέληρωμα. Rahlfs chose this reading, presumably because it had the support of B. However, I think Wevers’ judgment is correct that the translator’s consistent use of בָּרָעָה for בָּלָע in reference to Pharaoh’s stubbornness would urge us to accept בָּרָעָה as the original text.

11 The adjective בָּלָע does signify stubbornness as early as Plato’s writings, and so the extension of the cognate verb to signify this would not be exceptional, if this is in fact what the translation of Exodus initiated. See LSJ, 1612.

TO THE READER OF EXODUS

MT: יָשָׁרְתִּי פְּנֵי חָיִיתָם אָלַי אֲרָא אֲנָהֲלָהֵם
NRSV: And Moses hid his face, for he was afraid to look at God.
LXX ἀπεστρεψεν δὲ Μωσῆς τὸ πρόσωπον αὐτοῦ ἐνυαβέτο γὰρ κατεμβλέψαι ἐνώπιον τοῦ θεοῦ.
NETS: And Moyses turned his face away, for he was being reverent to look down before God.

This singular use of κατεμβλέψαι in Exodus as the rendering of יָבֹּה here indicates that the translator was avoiding the implication that Moyses actually “looked at,” i.e., saw, God. Wevers also notes that the preposition ἐνώπιον “enhances the avoidance of directly looking at God.”13

After God completes his revelation of Israel’s covenantal obligations, he invites the Israelite leadership to ascend Sinai and worship (24.1–2). The narrative describes this encounter (24.9–11) as an occasion when the chief men of Israel “saw the God of Israel . . . they beheld God” (NRSV). In fact they celebrated by eating a sacred meal in God’s presence. The comparative texts and translations read:

MT: מְאֹדָה אֲלֹהֵם יִשְׂרָאֵל (11) . . . יָבֹּה (10)
NRSV: and they saw the God of Israel . . . also they beheld God
LXX: καὶ έίδον τον τόπον, οὗ έιστήκει έκει ο θεος του Ισραηλ . . . καὶ οφθήσαν εν τω τόπω του θεου.
NETS: And they saw the place, there where the God of Israel stood . . . And they appeared in the place of God

The Septuagint translator would only admit that Israel’s leaders saw “the place . . . where the God of Israel stood,” but not that human beings saw God. He described this place in the following manner: “that which was beneath his feet, like something made from lapis lazuli brick and like the appearance of the firmament of heaven in purity.” This note in the narrative may have influenced his choice to emphasize the “place” of God. The Hebrew text (v. 11) notes the expectation that seeing God should result in calamity, but God graciously restrains himself. No one is harmed through this experience. “Not even one . . . perished,” the Septuagint notes.

The translator removes any suggestion that Moyses might see any significant part of God, only his “hind parts.”

The translator’s handling of these contexts would suggest that his theological framework governed his rendering, as he sought to follow the principle (33.20) that “no one shall see me [God] and live,” at the same time dealing with segments in the narrative of Exodus that affirmed that some in Israel did see God and continued to live.

Perhaps connected with this phenomenon is the way in which the translator renders the Hebrew root הָעַר, which means “to appoint, meet.” When it occurs in the description of the ark and the use of the propitiatory or the tabernacle itself, God affirms to Israel that “there I will meet with you” (25.21; 29.42, 43; 30.6, 36). However, in each of these settings the translator “quite intentionally”14 understood this root as the verb הָעַר, which means “to know.”

13 Wevers, Notes, 28.
14 Wevers, Notes, 401.
It is improbable that in all four instances the translator misread his source text or that he read a source at variance with MT. More likely, they bespeak theological sensitivity about divine involvement in human agency. The translator emphasized that God revealed himself, and this is how a “meeting” was to be understood between God and human beings. The use of 

τα/comai in 29.43 reinforces this idea that God’s meeting was the occasion when his commands were communicated.

5. The Ten Commandments
The translator’s rendering of the traditionally named “ten commandments” (Ex 20.1–17) was very close to the Hebrew text as we have it today. However, characteristically the Greek text is expansionist:

20.10 ό βοῦς σου καί το ἅπαξγένιον σου (“your ox and your draft animal”)
20.12 ἵνα εὕ σοι γένηται (“so that it may be well with you”)\(^{15}\)
20.12 ἐπὶ τῆς γῆς τῆς άγαθῆς (“[on] the good [land]”).

Further, there are several texts in which the order of materials is different:

<table>
<thead>
<tr>
<th>Text</th>
<th>MT</th>
<th>NRSV</th>
<th>LXX</th>
<th>NETS</th>
</tr>
</thead>
<tbody>
<tr>
<td>20.13</td>
<td>יִרְשָׁבָֽהוּ You shall not murder.</td>
<td>ὶ ὑ διωγοῦς εἰς You shall not commit adultery.</td>
<td>καὶ μοιχεύσεις</td>
<td>You shall not commit adultery.</td>
</tr>
<tr>
<td>20.14</td>
<td>יִנְאָטוּ You shall not commit adultery.</td>
<td>ὶ κλεφτεῖς You shall not steal.</td>
<td>μοιχεύσεις</td>
<td>You shall not steal.</td>
</tr>
<tr>
<td>20.15</td>
<td>יִנְנָבֶֽה You shall not steal.</td>
<td>ὶ φονεύσεις You shall not murder.</td>
<td></td>
<td>You shall not murder.</td>
</tr>
</tbody>
</table>

Whether the different order is due to textual or other reasons is not possible to determine at this point. One other word order change worth noting occurs in 20.17. The Septuagint places the neighbor’s wife first before the neighbor’s house, in contrast to the Hebrew text that places the house first, followed by the wife. Why such a reordering occurs remains a matter of speculation.

The terminology referring to the various commands that God gives to Israel tends to be stereotyped in translation. The exceptions are the term מֵת, which is rendered by four different terms, and נָבַל, which was translated primarily by εντολή, but once by πρόσταγμα. What nuance πρόσταγμα carried that made it the right choice for the translator in 20.6 is uncertain.

\(^{15}\) The addition is included in the citation of this command in Ephesians 6.2–3.
6. The Peoples of Chanaan
When God talks about fulfilling his promise to Abraam, Isaak and Iakob in Exodus, the land to which he will lead them is defined as belonging to specific people. In the Greek Pentateuch seven different groups are specified consistently:

εἰς τῶν τόπων τῶν Χαναναίων καὶ Χετταίων καὶ Αμορραίων καὶ Φερεζαίων καὶ Ευείσων καὶ Γεργεσίων καὶ Ἰεβουσίων (into the place of the Chananites and Chettites and Amorrites and Pherezites and Heuites and Gergesites and lebousites.

[NETS 3.8, 17; 23.23; 34.11; in different order at 13.5; partial list at 23.28; 33.2])

Consistently (apart from 23.28) Γεργεσίων has been added at some point (position 4, 5 or 6) in the list, although it does not occur in the translator’s Hebrew text.

7. Specific Texts
In Ex 25–31 Moyses receives instructions for building the tabernacle. After the event of the Golden Calf (32–34), Moyses proceeds with the construction of the “tent of witness” (35–40). Undoubtedly the account describing the construction of the tabernacle (τέμπλον τοῦ μάρτυρος, “tent of witness,” or σκηνή “tent,” presents the greatest problem in Exodus to understanding the translation process.

The Greek text, when compared to the MT, is much shorter and puts various materials in a different order. Further, some indicators suggest that either the translator responsible for at least part of chapters 35–40 was different from the translator of chapters 1–34 or a later editor has substantially altered the initial translation for some reason.

Generally speaking the Greek translation describes the production of the priestly vestments (36.8–40) and then the construction of the tabernacle and its equipment (37.1–39.11), whereas the Hebrew text begins with the construction of the tabernacle and its equipment (36.8–38.31) and then describes the priestly vestments (39). But the alterations in the translation are sometimes surprising. The Greek text does not describe the making of the incense altar, for example. It abbreviates significantly passages related to the lampstand and the table of the presence. Detailed charts comparing the Hebrew and Greek texts can be found in various treatments of this problem.17 Midrashic explanation that is not found in the Hebrew text occurs at one point. The bronze for the bronze altar is said to be taken “from the bronze firepans that belonged to the men who revolted with the gathering of Kore” (38.22).18

The use of the adjective νόμιμος in the singular as a substantive τον νόμιμον,16 although infrequently documented in the third century BCE, became the stereotyped rendering for (הָלָלָה תּוּ רָחַ֥ ת) in Exodus, reflecting the singular form of the Hebrew terms.

16 W. Gutbrod, “νόμιμος,” in TDNT IV, 1088 notes “As a noun τον νόμιμον is ‘what is right and fair’; P.landanae (1912/14), 16.8.”
18 The material seems to be taken from the account in Num 16.37–39 (MT: 17.2–4).
Various hypotheses have been proposed to explain why these major differences emerged in the tradition:

1. The translator had a Hebrew text different from that which we have today, and this accounts for the variation in the Greek text. However, no Hebrew text yet discovered seems to match the Greek translation.

2. For some reason the translator of chapters 1–34 did not complete the translation and another person finished the task, who used a different translation process, while consulting the earlier material. Detailed studies of translation technique expressed in these respective sections, however, indicate only minor variations in translation techniques between these sections of Exodus, apart from chapter 38.

3. One person did the original translation of Exodus following the order of the Hebrew text as we know it, but because he misunderstood the text, or for some other reasons, he created inconsistencies in his translation. A later reviser has edited this original work, adding some materials particularly in chapter 38 and being responsible for a major rearrangement of the Greek text.

4. The original translator is responsible for the current Greek text and used specific principles as the basis for his unique account, which is a “well-planned, well-constructed account which when read by itself and without prejudice usually makes good sense.”

At this point we might suggest that the most recent comprehensive studies (1) see no need to postulate a different Hebrew text throughout chapters 35–40, (2) discern a large degree of consistency in the fundamental translation technique used throughout Greek Exodus, but (3) detect enough difference between 1–34 and 35–40 to indicate another hand may be at work in some way in the final chapters of the translation, and (4) proceed from the assumption that the original translation of 35–40 was created to make sense to the translator and his presumed audience. We have little data to inform us about the sociological aspects of translation in antiquity and in particular biblical translation. Whether it was acceptable to abbreviate portions of sacred text and make major rearrangements in the structure of the narrative remains debated. However, the fact remains, whether we postulate one translator for Ex 1–40 or several translators or editors, we have a Greek translation for this section that is quite different, being much shorter and ordered differently, from the Hebrew text that we possess today.

EDITORIAL DETAIL
NETS Exodus normally has followed the punctuation proposed in Wevers’ edited text. In terms of versification, where the Septuagint differs from that of the NRSV, the NRSV versification is noted in parenthesis (cf. 18.18; 21.16, 17).

BIBLIOGRAPHICAL NOTE
In addition to the standard grammars and lexica, I have received considerable assistance from the works by John William Wevers, particularly his Notes on the Greek Text of Exodus (1990) and his Text History of the Greek Exodus (1992). The translation and commentary by Alain le Boulluec and Pierre Sandevoir in L’Exode BA (1989) has been helpful in many instances. The earlier translation by Brenton has also provided assistance from time to time.

Wevers’ discussion of the Tabernacle section, as well as those by David Gooding in The Account of the Tabernacle: Translation and Textual Problem of the Greek Exodus (1959) and Martha Wade in Consistency of Translation Techniques in the Tabernacle Accounts of Exodus in the Old Greek (2003), have provided significant methodological and textual suggestions.

I must also acknowledge the assistance of Albert Pietersma, who provided editorial guidance and helped to resolve many translation issues.

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19 Wevers, Notes, 144.
These are the names of the sons of Israel who had entered into Egypt with Jakob their father. Each with their whole household went in: 2 Rouben, Symeon, Leui, Loudas, 3 Issachar, Zaboulon and Beniamin, 4 Dan and Nepthali, Gad and Aser. 5 But Joseph was in Egypt. Now all souls from Jakob were seventy-five. 6 Then Joseph died, and all his brothers and all that generation. 7 But the sons of Israel increased and multiplied and became common and were growing very, very strong. Now the land kept multiplying them. 8 Now another king arose over Egypt, who did not know Joseph. 9 Now he said to his nation, “Look, the race of the sons of Israel is a great multitude and is becoming stronger than we. 10 Come then, let us deal shrewdly with them, lest it be multiplied, and, whenever war happens to us, these also shall be added to the opponents, and after going to war against us, they shall depart from the land.” 11 And he set over them overseers of tasks in order to afflict them in the tasks. And they built fortified cities for Pharaoh, both Pithom and Ramses and On, which is Heliopolis. 12 But as much as they were humiliating them, by so much the more they kept becoming more numerous and stronger, and the Egyptians were disgusted with the sons of Israel. 13 And the Egyptians were oppressing the sons of Israel forcefully 14 and were grievously afflicting their life by the hard tasks in clay and brick making and all the tasks in the plains, according to all the tasks in which they were enslaving them with force. 15 And the king of the Egyptians spoke to the Hebrews’ midwives, to one of them whose name was Sepphora, and the name of the second was Phoua. 16 And he said, “Whenever you act as midwives to the Hebrew women and they should be at the birthing stage, if then it be male, kill it, but if female, preserve it alive.” 17 But the midwives feared God, and they did not do as the king of Egypt instructed them and tried to keep the males alive. 18 Then the king of Egypt summoned the midwives and said to them, “Why is it that you have done this thing and tried to keep the males alive?” 19 The midwives then said to Pharaoh, “The Hebrew women are not like the women of Egypt, for they give birth before the midwives go in to them, and they were already giving birth. 20 Now God was dealing well with the midwives, and the people kept on multiplying and becoming very strong. 21 Because the midwives were fearing God, they made families for themselves. 22 Then Pharaoh instructed all his people, saying, “Every male that might be born to the Hebrews, throw into the river, and every female, keep it alive.”

Now there was a certain man from the tribe of Leui who took one of the daughters of Leui and married her. 2 And she conceived and bore a male child. Now when they saw it was handsome, they sheltered it for three months. 3 But when they could hide it no longer, its mother took a basket and plastered it with a mixture of pitch and tar, and she put the child in it and placed it in the marsh beside the river. 4 And his sister was watching from a distance to learn what would happen to him. 5 Now Pharaoh’s daughter came down to the river to bathe, and her attendants were walking beside the river. And when she saw the basket in the marsh, she sent her attendant, and she picked it up. 6 Now when she opened it, she saw a child crying in the basket, and Pharaoh’s daughter spared it and said, “This is one of the Hebrew’s children.” 7 And his sister said to Pharaoh’s daughter, “Do you wish that I summon for you a nursing woman from the Hebrews, and she shall suckle the child for you?” 8 Then she, Pharaoh’s daughter, said to her, “Go!” But the girl went and summoned the child’s mother. 9 And Pharaoh’s daughter said to her, “Take care of this child for me, and suckle it for me, and I will give you your pay.” Then the woman took the child and kept suckling it. 10 Now when the child grew up, she brought it to Pharaoh’s daughter, and it became to her for a son. And she named his name Moyses, saying, “I drew him out of the water.” 11 Now it came to pass in the course of those many days, when he had fully grown, Moyses went out to his brothers, the sons of Israel. And as he observed their toil, he saw an Egyptian man beating some Hebrew from his own brothers, the sons of Israel. 12 Now when he looked around this way and that, he saw no one, and he struck the Egyptian and hid him in the sand. 13 Now when he went out on the next day, he saw two Hebrew men fighting, and he said to the one who was in the wrong, “Why do you beat your fellow?” 14 But he said, “Who appointed you ruler and judge over us? You do not intend to kill me, do you, in the same way you killed the Egyptian yesterday?” Then Moyses was afraid and said, “Has this matter perhaps become so well known?” 15 Now Pharaoh heard about this matter, and he was seeking to kill Moyses.

Then Moyses withdrew from Pharaoh’s presence and settled in the land of Madian. Now when he came into the land of Madian, he sat upon the well. 18 Now the priest of Madian had seven daughters who were tending their father’s sheep. So when they arrived, they were drawing water until they filled the receptacles in order to water their father’s sheep. 19 But when the shepherds arrived, they were driving them away. But Moyses got up and rescued them and drew water for them and watered their sheep. 20 Now they arrived back to Ragouel, their father, and he said to them, “Why is it that you were quick to arrive today?” 19 And they said, “An Egyptian man rescued us from the shepherds and drew water for us and watered the sheep.” 20 And he said to his daughters, “And where is he? And for what reason have you left this man behind like this? Invite him then in order that he might eat bread.” 21 Now Moyses stayed with the man, and he gave Sepphora, his daughter, to Moys-
Then the Lord said to Moyses, "When I looked, I saw the affliction of my people in Egypt, and I have heard their cry on account of the taskmasters. For I know their pain." And I came down to deliver them from the hand of the Egyptians and to bring them into a good and spacious land, into a land flowing with milk and honey, into the place of the Chananites and Chettites and Amorrites and Amerrites and Pherezites and Gergesites and lebousites, into a land flowing with milk and honey." 

And now, look, the cry of the sons of Israel has come to me, and I have seen the oppression with which the Egyptians oppress them. And now come, let me send you to Pharao, king of Egypt, and you will bring my people, the sons of Israel, out of the land of Egypt, and you will bring them into a good and spacious land, into a land flowing with milk and honey. 

And Moyses answered and said, "If then they should not believe me or listen to my voice, what shall I say to them?" Then the Lord said to him, "What is this in your hand?" And he said, "A rod." And he said, "Throw it on the ground!" And it became a snake. 

