

Exodus.

Excerpted from The Latin Testament Project Bible,
Translated by John G. Cunyus.

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Exodus 1.

These are the names of Israel's sons who went into Egypt with Jacob. Each entered with their houses: Reuben; Simeon; Levi; Judah; Issachar; Zebulon; and Benjamin; Dan; and Napthali; Gad; and Asher. They, therefore, were all the souls who came out from Jacob's thigh, seventy.

But Joseph was in Egypt, who once dead, and all his brothers, and all that family, Israel's children increased and were multiplied like seeds springing up, and, overwhelmingly strong, filled the land.

Meanwhile, a new king rose up over Egypt. And he said to his people, "Look, the people, Israel's children, is large and stronger than us. Come, let's push it down by cleverness, unless perhaps it multiply, and if war threatens us, it will be added to our enemies, and go out from the land by fighting against us!"

So he appointed them officials over their work, so they could afflict them with heavy loads. And they

built Pharaoh's shrine cities, Phiton and Ramesses. And the more they pushed them down, the more they were multiplied and grew. And the Egyptians hated and afflicted Israel's children, mocking them. And they brought their life to bitterness by hard work in clay and bricks and every service, by which they were oppressed in the land's works.

But Egypt's king spoke to the Hebrew midwives, one of whom was called Sephra and the other Phua, commanding them, "When you midwife the Hebrew women and the time for birth comes, if it's male, kill it! If it's female, keep it!"

But the midwives feared God and did not work according to the Egyptian king's commandment, but they preserved the males. The king, summoning them, said, "What is this that you want to do, so you save the boys?"

They answered, "Hebrew women aren't like Egyptian woman, for they already have an understanding of midwifery, and they give birth before we come to them."

So God did well by the midwives, and the people increased and was strengthened overwhelmingly. And because the midwives feared God, He built them houses.

But Pharaoh commanded all his people, saying, “Throw whatever is born of male sex in the river! Whatever is female, keep!”

Exodus 2.

After this, a man from Levi’s house went out, receiving a wife of his lineage. She conceived and birthed a son and, seeing him finely formed, hid him three months. And when she could no longer hide him, she took a large woven basket of bulrushes and lined it with pitch and tar. And she put the baby inside and exposed him in the rushes on the river bank. His sister was standing at a distance and watching the thing’s outcome.

But, look! Pharaoh’s daughter came down so she could wash in the river. And her servant girls walked along the bath’s retaining wall. She, when she saw the basket in the papyrus bushes, sent one of her servants. And the basket brought, opening and seeing the little one in it crying, she said, pitying him, “He is one of the Hebrews’ babies.”

The boy’s sister said to her, “Do you want that I go and call you a Hebrew woman who can nurse the baby?”

She answered, “Go!”

The girl went out and called her mother, speaking to whom Pharaoh's daughter said, "Take this boy and nurse him for me. I will give you your pay."

The woman took and nursed the boy, and gave him grown up to Pharaoh's daughter, whom she adopted in place of a son. And she called his name Moses, saying, "Because I took him from water."

In those days, after he had grown, Moses, going out to his brothers, saw their affliction, and an Egyptian man beating one of his Hebrew brothers. And when he had looked around here and there and saw no one present, he struck the Egyptian down and hid his body in the sand. And going out the next day, he saw two Hebrews brawling. And he said to the one who caused the injury, "Why are you hitting your neighbor?"

He answered, "Who made you prince and judge over us? Are you ordering me killed, like you killed the Egyptian?"

Moses was afraid and said, "How has this word become known?"

And Pharaoh heard this word and sought to kill Moses, who, fleeing from his sight, stayed in Midian's land. And he sat beside a well.

There were seven daughters of a Midianite priest who came to haul up water and, filling the water channels, they wanted to water their father's flocks. Shepherds came up and threw them out. And Moses got up and, defending the girls, watered their sheep. When they had come back to Raguel their father, he said to them, "Why have you come back faster than usual?"

They answered, "An Egyptian man freed us from the shepherds' hands above and hauled up water for us. And he gave the sheep a drink."

And he said, "Where is he? Why have you let the man go? Call him, so he can eat bread!"

Therefore Moses swore that he would live with him. And he took Sephora, his daughter, who birthed a son whom he called Gersam, saying, "I was a newcomer in a strange land."

After a long time, Egypt's king died, and Israel's children, groaning in anguish because of their labor, cried out loudly. And their cry concerning their labors went up to God. And He heard their moan and, remembering the covenant that He had made with Abraham and Isaac and Jacob, He looked on Israel's children and knew them.

Exodus 3.

But Moses fed the sheep of Jethro, his kinsman, Midian's priest. And when he had driven the flock to the desert's interior, he came to God's mountain, Horeb. And the Lord appeared to him in a flame of fire, from the middle of a bramble bush. And he saw that the bush was burning, yet it wasn't consumed. So Moses said, "I will go and see this great vision. Why isn't the bush burned up?"

But the Lord, discerning that he had gone on to see, called him from the middle of the bush and said, "Moses, Moses!"

He answered, "I am here."

And He said, "Don't come near here! Untie the sandals from your feet, for the place in which you stand is holy!"

And He said, "I am your father's God, Abraham's God, Isaac's God, Jacob's God."

Moses hid his face, for he didn't dare to look toward God. The Lord said to him, "I have seen my people's affliction in Egypt, and I have heard his cry because of the harshness of those who control their works. And, knowing his pain, I have come down so I can free him from the Egyptians' hands, and lead him from that land into a good and spacious land, into a land that flows with milk and honey, to

the place of Canaanites and Hittites and Amorites, Ferezites and Hivites and Jebusites.

“Therefore Israel’s children’s cry came to me, and I saw the affliction with which they are pressed down by the Egyptians. But come! I will send you to Pharaoh, so you can lead my people, Israel’s children, out of Egypt.”

Moses said to God, “Who am I that I should go to Pharaoh and lead Israel’s children from Egypt?”

The Lord said to him, “I will be with you, and you will have this sign that I have sent you. When you lead the people from Egypt, you will burn offerings to God on this mountain.”

Moses said to God, “Look, I will go to Israel’s children and say to them, ‘Your fathers’ God sent me to you.’ If they say to me, ‘What is His name?’ what will I tell them?”

God said to Moses, “I am who I am.”

He said, “So you will say to Israel’s children, ‘Who is’ sent me to you.’”

And God spoke to Moses again, “You will say this to Israel’s children. ‘The Lord God of your fathers, Abraham’s God, Isaac’s God, and Jacob’s God, sent

me to you. This is My name in eternity, and this my memorial in generation after generation.’

“Go! Gather Israel’s elders, and say to them, ‘The Lord God of your fathers appeared to me – Abraham’s God and Isaac’s God and Jacob’s God – saying, ‘Surely, I have visited you, and all that has happened to you in Egypt.’

“‘And I said that I will lead you out from Egypt’s affliction, into the land of the Canaanites and Hittites and Amorites, Ferezites and Hivites and Jebusites, to a land flowing with milk and honey. And they will listen to your voice.

“And you and Israel’s elders will go in to Egypt’s king, and you will say to him, ‘The Lord, the Hebrews’ God, called us. We will go three days’ journey into the desert, so we can burn sacrifices to the Lord our God.’

“But I know that Egypt’s king will not release you so you can go, except by a strong hand. For I will stretch out My hand and strike Egypt in all My miracles, which I will do in their midst. After this, he will release you. And I will give this people grace before the Egyptians. And when you go out, you will not leave empty-handed. But a woman will demand from neighbor and landlord vessels of silver and gold, and clothing. And you will put them

on your sons and your daughters, and you will plunder Egypt.”

Exodus 4.

Moses, answering, said, “They won’t believe me or listen to my voice. But they’ll say, ‘The Lord didn’t appear to you’.”

He said to him, therefore, “What is this that you have in your hand?”

He answered, “A staff.”

He said, “Throw it on the ground!”

He threw it and it turned into a snake, so that Moses fled. And the Lord said, “Stretch out your hand and take its tail!”

He stretched it out and took it, and it turned into a staff. “So they will believe,” He said, “that the Lord God of your fathers appeared to you, Abraham’s God, Isaac’s God, Jacob’s God.”

And the Lord spoke again, “Put your hand against your chest!”

When he had put it in his chest, he took it out leprous, like snow. “Draw it back,” He said, “to your chest.”

He drew it back and took it out again, and it was like the rest of his flesh. “If they won’t believe,” He said, “or listen to the first sign’s message, they will believe the following sign’s message. Which, if they won’t believe these two signs or listen to your voice, take the river’s water and pour it over dry land, and whatever you draw up from the river will be turned to blood.”

Moses said, “I pray, Lord. I am not eloquent from yesterday and the third day. And since You spoke to Your slave, I am more hindered and slower of tongue!”

The Lord said to him, “Who made man’s mouth or who formed the mute and deaf, the seeing and blind? Isn’t it I? Go, therefore, and I will be in your mouth! And I will teach you what you will say.”

And he said, “I pray, Lord, send whom You will send!”

The Lord, angry at Moses, said, “Aaron the Levite is your brother. I know that he is eloquent. Look, he is coming out to meet you, and seeing you, he will be happy in heart. Speak to him and put My word in his mouth. I will be in your mouth and in his mouth, and I will show you both what you must do. He will speak for you to the people and will be your mouth. But you will be to him as these which

pertain to God. Take up this staff in your hand as well, in which you will work signs.”

Moses went out and came back to Jethro, his kinsman. And he said to him, “I will go and return to my brothers in Egypt, so I can see if they are still alive.”

Jethro said to him, “Go in peace.”

So the Lord said to Moses in Midian, “Go, return to Egypt! All who sought your life are dead.”

Moses took his wife and sons and put them on a donkey, and he went back to Egypt, carrying God’s staff in his hand. And the Lord said to him as he was going back to Egypt, “See that you work before Pharaoh all the wonders that I have put in your hand! I will harden his heart, and he won’t release the people. And you will say to him, “The Lord says this: ‘Israel is My firstborn, My son.’”

“I have said to you, ‘Release My son so he can serve Me’, and you didn’t want to release him. Look, I will kill your firstborn son.”

And when he was on the way, in a lodging place, the Lord met him and wanted to kill him. Sephora immediately took a sharpened rock and circumcised her son’s foreskin. And she touched his feet and said, “You are a bridegroom of blood to me.”

And He released him, after she said, “A bridegroom of blood,” for the circumcision’s sake.

But the Lord said to Aaron, “Go to meet Moses in the desert!”

He went out to him on the way to God’s mountain, and he kissed him. And Moses told Aaron all the words of the Lord who had sent him, and all the signs which He had commanded.

And they came together and gathered all Israel’s children’s elders. And Aaron spoke all the words which the Lord had spoken to Moses, and he did the signs before the people. And the people believed and listened, because the Lord had visited Israel’s children, and because He had looked on their affliction. And they worshiped face-down.

Exodus 5.

After this, Moses and Aaron went in and said to Pharaoh, “The Lord, Israel’s God, says this: Release My people so it can sacrifice to Me in the desert!”

And he answered, “Who is the Lord that I should listen to his voice and release Israel? I don’t know the Lord and I won’t release Israel.”

They said, “The Hebrews’ God called us so we could go three days’ journey into the wasteland and sacrifice to the Lord our God, unless perhaps plague or sword fall on us.”

And Egypt’s king said to them, “Moses and Aaron, why have you disturbed the people from its work? Go to your burdens!”

And Pharaoh said, “The land’s people is large. You see that the turmoil has increased. How much more if you give them rest from their labors!”

So he commanded on that day the work’s overseers and the people’s taskmasters, saying, “You will no longer give the people husks for making bricks as before, but they will go and collect stubble. And you will impose on them the measure of bricks which they made before, nor will you diminish it any. For they are idle and for this reason they cry out saying, ‘Let us go and sacrifice to our God.’

“Let them be pressed down by works and complete them, so they won’t give in to lying words.”

Going out, therefore, the work’s overseers and taskmasters said to the people, “Pharaoh says this: ‘I do not give you husks.’

“Go and collect, if you can find them anywhere! Nor will anything be lessened from your work.”

And the people was scattered over all Egypt's land, gathering husks. The work's overseers likewise threatened them, saying, "Complete your daily work like you used to do before, when husks were given to you!"

And those who were over Israel's children's work were beaten by Pharaoh's taskmasters, saying, "Why haven't you completed the quota of bricks like before – neither yesterday nor today!"

And Israel's children's commanders came and complained to Pharaoh, saying, "Why are you acting so against your slaves? "Husks aren't given to us, but bricks are commanded the same! Look, we your servants are struck by whips, and it happens unfairly against your people!"

Pharaoh said, "You are idle in leisure and for this reason you say, 'Let us go and sacrifice to the Lord.'

"Go, therefore, and work! Husks won't be given you, yet you will return the usual number of bricks."

And Israel's overseers saw themselves in harm, because he had said to them, "It will not be reduced at all from the bricks required each day."

And they met Moses and Aaron, who stood opposite them going out from Pharaoh. And they said to them, “May the Lord see and judge, because you have made our odor stink before Pharaoh and his slaves! And you have provided him a sword, so he could kill us!”

And Moses, turning back to the Lord, said, “Lord, why have You afflicted this people? Why have you sent me? For since the time that I went in to Pharaoh so I could speak in Your name, he has afflicted Your people and You have not freed them!”

Exodus 6.

The Lord said to Moses, “Now you will see what I will do to Pharaoh, for he will release them by a strong hand and throw them out of his land with a robust hand.”

And the Lord spoke to Moses, saying, “I am the Lord who appeared to Abraham, Isaac, and Jacob as God omnipotent. Yet I did not tell them My name, Adonai. And I made a covenant with them, that I would give them Canaan’s land, their sojournings’ land, in which they were newcomers.

“I have heard Israel’s children’s groaning because the Egyptians have pressed them down, and I have remembered My pact. Therefore, say to Israel’s children, ‘I am the Lord, who will lead you from the

Egyptians' prison and rescue you from slavery. And I will redeem by a raised arm and mighty judgments. And I will take you up to Myself as a people, and I will be your God. And you will know that I am the Lord your God, who has led you from the Egyptians' prison, and I have led you into the land over which I lifted up My hand, so I could give it to Abraham, Isaac, and Jacob. And I will give it to you as a possession. I am the Lord.”

So Moses told all these things to Israel's children, who did not assent to him because of spirit's anguish and most difficult work. And the Lord spoke to Moses, saying, “Go in and speak to Pharaoh, Egypt's king, that he release Israel's children from his land.”

Moses answered before the Lord, “Look, Israel's children don't listen to me, and how will Pharaoh hear me, especially when I am of uncircumcised lips?”

The Lord spoke to Moses and Aaron, and gave a commandment to Israel's children and to Pharaoh, Egypt's king, that they lead Israel's children from Egypt's land. These are the houses' princes by their families: the sons of Reuben, Israel's firstborn: Enoch and Phallu, Aesrom and Charmi – these are Reuben's clans.

Simeon's sons were Jamuel and Jamin and Aod; Jachin and Soer and Saul, a Canaanite woman's son – these are Simeon's descendants.

And these are the names of Levi's children by their clans: Gerson and Caath and Merari (but the years of Levi's life were one hundred thirty-seven). Gerson's sons were Lobeni and Shemei, by their clans. Caath's sons were Amram and Isuar and Hebron and Ozihel (the years of Caath's life were one hundred thirty-three). Merari's sons were Mooli and Musi. These are Levi's clans, by their families.

But Amram accepted as wife Jocabed, his cousin, who birthed him Aaron and Moses. And the years of Amram's life were one hundred thirty-seven. Likewise, Isuar's sons were Core and Napheg and Zechri. Likewise, Ozihel's sons were Misael and Elsaphan and Sethri. But Aaron took as wife Elisabe, daughter of Aminadab, Naasson's sister, who birthed him Nadab and Abiu and Eleazar and Ithamar. Core's sons likewise were Asir and Helcana and Abiasab. These are the Coreite clans. And indeed Eleazar, Aaron's son, took a wife from Phutiel's daughters, who birthed him Phineas. These are the princes of the Levitical families, by their clans.

This is Aaron and Moses, whom the Lord commanded that they lead Israel's children from

Egypt's land by their companies. These are the ones who spoke to Pharaoh, Egypt's king, so they could lead Israel's children out of Egypt – this Moses and Aaron, on the day when the Lord spoke to Moses in Egypt's land.

And the Lord spoke to Moses, saying, "I am the Lord. Say to Pharaoh, Egypt's king, all that I say to you."

And Moses said before the Lord, "Look, I am of uncircumcised lips. How will Pharaoh listen to me?"

Exodus 7.

And the Lord said to Moses, "Look, I have appointed you God to Pharaoh. Aaron your brother will be your prophet. You will speak all that I command you. He will speak to Pharaoh, that he release Israel's children from his land. But I will harden his heart and multiply My signs and wonders in Egypt's land. And he will not hear you. And I will send My hand in over Egypt, and lead out My army and people, Israel's children, from Egypt's land by the greatest judgments.