And he said, "Put your hand into your bosom!" And he put the hand into his bosom, and his hand became as snow. And he said, "Again put your hand into your bosom!" And he put the hand into his bosom and brought it out of his bosom, and again it was restored to the color of his flesh. And he said, "Again put your hand into your bosom!" And he put the hand into his bosom and brought it out of his bosom, and again it was restored to the color of his flesh. 

And Moyses answered and said to God, "Look, I shall come to the sons of Israel and shall say to them, 'The God of your fathers, God of Abraam and God of Isaak and God of Jakob, has sent me to you.' This is an everlasting name of mine and a memorial of generations to generations.

16 'Therefore, go, and assemble the elders' council of the sons of Israel, and you shall say to them, 'The Lord, the God of your fathers, has appeared to me, God of Abraam and God of Isaak and God of Jakob, saying, 'With concern I have concerned myself with you and what has happened to you in Egypt.' And I said, 'I will bring you up from the affliction of the Egyptians into the land of the Chananites and Chettites and Heuites and Amorrites and Pherezites and Gergesites and lebousites, into a land flowing with milk and honey.' 

And they will listen to your voice, and you and the elders' council of Israel shall go in to Pharao, king of Egypt, and you shall say to him, 'The God of the Hebrews has summoned us. Therefore, let us go a three days' journey into the wilderness so that we may sacrifice to our God.' Now I know that Pharao, king of Egypt, will not permit you to go, except with a mighty hand. And when I stretch out my hand, I will strike the Egyptians with all my wonders that I will perform among them, and after these things he will send you away. And I will give favor to this people before the Egyptians. Now whenever you depart, you will not go away empty-handed. But a woman will ask from a neighbor and tent mate of hers silver and gold articles and clothing, and you shall put them on your sons and on your daughters, and you shall plunder the Egyptians.'
10 But Moyses said to the Lord, “Please, Lord, I am incompetent—before yesterday or the third day or since you began to speak to your attendant. I am weak-voiced and slow-tongued.” 11 Then the Lord said to Moyses, “Who gave a mouth to a person, and who made him deaf and mute, seeing and blind? Is it not I, the Lord God? 12 And now go, and I will open your mouth and teach you what you are going to speak.” 13 And Moyses said, “Please, Lord, appoint another capable person, whom you will send.” 14 And enraged with anger towards Moyses the Lord said, “Look, is not Aaron your brother, the Leuite? I know that when he speaks, he will speak for you. And look, he will come out to meet you, and when he sees you, he will be glad in himself. 15 And you shall speak to him and put my words in his mouth. And I will open your mouth and his mouth and will teach you what you shall do. 16 And he shall speak for you to the people, and he shall be your mouth, but you shall be to him the things pertaining to God. 17 And this rod, which was turned into a snake, you shall take in your hand, with which you shall perform the signs with it.” 18 Now Moyses went and returned to Iothor, his father-in-law, and said, “I shall go and return to my brothers in Egypt and see whether they are still living.” And Iothor said to Moyses, “Go in health.” Now after those many days the king of Egypt had died. 19 And the Lord said to Moyses in Madian, “Go to Egypt! For all those who were seeking your soul are dead.” 20 Then Moyses took his wife and children and put them on draft animals, and he went back to Egypt. And Moyses took the rod from God in his hand. 21 And the Lord said to Moyses, “As you go and return to Egypt, see, all the wonders which I put in their midst, and they will do obeisance.” 22 Then you shall say to Pharao, ‘This is what the Lord says, “My firstborn son is Israel.”’ 23 And I said to you, “Send my people away so that they might serve me.” Now then, if you are unwilling to send them away, see then, I will kill your firstborn son.” 24 Now it happened on the way at the lodging, an angel of the Lord met him and was seeking to kill him. 25 And Sepphora took a pebble and circumcised the foreskin of her son, and she fell at his feet and said, “The blood of the circumcision of my child is staunched.” 26 And he went away from him, because she said, “The blood of the circumcision of my child is staunched.” 27 And the Lord said to Aaron, “Go into the wilderness for a meeting with Moyses.” And he went and met him at the mountain of God, and they kissed one another. 28 And Moyses reported to Aaron all the words of the Lord that he sent and all the signs that he commanded him. 29 Then Moyses and Aaron went and assembled the elders’ council of the sons of Israel. 30 And Aaron spoke all these words that God had spoken to Moyses and performed the signs before the people. 31 And the people believed and were glad because God had observed the sons of Israel and because he had seen their oppression. Then the people bowed down and did obeisance.

5 And after these things Moyses and Aaron went in to Pharao and said to him, “This is what the Lord, the God of Israel, says, ‘Send away my people so that they may celebrate a feast to me in the wilderness.’” 2 And Pharao said, “Who is this whose voice I shall listen to so that I send away the sons of Israel? I do not know the Lord, and I am not sending Israel away!” 3 And they say to him, “The God of the Hebrews has summoned us. We will travel then a three days’ journey into the wilderness in order to sacrifice to our God, lest death or murder meet us.” 4 And the king of Egypt said to them, “Moyses and Aaron, why are you diverting my people from their tasks? Each of you, go back to his tasks.” 5 And Pharao said, “Look, the people of the land now are very numerous. Therefore, let us not give them relief from their tasks.” 6 Then Pharao instructed the people’s taskmasters and recorders, saying, “No longer will straw continue to be given to the people for brick-making, as it was yesterday and the third day. Let them go by themselves and gather straw for themselves. 8 And the levy of brick-making that they themselves make each day, you shall impose on them; you shall not remove anything. For they have spare time! For this reason they have cried out, saying, ‘Let us go and offer sacrifice to our God.’ 9 Let the tasks of these people be made heavy, and let them be preoccupied with these things and let them not be preoccupied by empty words.”

10 Then the taskmasters and recorders kept urging them on and telling the people, saying, “This is what Pharao says, ‘I am no longer giving you straw. 11 As you yourselves go, gather for yourselves straw wherever you may find it, for nothing is being removed from your levy.’” 12 And the people were scattered in the whole of Egypt to gather stubble for straw. 13 Now the taskmasters kept urging them on, saying, “Complete the customary tasks daily even as when the straw was being given to you.” 14 And the recorders of the race of the sons of Israel, who had been set over them by the overseers of Pharao, were beaten, saying, “Why did you not finish your levies of brick-making, just as yesterday and the third day, also today?” 15 Then the recorders of the sons of Israel, they came in and cried out to Pharao, saying, “Why are you acting like this to your domestics? 16 Straw is not being given to your domestics, and they tell us to make the brick, and look, your servants have been beaten. So you will treat your people unjustly.” 17 And he said to them, “You have spare time; you are men of leisure! For this reason you say, ‘Let us go; let us offer sacrifice to our God.’” 18 Now then, go, and get to work! For the straw shall not be given to you, and you shall deliver the levy of brick-making.” 19 Now the recorders of the sons of Israel were seeing themselves in difficulties, because they were saying, “You shall not come short of the customary amount of brick-making daily.”
And the Lord said to Moyses, “Now you shall see what I will do to Pharaoh. For by a mighty hand he will send them away, and by a raised arm he will drive them out of his land.”

2 Then God spoke to Moyses and said to him, “I am the Lord, and I appeared to Abraam and Isaak and Iakob, being their God, and my name, Lord, I did not make known to them. 3Also, I established my covenant with them in order to give it to Abraam and Isaak and Iakob, and I will give it to Abraam and his sons after him. 4I will remember our covenant, and I will remember your covenant. 5And I listened to the groaning of the sons of Israel, those whom the Egyptians are making into slaves, and I remembered your covenant. 6Go! Tell Pharao, king of Egypt, saying, ‘I am the Lord. Say to Pharao, king of Egypt, what I am saying to you.’ 7And I will bring you out from the domination of the Egyptians, and I will deliver you from slavery, and I will redeem you by a raised arm and great judgment. And I will take you for myself, as my people, and I will be your God, and you shall know that I am the Lord, your God, who brought you out from the oppression of the Egyptians. 8And I will bring you into the land for which I stretched out my hand to give it to Abraam and Isaak and Iakob, and I will give it to you by allotment. I am the Lord.’”

10 Then the Lord spoke to Moyses, saying, “Go in, tell Pharao, king of Egypt, to send away the sons of Israel from their land.” 11Then Moyses spoke before the Lord, saying, “Look, the sons of Israel did not listen to me, and how will Pharao listen to me? Now, I am without eloquence.” 12But the Lord spoke to Moyses and Aaron and gave them instructions for Pharao, king of Egypt, that he send the sons of Israel away from his land. 13And these are the chiefs of the households of their ancestral lineages: sons of Ruben, firstborn of Israel: Henoch and Phallous, Hasron and Charni. This is the family of Ruben. 14And sons of Simeon: Lemuel and Iamin and Oad and Iachin and Saar and Saoul, the son of the Phoenician. These are the paternal lineages of the sons of Simeon. 15And these are the names of the sons of Levi according to their families: Gedson and Kaath and Merari. And the years of Levi’s life were one hundred thirty-seven. 16And these are sons of Gedson: Lobeni and Semeli, households of their paternal lineage. 17And these are sons of Kaath: Amram and Isaar, Chebron and Oziel. And the years of Kaath’s life were one hundred thirty years. 18And sons of Merari: Moli and Omousi. These are the households of Levi’s ancestral lineages according to their families. 19And Amram took Iochabed, the daughter of his father’s brother, for his own wife, and she bore him both Aaron and Moyses and Mariam, their sister. 20And the years of Amram’s life were one hundred thirty-seven. 21And sons of Iacob: Kore and Napheg and Zechri. 22And sons of Oziel: Misaal and Elisaphan and Setri. 23Now Aaron took Elisabe, daughter of Aminadab, sister of Naasson, for his wife, and she bore him Nadab and Abioud and Eleazar and Ithamar. 24And sons of Kore: Asir and Elkana and Abiasaph. These are the generations of Kore. 25And Eleazar, Aaron’s son, took one of the daughters of Phoutiel for his wife, and she bore him Phinees. These are the heads of the ancestral lineage of the Leviites, according to their generations.

26 This is Aaron and Moyses whom God told to bring the sons of Israel out of the land of Egypt with their host. 27These are the ones negotiating with Pharao, king of Egypt, and they brought the sons of Israel out of Egypt—Aaron himself and Moyses.

28 On the day in which the Lord spoke to Moyses in the land, Egypt, 29the Lord spoke to Moyses, saying, “I am the Lord. Say to Pharao, king of Egypt, what I am saying to you.” 30And Moyses said before the Lord, “Look, I am weak-voiced, and how will Pharao listen to me?”

7 And the Lord spoke to Moyses, saying, “Look, I have given you as a god to Pharao, and Aaron, your brother, shall be your prophet. 2Now you shall speak to him all things that I command you, and Aaron, your brother, shall tell Pharao so that he sends the sons of Israel away from his land. 3But I will harden Pharao’s heart, and I will multiply my signs and wonders in the land, Egypt. 4And Pharao shall not listen to you, and I will lay my hand upon Egypt, and I will bring out with my host my people, the sons of Israel, from the land of Egypt with great vengeance. 5And all the Egyptians shall know that I am the Lord, when I stretch out the hand against Egypt, and I shall bring the sons of Israel out from their midst.” 6And Moyses and Aaron did just as the Lord commanded them; so they did. 7Now Moyses was eighty years old, but Aaron, his brother, was eighty-three years old, when he spoke to Pharao.

8 And the Lord spoke to Moyses and Aaron, saying, “And if Pharao should speak to you, saying, ‘Give us a sign or wonder,’ you also shall say to Aaron, your brother, ‘Take the rod, and throw it upon the ground before Pharao and before his attendants, and it will be a dragon.’” 9Now Moyses and Aaron went in before Pharao and his attendants and did so just as the Lord commanded them. And Aaron threw down the rod before Pharao and before his attendants, and it became a dragon. 10And Pharao summoned the experts of Egypt and the sorcerers, and they also, the enchanters of the Egyptians, did likewise by their magical potions. 11And each one threw down his
rod, and they became dragons, and the rod of 
Aaron swallowed the rods of those people. 13And 
the heart of Pharaoh prevailed, and he did not listen 
to them, just as the Lord spoke to them.
14 Now the Lord said to Moses, “The heart of 
Pharaoh is weighed down so as not to send away the 
people. 15 Go to Pharaoh in the morning. Look, he 
himself is going out to the water, and you shall 
stand, meeting him on the bank of the river, and the 
rod that was turned into a snake you shall take in 
your hand. 16 And you shall say to him, ‘The Lord, 
the God of the Hebrews, has sent me to you, saying, 
‘Send away my people so that they may serve me in 
the wilderness.’ And look, you did not listen up to 
this point. 17 This is what the Lord says, ‘By this you 
shall know that I am the Lord. Look, with the rod 
that is in my hand I am about to strike upon the 
water that is in the river, and it shall turn to blood. 
18 And the fish that are in the river shall die, and the 
river shall stink, and the Egyptians shall be unable 
to drink water from the river.’ ”
19 Now the Lord 
said to Moses, “Say to Aaron, your brother, ‘Take 
your rod, and stretch out the hand over the waters of 
Egypt and over their rivers and over their canals and 
over their marshes and over all their accumulated 
water, and they shall be blood.’ ” And blood oc-
curred in all the land of Egypt, both in things made 
from wood and things made from stone.
20 And Moses and Aaron did so just as the Lord 
commanded them, and Aaron lifted it up and 
with his rod struck the water that was in the river 
before Pharaoh and before his attendants, and all 
the water in the river turned into blood. 21 And the 
fish in the river died, and the river stank, and the 
Egyptians could not drink water from the river, 
and there was blood in the whole land of Egypt.
22 But also the Egyptians’ enchanters did likewise 
with their magical potions, and they brought 
their magical potions to produce the 

gnats and the frogs. And the gnats were both on people and on quadrupeds, and in every levee of the earth, the gnats were in all the land of Egypt. But also the enchanters did like-
wise with their magical potions to produce the 

gnat, and they could not. And the gnats were both on people and on quadrupeds. The enchanters, 
therefore, said to Pharaoh, “This is the finger of 
God!” And Pharaoh’s heart was hardened, and he did not listen to them, just as the Lord said.
16 Then the Lord said to Moses, “Say to Aaron: 
‘Stretch out by hand your rod, and strike the levees 
of earth, and there shall be gnats both on people 
and on quadrupeds and on the whole land of Egypt.’ ”
17 Aaron, therefore, stretched out by hand 
the rod and struck the levees of the earth, and the 
gnats were both on people and on quadrupeds, and in every levee of the earth, the gnats were in all the land of Egypt. But also the enchanters did like-
wise with their magical potions to produce the 
gnat, and they could not. And the gnats were both on people and on quadrupeds. The enchanters, 
therefore, said to Pharaoh, “This is the finger of 
God!” And Pharaoh’s heart was hardened, and he did not listen to them, just as the Lord said.
20 Then the Lord said to Moses, “Rise early in 
the morning, and stand before Pharaoh. Look, he 
himself will go out to the water, and you will say to 
him, ‘This is what the Lord says: Send away my peo-
ple so that they may serve me. 21 But if you are unwilling to send 
them away, look, I am going to strike all your 

borders with frogs. 22 And the river shall vomit frogs, 
and when they come up, they shall enter into your lives and into the secret places of your bed-
rooms and upon your beds and into the houses of 
your attendants and your people and in your bread 
dough and in your ovens. 23 And upon you and 
upon your attendants and upon your people the 
frogs shall come up.’ ” Then the Lord said to 
Moses, “Say to Aaron, your brother, Stretch out by 
hand your rod over the rivers and over the canals 
and over the marshes, and bring up the frogs.’ ”
6 And Aaron stretched out the hand over the waters 
of Egypt and brought up the frogs. And the frog 
was made to come up and covered the land of 
Egypt. But also the Egyptians’ enchanters did like-
wise with their magical potions, and they brought 
up frogs on the land of Egypt.
8 Then Pharaoh called Moses and Aaron and 
said, “Pray on my behalf to the Lord, and let him 
take away the frogs from me and from my people, 
and I will send away the people. And they may sac-
ifice to the Lord.”
9 Then Moses said to Pharaoh, 
“Arrange for me when I should pray for you and 
for your attendants and your people, to remove the 
frogs from you and from your people and out of 
your houses—only in the river shall they remain.”
10 And he said, “Tomorrow.” He said, therefore, “As 
you have said so that you may know that there is 
no other except the Lord. 11 And the frogs shall be 
taken away from you and out of your houses and 
out of your villages and from your attendants and 
from your people—only in the river shall they re-
main.”
12 Then Moses and Aaron went out from 
Pharaoh, and Moses cried to the Lord about the 
curtiling of the frogs, as he had arranged with 
Pharaoh. 13 And the Lord did just as Moses said, 
and the frogs died from the houses and from the 
villages and from the fields. 14 And they gathered 
it in heaps and heaps, and the land stank.
15 But when Pharaoh saw that respite had occurred, 
his heart was weighed down, and he did not listen to 
them, just as the Lord said.
16 Then the Lord said to Moses, “Say to Aaron: 
‘Stretch out by hand your rod, and strike the levees 
of earth, and there shall be gnats both on people 
and on quadrupeds and on the whole land of Egypt.”
17 Aaron, therefore, stretched out by hand 
the rod and struck the levees of the earth, and the 
gnats were both on people and on quadrupeds, and in 
every levee of the earth, the gnats were in all the land of Egypt. But also the enchanters did like-
wise with their magical potions to produce the 
gnat, and they could not. And the gnats were both on people and on quadrupeds. The enchanters, 
therefore, said to Pharaoh, “This is the finger of 
God!” And Pharaoh’s heart was hardened, and he did not listen to them, just as the Lord said.
20 Then the Lord said to Moses, “Rise early in 
the morning, and stand before Pharaoh. Look, he 
himself will go out to the water, and you will say to 
him, ‘This is what the Lord says: Send away my peo-
ple so that they may serve me. 21 But if you are unwilling to send away my people, look, I am going to send against you and against your attend-
ents and against your people and against your houses the dog-fly, and the Egyptians’ houses shall 
be filled with the dog-fly, even into the land which 
they are on. 22 And I will distinguish gloriously on 
that day the land of Gesem, which my people are 
on, whereon the dog-fly shall not be, so that you 
may know that I am the Lord, the Lord of all the 

land.”