"And the Egyptians will know that I am the Lord, who stretched out My hand over Egypt and led Israel's children out from their midst."

So Moses and Aaron did. As the Lord had commanded, so they did. But Moses was eighty years old and Aaron eighty-three when they spoke to Pharaoh. And the Lord said to Moses and Aaron, “When Pharaoh has said to you, ‘Show signs!’ you will say to Aaron, ‘Take your staff and throw it down before Pharaoh!’ And it will turn into a snake.”

So Moses and Aaron, going in to Pharaoh, did as the Lord had commanded. And Aaron took the staff which turned into a snake before Pharaoh and his slaves. But Pharaoh called wise men and magicians and they also did something similar through Egyptian incantations and mysteries. And each one threw down their staffs which turned into dragons, but Aaron’s staff devoured their staffs. And Pharaoh’s heart was hardened and he did not listen to them, as the Lord had commanded.

But the Lord said to Moses, “Pharaoh’s heart is weighed down. He doesn’t want to release the people. Go to him! Look, he goes out early to the waters, and you will stand to meet him on the river bank. And you will take the staff which turned into a dragon in your hand. “And you will say to him, ‘The Lord, the Hebrews’ God, sent me to you, saying, ‘Release My people so it can sacrifice to Me in the desert, and even to the present you haven’t wanted to listen!’”

“Therefore, the Lord says this: ‘You will know that I am the Lord in this: Look, I will strike the river’s water by the staff which is in my hand, and it will be turned into blood!’

“The fish that are in the river will die as well, and the waters will putrefy, and the Egyptians will be afflicted, drinking the river’s water.”

The Lord also said to Moses, “Say to Aaron, ‘Take your staff and stretch out your hand over Egypt’s waters and over their rivers and streams and marshes and all their reservoirs of waters, so they be turned to blood and let gore be in all Egypt’s land, whether in wooden vessels or in stone.’”

And Moses and Aaron did so as the Lord had commanded. And, lifting up the staff, he struck the river’s water, which was turned to blood before Pharaoh and his slaves. And the fish which were in the river died, and the river putrefied, and the Egyptians couldn’t drink the river water. And it was blood in all Egypt’s land. But the Egyptians’ magicians did a similar thing by their incantations and Pharaoh’s heart was hardened, nor did he listen to them, as the Lord had commanded.

And he turned himself away and went into his house, nor did he set his heart this time also. But all the Egyptians dug around the river so they could drink water, for they couldn’t drink from the river’s

water. And seven days were completed after the Lord struck the river.

Exodus 8.

And the Lord said to Moses, “Go in to Pharaoh! And you will say to him, ‘The Lord says this: release My people so it can sacrifice to Me! But if you do not want to release them, look! I will strike all your borders with frogs. And the river will boil over with frogs, who will climb up and go into your house and your bedroom and on your bed, and in your slaves’ houses, and among your people, and in your ovens, and in the rest of your food. And frogs will come in to you and to your people and to all your slaves.’”

And the Lord said to Moses, “Tell Aaron, ‘Stretch out your hand over rivers and over streams and over marshes, and bring frogs over Egypt’s land!’”

Aaron stretched out his hand over Egypt’s waters, and frogs came up and covered Egypt’s land. But the magicians also did something similar by their incantations, and they brought frogs over Egypt’s land. But Pharaoh called Moses and Aaron and said, “Pray to the Lord that He take the frogs away from me and my people, and I will release the people so they can sacrifice to the Lord.”

And Moses said to Pharaoh, “Set for me when I should pray for you and for your slaves and for your people that the frogs be removed from you and from your house, and remain only in the river.”

He answered, “Tomorrow.”

And Moses said, “According to your word, so you may know that no one is like the Lord our God. And the frogs will recede from you and from your house and from your slaves and from your people, and will remain only in the river.”

And Moses and Aaron went out from Pharaoh. And Moses cried to the Lord for the promise concerning the frogs which he had agreed on with Pharaoh. And the Lord did according to Moses’ word, and the frogs died out from the houses and villages and fields. And they gathered them in great heaps and the land rotted.

But Pharaoh, seeing that respite was given, hardened his heart and did not listen to them, as the Lord had commanded. And the Lord said to Moses, “Say to Aaron, ‘Stretch out your staff and strike the land’s dust, so there may be biting flies in all Egypt’s land.’”

And they did so. And Aaron stretched out the staff he had in hand and struck the earth’s dust, and it became biting flies on men and on cattle. All the

earth's dust was turned into biting flies through all Egypt's land.

And the magicians did something similar by their incantations so they could lead in biting flies, but they couldn't. And the biting flies were on men and on cattle alike. And the magicians said to Pharaoh, "It is the finger of God."

Yet Pharaoh's heart was hardened and he did not listen to them, as the Lord had commanded. The Lord likewise said to Moses as well, "Get up early and stand before Pharaoh, for he goes out to the waters. And you will say to him, 'The Lord says this: Release My people so it can sacrifice to Me! Which, if you will not release him, look! I will send in on you and on your slaves and on your people and on your houses every species of flies, and the Egyptians' houses will be filled with different types of flies, and in all the land in which they are.

““And I will make Gessen's land a miracle in that day, in which My people lives, that the flies may not be there. And you will know that I am the Lord in the earth's midst. And I will place a division between My people and your people. This sign will be tomorrow.””

And the Lord did so, and the heaviest fly came into the houses of Pharaoh and his slaves, and in all Egypt's land. And the land was corrupted by such

flies. Pharaoh called Moses and Aaron and said to them, “Go, sacrifice to your God in the land!”

And Moses said, “It can’t be done so, for we will offer the Egyptians’ abominations to the Lord our God, that if we sacrifice that which the Egyptians serve before them, they will crush us with stones. We will go three days’ journey into the wasteland and sacrifice to the Lord our God, as He commanded us.”

And Pharaoh said, “I release you so you can sacrifice to the Lord your God in the desert. Nevertheless, you may not go farther. Pray for me!”

And Moses, going out, said, “I will pray to the Lord for you, and the fly will recede from Pharaoh and his slaves and his people tomorrow. Nevertheless, don’t deceive us further, that you not release the people to sacrifice to the Lord!”

And Moses, going out from Pharaoh, prayed to the Lord, who did according to his word and took away the flies from Pharaoh and his slaves and his people. And not a single one remained. And so Pharaoh’s heart was hardened, that he would not release the people this time either.

Exodus 9.

But the Lord said to Moses, “Go in to Pharaoh and say to him, ‘The Lord, the Hebrews’ God, says this: Release My people so it can sacrifice to Me! Because, if you still refuse and retain them, look, My hand will be over your fields and over horses and donkeys and camels and oxen and sheep, an overwhelmingly serious plague. And the Lord will work miraculously between Israel’s possessions and the Egyptians’ possessions, that nothing at all of those which belong to Israel’s children will die.

“And the Lord has appointed a time, saying, ‘Tomorrow the Lord will do this word in the land.’”

Therefore, the Lord did this word, and the following day all the Egyptians’ animals died. But nothing at all among Israel’s children’s animals perished. And Pharaoh sent to see, yet nothing was dead among what Israel possessed. Yet Pharaoh’s heart was hardened and he did not release the people.

And the Lord said to Moses and Aaron, “Take handfuls of ashes from a furnace, and let Moses scatter them in the sky before Pharaoh. And let the dust be over all Egypt’s land, for wounds will be in men and in cattle, and swelling sores in all Egypt’s land.”

And they took ashes from the furnace and stood before Pharaoh. And Moses scattered it in the sky. And they became wounds of swelling sores in men

and in cattle. Nor could the magicians stand before Moses, because of the wounds which were in them and in all Egypt's land. Yet the Lord hardened Pharaoh's heart, and he did not listen to what the Lord said to Moses.

The Lord also said to Moses, "Get up early and stand before Pharaoh! And you will say to him, 'The Lord says this: Release My people so it can sacrifice to Me, for in this turn I will send all My blows over your heart, over your slaves, and over your people, so you may know that no one is like Me in all the earth! For now, stretching out My hand, I will strike you and your people by plague, and you will perish from the earth.

"But I have appointed you for this reason, so I may show My strength in you, and My name may be told in all the earth. You still retain My people and do not want to release him. Look! I will rain at this hour tomorrow a great, overwhelming hail, such as has not been in Egypt from the day which it was founded even to the present time.

"Send, therefore, already now, and gather your cattle and all that you have in the field, for men and cattle and all that will be found outside, nor gathered from the fields and the hail will fall on them, will die."

Who feared the Lord's word among Pharaoh's slaves made his slaves and cattle flee together into houses. But who neglected the Lord's word left his slaves and cattle in the fields. And the Lord said to Moses, "Stretch out your hand to the sky so hail may be in all Egypt's land, over men and over cattle and over the plant of every field in Egypt's land."

And Moses stretched out the staff to the sky, and the Lord gave thunder and hail and scattering lightning over the land. And the Lord rained hail over Egypt's land. And hail and fire mixed together were brought. And the magnitude was so great that never before had such appeared in all Egypt's land, since the time that nation was founded. And the hail struck in all Egypt's land. And it struck all who were in the field, from men even to cattle. And the hail struck all the field's plants and broke each of the region's trees. Only in Gessen's land, where Israel's children were, did hail not fall.

And Pharaoh sent and called Moses and Aaron, saying to them, "I have sinned. Even now the Lord is righteous. I and my people are lawless. Pray to the Lord and let God's thunder and hail end, so I can release you, and you by no means will remain here further!"

Moses said, "When I go out of the city, I will stretch out my palms to the Lord. And the thunders will cease and the hail will not be, so you may know that

the earth is the Lord's. But I have known that neither you nor your slaves yet fear the Lord God."

The flax and the barley, therefore, was struck, because the barley was green and the flax had already germinated pods. But the wheat and spelt were not struck, because they were late in coming. And Moses, going out from Pharaoh and from the city, stretched his hand to the Lord and the thunder and hail ceased, nor did another raindrop fall on the ground.

But Pharaoh, seeing that the rain had ceased and the hail and thunder, increased sin. And his heart was hardened and his servants' hearts also, hardened overwhelmingly, nor did he release Israel's children, as the Lord had commanded through Moses' hand.

Exodus 10.

And the Lord said to Moses, "Go in to Pharaoh, for I have hardened his heart and his slaves' hearts, so I can work these My signs in him. And you may tell in your children and your grandchildren's ears how often I crushed the Egyptians and worked My signs among them. And they may know that I am the Lord."

So Moses and Aaron went in to Pharaoh and said to him, "The Lord, the Hebrews' God, says this: 'How long do you not want to be subject to Me? Release

My people so it can sacrifice to Me! But if you resist and don't want to release him, look! I will bring the locust into your borders tomorrow, which may cover the land's surface, nor may any of it appear. But it will eat what was left by the hail, for it will chew up all the trees which grow in the fields. And they will fill your houses and your slaves' houses and all the Egyptians' houses, to an extent that neither your fathers nor ancestors have seen, from the time in which they were brought forth on the land even to the present day.”

And he turned himself away and went out from Pharaoh. But Pharaoh's slaves said to him, “How long will we put up with this scandal? Release the men so they can sacrifice to the Lord their God! Don't you see that Egypt is dying?”

And they called Moses and Aaron back to Pharaoh, who said to them, “Go! Sacrifice to the Lord your God! Who then are those who will go?”

Moses said, “We will go with our little ones and elders, with sons and daughters, with sheep and cattle, for it is a solemn rite to our Lord.”

And Pharaoh answered, “The Lord be with you so! How will I release you and your little ones? To whom is it doubtful that you plot destructively? It will not be so, but you go – only the men – and

sacrifice to the Lord, for this also you yourself have demanded!”

And immediately they were thrown out of Pharaoh’s presence. But the Lord said to Moses, “Stretch out your hand to the locust over Egypt’s land, that it come up over it and devour every plant that was left by the hail!”

Moses stretched out the staff over Egypt’s land, and the Lord brought in a burning wind all that day and night. And morning come, the burning wind lifted up the locusts, which came up over all Egypt’s land and sat in all Egypt’s borders, innumerable, the likes of which before that time had not been, nor afterwards will be. And they covered all the land’s surface, devastating all. Therefore the land’s grass was devoured and whatever fruit was in the trees which the hail had left. And nothing of any greenery was left on trees and in the land’s plants in all Egypt.

From which thing, Pharaoh hurriedly called Moses and Aaron and said to them, “I have sinned against the Lord your God and against you. But now, forgive my sin even this time, and pray to the Lord your God that He take this death away from me!”

And Moses went out from Pharaoh’s sight and prayed to the Lord, who caused a wind to blow most fiercely from the west. And seizing the locust,

it threw them into the Red Sea. Not even one of them remained in all Egypt's borders. Yet the Lord hardened Pharaoh's heart, nor did he release Israel's children.

But the Lord said to Moses, "Stretch out your hand to the sky and let shadows be over Egypt's land, so dense that they be able to touch them."

Moses stretched out his hand to the sky, and terrible shadows came into all Egypt's land for three days. No one saw his brother or moved himself from the place in which he was. But wherever Israel's children lived there was light. And Pharaoh called Moses and Aaron and said to them, "Go! Sacrifice to the Lord! Let only your sheep and cattle remain. Your little ones may go with you."

Moses said, "Will you also give us victims and burnt offerings that we can offer the Lord our God? All the flocks will go with us. Not one hoof will remain from them, which are necessary in the Lord our God's worship – especially when we do not know what we must offer until we come to that place."

But the Lord hardened Pharaoh's heart, and he did not want to release them. And Pharaoh said to him, "Go away from me! Take care that you never see my face again! In whatever day you appear before me, you will die!"

Moses answered, “Let it be so, as you said. I will not see your face again.”

Exodus 11.

And the Lord said to Moses, “I will touch Pharaoh and Egypt with yet one more blow, and after this he will release you and compel you to leave. Therefore, you will say to all the people, that a man ask from his friend and a woman from her neighbor vessels of silver and gold. But the Lord will give the people grace before the Egyptians.”

And Moses was an overwhelmingly great man in all Egypt’s land, before Pharaoh’s slaves and all the people. And he said, “The Lord says this: ‘I will go out at midnight into Egypt. And every firstborn in Egypt’s land will die, from Pharaoh’s firstborn who sits on his throne even to the slave-woman’s firstborn who is at the millstone, and all the cattle’s firstborn. And a great outcry will be in all Egypt’s land, the likes of which never was before nor will be after. But with all Israel’s children not a dog will bark, from men even to animals, so you may know how miraculously the Lord divides the Egyptians and Israel.’

“And all these your slaves will go down to me and pay homage to me, saying, ‘Go out – you and all the people who are subject to you!’

After this, we will go out.”

And he left Pharaoh, very angry. But the Lord said to Moses, “Pharaoh will not listen to you, so many signs may be done in Egypt’s land.”

But Moses and Aaron did before Pharaoh all the wonders which were written. And the Lord hardened Pharaoh’s heart, nor did he release Israel’s children from his land.

Exodus 12.

The Lord likewise said to Moses and Aaron in Egypt’s land, “This month will be the beginning of months for you. It will be first among the year’s months. Speak to all the gathering of Israel’s children and say to them, ‘The tenth day of this month, let each one take a lamb for his families and houses. But if the number is too small, so it can be possible to eat the lamb, he will take up his neighbor who is alongside his house, according to the number of souls who can suffice to eat the lamb.

““But the lamb will be without defect, a yearling male, according to which rite you will take also a young goat. And you will keep it even to the fourteenth day of this month. And all Israel’s children’s multitude will offer it at sunset. And they will take from the blood and put it on each doorpost

and on the houses' lintels in which they will eat it. And they will eat the flesh that night, roasted in fire, and unleavened bread with wild leaves. You will not eat from it that which is uncooked, nor cooked in water, but roasted only in fire. You will eat its head with its feet and intestines. Nor will anything remain from it even to morning. If there is some left over, you will burn it with fire.

“But you will eat it like this. You will dress yourselves, you will have shoes on feet, having staffs in hands, and you will eat hurrying – for it is Passover (that is, the Lord's passing through). And I will pass through Egypt's land that night, and I will strike every firstborn in Egypt's land – from men even to cattle. And I will work judgment among all Egypt's gods. I am the Lord.

“But the blood will be to you as a sign in houses, in wherever you are. And I will see the blood and pass over you, nor will the destroying blow be among you when I strike Egypt's land.

“But you will have this day as a memorial, and you will celebrate it solemnly to the Lord in your generations, an everlasting observance. You will eat unleavened bread seven days. From the first day, no yeast will be in your houses. Whoever will eat yeast from the first day even to the seventh, that soul will perish from Israel.

“The first day will be holy and solemn, and the seventh day the same, a dignified festivity. You will do no work in them, except those that pertain to eating. And you will observe unleavened bread, for in that same day I will lead your army from Egypt’s land. And you will keep that day in your generations as an everlasting rite. From the first month, fourteenth day of the month at evening, you will eat unleavened bread even to the twenty-first day of the same month at evening. For seven days, yeast will not be found in your houses. One who eats yeast, his soul will perish from Israel’s gathering, as with newcomers so also with the land’s native born. You will not eat any yeast in all your dwellings. You will eat unleavened bread.”