3Perhaps earth
people and between your people. Now on the mor-
row this shall be upon the land.'  " 24And the
Lord did so, and the dog-fly came in great numbers
into the houses of Pharaoh and into the houses of
his attendants and into the whole land of Egypt,
and the land was ruined as a result of the dog-fly.
25 Then Pharaoh summoned Moyses and
Aaron, saying, "Go, and sacrifice to your God in
the land!" 26And Moyses said, "It cannot be so!
For we would sacrifice to the Lord our God the
abominations of the Egyptians. For if we should
sacrifice the abominations of the Egyptians before
them, we will be stoned. 27A three days' journey
we will go into the wilderness, and we will sacrifice
to the Lord, our God, according as he told us." 28And Pharaoh said, "I will send you away—and
sacrifice to the Lord, your God, in the wilderness,
but not far shall you proceed to go. Pray, therefore,
for me to the Lord." 29Then Moyses said, "Right
now I will go out from you, and I will pray to God,
and the dog-fly will depart from you and from
your attendants and your people tomorrow. Do
not add anymore, Pharaoh, to deceiving, so as not
to send away the people to sacrifice to the Lord." 30 Then Moyses went out from Pharaoh and
prayed to God. 31 Now the Lord did as Moyses said,
and he took away the dog-fly from Pharaoh and
from his attendants and from his people, and not
one remained. 32 And Pharaoh made his heart heavy
also on this occasion, and he was unwilling to
send away the people.

9 Then the Lord said to Moyses, "Go in to
Pharaoh, and you shall say to him, 'This is what
the Lord, the God of the Hebrews, says: Send away
my people so that they may serve me. Yet if you
are unwilling to send away my people, but still
hold on to them, 3look, the hand of the Lord will
be on your animals on the plains, both on the
horses and on the draft animals and on the camels
and cattle and sheep—a very great death. And I
will distinguish gloriously between the animals
of the Egyptians and between the animals of the sons
of Israel. Not a thing from all the sons of Israel
shall die.' " 5And God gave a limit, saying, "To-
morrow the Lord will do this thing on the land." 6And the Lord did this thing on the next day, and
everything that the sons of Israel died, but from the
animals of the sons of Israel nothing died. 7And when
Pharaoh saw that nothing from the animals of the
sons of Israel died, Pharaoh's heart became heavy,
and he did not send away the people.
8 Then the Lord spoke to Moyses and Aaron,
saying, "Take handfuls of furnace soot, and let
Moyses scatter it toward heaven before Pharaoh
and before his attendants. 9And let it become a dust
cloud over all the land of Egypt, and there shall
be upon humans and quadrupeds festering sores,
oozing blisters occurred both on humans and on
quadrupeds. 11And the magicians were unable to
stand before Moyses because of the festering sores.
For the festering sores occurred on the magicians
and in the whole land of Egypt. 12But the Lord
hardened Pharaoh's heart, and he did not listen to
them, according as the Lord instructed Moyses.
13 Then the Lord said to Moyses, "Rise early in
the morning, and stand before Pharaoh, and you
shall say to him, This is what the Lord says, the
God of the Hebrews: Send away my people so that
they may serve me. 14For at the present time I am
sending out all my encounters into the heart of
you and your attendants and your people so that
you may know that there is no other like me in all
the land. 15For if now I sent my hand, I would
strike you and your people with death, and you
would be destroyed from the land. 16And for this
reason you have been spared in order that I might
display in you my power and in order that my
name might be proclaimed in all the land. 17Still
then you hold on to my people so as not to send
them away. 18Look, I am about to rain at this hour
tomorrow very abundant hail, such as has not oc-
curred in Egypt from the day which it was founded
until this day. 19Now, therefore, hurry to gather
your animals and whatever belongs to you on the
plain. For all the humans and animals, whatever
should be found on the plains and should not
enter into a dwelling, but the hail should fall upon
them, shall die." 20The one among Pharaoh's at-
tendants who feared the word of the Lord gathered
his animals into dwellings. 21But whoever did not
pay attention with his mind to the word of the
Lord left the animals on the plain.
22 Then the Lord said to Moyses, "Stretch out
your hand toward heaven, and there shall be hail
on the whole land of Egypt, both on humans and
animals and on all herbage which is on the land." 23Then Moyses stretched out his hand towards
heaven, and the Lord gave sounds and hail, and
fire ran about on the land, and the Lord rained hail
on the whole land of Egypt. 24Now there was hail
and fire flashing in the hail. Now the hail was very,
very abundant, such as had not occurred in Egypt
from the time when a people had come into being
upon it. 25Then hail struck in all the land of Egypt
from human to animal, and all herbage on the
plain the hail struck, and all the trees on the plains
the hail crushed. 26Only in the land, Gesem, where
the sons of Israel were, the hail did not occur.
27 Then Pharaoh sent and summoned Moyses
and Aaron and said to them, "Now I have sinned.
The Lord is just but I and my people are impious.
28Therefore pray for me to the Lord, and let him
put a stop to God's sounds and hail and fire, and I
will send you away, and you will no longer con-
tinue to stay." 29And Moyses said to him, "As soon as
I leave the city, I will spread out my hands to the
Lord, and the sounds will stop, and the hail and
the rain will be no more so that you may know
that the land is the Lord's. 30Both you and your at-

aOr earth
tendants—I know that you have not yet come to fear the Lord." 31 Now the flax and the barley were ruined. For the barley was ripe, and the flax was going to seed. 32 But the wheat and the spelt were not ruined, for they were late. 33 Then Moyses went out from Pharaoh outside of the city, and he spread out hands to the Lord, and the sounds ceased, and the hail, and the rain no longer dripped on the land. 34 Now when Pharaoh saw that the rain had ceased, and the hail and the sounds, he continued to sin and made his heart and that of his attendants heavy. 35 And the heart of Pharaoh was hardened, and he did not send away the sons of Israel, according as the Lord said to Moyses.

10 Then the Lord spoke to Moyses, saying, “Go in to Pharaoh. For I made his heart and that of his attendants heavy in order that one after another these signs might come upon them, 2 that you may recount in the ears of your children and to the children of your children how I mocked the Egyptians, and my signs that I did among them, and you will know that I am Lord.”

3 Then Moyses and Aaron went in before Pharaoh and said to him, “This is what the Lord, the God of the Hebrews, says, ‘For how long are you unwilling to respect me? Send away my people so that they may serve me!’ 4 But if you are not willing to send away my people, look, I am bringing disturbance on all your borders. 5 And it shall cover the face of the land, and you will not be able to see the land, and it shall devour all the rest that remains that the hail left for you, and it shall devour every tree that grows for you on the land. 6 And your houses and the houses of your attendants and all the houses in all the land of Egypt shall be filled with hail. 7 And there shall be hail, and there shall be light in the earth that you may see it.”

7 Then the attendants of Pharaoh say to him, “For how long will this be a stumbling-block for us? Send away the people so that they may serve the Lord their God. Or do you wish to know that Egypt lies in ruins?” 8 And they brought back both Moyses and Aaron to Pharaoh, and he said to them, “Go! Serve the Lord your God. Only leave behind the sheep and cattle, for it is the Lord our God’s feast.”

8 And Moyses said, “But you also will give us whole burnt offerings and sacrifices that we shall make to the Lord our God, 26 and our animals will go with us, and we shall not leave behind a hoof. For from them we shall take to serve the Lord our God. But we do not know how we should worship the Lord our God until we go there.”

9 And Moyses said, “But you also will give us whole burnt offerings and sacrifices that we shall make to the Lord our God. 26 And our animals will go with us, and we shall not leave behind a hoof. For from them we shall take to serve the Lord our God. But we do not know how we should worship the Lord our God.”

10 Then the Lord said to Moyses, “Still one plague I will bring upon Pharaoh and upon Egypt, and after these things he will send you away from here. Now whenever he sends you away, with everything he will expel you with expulsion. 2 Speak then secretly to the ears of the people, and let each one ask from his neighbor and a woman from her neighbor silver and gold articles and clothing.” 3 Now the Lord gave favor to his people before the Egyptians, and they supplied them. And the man Moyses became very great before the
Egyptians and before Pharaoh and before all his attendants.

4 And Moyses said, “This is what the Lord says: Around midnight I am going to enter into the midst of Egypt, and every firstborn in the land, Egypt, shall die, from the firstborn of Pharaoh, who sits on the throne, to the firstborn of the female slave by the millstone and to the firstborn of every animal. And there will be a great cry throughout the whole land of Egypt, such as has not been and such as will not again be repeated. But among all the sons of Israel a dog will not snares with his tongue from human being to animal in order that you might know by what means the Lord shall distinguish gloriously between the Egyptians and Israel. And all these servants of yours shall come down to me and do obeisance before me, saying, ‘Leave, you and all your people, whom you are leading away,’ and after these things I will go out.” Then Moyses went out from Pharaoh with wrath.

9 Then the Lord said to Moyses, “Pharaoh will not listen to you in order that I may multiply my signs and wonders in the land, Egypt.” So Moyses and Aaron did all these signs and wonders in the land, Egypt, before Pharaoh. But the Lord hardened Pharaoh’s heart, and he was unwilling to send away the sons of Israel from the land of Egypt.

12 Then the Lord spoke to Moyses and Aaron in the land, Egypt, saying: This month shall be for you the beginning of months; it is first for you among the months of the year. Speak to the whole congregation of the sons of Israel, saying, “On the tenth of this month let them take, each person, a sheep according to the paternal families and sacrifice the pascha. And it shall be kept for you until the fourteenth of this month, and all the multitude of the congregation of the sons of Israel shall slay it towards evening. And they shall take some of the blood and shall put it on the two doorposts and on the lintel in the houses whichever they eat them in. And they shall eat the meat this night, roasted in fire, and they shall eat unleavened bread with bitter herbs. You shall not eat from it raw or boiled in water but rather roasted in fire, head with the feet and inner organs. You shall not leave any of it until morning, and you shall not break a bone of it. But that which remains from it until morning, you shall burn with fire. Now in this way you shall eat it: your loins girded and your sandals on your feet and your staves in your hands. And you shall eat it with haste—it is the Lord’s pascha. And I will pass through in the land, Egypt, on the tenth of this month, and I will strike down every firstborn in the land, Egypt, from human being to animal, and on all the gods of the Egyptians I will execute vengeance. I am the Lord. And the blood shall be for you as a sign on the houses, there where you are, and I will see the blood, and I will protect you, and there shall not be a plague among you to destroy, whenever I strike in the land, Egypt.

14 And this day shall be a memorial for you, and you shall celebrate it as a feast to the Lord throughout your generations. You shall celebrate it as a perpetual precept. For seven days you shall eat unleavened bread, but from the first day you shall remove leaven from your houses. Everyone, whoever eats leaven, that soul shall be destroyed from Israel, from the first day until the seventh day.

16 And the first day shall be called holy, and the seventh day shall be designated holy for you. No work of service shall be done on them, except what shall be done for every soul; this only shall be done for you. And you shall keep this commandment. For on this day I will bring your host out of the land of Egypt, and you shall make this day throughout your generations a perpetual precept. When the first month begins, on the fourteenth day, from the evening you shall eat unleavened bread until the twenty-first day of the month until the evening. For seven days leaven shall not be found in your houses. Everyone, whoever eats something leavened, that soul shall be destroyed from the congregation of Israel both among the gioras and the natives of the land. Anything leavened you shall not eat; in every habitation of yours you shall eat unleavened bread.

21 Then Moyses summoned the entire elders’ council of Israel and said to them, “When you go away, take for yourselves a sheep according to your families and sacrifice the pascha. And you shall take a bunch of hyssop, and dipping the blood by the door, you shall also touch the lintel and on both doorposts, from the blood that is by the door. But you, each one, shall not go out the door of his house until morning. And the Lord will pass by to strike the Egyptians, and he will see the blood upon the lintel and on both doorposts, and the Lord will pass by the door, and he will not allow the destroyer to enter into your houses to strike. And you shall keep this word as a precept for yourself and your sons forever. Now when you come into the land whichever the Lord gives you, according as he said, you shall observe this service. And it shall be if your sons shall say to you, ‘What is this service?’ then you shall say to them, ‘This pascha is a sacrifice to the Lord who protected the houses of the sons of Israel in Egypt when he struck the Egyptians, but our houses he preserved.’ And the people bent down and did obeisance.

28 And when they went away, the sons of Israel did as the Lord commanded Moyses and Aaron; so they did.

29 Now it happened during the middle of the night that the Lord struck every firstborn in the land, Egypt, from the firstborn of Pharaoh who sits

\[\text{Aram/Heb} = \text{resident alien}\]
upon the throne, to the firstborn of the female captive who is in the pit, even to the firstborn of every animal. 30And Pharaoh arose during the night and all his attendants and all the Egyptians, and there was a great cry in all the land of Egypt. For there was not a house which had no dead person in it. 31And Pharaoh summoned Moyses and Aaron during the night and he said to them, “Arise, and go out from my people, both you and the sons of Israel. Go! Serve the Lord your God according as you say. 32Take both your sheep and cattle, and get going, but bless me too.”

33 And the Egyptians were forcing the people, to throw them out of the land quickly. For they said, “We are all dying!” 34Now the people took the dough before it was leavened, their kneaded mixtures wrapped in their clothes on their shoulders. 35And the sons of Israel did as Moyses instructed them and asked from the Egyptians silver and gold articles and clothing. 36And the Lord gave favor to his people before the Egyptians, and they supplied them, and they plundered the Egyptians. 37 Now the sons of Israel marched from Rameses to Sokchotha; the men were about six hundred thousand foot soldiers, apart from the chattels. 38And a great, mixed crowd went up with them, and sheep and oxen, even a great many animals. 39And they baked the dough that they brought from Egypt, unleavened bread baked in ashes, for it was not leavened. For the Egyptians had thrown them out, and they were unable to remain, nor did they make provision for themselves for the journey.

40 Now the residence of the sons of Israel during which they dwelt in the land, Egypt, and in the land of Chanaan was four hundred and thirty years. 41And it happened after four hundred and thirty years that all the host of the Lord went out from the land of Egypt during the night. 42It is a vigil for the Lord so that he might bring them out of the land of Egypt. That night is this vigil for the Lord so that it might be for all the sons of Israel throughout their generations.

43 Then the Lord spoke to Moyses and Aaron, saying: This is the law of the pascha. No alien shall eat of it. 44And any domestic of anyone or purchased slave you shall circumcise him, and then he shall eat of it. 45A resident alien or hired person shall not eat of it. 46In one house it shall be eaten; you shall not take any of the meat outside of the house, and you shall not break a bone of it. 47The entire congregation of the sons of Israel shall do this. 48But if any guest should draw near to you to keep the pascha to the Lord, you shall circumcise every male of his, and then he shall draw near to keep it, and he shall be like a native of the land. No uncircumcised person shall eat of it. 49There shall be one law for the local inhabitant and for the guest among you who has drawn near.

50 And the sons of Israel did just as the Lord commanded Moyses and Aaron for them; so they did. 51And it happened on that day the Lord brought the sons of Israel out of the land of Egypt together with their host.

Then the Lord spoke to Moyses, saying:

2Consecrate to me every firstborn, first-produced, opening every womb among the sons of Israel, from human being to animal. It’s mine!

3 Then Moyses said to the people, “Keep remembering this day in which you came out of Egypt, from a house of slavery. For by a mighty hand the Lord brought you out from there. And leaven shall not be eaten. 4For on this very day you are going out in the month of the new things. 5And it shall be whenever the Lord your God brings you into the land of the Chananites and Chettites and Heuites and Gergesites and Amorites and Pherezites and Jebusites, which he swore to your fathers to give you, a land flowing with milk and honey, you shall also perform this service in this month. 6For six days you shall eat unleavened bread, but on the seventh day there is the Lord’s feast. 7Unleavened bread you shall eat for the seven days. Anything leavened shall not be seen among you, nor shall you possess leaven in all your borders. 8And you shall tell your son on that day, saying, ‘For this reason the Lord God acted for me when I was going out of Egypt.’ 9And it shall be a sign for you on your hand and a memorial before your eyes in order that the law of the Lord might be in your mouth. For with a mighty hand the Lord brought you out of Egypt. 10And you shall keep this law according to the times of the seasons from days to days.