But Moses called all Israel’s children’s elders, and said to them, “Go, taking an animal for your families! Offer the Passover! Dip a bundle of hyssop in the blood which is in the threshold and sprinkle some of it on the lintel and both doorposts! None of you will go out your house’s door until morning! For the Lord will pass through, striking the Egyptians. And when He will see the blood on your lintel and in both doorposts, He will pass beyond the door. And he will not allow the one who strikes down to go into your houses and wound.

“Keep this word as lawful to yourself and your children, even to eternity! And when you have entered the land which the Lord will give you as He

promised, you will observe these ceremonies. And when your children say to you, ‘What is this binding rite?’ you will say to them, ‘It is the offering of the Lord’s passing through, when He passed over Israel’s children’s houses in Egypt, striking down the Egyptians and freeing our houses.’”

And, bending down, the people paid homage, And Israel’s children, going out, did as the Lord had commanded Moses and Aaron. But it happened at midnight. The Lord struck down every firstborn in Egypt’s land, from Pharaoh’s firstborn who sat on his throne, even to the captive’s firstborn who was in prison, and every firstborn among cattle. And Pharaoh got up by night and all his slaves and all Egypt. And a great cry rose up in Egypt, for there was no house in which one had not fallen dead.

And calling Moses and Aaron by night, he said, “Get up! Go out from my people! And you and Israel’s children, go! Burn offerings to the Lord, as you say! Take up your sheep and cattle as you demanded and, going out, bless me!”

And the Egyptians urged the people to go out from the land quickly, saying, “We all will die!”

So the people took strewn flour before it could ferment and, binding it in cloaks, put it on their shoulders. And Israel’s children did as Moses had

commanded, and they demanded from the Egyptians vessels of silver and gold and many garments. But the Lord gave the people favor before the Egyptians, that they accommodated them. And they plundered the Egyptians.

And Israel's children set out from Ramesses in Socoth, nearly six hundred thousand men on foot, apart from little ones. Yet an indiscriminate rabble, innumerable, also went up with them. Sheep and cattle and diverse species of animals were overwhelmingly many. And they baked flour which recently was strewn from Egypt. They took and made unleavened bread under ashes, for they couldn't be leavened. They were compelled to leave by the Egyptians, and no one allowed to make delay, nor had they happened to prepare any food.

But Israel's children's residence in which they had stayed in Egypt was four hundred thirty years, which, completed, all the Lord's army went out that same day from Egypt's land. That is the night of the Lord's observation, when He led them from Egypt's land. All Israel's children must observe this in their generations.

And the Lord said to Moses and Aaron, "This is the Passover obligation. No foreigner may eat from it. But every bought slave will be circumcised, and so he will eat. Newcomer and hired soldier will not eat from it. It will be eaten in one house, nor will

you take any of its meat outside, nor will you break its bones.

“All Israel’s children’s assembly will work it, which, if some sojourner among you wants to cross over to settle and work the Lord’s Passover, let each of his males be circumcised first. And then he will celebrate the rite, and he will be like the land’s native born. But if someone won’t be circumcised, he will not eat from it. The same law will be for the native born and the settler who sojourns with you.”

All Israel’s children did as the Lord had commanded Moses and Aaron. And on that same day, the Lord led Israel’s children out of Egypt’s land by their columns.

Exodus 13.

And the Lord spoke to Moses, saying, “Make holy to Me every firstborn who opens the vulva among Israel’s children, whether from men or from cattle, for all are Mine.”

And Moses said to the people, “Remember this day in which you came out of Egypt and out of slavery’s house, that you will not eat leavened bread, for the Lord led you out by a mighty hand from that place. Today you go out, in the month of first fruits. And when the Lord has brought you into the land of Canaanites and Hittites and Amorites and Hivites

and Jebusites, which He swore to your fathers that He would give you – a land flowing with milk and honey – you will celebrate this holy rite in that month.

“You will feed on unleavened bread seven days, and the Lord’s solemnity will be on the seventh day. You will eat unleavened bread seven days. Nothing leavened will appear with you, or in all your borders. And you will tell your child in that day, saying, ‘This is what the Lord did for me when I came out of Egypt.’

“And it will be like a sign in your hand and like a memorial before you eyes, so the Lord’s law may be always in your mouth. For the Lord led you out of Egypt by a mighty hand.

“You will observe the ritual this way at the appointed time, from days to days. And when He has brought you into Canaan’s land as He swore to you and your fathers, and has given it to you, you will separate to the Lord everything that opens the vulva, and whatever is first among your cattle. Whatever you have of male sex, you will consecrate to the Lord. You will exchange a donkey’s firstborn for sheep, which, if you will not buy it back, you will kill. But every firstborn male among your children you will buy back at price.

“And when your son questions you tomorrow, saying, ‘What is this?’ you will answer him, ‘The Lord led us out of Egypt, out of slavery’s house, by a mighty hand. For when Pharaoh’s heart was hardened and he didn’t want to release us, the Lord killed every firstborn in Egypt’s land, from the firstborn of men even to the firstborn of cattle. Therefore, I offer the Lord everything of male sex that opens the vulva, and I buy back all the firstborn of my children.’”

“Therefore, it will be like a sign in your hand and like a suspended weight of remembrance between your eyes, because the Lord led us out of Egypt by a mighty hand.”

Therefore, when Pharaoh sent the people out, the Lord did not lead them by the road to the Philistines’ land, which is near, thinking ‘Unless perhaps it make him sorry if he sees war rise up against him, and he turn back to Egypt.’”

But He led them around through the desert road which is beside the Red Sea. And armed, Israel’s children went up from Egypt’s land. Moses likewise took Joseph’s bones with him, because he had made Israel’s children swear, saying, “God will visit you. Take my bones with you from here!”

And, setting out from Socoth, they camped in Etham, in the last limits of the wasteland. But the

Lord went before them to show the way, in a column of cloud by day and in a column of fire by night, so He could be Leader on the journey at both times. Neither the column of cloud by day nor the column of fire by night ever faltered before the people.

Exodus 14.

But the Lord spoke to Moses, saying, “Say to Israel’s children, ‘Let them camp, turning from Phiahiroth’s region, which is between Magdolum and the sea, across from Beelsephon, in its sight. You will place the camps beside the sea. And Pharaoh will say about Israel’s children, ‘They are hemmed in within the land. The desert has closed them in.’”

“And I will harden his heart and he will pursue you. And I will be glorified in Pharaoh and in all his army, and the Egyptians may know that I am the Lord.”

And they did so. And it was told to the Egyptians’ king that the people had fled. And Pharaoh’s heart was changed and that of his slaves concerning the people. And they said, “What did we want to do that we released Israel, so he not serve us?”

So he yoked the chariot and took all his people with him. And he took six hundred chosen chariots,

whatever was among Egypt's chariots, and the leaders of the whole army. And the Lord hardened the heart of Pharaoh, Egypt's king, and he pursued Israel's children. And they had gone out beneath a most exalted hand. And when the Egyptians pursued, following their footsteps, they found them in camps beside the sea. All Pharaoh's cavalry and chariots and the whole army was in Ahiroth, across from Beelsephon.

And when Pharaoh had come close, Israel's children, lifting up their eyes, saw the Egyptians behind them and feared greatly. And they cried out to the Lord. And they said to Moses, "Were there perhaps no graves in Egypt? Did you take us out for this reason, so we could die in the wasteland? What did you want to do in this, that you led us out of Egypt? Isn't this the word which we spoke to you in Egypt, saying, 'Go away from us so we can serve the Egyptians!' For it is much better to serve them than to die in the wasteland!"

And Moses said to the people, "Don't be afraid! Stand and see the Lord's great works, which will happen today! For the Egyptians whom you now see, you will never see again, even in everlasting time. The Lord will fight for you, and you will be quiet."

And the Lord said to Moses, "What are you shouting to me? Say to Israel's children that they set

out. But you, lift up your staff and stretch out the hand over the sea and divide it, so Israel's children can go into the middle of the sea through dry ground! But I will harden the Egyptians' hearts, so they follow you. And I will be glorified in Pharaoh and in all his army, in his chariots and in his cavalry. And the Egyptians will know that I am the Lord, when I am glorified in Pharaoh and in his chariots and cavalry.”

And God's Angel who went before Israel's camp, taking Himself, went behind them, and with Him at once the column of cloud. Leaving the front, He went behind. He stood between the Egyptians' camp and Israel's camp and was shadowy clouds. And He continued illuminating the night, so that they were not strong enough to come close to Him in turn, through all the nighttime. And when Moses had stretched out his hand over the sea, the Lord took it away, blowing a fierce, burning wind all night. And it turned into dry ground and the water was divided. And Israel's children went in through the middle of the dry sea, for the water was like a wall to their right, and lifted up.