11 “And it shall be whenever the Lord your God brings you into the land of the Chananites, in the manner which he swore to your fathers, and he gives it to you, 12you shall also set apart apart everything opening the womb, the males, for the Lord. Everything opening the womb from the herds or among your animals, whatever belongs to you, you shall consecrate to the Lord. 13Everything opening the womb of a donkey you will exchange for a sheep. But if you do not make an exchange, you shall redeem it. Every firstborn of a human being among your sons you shall redeem. 14Now if your son should ask you afterward, saying, ‘What is this?’ you shall also say to him, ‘With a mighty hand the Lord brought us out of the land of Egypt, from a house of slavery. 15But when Pharaoh hardened against sending us away, he killed every firstborn in the land, Egypt, from the firstborn of human beings to the firstborn of animals. Therefore, I am sacrificing to the Lord everything opening the womb, the males, and I will redeem every firstborn of my sons’ 16And it shall be for a sign on your hand and immovable before your eyes. For with a mighty hand the Lord brought you out of Egypt.”

17 Now when Pharaoh sent away the people, God did not lead them the way of the land of the Phylistiim, because it was near. For God said, “Lest there be regret by the people when they see war and they return to Egypt.” 18And God led the people a roundabout way towards the wilderness, towards the Red Sea. Now in the fifth generation the sons of Israel went up out of the land of Egypt. 19And Moyses took the bones of Joseph with him.
For Joseph made the sons of Israel swear an oath, saying, “With a concern the Lord will concern himself with you, and you shall bring my bones there with you.” 20Then the sons of Israel, when they departed from Sokchoth, camped at Othom on the edge of the wilderness. 21Now God was leading them, by day by a pillar of cloud to show them the way but during the night by a pillar of fire. 22The pillar of cloud during the day and the pillar of fire by night did not depart from before all the people.

14 And the Lord spoke to Moyses, saying:

2Speak to the sons of Israel, and when they turn back, let them camp opposite the village between Magdolos and between the sea, opposite Beelsepphon. Before them you shall camp by the sea. 3And Pharao will say to his people, “These sons of Israel are wandering in the land. For the wilderness has closed in on them.” 4Now I will harden Pharao’s heart, and he will pursue after them. And I will be glorified in Pharao and in all his army, and all the Egyptians shall know that I am the Lord. And they did so.

5 And it was reported to the king of the Egyptians that the people had escaped. And the heart of Pharao and his attendants was turned against the people, and they said, “What is this we have done, sending away the sons of Israel so they are not subject to us?” 6Then Pharao hitched up his chariots and led away all his people together with him, 7and he took six hundred choice chariots and all the cavalry of the Egyptians and the third-ranked officers over all of them. 8And the Lord hardened the heart of Pharao, king of Egypt, and he pursued after the sons of Israel. Now the sons of Israel were leaving with a high hand. 9And the Egyptians pursued after them and found them encamped by the sea, and all the cavalry and chariots of Pharaoh and the horsemen and his army were opposite the village, opposite Beelsepphon.

10 And Pharao advanced. And when they looked up, the sons of Israel saw with their eyes, and the Egyptians encamped behind them, and they were very afraid. Then the sons of Israel cried out to the Lord. 11And they said to Moyses, “Because there were not graves in the land, Egypt did you bring us out to put us to death in this wilderness? What is this we have done to us, bringing us out of Egypt? 12Was this not the matter that we told you in Egypt, saying, ‘Leave us alone in order that we might be subject to the Egyptians?’ For it was better for us to be subject to the Egyptians than to die in this wilderness.” 13But Moyses said to the people, “Take courage! Stand, and see the deliverance from God that he will perform for you today. For as you have seen the Egyptians today, you shall not ever again see them time without end. 14The Lord will fight for you, and you will be quiet.”

15 Then the Lord said to Moyses, “Why are you crying out to me? Speak to the sons of Israel, and let them break camp. 16And you, raise your rod, and stretch out your hand over the sea, and break it apart, and let the sons of Israel enter into the midst of the sea on what was dry. 17And look, I will harden the heart of Pharaoh and all the Egyptians, and they will enter in after them. And I will be glorified in Pharaoh and in all his army and in his chariots and in his horses. 18And all the Egyptians shall know that I am the Lord, as I am being glorified in Pharaoh and in his chariots and his horses.”

19 Then the angel of God, who was going before the camp of the sons of Israel, rose up and went behind. Now the pillar of cloud also rose up from before them and stood behind them. 20And it went in between the camp of the Egyptians and between the camp of Israel. And there was darkness and gloom, and the night elapsed, and they did not mix together with one another during the whole night.

21 But Moyses stretched out the hand over the sea, and the Lord drew off the sea by a strong south wind during the whole night, and he made the sea dry, and the water was divided. 22And the sons of Israel entered into the midst of the sea on the dry ground, and the water became a wall for them on the right and a wall on the left. 23Then the Egyptians pursued, and all the cavalry of Pharaoh and the chariots and the riders went in after them into the midst of the sea. 24And it happened in the early morning watch that the Lord looked at the camp of the Egyptians in the pillar of fire and cloud, and he threw the camp of the Egyptians into disarray. 25And he bound together the axles of their chariots and led them violently. And the Egyptians said, “Let us flee from Israel! For the Lord fights the Egyptians for them!”

26 Then the Lord said to Moyses, “Stretch out your hand over the sea, and let the water return and cover up the Egyptians, both the chariots and the riders.” 27So Moyses stretched out the hand over the sea, and the water returned near day to its place. Now the Egyptians fled under the water, and the Lord shook off the Egyptians in the middle of the sea. 28And when the water had returned, it covered the chariots and riders and all the host of Pharaoh that had entered after them into the sea. Not even one of them remained! 29But the sons of Israel went across dry ground in the midst of the sea, and the water was for them a wall on the right and a wall on the left.

30 And the Lord rescued Israel in that day from the hand of the Egyptians. And Israel saw the Egyptians dead along the shore of the sea. 31So Israel saw the great hand, which things the Lord had done to the Egyptians. And the people feared the Lord and trusted God and Moyses, his attendant.

15 Then Moyses and the sons of Israel sang this song to God and spoke, saying, “Let us sing to the Lord, for gloriously he has glorified himself; horse and rider he threw into the sea.

2 Helper and defender he has become to me, for deliverance; this is my God, and I will glorify him; my father’s God, and I will exalt him.

3 The Lord, when he shatters wars, the Lord is his name.
"The chariots of Pharao and his host he threw into the sea; choice riders, third-ranked officers, he drowned in the Red Sea. With open sea he covered them; they sank down into the deep like stone. Your right hand, O Lord, has been glorified in power; your right hand, O Lord, crushed enemies. And in the abundance of your glory you shattered the adversaries; you sent your anger, and it consumed them like stubble. And through the breath of your wrath the water separated; the waters were congealed like a wall; the waves were congealed in the midst of the sea. The enemy said, 'In pursuit I will overtake; I will divide spoils; I will satisfy my soul; I will destroy with my dagger; my hand shall dominate.' You sent your breath; the sea covered them; they sank like lead in violent water. Who is like you among the gods, O Lord? Who is like you, glorified among holy ones, awesome in glorious deeds, doing wonders? You extended your right hand; the earth swallowed them. "You led by your righteousness this people of yours whom you redeemed; you summoned by your power into your holy abode. Nations heard and became angry; pangs seized those dwelling among the Phylistiim. Then leaders of Edom made haste. And rulers of the Moabites, trembling seized them; all those inhabiting Chanaan melted away. May fear and trembling fall upon them; by the greatness of your arm let them be turned into stone until your people should pass by, O Lord, until this people of yours, whom you acquired, should pass by. Lead them in, and plant them in the mountain of your inheritance, in your prepared dwelling place that you made, O Lord, a holy precinct, O Lord, that your hands prepared. The Lord, ruling forever and ever and beyond." Because the cavalry of Pharao together with chariots and riders went into the sea, the Lord also brought the water of the sea upon them, but the sons of Israel walked through dry land in the midst of the sea. Then Mariam, the prophetess, the sister of Aaron, took the tambourine in her hand, and all the women went out after her with tambourines and dances. And Mariam took their lead, saying: "Let us sing to the Lord, for gloriously he has glorified himself. Horse and rider he threw into the sea." Then Moyses removed the sons of Israel from the Red Sea and led them into the wilderness of Sour. And they were journeying for three days in the wilderness and were not finding water to drink. And they came to Merra and could not drink water from Merra, for it was bitter. Therefore the name of that place was called Bitterness. And the people were complaining against Moyses, saying, "What shall we drink?" Then Moyses cried to the Lord, and the Lord showed him wood, and he threw it into the water, and the water became sweet. There he set for him statutes and judgments, and there he tested him. And he said, "If you by paying attention listen to the voice of the Lord, your God, and do before him pleasing things, and give ear to his commandments, and keep all his statutes, every disease which I brought upon the Egyptians, I will not bring upon you. For I am the Lord who heals you." And they came to Ailim, and twelve springs of water and seventy date palm trunks were there. And they camped there by the waters. And they set out from Ailim, and the entire congregation of the sons of Israel came to the wilderness of Sin, which is between Ailim and between Sina. And on the fifteenth day, in the second month, after they had gone out from the land of Egypt, the entire congregation of the sons of Israel was complaining against Moyses and Aaron, and the sons of Israel said to them, "If only we had died, struck by the Lord, in the land, Egypt, when we sat at the cauldrons of meat and were eating bread to the full, because you led us out into this wilderness to kill all this congregation by famine." Then the Lord said to Moyses, "Look, I am going to rain bread from heaven for you, and the people shall go out, and they shall collect the day’s portion for a day so that I might test them whether they will walk by my law or not. And it shall be on the sixth day, and they shall prepare whatever they bring in, and it shall be double whatever they gather together daily for a day." Then Moyses and Aaron said to the entire congregation of the sons of Israel, "At evening you shall know that the Lord brought you out of the land of Egypt, and in the morning you shall see the glory of the Lord, when he heard your complaining against God. But we, what are we that you complain against us?" And Moyses said, "When the Lord gives you meat in the evening to eat and bread in the morning to the

*Or wind*
EXODUS 16–17

full, because the Lord heard your complaining which you complain against us, then we, what are we? For not against us is your complaining, but rather against God.”

9 And Moyses said to Aaron, “Say to the entire congregation of the sons of Israel: Draw near before God. For he has heard your complaining.”

10 And when Aaron was speaking to the entire congregation of the sons of Israel, they also turned towards the wilderness, and the glory of the Lord appeared in a cloud. 11And the Lord spoke to Moyses, saying, 12 “I have heard the complaining of the sons of Israel. Speak to them, saying: Towards evening you shall eat meat, and in the morning you shall be filled with bread. And you shall know that I am the Lord, your God.”

13 So evening came, and quail1 came up and covered the camp. Then morning came, when the dew was lifting around the camp, 2 and look, upon the surface of the wilderness was something fine like coriander, white like frost on the ground.

14 And when they saw it, the sons of Israel said one to the other, “What is this?” For they did not know what it was. Then Moyses said to them, “This is the bread that the Lord has given you to eat. 15 This is the word that the Lord instructed: ‘Each person, gather from it for those appropriate; a gomor2 per head, according to the number of your souls, each of you with your tent mates collect.’ ” 16 And the sons of Israel did so, and they collected, the one much and the other less. 17 And they measured by the gomor. The one with much did not have too little. Each person collected for those appropriate at his own home. 18 Then Moyses said to them, “Let no one leave any of it to the morning.” 19 And they did not listen to Moyses, but certain ones left some of it to the morning. And it bred worms and stank, and Moyses was irritated with them. 20 And they collected it morning by morning, each person that which was appropriate for him. But when the sun grew hot, it melted.

21 But it happened on the sixth day, they collected double what was required, two gomors3 for one person. And all the leaders of the congregation went in and reported to Moyses. 22 And Moyses said to them, “This is the word that the Lord spoke: Tomorrow is Sabbata, a rest holy to the Lord. Whatever you bake, bake, and whatever you boil, boil. And all the excess, leave it in storage until the morning.” 23 And they left some of it until the morning, according as Moyses instructed them. And it did not stink, nor was there a worm in it.

24 And Moyses said, “Eat today! For today is Sabbata to the Lord. It will not be found on the plain. 25 Six days you will collect, but on the seventh day is Sabbata. There will be none in it.”

26 And it happened on the seventh day, certain of the people went out to collect, and they found none. 27 Then the Lord said to Moyses, “For how long are you unwilling to listen to my commandments and my law? 28 See! For the Lord has given you this day, the sabbaths. Therefore he gave you on the sixth day bread for two days. Sit, each person, in your houses; let no one go out from his place on the seventh day.” 29 And the people sabbatized on the seventh day.

30 And the sons of Israel called its name Man. Now it was white like coriander seed, but its taste was like cake with honey. 31 Then Moyses said, “This is the word that the Lord instructed: Fill the gomor4 with Man for deposit for your generations in order that they might see the bread that you ate in the wilderness, how the Lord brought you out from the land of Egypt.” 32 And Moyses said to Aaron, “Take one golden jar, and place in it the gomor5 full of Man, and you will put it away before God for preservation for your generations.” 33 As the Lord instructed Moyses, Aaron also put it away before the witness for preservation. 34 Now the sons of Israel ate Man for forty years until they came into inhabited land. They ate Man until they came near to the region of Phoenicia. 35 Now the gomor was a tenth of three measures.

17 And the entire congregation of the sons of Israel set out from the wilderness of Sin according to their encampments by the word of the Lord, and they camped at Raphidin. But there was not water for the people to drink. 2 And the people were railing against Moyses, saying, “Give us water so that we may drink!” And Moyses said to them, “Why are you railing at me, and why are you testing the Lord?” 3 But the people thirsted there for water, and the people kept complaining against Moyses, saying, “Why is it that you brought us up from Egypt to kill us and our children and animals with thirst?” 4 Then Moyses cried out to the Lord, saying, “What shall I do with this people? A little while yet and they will stone me!” 5 And the Lord said to Moyses, “Go on ahead of this people, but take with you some of the elders of the people and the rod with which you struck the river take in your hand, and go. 6 Here have taken my stand, before you came, on the rock at Choreb. And you shall strike the rock, and water will come out of it, and the people will drink.” And Moyses did so before the sons of Israel. 7 And he called the name of that place Testing and Raillery because of the railing of the sons of Israel and because they tested the Lord, saying, “Is the Lord among us or not?”

8 Then Amalek came and was fighting Israel at Raphidin. 9 And Moyses said to Jeshus, “Choose for yourself capable men, and go forth, and set up in battle array with Amalek tomorrow. And look, I stand on top of the hill, and the rod of God is in my hand.” 10 And Jeshus did as Moyses said to him and set up in battle array with Amalek, and Moyses and Aaron and Hor went up onto the top of the hill. 11 And it happened whenever Moyses held up his hands, Israel was prevailing, and whenever he lowered his hands, Amalek was prevailing. 12 But Moyses’ hands were heavy. And they took a stone and put it under him, and he sat on it. And Aaron

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1 Or a quail-like migrating bird 2 Heb 1 omer = 2 liters; Heb 1 homer = 220 liters
and Hor kept supporting his hands, here one and there one. And the hands of Moyses were supported until the setting of the sun. And Iesous routed Amalek and all his people by slaughter of dagger.

Then the Lord said to Moyses, "Write this down for a memorial in a book, and put into the ears of Iesous that with a wipe out I will wipe out the memorial of Amalek from what is beneath heaven. And Moyses built an altar to the Lord and called its name "The Lord is my refuge," because by a secret hand the Lord fights against Amalek from generations to generations.

Now Iothor, the priest of Madian, Moyses’ father-in-law, heard all that the Lord did to Israel, his own people. For the Lord brought Israel out from Egypt. Now Iothor, Moyses’ father-in-law, took Sephora, Moyses’ wife, after her dismissal, and his two sons. The name of one of them was Gersam (saying, "I was a resident alien in a foreign land"). And the name of the second, Eliezer ("for the God of my father was my help, and he delivered me from the hand of Pharaoh"). And Iothor, Moyses’ father-in-law, and the sons and wife came to Moyses in the wilderness, where he encamped at the mountain of God. And it was reported to Moyses, saying, "Iothor, your father-in-law, is coming to you, and your wife and two sons with him." And Moyses went out for a meeting with his father-in-law, and he did obeisance before him and kissed him, and they greeted one another. And he led him into the tent. And Moyses recounted to his father-in-law all that the Lord did to Pharao and the Egyptians for the sake of Israel and all the hardship that happened to them in the way and that the Lord delivered them from the hand of Pharao and from the hand of the Egyptians. Now Iothor was amazed at all the good things that the Lord did to them, that he delivered them from the hand of the Egyptians and from the hand of Pharao.

And Iothor said, "Blessed be the Lord, because he delivered his people from the hand of the Egyptians and from the hand of Pharao. Now I know that the Lord is great beyond all the gods, on account of this that they attacked them." And Iothor, Moyses’ father-in-law, took whole burnt offerings and sacrifices to God. And Aaron and all the elders of Israel came to eat bread together with Moyses’ father-in-law before God.

And it happened after the morrow Moyses sat down to judge the people. Now all the people had stood near Moyses from morning to evening. And when Iothor saw all that he was doing for the people, he says, "What is this that you are doing to the people? Why do you sit alone, but all the people stand near you from morning to evening?" And Moyses says to his father-in-law, "Because the people come to me to seek judgment from God. For whenever a dispute happens to them and they come to me, I decide for each person, and I teach them the ordinances of God and his law." Then Moyses’ father-in-law said to him, "You are dealing with this thing incorrectly! You will be destroyed with unbearable destruction, both you and all this people who are with you. This matter is too heavy for you—you will be unable to do it alone. Now then listen to me, and I will advise you, and God will be with you. You be for the people the things pertaining to God, and you shall bring their cases to God, and you shall attest to them the ordinances of God and his law, and you shall show them the ways that they shall walk in and the works that they shall do. And you, search for yourself from all the people capable, god-fearing men, who hate arrogance, and you shall set them over them as officers of thousands and officers of hundreds and officers of fifties and officers of tens, and they shall judge the people every season. Now the burdensome matter they shall bring to you, but the smaller matters of judgment they themselves shall judge, and they will make it easier for you, and they will help you. If you do this thing, God will strengthen you, and you will be able to stand, and all this people will go to their own place with peace."

Now Moyses listened to the voice of his father-in-law and did what he said to him. And Moyses chose capable men from all Israel and made them over them officers of thousands and officers of hundreds and officers of fifties and officers of tens. And they were judging the people every season. Now the burdensome matter they were bringing to Moyses, but every smaller matter they themselves were judging. Then Moyses sent away his own father-in-law, and he went away to his country.

Now in the third month of the departure of the sons of Israel from the land of Egypt on this day they came into the wilderness of Sina. And they departed from Raphidin and came into the wilderness of Sina, and Israel camped there opposite the mountain. And Moyses went onto the mountain of God, and God called him from the mountain, saying, "This is what you shall say to the house of Iakob and report to the sons of Israel: You yourselves have seen what I have done to the Egyptians, and I took you up as though on eagles’ wings, and I brought you to myself. And now if by paying attention you listen to my voice and keep my covenant, you shall be for me a people special above all nations. For all the earth is mine. And you shall be for me a royal priesthood and a holy nation. These words you shall say to the sons of Israel."

And Moyses went and called the elders of the people and set before them all these words that God instructed him. And all the people with one accord answered and said, "All that God said we will do and heed." Then Moyses carried the words of the people up to God. Now the Lord said to
Moyses, “Look, I am coming to you in a pillar of cloud in order that the people may listen while I speak to you and they may trust you forever.”

And Moyses reported the words of the people to the Lord. 10And the Lord said to Moyses, “When you go down, testify solemnly to the people, and purify them today and tomorrow, and let them wash their clothes, 11and be prepared for the third day. For on the third day the Lord will come down upon the mountain Sina before all the people. 12And you shall set limits for the people round about, saying, ‘Be on your guard against going onto the mountain and grazing it at all. Everyone who touches the mountain shall die by death. 13A hand shall not touch it. For he shall be stoned with stones or shot with an arrow. Whether animal or whether human, it shall not live.’ Whenever the sounds and the trumpets and the cloud leave the mountain, they shall come up on the mountain.”

14And Moyses went down from the mountain to the people and consecrated them, and they washed their clothes. 15And he said to the people, “Prepare three days. Do not go near a woman.”

16And it happened on the third day, when it was toward dawn, sounds and lightning and dark cloud were occurring upon the mountain Sina; the sound of the trumpet was ringing loudly, and all the people in the camp were terrified. 17And Moyses led the people out from the camp for a meeting with God, and they stood near, below the mountain. 18Now the mountain Sina was smoking in its entirety, because God had come down upon it in fire, and the smoke was rising up like the smoke of a furnace. And all the people were very astonished.

19Now the sounds of the trumpet, increasing, became much stronger. Moyses was speaking, and God answered him with sound. 20And the Lord spoke to Moyses, saying, “Go down to the people and consecrate them, and let them purify themselves. 21And the Lord said to Moyses, saying, “Go down, testify solemnly to the people lest we die.” And God spoke to Moyses, saying, “You speak to us, and do not let them come near to God, lest the Lord destroy some of them.”

22And the Lord said to Moyses: This is what you shall do to the house of Iakob and report to the sons of Israel: “You have seen what I have spoken from heaven to you. 23You shall not make for yourselves silver gods, and gold gods you shall not make for yourselves. 24An altar of earth you shall make for me, and you shall sacrifice on it your whole burnt offerings and deliverance offerings, your sheep and your bull calves in every place, there where I pronounce my name, and I will come to you and bless you. 25But if you make an altar of stones for me, you shall not build them cut. For you have placed the tool upon it, and it has been defiled. 26You shall not go up by steps onto my altar so that you do not reveal your shame upon it.

Or Prepare. For three days do not go near a woman
And these are the statutes that you shall set before them:

2 If you buy a Hebrew servant, for six years he shall be subject to you. But in the seventh year he shall go away a free person without obligation. 3 If he comes in single, he shall also go out single. But if a wife enters together with him, the wife also shall go out with him. 4 But if the master gives him a wife and she bears him sons or daughters, the wife and children shall be his master’s, but he shall go out single. 5 Now if the servant says in response, “I have come to love my master and wife and children; I am not departing a free person,” 6 his master shall lead him to the tribunal of God, and then he shall lead him to the door at the doorpost, and his master shall pierce his ear with a small awl, and he shall be subject to him forever.

7 Now if someone sells his own daughter as a domestic slave, she shall not go away in the same way as slave women depart. 8 If she, whom he betrothed to himself, does not please her master, he shall cause her to be redeemed. But to a foreign nation the master is not to sell her, because he has broken faith with her. 9 Now if he betroths her to his son, he shall deal with her according to the statute of daughters. 10 And if he takes another to his heart, he shall not withhold her necessities and clothing and marital rights. 11 But if he does not do for her these three things, she shall go out without obligation, without silver.

12 Now if someone strikes someone and he dies, let him be put to death with death. 13 But the one who acts unwittingly, but God delivered him into his hands—I will give you a place, there where you shall put him to death.

14 Now if someone attacks his neighbor and he strikes him with a stone or fist and he be found with him, let him end with death. 15 But if it is known that the bull was prone to gore before yesterday and before the third day and they warn its owner and he does not restrain it and it kills a man or a woman, the bull shall be stoned, and its owner shall die as well. 16 Now if two men rail at one another and one breaks in and, being beaten, dies, it is not homicide that died shall be his. 17(16) Whoever steals any of the sons of Israel and, having gained control over him, sells him, and he be found with him, let him end with death. 18 Now if two men rat at one another and one strikes his neighbor with a stone or fist and he does not die but he be laid upon his bed, 19 if the person arises and walks around outside on a rod, the striker shall not be liable, except for his loss of employment he shall pay compensation and for medical treatment.

20 Now if someone strikes his male slave or his female slave with a rod and he dies under his hands, let him justly be punished. 21 But if he survives one day or two, he shall not be punished, for he is his silver.

22 Now if two men fight and strike a pregnant woman and her child comes forth not fully formed, he shall be punished with a fine. According as the husband of the woman might impose, he shall pay with judicial assessment. 23 But if it is fully formed, he shall pay life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn, wound for wound, stripe for stripe.

24 Now if someone strikes the eye of his male domestic or the eye of his female attendant and cause blindness, he shall send them away free in exchange for their eye. 25 Now if he knocks out the tooth of a male domestic or the tooth of his female attendant, he shall send them away free in exchange for their tooth.

26 Now if a bull goes a man or a woman and he dies, the bull shall be stoned with stones, and its meat shall not be eaten, but the owner of the bull shall not be liable. 27 But if the bull was prone to gore before yesterday and before the third day and they warn its owner and he does not restrain it and it kills a man or a woman, the bull shall be stoned, and its owner shall die as well. 28 Now if one breaks in and, being beaten, dies, it is not homicide that died shall be his. 29 But if the bull goes a male servant or female servant, he shall give to their master thirty didrachmas of silver, and the bull shall be stoned.

30 Now if someone opens a pit or hews a pit and does not cover it and a calf or donkey falls in there, 31 the owner of the pit shall pay compensation. He shall give silver to their owner, but that which is dead shall be his.

32 Now if someone’s bull goes the neighbor’s bull and it dies, they shall sell the living bull and divide its silver, and the dead bull they shall divide.

33 Now if fire breaks out and finds thorns and burns a threshing floor or ears of grain or a plain, the one who started the fire shall pay compensation. 34 Now if fire breaks out and finds thorns and burns a threshing floor or ears of grain or a plain, the one who started the fire shall pay compensation.

35 Now if anyone steals a calf or sheep and slaughters or sells it, he shall pay five calves in compensation for the bull calf and four sheep for the sheep.

2 Now if the thief is found at the point of break-in and, being beaten, dies, it is not homicide in his case. 3 Now if the sun has risen upon him, he is guilty. He shall die in exchange. Now if he does not have anything let him be sold for the theft. 4 Now if he is caught and the stolen item from donkey to sheep is found in his hand alive, he shall compensate them double.

5 Now if someone grazes a field or vineyard and leaves his animal to graze another field, he shall pay compensation from his field according to its yield. But if he should graze all the field, the best of his field or the best of his vineyard he shall pay in compensation.

6 Now if fire breaks out and finds thorns and burns a threshing floor or ears of grain or a plain, the one who started the fire shall pay compensation.

7 Now if someone gives to a neighbor silver or
goods to guard and it is stolen from the person’s house, if the thief be found, he shall pay double in compensation. 8But if the thief is not found, the owner of the house shall draw near before God and swear that surely he himself has not acted wickedly against the entire deposit of the neighbor.

9 With regard to any specific injustice concerning calf and draft animal and sheep and garment and any loss which is alleged, whatever in fact it might be, the trial of both parties shall come before God, and the one convicted by God shall pay double in compensation to his neighbor.

10 Now if someone gives the neighbor a draft animal or sheep or calf or any animal to guard and it breaks a limb or dies or becomes captive and no one knows, 11there shall be an oath of God between both parties that surely he has not acted wickedly against the entire deposit of the neighbor, and so his owner shall accept, and he shall not at all make compensation. 12But if it is stolen from him, he shall pay compensation to the owner. 13And if it becomes prey to wild beasts, he shall take him to the prey and shall not pay compensation.

14 Now if someone asks from the neighbor and it breaks a limb or dies and the owner is not with it, he shall pay compensation. 15But if the owner is with it, he shall not pay compensation. But if he be one who hired it, it shall be his in lieu of his hire.

16 Now if someone leads astray an unbetrothed virgin and lies with her, with a bride price he shall pay the bridal price for her as a wife for him. 17But if her father by refusing refuses and does not wish to give her to him as a wife, he shall pay silver as compensation to the father, as much as the bride price for virgins is.

18 You shall not keep sorcerers alive.

19 Everything lying with an animal, you shall with death kill them.

20 The one who sacrifices to the gods, except to the Lord alone, shall be destroyed.

21 And you shall not harm a guest, nor shall you oppress him, for you were guests in the land, Egypt. 22Every widow and orphan you shall not harm. 23But if you harm them with harm, and crying out, they call out to me, I will by paying attention listen to their voice, 24and I will be enraged with anger and will kill you with the dagger, and your wives shall be widows, and your children orphans.

25 Now if you lend silver to a poor brother near you, you shall not press him; you shall not apply interest to him. 26And, as pledge, you take in pledge the neighbor’s garment, before the setting of the sun you shall restore it. 27For this is his cloak; this alone is the garment for his shame. In what shall he sleep? If then he should cry out to me, I will listen to him, for I am merciful.

28 You shall not revile gods, and you shall not speak ill of your people’s rulers.

29 First fruits of your threshing floor and press you shall not hold back.

The firstborn of your sons you shall give to me.

30You shall do the same with your bull calf and your sheep and your draft animal. For seven days it shall be under its mother, but on the eighth day you shall restore it to me.

31 And you shall be my holy men, and meat torn by animals you shall not eat. Throw it to the dog!

23 You shall not accept a groundless report. You shall not consent with the unjust person to be an unjust witness. 2You shall not be with the majority for wrongdoing. You shall not associate with a crowd to turn side with the majority so as to turn aside a trial. 3And a poor person you shall not pity in a trial.

4 Now if you meet your enemy’s ox or his draft animal when they go astray, you shall turn back and restore them to him.

5 Now if you see your enemy’s draft animal fallen under its load, you shall not pass it by, but you shall raise it together with him.

6 You shall not pervert judgment of a poor man in his trial. 7From every unjust thing said you shall keep away. An innocent and just person you shall not kill, and you shall not acquit the impious person for the sake of bribes. 8And you shall not take bribes. For bribes blind the eyes of those who see and corrupt just matters.

9 And you shall not oppress a guest. For you know the life of a guest. For you yourselves were guests in the land, Egypt.

10 For six years you shall sow your land and gather its produce. 11But in the seventh year you shall make it rest and leave it, and the poor of your nation shall eat, and that which is left over the wild animals shall eat. So shall you do with your vineyard and your olive grove.

12 Six days you shall do your tasks, but on the seventh day you shall rest in order that your ox and your draft animal might rest and that the son of your female servant and the guest might be refreshed. 13All that I have spoken to you, observe. And you shall not recall a name of other gods; neither shall it be heard from your mouth.

14 Three times during the year hold a feast for me. 15Take heed to keep the feast of unleavened bread. Seven days you shall eat unleavened bread, just as I commanded you according to the time of the month of the new things. For in it you came out of Egypt.

You shall not appear before me empty-handed.

16 And you shall make a feast of the harvest of first products of your labors, whichever you sowed in your field, and a feast of completion at the end of the year at the gathering of your labors that are from your field. 17Three times during the year every male of yours shall appear before the Lord your God.

18 For whenever I cast out nations from before you and enlarge your borders, you shall not offer the blood of my sacrifice near leaven, nor shall the fat of my feast lie until morning.

19 The first fruits of the first products of your land you shall bring into the house of the Lord your God.
You shall not boil a lamb in its mother’s milk.

20 And look, I am sending my angel in front of you in order to guard you on the way in order to bring you into the land that I prepared for you.

21 Mind yourself, and listen to him, and do not disobey him. For he shall not hold you in undue awe, for my name is upon him.

22 If by paying attention you listen to my voice and do all that I tell you, I will be an enemy to your enemies and will resist those who resist you.

23 For my angel will go, leading you, and will bring you in to the Amorrite and Chettite and Pherezite and Chananite and Gergesite and Heuite and Iebousite, and I will destroy them. You shall not do obeisance to their gods nor serve them. You shall not act according to their practices, but with demolition shall demolish and by smashing shall smash their steles. And you shall serve the Lord your God, and I will bless your bread and your wine and your water, and I will turn away sickness from you.

24 There shall not be a childless or barren woman in your land. I will fulfill the number of your years.

25 And I will send fear, leading you, and I will confound all the nations, those into which you are entering, and I will make all your adversaries fugitives.

26 And I will send hornets before you, and it shall drive out the Amorrites and the Heuites and the Chananites and the Chettites from you. I will not drive them out in one year, lest the land become desolate and the wild animals of the land become many against you. Little by little I will drive them out from you until you are increased and inherit the land.

27 And I will set your boundaries from the Red Sea until the Sea of the Phyllistim and from the wilderness until the great river Euphrates. And I will surrender into your hands those dwelling in the land, and I will drive them out from you. You shall not make a covenant with them and their gods. And they shall not dwell in your land, lest they make you sin against me. For if you are subject to their gods, these people shall be an obstacle for you.

24 And he said to Moyses, “Come up to the Lord, you and Aaron and Nadab and Abioud and seventy of the elders’ council of Israel went up. And they saw the place, there where the God of Israel stood, and that which was beneath his feet, like something made from lapis lazuli brick and like the appearance of the firmament of heaven in purity. And not even one of the chosen of Israel perished. And they appeared in the place of God and were eating and drinking.

12 And the Lord said to Moyses, “Come up to me into the mountain, and be there. And I will give you the stone tablets, the law and the commandments that I wrote to legislate for them.” And Moyses rose up, and Iesous who assisted him, and went up into the mountain of God. And they said to the elders, “Wait quietly here until we return to you. And I look, Aaron and Hor are with you. If a case arises for someone, let them go to them.”

15 And Moyses and Iesous went up into the mountain, and the cloud covered the mountain.

16 And God’s glory descended upon the mountain, Sina, and the cloud covered it for six days, and the Lord called Moyses on the seventh day from the midst of the cloud. Now the appearance of the Lord’s glory was like a flaming fire on the top of the mountain before the sons of Israel. And Moyses entered into the midst of the cloud and went up into the mountain, and he was there on the mountain for forty days and forty nights.

25 And the Lord spoke to Moyses, saying:

2 Speak to the sons of Israel, and take for me first fruits from all those to whom it seems good in their heart, and you shall receive my first fruits. And this is the first fruits that you shall take from them: gold, silver, bronze, blue, purple, double scarlet and twisted linen and goat’s hair and red-dyed rams’ skins and blue skins and decay-resistant wood and stones of sardius and stones for engraving for the shoulder-strap and the full-length robe. And you shall make a holy precinct for me, and I shall appear among you. And you shall make for me according to all that I show you on the mountain—the pattern of the tent and the pattern of all its furnishings. So you shall make.

9 And you shall make an ark of witness from decay-resistant wood, the length two and a half cubits and the width a cubit and a half and the height a cubit and a half. And you shall gold-plate it with pure gold. Outside and inside you shall gild it, and you shall make for it twisted gold moldings around. And you shall cast four

Or went missing
gold rings for it and put them on the four sides, two rings on the one side and two rings on the sec-
ond side. 12(13)And you shall make carrying-poles
from decay-resistant wood and gold-plate them
with gold. 13(14)And you shall put the carrying-
poles into the rings on the sides of the ark to lift
the ark with them. 14(15)In the rings of the ark the
carrying-poles shall be fixed. 15(16)And you shall
deposit in the ark the witnesses, whichever I give
you.