And pursuing, the Egyptians went in after them – all Pharaoh's cavalry, his chariots and riders – through the middle of the sea. And the morning vigil had already come and, look! The Lord, looking down on the Egyptians' camp through the column of fire and cloud, destroyed their army. And He overturned the

chariots' wheels, and they were carried off in the depth. So the Egyptians said, "Let us flee Israel, for the Lord fights for them against us!"

And the Lord said to Moses, "Stretch out your hand over the sea, that the waters may turn back to the Egyptians, over their chariots and riders!"

And when Moses had stretched out his hand against the sea, it went back at first light to its prior place. And, the Egyptians fleeing, the waters met and the Lord covered them in the middle of the floods. And the waters turned back and covered chariots and riders, all Pharaoh's army which, pursuing, had gone into the sea. Not one of them came out of it.

But Israel's children went on through the middle of the dry sea, and the waters were to them like a wall to the right and to the left. And the Lord freed Israel in that day from the Egyptians' hands. And they saw the Egyptians dead on the seashore, and the great hand which the Lord had used against them, and the people feared the Lord. And they believed the Lord and Moses, His slave.

Exodus 15.

Then Moses and Israel's children sang this song to the Lord, and said,

"Let us sing to the Lord,
for He is gloriously lifted up!

He threw horse and rider into the sea.
The Lord is my strength and my praise
and has become to me as security.
This is my God and I will glorify Him –
my father's God, and I will exalt Him.
The Lord, like a fighting man –
Omnipotent is His name.
“He threw Pharaoh's chariots
and his army into the sea.
His chosen princes were plunged into the Red Sea.
The abysses covered them.
They went down into the depth like rocks.
“Your right hand, Lord, magnificently in might –
Your right hand, Lord, struck the enemy.
Your glory's multitude,
You put down my adversaries.
You sent Your anger
which devoured them like stubble.
And in Your spirit's fury, waters were gathered.
The flowing wave stood.
Abysses were gathered in the sea's midst.
“The enemy said, ‘I will pursue and capture.
I will divide spoil.
My soul will be filled.
I will unsheathe my sword.
My hand will kill them.’
Your wind blew and the sea covered them.
They were submerged like lead in raging waters.
Who is like you in strengths, Lord?
Who is like you – lifted up in holiness,
terrifying and worthy of praise –

and working wonders?
You stretched out Your hand
and the earth devoured them.
You were leader in Your mercy
to the people whom You bought back.
You carried him in Your strength
to Your holy dwelling.
Peoples paid attention and were angry.
Pains took hold of Philistia's inhabitants.
Then Edom's princes were troubled.
Trembling took Moab's mighty ones.
All Canaan's inhabitants stiffened in fear.
May terror rush in over them,
and fear at Your arm's greatness!
Make them immobile, like stones,
until Your people passes through, Lord –
until Your people passes through,
this people, which You have possessed!
You will bring them in and plant them
in Your inheritance's mountain,
Your most firm dwelling –
which You have made, Lord –
a sanctuary, Lord, which Your hands have formed.
The Lord will reign in eternity and beyond,
for Pharaoh's horse went into the sea
with his chariots and riders,
and the Lord brought the sea's waters
back over them.
But Israel's children walked by dry ground
in its midst.”

Therefore, Mary the prophet, Aaron's sister, took a tympani in her hand. All the women went out after her with tympanies and dancers, to whom she prophesied, saying,

“Let us sing to the Lord,
for He is gloriously lifted up!
He threw horse and its rider down into the sea.”

But Moses took Israel from the Red Sea, and they went out into Sur's desert. And they walked three days through the wasteland and did not find water. And they came to Marath, but weren't able to drink the waters from Mara, because they were bitter. From this, he imposed a suitable name on that place, calling it Mara (that is, bitterness.). And the people griped against Moses, saying, “What will we drink?”

And he cried out to the Lord, who showed him wood, which, when he had thrown it into the waters, they were turned into sweetness. There He appointed him precepts and judgments, and there He tested him, saying, “If you will hear the Lord your God's voice, and do what is right before Him, and obey His commandments, and keep all His precepts, I will not lead in over you all the sickness which I placed in Egypt, for I am the Lord your healer.”

But Israel came to Helim, where there were twelve water springs and seventy palm trees. And they camped alongside the waters.

Exodus 16.

And they set out from Helim, and the whole multitude of Israel's children came into Sin's desert, which is between Helim and Sinai, the fifteenth day, second month, after they came out of Egypt's land. And all Israel's children's assembly griped against Moses and against Aaron in the wasteland. And Israel's children said to them, "If only we had died by the Lord's hand in Egypt's land, when we sat beside pots of meat and ate bread to the full! Why did you lead us into this desert, so you could kill the whole multitude with hunger?"

But the Lord said to Moses, "Look, I will rain bread from the sky over you. Let the people go out and collect what suffices for each day, so I can test him, whether he will walk in My law or not. But the sixth day, let them prepare what can be brought, and let it be twice what they are used to collecting for each day."

And Moses and Aaron said to all Israel's children, "At evening you will know that the Lord led you out of Egypt's land. And at morning you will see the Lord's glory, for He has heard your complaint

against the Lord. We, truly – what are we that you complain about us?”

And Moses said, “The Lord will give you meat to eat at evening and bread to the full at morning, because He has heard your griping which you griped against Him. For we – what are we? Your gripe isn’t against us but against the Lord!”

And Moses said to Aaron, “Say to the whole congregation of Israel’s children, ‘Come near before the Lord, for He has heard your complaint!’”

And when Aaron had spoken to the whole gathering of Israel’s children, they looked toward the wasteland and, look! The Lord’s glory appeared in a cloud. But the Lord spoke to Moses, saying, “I have heard Israel’s children’s complaints. Say to them, ‘At evening you will eat meat, and at morning you will be filled with bread. And you will know that I am the Lord your God.’”

It happened, therefore, at evening. And quail, coming up, covered the camps. At morning, as well, dew fell around the camps. And after it had covered the ground’s surface, a small thing appeared in the wasteland, and like something pulped by a pestle, in the likeness of frost over the ground. When Israel’s children had seen it, they said to each other, “Man hu,” which means, “What is this?”

For they did not know what it was. Moses said to them, “This is the bread which the Lord has given you to eat. This is the word which the Lord commanded: ‘Let each one collect from it as much as is needed to eat, a gomor for each head. According to the number of your souls who live in your tent, so you will take.’”

And Israel’s children did so, and they collected, one more and one less. And they measured by the gomor’s measure. Yet one who collected more did not have too much, nor one find too little who prepared less. But all gathered, according to what they could eat. And Moses said to them, “Let no one keep any of it till morning.”

They did not listen to him, but kept some of it to morning. And it began to swarm with maggots and rot. And Moses was angry with them. But each collected at morning as much as would be needed to eat. And when the sun had heated up, it melted. Indeed, on the sixth day they collected twice the food – that is, two gomors for each of the men. But all the multitude’s princes came and told Moses, who said to them, “This is what the Lord has said. Tomorrow will be a holy Sabbath rest to the Lord. Do whatever must be done, and cook whatever must be cooked! But whatever is left, put back until morning.”

And they did so, as Moses had commanded. And it did not rot, nor were worms found in it. And Moses said, “Eat it today, because it is the Sabbath to the Lord. It will not be found in the field today. Gather it six days, but the seventh day is a Sabbath to the Lord. Therefore, it will not be found.”

The seventh day came and some of the people, going out so they could gather, did not find any. But the Lord said to Moses, “How long will you not want to keep My mandates and My law? See that the Lord has given you the Sabbath and, because of this, has granted you double food on the sixth day! Let each one stay with his own! No one may go out of his place the seventh day!”

And the people kept the Sabbath the seventh day. And Israel’s house called its name manna, which was like coriander seed, white. And its taste was like wheat flour with honey. But Moses said, “This is the word which the Lord has commanded: ‘Fill a gomor from it, and let it be kept to future generations afterward, so they may know the bread which I fed you in the wasteland, when you were led out of Egypt’s land.’”

And Moses said to Aaron, “Take one vessel and put manna there, as much as a gomor can hold! And put it before the Lord, to save for your generations!”

Aaron put it in the tabernacle to keep, as the Lord had commanded Moses. But Israel's children ate manna forty years, until they came into an inhabitable land. They were fed with this food until they touched the borders of Canaan's land. But a gomor is a tenth part of an ephah.

Exodus 17.

Therefore, all Israel's children's multitude, setting out from Sin's desert through their stages according to the Lord's word, camped in Raphidim, where there was no water for the people to drink. They, quarreling with Moses, said, "Give us water so we can drink!"

He answered them, "Why are you quarreling against me? Why are you testing the Lord?"

So the people thirsted there for lack of water. And they griped against Moses, saying, "Why did you make us come out of Egypt, so you could kill both us and our children and cattle with thirst?"

But Moses cried out to the Lord, saying, "What will I do for this people? Yet a little and they will stone me!"

The Lord said to Moses, "Go in front of the people and take with you some of Israel's elders. Take in your hand the staff with which you struck the river

and go! Look, I will stand before you there on the rock of Horeb. And you will strike the rock, and water will come out of it so the people can drink.”

Moses did so before Israel’s elders. And he called that place’s name Testing, because of Israel’s children’s quarrel and because they tested the Lord, saying, “Is the Lord among us or not?”

But Amalek came and fought against Israel in Raphidim. And Moses said to Joshua, “Choose men and, going out, fight against Amalek! Tomorrow I will stand on the hilltop, having God’s staff in my hand.”

Joshua did as Moses had told him, and he fought against Amalek. But Moses and Aaron and Hur climbed up on the hilltop. And when Moses lifted up his hand, Israel won. But if he relaxed a little, Amalek won. But Moses’ hands were heavy. Taking, therefore, a stone, they put it under him, on which he sat. But Aaron and Hur held up his hands from both sides, and it happened that his hands did not weaken until the sun set. And Joshua chased Amalek and its people away with the sword’s mouth.

But the Lord said to Moses, “Write this as a memorial in a book, and hand it over into Joshua’s ears, for I will destroy Amalek’s memory under the sky.”

And Moses built an altar and called its name, “The Lord is my exaltation,” saying, “Because the hand of the Lord’s throne and God’s war will be against Amalek from generation to generation.”

Exodus 18.

And when Jethro, Midian’s priest, Moses’ kinsman, had heard all that God had done for Moses and Israel, His people, because the Lord had led Israel out of Egypt, he took Sephora, Moses’ wife, whom he had sent back, and his two sons, one of whom was called Gersan, his father saying “I was a newcomer in a strange land.”

The other, indeed, he called Eliezer, for he said, “My father’s God is my helper, and he rescued me from Pharaoh’s sword.”

So Jethro, Moses’ kinsman, and his sons and wife came to Moses in the desert, where he was camped alongside God’s mountain. And he sent to Moses, saying, “I am your kinsman, Jethro. I am coming to you with your wife, and your two sons with her.”

He, going out to meet his kinsman, paid homage and kissed him. And they greeted each other with peaceful words. And when he had entered the tabernacle, Moses told his kinsman all that God had done to Pharaoh and the Egyptians on Israel’s

behalf – the whole labor that had fallen on them on the way, that the Lord had freed them. And Jethro was happy over all the good that the Lord had done for Israel, because He had rescued him from the Egyptians’ hands.

He said, “The Lord is blessed, who freed you from the Egyptians’ hands and from Pharaoh’s hands, who rescued His people from Egypt’s hand! Now I have known that the Lord is great over all gods, because they acted proudly against them.”

So Jethro, Moses’ kinsman, took burnt offerings and victims to God. And Aaron and all Israel’s elders came, so they could eat bread with him before the Lord. But the next day, Moses sat down, so he could judge the people, who appeared before Moses from morning even to evening. When his kinsman had seen that – all the things, certainly, that he did among the people – he said, “What is this that you are doing among the people? Why do you sit alone and all the people stand around from morning even to evening?”

Moses answered him, “The people comes to me, wanting God’s sentence. And when any dispute falls on them, they come to me so I can judge between them. And I will show God’s precepts and His laws.”

And he said, “You aren’t doing a good thing. You are eaten up by foolish work, both you and this people who is with you. The business is beyond your strength. You can’t bear it alone. But listen to my words and advice, and God will be with you. You be for the people in those matters which pertain to God, so you can bring what they will say to Him. And You can show the people the ceremonies and ritual to practice, and the way by which they ought to go, and the work which is to do.

“But provide them from all the people strong men, and ones fearing God, in whom truth may be, and who hate greed. And appoint from them tribunes and centurions and commanders of fifties and tens. These will judge the people all the time. But if anything big happens, they will bring it to you. And these will judge the merely small. And let it be easier on you, with part of the work on others!

“If you do this, you will satisfy God’s command, and you can bear His precepts. And all this people may return to its places with peace.”

Moses, listening to him, did all that he had suggested. And, when strong men were chosen from all Israel, he appointed them the people’s princes: tribunes, and centurions, and commanders of fifties and tens, who judged the people all the time. But anything that was weighty, they referred to him, judging only the lighter cases themselves.

And he released his kinsman who, turning around, went back into his land.

Exodus 19.

In the third month of Israel's going out of Egypt's land, on that day, they came into Sinai's wasteland. For, setting out from Raphidim and coming into Sinai's desert, they camped in the same place. And Israel fixed tents out of the mountain region. But Moses climbed up to God, and the Lord called him from the mountain and said, "You will say this to Jacob's house, and announce it to Israel's children: 'You yourselves have seen what I did to the Egyptians – how I carried you on eagles' wings and took you up to Myself. If, therefore, you will listen to My voice and keep My pact, you will be to Me as a private possession among all the peoples, for all the earth is Mine. And you will be to Me a priestly kingdom and a holy nation.' These are the words which you will say to Israel's children."

Moses came and, calling the people's elder born together, laid out all the words which the Lord had commanded. And the whole people answered together, "We will do all that the Lord has spoken."

And when Moses had carried back the people's words to the Lord, the Lord said to him, "Now already I will come to you in gloomy clouds, so the

people may hear Me speaking to you and believe in you forever.”

So Moses told the people’s words to the Lord. The Lord said to him, “Go to the people and make them holy today and tomorrow, and let them wash their clothes. And let them be ready on the third day, for on the third day the Lord will come down before the whole people on Mount Sinai. And you will appoint boundaries for the people around, and you will say, ‘Take care that you not climb up on the mountain or touch its boundaries! Everyone who touches the mountain will surely die! Do not let a hand touch him, but let him be crushed with stones or shot through with arrows. Whether it be cattle or man, it will not live! When the trumpet begins to sound, then they will climb up onto the mountain.’”

And Moses came down to the people from the mountain, and he sanctified him. And when they had washed their clothes, he said to them, “Be ready the third day! Let none of you approach your wives!”

The third day already had come and morning had become bright. And look, thunders began to be heard and lightnings to shake and densest clouds to cover the mountain, and the sound of mightiest trumpets rang out. And the people who was in the camps was afraid. And when Moses had led them out from the encampments’ place to meet God, they

stood at the mountain's roots. But all Mount Sinai smoked, because the Lord had come down on it in fire. And smoke came up from it like from a furnace, and all the mountain was terrifying. And the trumpet sound increased greatly by degrees and extended tremendously. Moses spoke and the Lord answered him. And the Lord came down on Mount Sinai, in the mountain's very summit, and called Moses to its peak, where, when he had climbed up, He said to him, "Go down and bear solemn witness to the people, unless perhaps they want to cross the boundaries to the living Lord, and a great multitude perish from among them! Let the priests, likewise, who will come close to the Lord, be made holy, so He not strike them down!"

And Moses said to the Lord, "The crowd can't come up onto Mount Sinai, for You have testified and commanded, saying, 'Put boundaries around the mountain and make it holy.'"

The Lord said to him, "Go! Climb down! And you will climb up and Aaron with you. But let the priests and people not pass beyond the boundaries or climb up to the Lord, unless perhaps He kill them!"

Moses went down to the people and told them all these things.

Exodus 20.

The Lord also spoke all these words:

“I am the Lord your God, who led you out of Egypt’s land, out of slavery’s house. You will not have alien gods before Me.

“You will not make yourselves sculpted images, neither in the likeness of all that is in sky above or that is in earth below or those that are in waters under earth. You will not adore or serve them. I am the Lord your God, mighty, jealous, visiting a father’s iniquity in children to the third and fourth generation of those who have hated Me, and working mercy among thousands of those who love Me and keep My precepts.

“You will not take up the Lord your God’s name in vain, for the Lord will not have him innocent who takes up the Lord his God’s name for nothing.

“Remember that you keep the Sabbath day holy! You will work six days and do all your tasks. But the seventh day is the Lord your God’s Sabbath. You will not do every work – you and your son and your daughter, your slave and your slave woman, your cattle and the newcomer who is in your gates. For the Lord made sky and earth and sea and all those that are in them in six days, and He rested on the seventh day. For this reason, the Lord blessed the Sabbath day and made it holy.