16(17) And you shall make a propitiatory as a
cover of pure gold, the length two and a half cubits
and the width one and a half cubits. 17(18)And you
shall make two cherubim engraved in gold, and
you shall position them at both sides of the propi-
tiatory. 18(19)They shall be made—one cheroub
on this side and one cheroub on the second side of
the propitiatory. And you shall make the two cher-
oubim on the two sides. 19(20)The cheroubim shall
be stretching the wings above, overshadowing with
their wings the propitiatory and their faces towards
one another. Towards the propitiatory shall the
faces of the cheroubim be. 20(21)And you shall
place the propitiatory on the ark, and in the ark
you shall deposit the witnesses, whichever I give
you. 21(22)And I will be known to you from there,
and I will speak to you from above the pro-
sitiatory in between the two cheroubim that are
on the ark of witness, even in accord with all that I
may command you for the sons of Israel.

22(23) And you shall make a table of pure
gold, the length two cubits and the width one
cubit and the height a cubit and a half. 23(24)And
you shall make for it twisted gold moldings
around, (25)and you shall make for it a rim, a
handbreadth all around. 24 And you shall make a
twisted molding for the rim around. 25(26)And you
shall make four gold rings, and you shall place the
rings on the four parts of its feet (27)under the rim.
26 And the rings shall be for sheaths for the carry-
ing-poles so as to lift the table with them. 27(28)And
you shall make the carrying-poles from
decay-resistant wood, and you shall gold-plate
them with pure gold, and the table shall be lifted
by them. 28(29)And you shall make its bowls and
censers and libation cups and ladles, those with
which you shall pour a libation. Of pure gold you
shall make them. 29(30)And you shall place upon
which you shall pour a libation. Of pure gold you
shall make them. 30(31)And on the altar of incense
you shall make its seven lamps, and its oil vessel
shall shine from the one face. 31(32)And on the lampstand
four bowls shaped like nuts, its buds and lilies. 32(33)A
bud under two branches of it and a bud under four
branches of it; so for the six branches that go out
from the lampstand. 33(34)Let the buds and branches
covering the tent on each side in
from the length of the skins of the tent shall be
right side for the coupling, and likewise you shall make
the excess in the skins of the tent. The half skin
shall remain you shall let hang down. The excess
of the skins of the tent you shall let hang down
behind the tent.

15 And you shall make pillars for the tent from
decay-resistant wood. 16(17)Ten cubits you shall make
one pillar and a cubit and a half the width of one
pillar. 17(18)Two hooks for one pillar corresponding
one to the other; likewise you shall make for all
the pillars of the tent. 19(20)And you shall make pillars
for the tent, twenty pillars for the side towards the
north. 19(20)And forty silver bases you shall make for

26 And you shall make the tent with ten cur-
tains from twisted linen and blue and pur-
ple and twisted scarlet. With cheroubim by
the work of a weaver you shall make them. 2The length
of the one curtain shall be twenty-eight cubits and
a width of four cubits shall be the one curtain. The
same measure shall be for all the curtains. 3Now
five curtains shall be joined from one another, one
from the other, and five curtains shall be joined
one from the other. 4And you shall make for them
blue loops at the edge of one curtain from the one
side for the coupling, and likewise you shall make
at the edge of the outer curtain for the second cou-
ping. 5Now you shall make fifty loops for the one
curtain and shall make fifty loops from the side of
the curtain at the coupling of the second, facing,
corresponding to one another, for each one. 6And
you shall make fifty golden clasps and shall join
the curtains one to the other with the clasps, and
the tent shall be one.

7 And you shall make goat-hair skins as a cov-
ering over the tent. Eleven skins you shall make
them. 8The length of one skin shall be thirty cu-
ubits, and the width of one skin shall be four cubits.
The same measure shall be for the eleven skins.
9And you shall join the five skins together and the
six skins together. And you shall fold double the
sixth skin at the front of the tent. 10And you shall
make fifty loops on the edge of the one skin in the
middle for the coupling, and fifty loops you shall
make on the edge of the second adjoining skin.

11 And you shall make fifty bronze clasps and
attach the clasps from the loops and join the skins,
and there shall be one. 12And you shall lay down
the excess in the skins of the tent. The half skin
that remains you shall let hang down. The excess
of the skins of the tent you shall let hang down
behind the tent. 13A cubit from this side and a cubit
from that side from the remainder of the skins
from the length of the skins of the tent shall be
covering over the sides of the tent on each side in
order to cover it. 14And you shall make a covering
for the tent, red-dyed rams’ skins and blue-dyed
skins as coverings above.

3Or knobs  bI.e. coasters  cPerhaps put under or put down
the twenty pillars, two bases for the one pillar for both its ends and two bases for the one pillar for both its ends. 20 And the second side towards the south, twenty pillars. 21 And their forty silver bases, two bases for the one pillar for both its ends and two bases for the one pillar for both its ends. 22 And at the back of the tent for the part towards the sea, you shall make six pillars. 23 And two pillars you shall make on the corners of the tent at the back. 24 And they shall be even from the bottom up, and in the same way they shall be even from the capitals to one coupling. Likewise you shall do for both; let them be for the two corners. 25 And there shall be eight pillars, and their bases shall be silver, sixteen, two bases for the one pillar and two bases for the one pillar for both its ends.

26 And you shall make bars from decay-resistant wood, five for one pillar on the one side of the tent. 27 And five bars for the pillar at the second side of the tent and five bars for the rear pillar, for the side of the tent towards the sea. 28 And the middle bar in the middle of the pillars—let it reach from the one side to the other side. 29 And the pillars you shall gold-plate with gold, and gold rings you shall make into which you shall insert the bars, and you shall gold-plate the bars with gold. 30 And you shall erect the tent according to the pattern shown to you on the mountain.

31 And you shall make a veil from blue and purple and twisted scarlet and spun linen. A woven work you shall make it, with cherubim. 32 And you shall set it on four, decay-resistant pillars gilded with gold. And their capitals shall be gold, and their four bases silver. 33 And you shall place the veil on the pillars, and you shall carry there inside the veil the ark of witness. And the veil shall divide for you between the holy and between the holy of holies. 34 And you shall conceal by the veil the ark of witness in the holy of holies. 35 And you shall place the table outside of the veil, and the lampstand opposite the table on the side of the tent towards the south, and the table you shall place on the side of the tent toward the north.

36 And you shall make a hanging of blue and purple and twisted scarlet and twisted linen, a work of an embroiderer. 37 And you shall make for the veil five pillars and gild them with gold, and their capitals shall be gold, and you shall cast five bronze bases for them.

27 And you shall make an altar from decay-resistant wood, the length of five cubits and the width of five cubits. The altar shall be square, and its height of three cubits. 2 And you shall make horns on the four corners. The horns shall be part of it, and you shall cover them with bronze. 3 And you shall make a rim for the altar, and its cover and its saucers and its meat hooks and its fire-pan and all its utensils you shall make of bronze. 4 And you shall make for it a bronze hearth with grid work, and you shall make for the hearth four bronze rings on the four sides. 5 And you shall place them under the altar’s hearth beneath. Now the hearth shall extend unto the middle of the altar. 6 And you shall make poles for the altar from decay-resistant wood, and you shall bronze-plate them with bronze. 7 And you shall insert the poles into the rings, and let the poles be down at the sides of the altar when lifting it. 8 Hollow, with planks, you shall make it. According to that which was shown to you on the mountain, so you shall make it.

9 And you shall make a courtyard for the tent. For the side towards the southwest the courtyard’s hangings shall be from twisted linen, a length of a hundred cubits on one side. 10 And their pillars shall be twenty, and their bases twenty, bronze, and their hooks and bands silver. 11 Likewise for the side towards the east there shall be hangings, a length of a hundred cubits, and their pillars shall be twenty, and their bases twenty, bronze, and the hooks and bands of the pillars and the bases silver-plated with silver. 12 Now the width of the courtyard opposite the sea, hangings of fifty cubits; their pillars shall be ten, and their bases ten. 13 And the width of the courtyard towards the south, hangings of fifty cubits; their pillars shall be ten, and their bases ten. 14 And the height of the hangings for one side shall be fifteen cubits; their pillars shall be three, and their bases three. 15 And the second side, the height of the hangings shall be fifteen cubits; their pillars shall be three, and their bases three. 16 And for the gate of the courtyard there shall be a covering, the height of twenty cubits, with embroidery of needlework from blue and purple and twisted scarlet and twisted linen; their pillars shall be four, and their bases four. 17 All the pillars of the courtyard surrounding shall be silver-plated with silver, and their capitals silver, and their bases bronze. 18 Now the length of the courtyard shall be a hundred by a hundred and width fifty-by-fifty, and height of five cubits, from twisted linen, and their bases bronze. 19 And all the equipment and all the utensils and the pegs of the courtyard shall be bronze.

20 And you, instruct the sons of Israel, and let them take for you oil from olives, refined, pure, pressed, for light in order that the lamp might burn continuously. 21 In the tent of witness outside of the veil that is over the covenant, Aaron and his sons shall burn it from evening until morning before the Lord. This is a perpetual precept for your descendants from the sons of Israel.

28 And you, bring near to yourself both Aaron, your brother, and his sons from the sons of Israel to serve me as priests—Aaron and Nadab and Abioud and Eleazar and Ithamar, sons of Aaron. 2 And you shall make a holy vestment for Aaron, your brother, for honor and glory. 3 And you, tell all those skilled in mind, whom I have filled with the spirit of perception, and they shall make the holy vestment of Aaron for the holy place, in which he shall serve me as priest. 4 And these are the vestments that they shall make—the
chest piece and the shoulder-strap and the full-length robe and tasseled tunic and turban and sash. And they shall make holy vestments for Aaron and his sons to serve me as priests. And they shall take the gold and the blue and the purple and the scarlet and the linen. And they shall make the shoulder-strap from twisted linen, woven work of an embroiderer. There shall be two shoulder-straps for it, joined one to the other, attached at the two sides. And the web of the shoulder-straps, which is on it, in accordance with its fabrication, shall be of gold and blue and purple and spun scarlet and twisted linen. And you shall take two emerald stones and shall engrave on them the names of the sons of Israel, six names on the one stone and the six remaining names on the second stone, according to their generations. With the work of the gem-cutter’s craft, engraving of a seal, you shall engrave the two stones with the names of the sons of Israel. And you shall set the two stones on the shoulders of the shoulder-strap. Stones of remembrance they shall be for the sons of Israel. And Aaron shall bear the names of the sons of Israel before the Lord on his two shoulders, a remembrance for them. And you shall make small shields of pure gold. And you shall make two tassels from pure gold, intermingled with flowers, a work of braiding, and you shall place the braided tassels on the small shields on their shoulder-straps on the front sides.

And you shall make an oracle of judgments, work of an embroiderer; according to the shape of the shoulder-strap you shall make it; from gold and blue and purple and twisted scarlet and twisted linen you shall make it. It shall be square, doubled: the length a span and the width a span. And you shall interweave in it a four-rowed, stone-holding web. A row of stones shall be sardius, topaz and emerald, the first row, and the second row carbuncle and lapis lazuli and jasper, and the third row beryl and onyx, covered around by gold, bounded up together in gold; let them be according to their row. And let the stones be from the names of the sons of Israel, twelve corresponding to their names; let them be engraving of seals, each corresponding to the name for the twelve tribes. And you shall make on the oracle plaited tassels, chain work of pure gold.

And you shall make on the oracle two gold rings, and you shall put them on the two shoulders of the shoulder-strap beneath, proportionately from the front at its joining above the contrivance of the shoulder-strap. And they shall join the oracle from its ring to the ring of the shoulder-strap by the blue thread in order that it might be on the contrivance of the shoulder-strap, and the oracle shall never be separated from the shoulder-strap.

And Aaron shall take the names of the sons of Israel on the oracle of judgment on his chest, as he enters into the holy place, a remembrance before God. And you shall place on the oracle of judgment the tassels; you shall place the chains on both sides of the oracle. And the two little shields you shall place upon both the shoulders of the shoulder-strap in the front. And you shall place in the oracle of judgment the “disclosure” and the “truth,” and it shall be on the chest of Aaron whenever he enters into the holy place before the Lord, and Aaron shall bear the judgments of the sons of Israel on his chest before the Lord always.

And you shall make a foot-length undergarment entirely blue. And its collar shall be in the middle, having a border around the collar, work of a weaver, with the binding interwoven with it, lest it be torn. And you shall make on the hem of the undergarment below little pomegranates, as a flowering pomegranate tree, from blue and purple and spun scarlet and twisted linen, upon the hem of the undergarment around, and the same form, little gold pomegranates and bells between them round about. Beside a little golden pomegranate, a bell and a blossom on the hem of the undergarment around. And its sound shall be heard for Aaron in his ministering, as he enters into the holy place before the Lord and comes out, lest he die.

And you shall make a pure gold thin plate and shall put in relief in it the relief of the seal “Holiness of the Lord.” And you shall place it on twisted blue, and it shall be on the headress. It shall be at the front of the headress. And it shall be on the forehead of Aaron, and Aaron shall take the names of the sons of Israel, twelve corresponding to their names, let them be engraving of seals, each corresponding to the name for the twelve tribes. And you shall make on the oracle plaited tassels, chain work of pure gold.

[23]And you shall make on the oracle two gold rings, and you shall put the two rings on the two ends of the oracle. And you shall put the two gold chain works on the two rings towards the ends of the oracle. And the two ends of the two chains you shall put on the two bands, and you shall put them on the shoulders of the shoulder-strap on the front of its face. And you shall make two gold rings, and you shall put them on the two ends of the oracle on the edge of it that is towards the inside before the shoulder-strap. And you shall make two gold rings, and you shall put them on the two shoulders of the shoulder-strap beneath, proportionately from the front at its joining above the contrivance of the shoulder-strap.

[24]And you shall put in relief in it the relief of the seal “Holiness of the Lord.” And you shall place it on twisted blue, and it shall be on the headress. It shall be at the front of the headress. And it shall be on the forehead of Aaron, and Aaron shall take the sins of the holy things, whichever the sons of Israel have consecrated, every donation of their holy things. And it shall be on Aaron’s forehead always, making them acceptable before the Lord.

[25]And the fringes of the tunics shall be of linen. And you shall make a linen turban, and a sash you shall make, work of an embroiderer.

And you shall make for Aaron a linen turban, and a sash you shall make, work of an embroiderer. And for the sons of Aaron you shall make tunics and sashes, and you shall make turbans for them for honor and glory. And you shall put them on Aaron, your brother, and his sons with him. And you shall anoint them and fill them on Aaron, your brother, and his sons as priests. And you shall make for them linen drawers to hide the shame of their flesh; from hip to
thighs they shall be. 39[43] And Aaron and his sons shall wear them, whenever they enter the tent of witness or whenever they come near to the altar of the holy place to minister, and they shall not bring onto themselves sin, lest they die: a perpetual precept for him and his seed after him.

29 And these are things that you shall make for them to consecrate them so that they serve me as priests. You shall take one young calf from the cattle and two rams without blemish and unleavened loaves kneaded with oil and unleavened cakes coated with oil. You shall make them with fine flour from wheat. You shall place them upon one reed basket and bring them near on the reed basket, and the young bull and the two rams. 4And Aaron and his sons you shall bring near to the doors of the tent of witness and wash them with water. You shall clothe Aaron, your brother, with both the full-length robe and the shoulder-strap and the oracle, and you shall join together the oracle to the shoulder-strap for him. 5And you shall place the headdress on his head and place the thin plate "Holiness" on the headdress. 7And you shall pour some of the oil of anointing and pour it upon his head and anoint him. 8And his sons shall bring near and clothe them with tunics and gird them with the sashes and put on them the turbans, and they shall have a priesthood to me forever. And you shall validate the hands of Aaron and the hands of his sons.

10 And you shall bring near the calf to the doors of the tent of witness, and Aaron and his sons shall place their hands on the head of the calf before the Lord by the doors of the tent of witness. 11And you shall slaughter the calf before the Lord by the doors of the tent of witness. 12And you shall slaughter the calf before the Lord by the doors of the tent of witness. 13And you shall take all the fat upon the remaining blood you shall pour beside the base of the horns of the altar with your finger. Then all the remaining blood you shall pour against the altar round about.

15 And the one ram you shall take, and Aaron and his sons shall place their hands on the head of the ram. 16And you shall slaughter it, and taking the blood, you shall pour it against the altar round about. 17And the ram you shall divide limb by limb and wash the entrails and feet with water and place on the divided parts with the head. 18And you shall offer up the whole ram on the altar as a whole burnt offering to the Lord for an odor of fragrance. It is a sacrifice for the Lord.

19 And you shall take the second ram, and Aaron and his sons shall place their hands on the head of the ram. 20And you shall slaughter it and take some of its blood and place on the lobe of Aaron’s right ear and on the tip of the right hand and on the tip of the right foot and on the lobes of his sons’ right ears and on the tips of their right hands and on the tips of their right feet. 21And you shall take from the blood that is from the altar and from the oil of anointing and sprinkle on Aaron and on his vestment and his sons and the vestments of his sons with him. And he shall be consecrated, and his vestment and his sons and the vestments of his sons with him. But the blood of the ram you shall pour against the altar round about.

22 And you shall take from the ram its fat and the fat covering the intestines and the lobe of the liver and the two kidneys and the fat on them and the right shoulder—for this is validation—23and a loaf, one from oil, and a cake, one from the reed basket of unleavened things placed before the Lord, and you shall place all these things on the hands of Aaron and on the hands of his sons, and you shall deduct them as an advance deduction before the Lord. 25And you shall take these things from their hands and offer up on the altar of the whole burnt offering for an odor of fragrance before the Lord. It is a sacrifice for the Lord.

26 And you shall take the breast from the ram of validation, which is for Aaron, and set it apart as something set apart apart before the Lord, and it shall be for you for a share. 27And you shall consecrate the breast as something set apart, and the shoulder of the advance deduction, which has been set apart and which has been deducted in advance from the ram of validation from Aaron and from his sons. 28And it shall be for Aaron and his sons a perpetual precept from the sons of Israel. For this is an advance deduction, and it shall be an advance deduction from the sons of Israel from the victims of deliverance, an advance deduction for the Lord.

29 And the vestment of the holy place that is for Aaron shall be for his sons after him, for them to be consecrated, and an alien shall not eat from these things, for they are holy. 30For seven days the priest who replaces him from his sons shall wear these things, who shall enter into the tent of witness to minister in the holy things.

31 And you shall take the ram of validation and boil the flesh in a holy place. 32And Aaron and his sons shall eat the flesh of the ram and the loaves in the reed basket beside the doors of the tent of witness. 33They shall eat these things that they have been consecrated by, to validate their hands, to consecrate them, and an alien shall not eat from these things, for they are holy. 34But if there should remain any of the flesh of the sacrifice of validation and of the loaves until morning, you shall burn the leftovers with fire. It shall not be eaten, for it is something made holy.

35 And you shall do to Aaron and his sons thus according to all things that I commanded you. For seven days you shall validate their hands. 36And the young calf for the sin you shall do on the day of the purification, and you shall purify the altar when you perform consecration for it, and you shall anoint it so that you consecrate it. 37For seven days you shall purify the altar and consecrate it, and the altar shall be holy of the holy. Everyone who touches the altar shall be consecrated.
38 And these are things that you shall do on
the altar: two yearling lambs without blemish each
day upon the altar perpetually, an offering in per-
petuity. 39 The one lamb you shall do in the morn-
ing, and the second lamb you shall do in the
evening. 40 And a tenth of fine flour mixed with
beaten oil, the fourth of a hin\(^a\), and a libation,
the fourth of a hin\(^a\) of wine, with the one lamb. 41 And
the second lamb you shall do in the evening. In ac-
cordance with the morning sacrifice and in accor-
dance with its libation you shall do, an odor of fra-
grance, an offering for the Lord, 42 a sacrifice in
perpetuity throughout your generations, at the
doors of the tent of witness before the Lord, by
which I will be known to you there so as to speak
to you. 43 And I will there prescribe for the sons
of Israel, and I will be regarded as holy by my glory.
44 And I will consecrate the tent of witness and the
altar, and Aaron and his sons I will consecrate to
serve me as priests. 45 And I will be invoked among
the sons of Israel and will be their god. 46 And they
will know that I am the Lord their God who
brought them from the land of Egypt, to be in-
voked by them and to be their god.

30 And you shall make an altar of incense
from decay-resistant wood. 2 And you shall
make it a cubit long and a cubit wide. It shall be
square and two cubits high. Its horns shall be part
of it. 3 And you shall gold-plate them with pure
gold, its hearth and its sides round about and its
horns, and you shall make for it a twisted gold
molding round about. 4 And two pure gold rings
you shall make for it below its twisted molding; on
the two sides you shall make them at the two
flanks. And they shall be housings for the sticks to
carry it by them. 5 And you shall make sticks from
decay-resistant wood, and gold-plate them with
gold. 6 And you shall place it in front of the veil
that is over the ark of witnesses by which I will be
known to you there. 7 And Aaron will burn on it
mixed, finely ground incense. Morning by morn-
ing, whenever he prepares the lamps, he will burn
incense on it. 8 And whenever Aaron lights the
lamps in the evening, he will burn incense on it—
incense of perpetuity always before the Lord for
their generations. 9 And you shall not offer it
other incense, offering, sacrifice, and a libation
you shall not pour on it. 10 And Aaron will make atone-
ment on its horns once in the year. By means of the
blood of the purification of sins, the atonement,
onece, once in the year he will purify it for their gener-
ations. It is a holy of holies for the Lord.

11 And the Lord spoke to Moyses, saying: 12 If
you take the count of the sons of Israel in their re-
view, they each shall also give a ransom for his soul
to the Lord, and there shall not be damage among
them in their review. 13 And this is what they shall
give, as many as pass along the review: the half of
the didrachma, which is according to the holy
didrachma. The didrachma is twenty obols. Now
the half of the didrachma is a tax for the Lord.

4 Heb 1 hin = 4 liters
ever makes such as this, so as to be scented with it, shall perish from his people.

31 And the Lord spoke to Moyses, saying:
2Look, I have summoned by name Beseleel the son of Ouri son of Hor of the tribe of Ioudas, 3and I have filled him with a divine spirit of skill and intelligence and knowledge in every work, 4to be designing and to construct, to fashion the gold and the silver and the bronze and the blue and the purple and the spun scarlet and the twisted linen 5and the stone works and for the works crafted from wood, to fashion according to all the works. 6And I have appointed him and Eliab the son of Achisamach from the tribe of Dan, and to everyone intelligent at heart I have given intelligence, and they shall make all things that I instructed you—7the tent of witness and the ark of the covenant and the propitiatory that is on it and the furnishings of the tent 8and the altars and the table and all its utensils and the pure lampstand and all its utensils 9and the washbasin and its base 10and Aaron's ministry vestments and the vestments of his sons to serve me as priests 11and the oil of anointing and the incense of the mixture for the sanctuary—according to all that I commanded you, they shall do. 12And the Lord spoke to Moyses, saying:
13And you, instruct the sons of Israel, saying, "Observe and keep my sabbaths! For it is a sign with me and among you for your generations in order that you may know that I am the Lord who consecrates you. 14And you shall keep the sabbaths, because this is holy for you. The one who profanes it shall with death be put to death. Everyone who does work on it, that soul shall be destroyed 15for it is a sign with me and among your people. 16For six days you shall do work, but on the seventh day there is Sabbath, a rest holy to the Lord. Everyone who does work on the seventh day shall be put to death. 17And the sons of Israel will keep the sabbaths to observe them throughout their generations, an everlasting covenant 18with me and the sons of Israel. It is an everlasting sign because in six days the Lord made the heaven and the earth, and on the seventh day he stopped and rested.
18 And he gave Moyses, when he stopped speaking to him on the mountain, Sina, the two tablets of witness, stone tablets written by the finger of God.

32 And when the people saw that Moyses delayed to come down from the mountain, the people gathered together before Aaron and say to him, "Get up, and make us gods who will go before us. For this Moyses, the man who brought us out from the land of Egypt, we do not know what has happened to him." 2And Aaron says to them, "Remove the gold earrings in the ears of your wives and daughters, and bring them to me." 3And all the people removed the gold earrings in their ears and brought them to Aaron. 4And he received from their hands and formed them with an engraving tool and made them a molten calf and said, "These are your gods, Israel, who brought you up from the land of Egypt." 5And when Aaron saw, he built an altar before it, and Aaron proclaimed, saying, "The Lord's feast tomorrow!" 6And early the next day, he brought up whole burnt offerings and offered a sacrifice of deliverance, and the people sat down to eat and drink, and they arose to play. 7And the Lord spoke to Moyses, saying, "Go! Descend quickly from here, for your people have acted lawlessly, whom you brought out of the land of Egypt. 8They have deviated quickly from the way that you commanded them. They made for themselves a calf and did obeisance to it and offered sacrifices to it, and they said, 9These are your gods, Israel, who brought you up from the land of Egypt." 10And now allow me, and, enraged with anger against them, I will destroy them and make you into a great nation."

11 And Moyses prayed before the Lord his God and said, "Why, Lord, are you enraged with anger against your people whom you brought out of the land of Egypt with great power and an uplifted arm? 12Lest the Egyptians should speak, saying, 'With evil intent he led them out to kill them in the mountains and to destroy them utterly from the earth,' stop the anger of your rage, and be propitious at the wickedness of your people, remembering Abraam and Isaak and Iakob, your domestics, to whom you swore by yourself and spoke to them, saying, 'I will greatly multiply your seed as the stars of the sky in number,' and all this land that you said you would give to their seed, and they will possess it forever." 14And the Lord was propitiated concerning the harm that he said he would do to his people.

15 And Moyses turned and went down from the mountain, and the two tablets of witness were in his hands, stone tablets written on both their sides; on this side and that side they were written. 16And the tablets were God's work, and the writing, God's writing, was engraved in the tablets. 17And when Iesous heard the sound of the people shouting, he says to Moyses, "The sound of war is in the camp!" 18And he says,

"It is not the sound of those taking the lead by force or the sound of those taking the lead in a rout, but the sound of those taking the lead in wine I hear." 19Now when he was drawing near to the camp, he sees the calf and the dancing, and being enraged with anger, Moyses threw from his hands the two tablets and shattered them beneath the mountain. 20And taking the calf that they made, he burnt it with fire and ground it small and scattered it on the water and made the sons of Israel drink it. 21 And Moyses said to Aaron, "What did this people do to you that you brought upon them
great sin?" 22And Aaron said to Moyses, "Do not be enraged, lord. For you know the impulse of this people. 23For they say to me, 'Make us gods who will go before us. For this Moyses, the man who brought us out from the land of Egypt, we do not know what has happened to him.' 24And I said to them, 'If gold things belong to anyone, take them off,' and they gave them to me, and I threw them into the fire, and this calf came out!"

25 And when Moyses saw the people, that it had scattered—for Aaron scattered them, an object of gloating to their opponents—then Moyses stood at the gate of the camp and said, "Who is with the Lord? Let him come to me!" Then all the sons of Leui gathered to him. 27And he says to them, "This is what the Lord, the God of Israel, says, 'Each one put his own sword on his thigh, and go through, and return from gate to gate through the camp, and each one kill his brother, and each one his neighbor, and each one the one nearest to him.' " 28And the sons of Leui did according as Moyses said to them, and there fell from the people on that day about three thousand men. 29And Moyses said to them, "You filled your hands with blood. 30 And it happened on the next day that Moyses said to the people, "You have sinned a great sin, and now I will go up to God in order that I might make atonement for your sin." 31Then Moyses turned to the Lord and said, "I beg, O Lord. This people has sinned a great sin and made for themselves gold gods. 32And now, if you shall forgive them the sin, forgive. But if not, erase me from your book that you have written." 33And the Lord said to Moyses, "If anyone has sinned before me, I will erase him from my book. 34But now go, and bring this people to the place that I told you. Look, my angel will go before your face, and he will come to you and speak to you in the mount."

35 And the Lord struck the people for the making of the calf that Aaron made.

And the Lord said to Moyses, "Go, ascend from here, you and your people, whom you brought out of the land of Egypt, into the land that I swore to Abraam, Isaak and Iakob, saying, 'To your seed I will give it. ' 2And I will send along with the Lord? Let him come to me!" Then all the people stood, watching, each one the one nearest to him."

28And the Lord said to Moyses, "If anyone has sinned before me, I will erase him from my book. 34But now go, and lead this people to the place that I told you. Look, my angel will go before your face. But on whichever day I concern myself, I will bring upon them their sin."

30 And it happened on the next day that Moyses said to the people, "You have sinned a great sin, and now I will go up to God in order that I might make atonement for your sin." 31Then Moyses turned to the Lord and said, "I beg, O Lord. This people has sinned a great sin and made for themselves gold gods. 32And now, if you shall forgive them the sin, forgive. But if not, erase me from your book that you have written." 33And the Lord said to Moyses, "If anyone has sinned before me, I will erase him from my book. 34But now go, and lead this people to the place that I told you. Look, my angel will go before your face, and he will come to you and speak to you in the mount."

And the Lord said to Moyses, "You shall not be able to see my face. For a person shall not see the Lord, and live." 2And the Lord said, "Look, a place is near me. You shall stand on the rock. 22Now, whenever my glory passes by, then I will put you in a hole of the rock, and I will cover you with my hand until I pass by. 23And I will take my hand away, and then you shall see my hind parts, but my face will not appear to you."

And the Lord said to Moyses, "Cut for yourself two stone tablets, just like the first ones, and ascend to me onto the mountain, and I will write upon the tablets the words that were on the first tablets that you shattered, and be pre-
ished for the mountain, and you shall come up onto the mountain, Sina, and shall stand there for me on the top of the mountain. 3And let no one come up with you or be seen in all the mountain. And do not let the sheep and the cattle graze near that mountain. 4And he cut two stone tablets, just like the first ones. And when it was early in the morning, Moyses went up onto the mountain, Sina, just as the Lord instructed him. And Moyses took with him the two stone tablets. 5And the Lord descended in a cloud, and he stood beside him there, and he called in the name of the Lord. 6And the Lord passed by before his face, and he called, “The Lord, the Lord God is compassionate and merciful, patient and very merciful and truthful and preserving righteousness and doing mercy for thousands, taking away acts of lawlessness and of injustice and sins, and he will not acquit the guilty person, bringing lawless acts of fathers upon children and upon children of children, upon the third and fourth generation.” 7And quickly, bowing down to the earth, Moyses did obeisance and said, “If I have found favor before you, let my Lord go together with us. For the people are stiff-necked, and you shall take away our sins and lawless acts, and we will be yours.”

10 And the Lord said to Moyses: Look, I am making a covenant with you. Before all your people I shall do glorious things that have not happened in all the earth and in any nation. And all the people among whom you are will see the works of the Lord because the things that I will do appeared in all the earth and in any nation. And all who are in the earth will see the works of the Lord, the God of Israel. 11Mind all the things that I command you. Look, I am casting out from before you the Amorite and Canaanite and Chanaanite and Perizzite and Hittite and Jebusite. 12Mind yourself, lest you make a covenant with those dwelling on the land that you are entering into, lest it become a stumbling block for you. 13Their altars you shall tear down, and their steles you shall break, and their groves you shall cut down, and the cast images of their gods you shall burn with fire. 14For you shall not do obeisance before another god. For the Lord God, a jealous name, is a jealous God, 15lest you make a covenant with those dwelling on the land and they go fornicating after their gods and they sacrifice to their gods and invite you and you should eat their sacrifices 16and you should take from their daughters for your sons and from your daughters you should give to their sons and your daughters go fornicating after their gods and they lead your sons to fornicate after their gods.

17 And you shall not make for yourself molten gods. 18And the feast of unleavened bread you shall keep. Seven days shall you eat unleavened bread, according as I have commanded you, during the time in the month of the new things. For in the month of the new things you came out of Egypt.

19 All that opens the womb, the males are mine, firstborn of a cow and firstborn of a sheep. 20And you shall redeem the firstborn of a draft animal with a sheep. Now if you do not redeem it, you shall give a price. Every firstborn of your sons you shall redeem.

You shall not appear before me empty-handed. 21 Six days you shall work, but on the seventh day you shall rest. In seedtime and harvest you shall rest. 22And a feast of weeks you shall make for me during the beginning of the wheat harvest, and a feast of gathering in the middle of the year. 23Three times per year every male of yours shall appear before the Lord, the God of Israel. 24For whenever I cast out the nations from before you and enlarge your borders, no one shall desire your land whenever you go up to appear before the Lord your God three times per year.

25 You shall not slaughter the blood of my sacrifices near leaven, and sacrifices of a feast of pascha shall not lie until morning. 26 The first products of your land you shall bring into the house of the Lord your God. You shall not boil a lamb in its mother’s milk.

27 And the Lord said to Moyses: Write for yourself these words. For on the basis of these words I have made a covenant with you and Israel. 28And Moyses was there before the Lord for forty days and forty nights. He did not eat bread and he did not drink water. And he wrote these words on the tablets of the covenant, the Ten Words.

29 And as Moyses was descending from the mountain, the two tablets also were in Moyses’ hands. Now as he was descending from the mountain, Moyses did not know that the appearance of the skin of his face was charged with glory while he was speaking to him. 30And Aaron and all the elders of Israel saw Moyses, and the appearance of the skin of his face was charged with glory, and they were afraid to come near to him. 31And Moyses called them, and Aaron and all the rulers of the congregation turned to him, and Moyses spoke to them. 32And after these things all the sons of Israel drew near to him, and he commanded them all the things that the Lord said to him on the mountain, Sina. 33And when he stopped speaking to them, he placed a covering over his face. 34But whenever Moyses would enter in before the Lord to speak with him, he would remove the covering until coming out. And when he came out, he would tell all the sons of Israel what the Lord commanded him. 35And the sons of Israel saw the face of Moyses that it was charged with glory, and Moyses put a covering over his face until he went in to converse with him.

And Moyses assembled the entire congregation of the sons of Israel and said to them: These are the words that the Lord said to do them:
2 Six days you shall do works, but on the seventh day there is a rest, something holy, Sabbath, a repose for the Lord. Let everyone who does work in it die! 3You shall not kindle a fire in any settlement of yours on the day of the sabbaths. I am the Lord.

4 And Moyses spoke to the entire congregation of the sons of Israel, saying: This is the matter that the Lord instructed, saying: 5Take from among yourselves an advance deduction for the Lord. Everyone who is disposed in heart will bring the first fruits to the Lord, gold, silver, bronze, 6blue, purple, double spun scarlet and twisted linen and goats’ hair 7and red-dyed rams’ skins and blue skins and decay-resistant wood 8(9)and stones of sardius and stones for engraving for the shoulder-strap and the full-length robe.

9(10) And let everyone among you skilled in mind come and fashion all the things that the Lord instructed— 10(11)the tent and the wrappings and the coverings and the hooks and the bars and the pillars 11(12)and the ark of witness and its carrying-poles and its propitiatory and the veil 12(13)and the hangings of the court and its pillars 13(14)and the stones of emerald 14(15)and the incense and the oil of the anointing and the oil of the sweet smell and the oil of the anointing and the oil of the sweet smell and the anointing oil and the oil of the sweet smell, the anointing oil and the oil of the sweet smell, and the oil of the anointing and the oil of the sweet smell and the anointing oil and the oil of the sweet smell and the oil of the anointing and the oil of the sweet smell and the oil of the anointing and the oil of the sweet smell.

15(16) And the Lord instructed Moyses to make the brazen laver and its stand, 16(17)and to make the table and all its utensils 17(18)and the altar and all its utensils 18(19)and the holy vestments of Aaron, the priest, and the vestments that they will minister in 19(20)and the tunics of the priesthood for the sons of Aaron 20(21)and the oil of the anointing and the incense.

21 And the entire congregation of the sons of Israel went away from Moyses. 21(22) And each one whose heart was inclining brought, and to whose mind it seemed good, they brought an advance deduction for the Lord for all the works of the tent and the wrappings and the coverings and the hooks and the bars and the pillars and the ark of witness and for all its labor costs and for all the works of construction, they found for all the works of construction, they gave, and among whom decay-resistant wood was found for all the works of construction, they brought. 22(23) And every woman skilled in mind to understand all things, to make the works of the holy place and to weave the woven and the embroidered things with the scarlet and the linen, to make every work of construction, of embroidery.

30 And Moyses said to the sons of Israel: Look, God has called by name Beseleel the son of Ouri son of Hor from the tribe of Ioudas 31(32) and has filled him with a divine spirit of skill and intelligence and knowledge of all things 32(33) to construct according to all the works of construction, to form the gold and the silver and the bronze 33(34) and to work the stone and to fashion the wood and to make by every work of skill 34(35) and to instruct as well he gave him in his mind, both to him and to Eliab the son of Achisamach from the tribe of Dan. 35And he filled them with skill and intelligence of mind to understand all things, to make the works of the holy place and to make the works of the holy place and to weave the woven and the embroidered things with the scarlet and the linen, to make every work of construction, of embroidery.

36 And Beseleel and Eliab and everyone skilled in mind, to whom were given skill and knowledge in them to know how to make all the works according to the holy things that are fitting, did according to all that the Lord instructed.

2 And Moyses called Beseleel and Eliab and all those having the skill, to whom God gave knowledge in their heart, and all those who freely desired, to make a start on the works so as to complete them, 3and they received from Moyses all the advance deductions that the sons of Israel brought for all the works of the holy place to make them, and they were still receiving the things being offered from those who were bringing morning by morning. 4And all the skilled who were making the works of the holy place, each one according to his work that they were fashioning, were drawing near 5and said to Moyses, “The people are bringing much beyond the works that the Lord has instructed to do.” 6And Moyses ordered and proclaimed in the camp, saying, “Let man and woman no longer work for the first fruits of the holy place.” And the people were prevented from offering any more. 7And the works were sufficient for the equipment, to make it, and they had a surplus.

8 And every skilled person among those working made the vestments of the holy places that belonged to Aaron, the priest, according as the Lord instructed Moyses.

9(2) And they made the shoulder-strap from gold and blue and purple and spun scarlet and twisted linen. 9(2) And they made the shoulder-strap from gold and blue and purple and spun scarlet and twisted linen. 10(3) And they made the shoulder-strap from gold and blue and purple and spun scarlet and twisted linen. 11(4) And the leaves of gold were cut up as hairs so as to weave together with the blue and the purple and with the spun scarlet and with the twisted linen. They made it a woven work, 11(4) shoulder pieces joined from both sides, 5a work woven into one another by mutual twisting of each part. 12From it they made in accord with its making, from gold and blue and purple and spun scarlet and twisted linen, according as the Lord instructed Moyses.

13(6) And they prepared both stones of emerald, having been fastened and set about with gold, inscribed and engraved with the engraving of a seal with the names of the sons of Israel, 14(7) and he set them on the shoulders of the shoulder-strap,
stones of remembrance of the sons of Israel, according as the Lord instructed Moyses. 15(8) And they made an oracle, a work woven with embroidery, like the work of the shoulder-strap, from gold and blue and purple and spun scarlet and twisted linen. 16(9) They made the oracle square, doubled: the length of a span and the width of a span, doubled. 17(10) And there was interwoven in it a woven piece, set with stones, with four rows. A row of stones—sardius and topaz and emerald—was the one row. 18(11) And the second row—ruby and sapphire and chrysocola and jasper. 19(12) And the third row—ligurion and agate and amethyst. 20(13) And the fourth row—chrysolite and beryl and onyx, set in gold and bound in gold. 21(14) And the stones were of the names of the sons of Israel, twelve corresponding to their names, engraved seals, each with its own name for the twelve tribes.

22(15) And they made on the oracle plaited tassels, a work of braiding, from pure gold. 23(16) And they made two small gold shields and two gold rings. 24(17) And they put the two gold rings on both corners of the oracle. 25(18) And they put the braids of gold on the rings on both sides of the oracle and onto the two couplings, the two braids. 26(19) And they put them on the two small shields and put them on the shoulders of the shoulder-strap opposite in front. 27(20) And they made two gold rings and put them on the two wings, at the extremity of the oracle, on the extremity of the rear of the shoulder-strap inward. 28(20) And they made two gold rings and put them on both shoulders of the shoulder-strap below it, in front beneath the coupling, above the woven strap of the shoulder-strap. 29(21) And he fastened the oracle by the rings on it to the rings of the shoulder-strap, being held together by the blue, having been interwoven into the woven work of the shoulder-strap, lest the oracle be loosened from the shoulder-strap, according as the Lord instructed Moyses.

30(22) And they made the undergarment beneath the shoulder-strap, a woven work entirely blue. 31(23) Now the collar of the undergarment was in the middle interwoven, plaited together, having an indestructible border around the collar. 32(24) And they made on the hem of the undergarment below little pomegranates as of a flowering pomegranate tree, from blue and purple and spun scarlet and twisted linen. 33(25) And they made gold bells and put the bells on the hem of the undergarment all around between the little pomegranates. 34(26) A gold bell and a little pomegranate were on the hem of the undergarment all around in order to minister, according as the Lord instructed Moyses.

35(27) And they made linen tunics, a woven work, for Aaron and his sons. 36(28) And the turbans from linen and the headdress from linen and the drawers from twisted linen. 37(29) And their sashes from linen and blue and purple and spun scarlet, a work of an embroiderer, in the same manner as the Lord instructed Moyses. 38(30) And they made the thin gold plate, something set apart of the holy place, of pure gold. 39(31) And he wrote letters on it, put in relief like a seal, “Holiness to the Lord.” 40(32) And they put on the border something blue so that it lay on the headdress above, in the same manner as the Lord instructed Moyses.

37 (36.8b) And they made for the tent ten curtains. 2(36) Twenty-eight cubits was the length of the one curtain. All were the same. And the width of the one curtain was four cubits. 3(37) The work of the tent of ten curtains from twisted linen and blue and purple and twisted scarlet; he made them with cheroubim, by the work of a weaver. 4(37a) A length of the one curtain was twenty-eight cubits, and a width of four cubits was the one curtain; the measurement was the same for all the curtains and the five curtains joining one from the other and five curtains joining one from the other. 5(37b) And he made blue loops on the edge of the one curtain from the side for the coupling. And thus he did on the edge of the outer curtain for the second coupling. 6(37c) Now fifty loops he made for the one curtain, and fifty loops he made from the side of the curtain according to the coupling of the second. The loops were opposite to one another for each one. 7(37d) And he made fifty gold clasps, and he joined together the curtains, one to the other with the clasps. And the tent became one. 8(37e) And he made hairy skins as a cover over the tent. Eleven skins he made them. 9(37f) The length of the one skin was thirty cubits and the width of the one skin was four cubits; the measurement was the same for the eleven skins. 10(37g) And he joined the five skins together and the six skins together. 11(37h) And he made fifty loops on the edge of the skin in between as a coupling, and fifty loops he made on the edge of the adjoining second skin. 12(37i) And he made fifty bronze clasps, and he joined the tent to be one. 13(37k) And he made red-dyed skins of rams as a covering for the tent and blue skins above as an outer covering. 14(37l) And he made the pillars for the tent from decay-resistant wood, standing. 15(37m) The length of the pillar was ten cubits, and the width of the one pillar was a cubit and half a cubit. 16(37n) Two hooks for the one pillar opposite one to the other; thus he made all the pillars of the tent. 17(37o) And he made the pillars of the tent twenty pillars on the side towards the south southward. 18(37p) And forty silver bases he made for the twenty pillars, two bases for the one pillar for both its parts and two bases for the one pillar for both its parts. 19(37q) Now for the second side of the tent towards the north he made twenty pillars and their forty silver bases, two bases for the one pillar and two bases for the one pillar. 20(37r) And on the back parts of the tent seaward he made six pillars. 21(37s) And two pillars he made on the corners of the tent on the backsides. 22(37t) And they were even beneath, and in the same way they were even at their capitals for one connection. Thus he did for the two, for both corners. 23(37u) And there were eight pillars and their silver bases, sixteen bases, two bases for the one pillar and two
And he made the ark. 2(2) And he made it from decay-resistant wood, its length two cubits and its width a cubit and its height a cubit and a half. 3(3) And he cast for it four gold rings, two on the one side and two on the second side, 4(5) wide enough for the staves so as to carry it by them. 5(6) And he made the propitiatory above the ark from pure gold, 6(7) and two gold cherubim, 7(8) one cherub on the one end of the propitiatory and one cherub on the second end of the propitiatory, 8(9) overshadowing with their wings the propitiatory.

7(10, 11) And he made the presentation table of pure gold. 10(13) And he cast for it four gold rings, two on the one side and two on the second side, wide enough so as to carry with the staves in them. 11(15) And the staves of the ark and the table he made and gold-plated them with gold.

And he made the lampstand, which gives light, of gold, 14(firm, the stem 18) and the branches on both of its sides, 15(from its branches the buds projecting, three from this one and three from that one, equal to one another, 16(19-22) and their lamp-holders, which are on the ends, almond-like out of them, and the sockets out of them in order that the lamps might be on them, and the seventh socket on the end of the lamp-holder on the top above, firm, completely gold, 17(23) and seven lamps on it of gold and its snuffers of gold and its pouring vessels of gold.

And this was the arrangement of the tent of witness, as it was instructed to Moyses, for the ministry of the Leuites through Ithamar the son of Aaron, the priest. 20(22) And Beseeleel the son of Ouri from the tribe of Lousad made according as the Lord instructed Moyses, 21(23) and Eliab the son of Achisamach from the tribe of Dan, who constructed the woven things and the needlework and the embroidered things, to weave with scarlet and linen.

38(37.1) And Beseeleel made the ark. 2(2) And he gold-plated it with pure gold inside and outside and made for it gold molding all around. 3(3) And he cast for it four gold rings, two on the one side and two on the second side, 4(5) wide enough for the staves so as to carry it by them. 5(6) And he made the propitiatory above the ark from pure gold, 6(7) and two gold cherubim, 7(8) one cherub on the one end of the propitiatory and one cherub on the second end of the propitiatory, 8(9) overshadowing with their wings the propitiatory.

And the poles of the ark and the table he made from decay-resistant wood. Its length two cubits and its width a cubit and its height a cubit and a half. 11(13) And he cast for it four gold rings, two on the one side and two on the second side, 12(16) wide enough so as to carry with the poles in them. 13(15) And the poles of the ark and the table he made from decay-resistant wood, and he gold-plated them with gold, so as to carry the table.

And he made the bowls of the table, both the bowls and the censers and the ladles and the libation bowls, those with which he would pour a libation, of gold.

And he made the lampstand, which gives light, of gold, 14(firm, the stem 18) and the branches on both of its sides, 15(from its branches the buds projecting, three from this one and three from that one, equal to one another, 16(19-22) and their lamp-holders, which are on the ends, almond-like out of them, and the sockets out of them in order that the lamps might be on them, and the seventh socket on the end of the lamp-holder on the top above, firm, completely gold, 17(23) and seven lamps on it of gold and its snuffers of gold and its pouring vessels of gold.

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And Beseeleel made the ark. 2(2) And he gold-plated it with pure gold inside and
pure gold. 24 A talent of pure gold he made it and all its utensils. 25 This man made the gold altar from decay-resistant wood. Its length was five cubits and its width, five cubits, square, and its height three cubits. He made its horns. 26 And he gold-plated them with pure gold, its top and its sides around and its horns, and he made for it gold molding around it. 27 And two gold rings he made for it under its molding on its two sides beneath both its sides, for sheaths for the poles in order to carry it by them. 28 And he made the poles decay-resistant wood, and he gold-plated them with gold.

18 This one silver-plated the pillars with silver, and he cast gold rings for the pillars and gilded the bars with gold and gold-plated the pillars of the veil with gold, and he made the hooks of gold. 19 This one made also the clasps of the tent of gold and the clasps of the courtyard and clasps to spread out the covering above of bronze. 20 This one cast the silver capitals of the tent and the bronze capitals of the door of the tent and for the gate of the courtyard. And he made silver hooks on the pillars. This one silver-plated them. 21 This one made both the pegs of the tent and the pegs of the courtyard of bronze.

22(1-2) This one made the bronze altar from the bronze fire-pans that belonged to the men who revolted with the gathering of Kore. 23(3) This one made all the utensils of the altar, both its base and the fire-pan and the saucers and the meat hooks, of bronze. 24(4) This one made for the altar an appendage, a latticed work beneath the fire-pan under it, as far as its middle, 5 and he set on it four rings on the four sides of the appendage of the altar, of bronze, wide enough for the bars so as to carry the altar by them.

25(37.29) This one made the holy oil of anointing and the mixture of the incense, a pure perfume.

26(38.8) This one made the bronze washbasin and its bronze base from the mirrors of the women who fasted, who fasted by the doors of the tent of witness, in the day he pitched it. 27(40.30,31) And he made the washbasin in order that Moyses and Aaron and his sons might wash from it their hands and feet. 32 When they went into the tent of witness or whenever they approached the altar to minister, they would wash from it, according as the Lord instructed Moyses.

39 (38.24) All the gold that was fashioned into the works according to all the workmanship of the holy things was part of the gold of the first fruit: twenty-nine talents and seven hundred and thirty shekels according to the holy shekel of gold. 2(25) And an advance deduction of silver from the registered men of the congregation was a hundred talents and one thousand and seven hundred and seventy-five shekels, 26(20) one drachma per head, half a shekel according to the holy shekel, 3 every hour passing by the registration from twenty years and upward, about six hundred thousand and three thousand and five hundred and fifty.

40 And the Lord spoke to Moyses, saying: 2 In the first day of the first month at the new moon, you shall set up the tent of witness, 4 and you shall position the ark of witness and shall protect the ark with the veil, 4 and you shall bring in the table and present its preparation and shall bring in the lampstand and put on its lamps, 5 and you shall position the gold altar to burn incense before the ark and shall put the covering of the veil on the door of the tent of witness, 4 and the altar of the offerings you shall position near the doors of the tent of witness and shall set the courtyard around it. 7 And you shall take the oil of the anointing and shall anoint the tent and all the things in it and shall consecrate it and all its utensils, and they shall
be holy. 8(10) And you shall anoint the altar of the offerings and all its utensils, 9 and you shall consecrate the altar, and the altar shall be a holy of holies. 10(12) And you shall bring Aaron and his sons near to the doors of the tent of witness and wash them with water, 11(13) and you shall put the holy vestments on Aaron and shall anoint him and consecrate him, and he shall serve me as priest. 12(14) And his sons you shall bring near and shall put tunics on them, 13(15) and you shall anoint them in the same way you anointed their father, and they shall serve me as priests, and it shall be so that their anointing for priesthood is forever for their generations. 14(16) And Moyses did all the things that the Lord commanded him; so he did.

15(17) And it happened in the first month in the second year when they came out from Egypt, at the new moon, the tent was set up, 16(18) and Moyses set up the tent and put on the capitals and inserted the bars and set up the pillars, 17(19) and he stretched out the curtains over the tent and put on the covering of the tent over it above, according as the Lord instructed Moyses. 18(20) And taking the witnesses, he put them into the ark and put the staves under the ark, 19(21) and he brought the ark into the tent and put on the covering of the veil and protected the ark of witness, just as the Lord instructed Moyses. 20(22) And he positioned the table in the tent of witness on the side of the tent of witness towards the north, outside the veil of the tent, 21(23) and he presented on it loaves of presentation before the Lord, just as the Lord instructed Moyses. 22(24) And he positioned the lampstand in the tent of witness, towards the side of the tent towards the south, 23(25) and he put on its lamps before the Lord, just as the Lord instructed Moyses. 24(26) And he positioned the gold altar in the tent of witness in front of the veil, 25(27) and he burnt on it the incense of the mixture, according as the Lord instructed Moyses. 26(29) And the altar of the offerings he placed near the doors of the tent of witness, 27(33) and he set up the courtyard around the tent and the altar, and Moyses finished all the works.

28(34) And the cloud covered the tent of witness, and the tent was filled with the glory of the Lord. 29(35) And Moyses was unable to enter into the tent of witness, because the cloud was overshadowing it, and the tent was filled with the glory of the Lord. 30(36) Now whenever the cloud lifted from the tent, the sons of Israel moved camp with their household stuff. 31(37) But if the cloud did not lift, they did not move camp until the day in which the cloud lifted. 32(38) For cloud was over the tent by day and fire was over it by night before all Israel in all their journeyings.