“Honor your father and your mother, so you may be long-lived on the land which the Lord your God will give you.

“You will not murder.

“You will not commit adultery.

“You will not work theft.

“You will not speak false testimony against your neighbor.

“You will not lust after your neighbor’s house, or desire his wife, or slave, or slave woman, or ox, or donkey, or all things that are his.”

But all the people saw voices and lightnings and the trumpet’s sound and the mountain smoking, and, terrified and struck by fear, they stood far off, saying to Moses, “You speak to us and we will listen! Let the Lord not speak to us, unless perhaps we die!”

And Moses said to the people, “Don’t be afraid, for God comes so He can prove you, and so terror of Him may be among you, and you might not sin.”

And the people stood far away. But Moses came near to the gloom in which God was. The Lord said to Moses thereafter, “You will say this to Israel’s

children: ‘You have seen that I have spoken to you from the sky. You will not make silver gods with Me, nor will you make yourselves golden gods. You will make Me an altar of earth, and offer on it your sheep and cattle as burnt offerings and peace offerings. I will come to you and bless you in every place where My name’s memory will be.

“‘Yet if you make Me a stone altar, you will not build it from cut stones. For if you lift up your knife over it, it will be polluted. You will not climb up to My altar by steps, that your shame not be uncovered.’”

Exodus 21.

“These are the judgments that you will put before them. If you buy a Hebrew slave, he will serve you six years. In the seventh, he will go out free without price. With whatever kind of clothing he comes in, he will go out with the like. If having a wife, the wife also will go out together. But if the master will give him a wife and the woman births sons and daughters, his children will be his master’s. But he will go out with his clothing.

“But if the slave will say, ‘I love my master and wife and children. I will not go free’ – the master will bring him to the gods and place him near door and doorposts. And he will pierce his ear with an awl, and he will be a slave to him in the age.

“If someone should sell his daughter as a handmaid, she will not go out as female slaves are accustomed to go out. If she displeases her master’s eyes, to whom she was handed over, let him release her. But he does not have authority to sell her to foreign people if he has scorned her. But if he has promised her to his son, he will do for her according to the custom of daughters. But if he marries another to him, he will provide the girl wedding and clothing and will not deny her chastity’s price. If he will not do these three, she will go out free, without price.

“Let one who strikes down a man, wanting to kill, surely die. But one who has not plotted, but God handed him over into his hand, I will appoint a place to him where he must flee. But if someone should kill his neighbor from planning and by plots, you will tear him from My altar so He can die.

“Let one who strikes his father and mother surely die.

“Let one who will steal a man and sell him, proved guilty of the crime, surely die.

“Let one who will curse his father and mother surely die.

“If men are brawling and one should strike his neighbor by stone or fist, and he does not die but is

laid prostrate in bed, if he gets up again and walks outside on his staff, the one who struck him so will be innocent, except that he will repay his works and expenses in doctors.

“Who strikes his slave or slave woman with a staff, and they will die at his hands, will be guilty of a crime. But if he should survive one or two days, he will not be subject to punishment, because he is his property.

“If men are brawling and someone strikes a pregnant woman and indeed she will miscarry, but she will live, he will be subject to as much loss as the woman’s husband will demand and arbitrators will judge. But if her death will follow, he will pay back soul for soul, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruising for bruising.

“If someone should strike his slave or slave woman’s eye and will make him blind in one eye, he will set them free for the eye which he took away. Likewise, if he should knock out his slave or slave woman’s tooth, he will set them free as well.

“If an ox should gore a man or woman and they die, it will be crushed with stones, and its flesh will not be eaten. And the ox’s master will be innocent. But if the ox was inclined to gore from yesterday and the day before, and its master was told, but did not

pen it up, and it kills a man or woman, the ox will be crushed with stones and they will kill the man. But if a price will be imposed on him, he will give whatever will be demanded for his soul.

“If also it should strike son or daughter with the horn, he will be subject to the same sentence. If it should gore a slave or slave woman, he will give their master thirty silver coins, but the ox will be put down with stones.

“If someone should open a cistern and dig it out, and not cover it, and an ox or donkey fall in it, the cistern’s owner will pay the animals’ price. But what is dead will be his.

“If one person’s ox will wound another’s ox and it die, they will sell the living ox and divide the price. But the dead body they will distribute among themselves. But if he knew that the ox was inclined to gore from yesterday and the day before, and its master did not watch him, he will pay back ox for ox, and will accept the whole dead body.

Exodus 22.

“If someone should steal an ox or sheep and kill or sell it, he will pay back five oxen for one ox, and four sheep for one sheep.

“If a thief is found, breaking into or digging under a house and, receiving a wound, will die, the one striking will not be guilty of blood. But if, the sun risen, he will do this, he has perpetrated homicide and will die. If the thief does not have something to pay back for the theft, he will be sold. If what was stolen is found alive with him, whether ox or donkey or sheep, he will pay back double.

“If someone will strike a field or vineyard and let his animal go so it eats anything choice another may have in his field or vineyard, he will pay back the estimated damages. If fire, going in, should find thorns and take heaps of grain or standing grain in fields, one who kindled the fire will repay the damage.

“If someone should entrust property or a vessel in care to a friend, and it be taken by theft from the one who received it, if the thief is found, he will repay double. If he remains hidden, the house’s owner will be taken to the gods, and he will swear that he did not stretch out his hand against his neighbor in the matter to working a fraud, either in ox or in donkey, in sheep or clothing or anything that can bring damage. Each one’s cause will come to the gods and, if they judge, he will pay his neighbor back double.

“If someone should entrust his neighbor with a donkey, ox, sheep, or any animal to keep, and it dies

or gets sick or is captured by enemies, and no one sees this, an oath will be between them that he did not stretch out his hand against his neighbor in the affair. And the owner will accept the oath and he will not be compelled to repay. But if it was taken by theft, he will pay the owner damages. If it was eaten by a wild animal, he will bring him back him what was killed, and he will not pay it back.

“Who will borrow from his neighbor any of these things, and it gets sick or dies, the owner not present, he will be compelled to repay. But if the owner was present, he will not repay, especially if it came hired at a price for its work.

“If someone seduces a young woman not yet engaged, and sleeps with her, he will pay her a dowry and have her as wife. If the young woman’s father doesn’t want to give her, he will pay money according to the manner of dowries which young women are accustomed to receive.

“You will not allow sorcerers to live.

“Let one who has sex with an animal surely die.

“Who sacrifices to gods except to the Lord alone will be killed.

“You will not discourage a newcomer or afflict him, for you also were newcomers in Egypt’s land.

“You will not harm widow or orphan. If you harm them, they will cry out to Me and I will hear their cry. And My fury will be enraged and I will strike you by the sword. And your wives will be widows and your children orphans.

“If you give a loan of money to the poor of My people who lives with you, you will not threaten him like an extortioner or push him down with usuries.

“If you accept a garment as a pledge from your neighbor, give it back to him before sunset, for it is his only garment, with which clothing he covers his flesh, nor does he have another in which he can sleep. If he cries out to Me, I will hear him, because I am merciful.

“You will not slander gods, and you will not curse your people’s leaders.

“You will not delay in offering your tithes and first fruits. You will give the firstborn of your sons to Me. You will do the same from bulls and sheep as well. Let it be with its mother seven days. The eighth day, you will offer it to Me.

“You will be holy men to Me. You will not eat meat which was tasted in advance by wild animals, but will throw it to dogs.

Exodus 23.

“You will not support a lie’s voice, or join your hand so you give false testimony for the lawless. You will not follow a crowd to do harm, or acquiesce in judgment to the majority’s opinions, so you turn away from truth. Likewise, you will not prefer the poor in business.

“If you find your enemy’s ox or donkey wandering, bring it to him! If you see the donkey of one who hates you fallen under a load, you will not walk by, but will lift it up with him.

“You will not turn away from the poor person’s judgment.

“You will flee lying. You will not kill the innocent and righteous, because I turn away in disgust from the lawless, nor will you receive bribes that blind even the prudent, and undermine the righteous ones’ words.

“You will not harass a stranger, for you understand newcomers’ souls, because you also were sojourners in Egypt’s land.

“You will sow your land for six years and gather its fruits. But you will leave it alone the seventh year and cause it to rest, so your people’s poor may eat.

And whatever is left the field's beasts will eat. You will do so in your vineyard and olive orchard.

“You will work six days. The seventh day you will cease, so your ox and donkey can rest and your slave woman's son and newcomer may cool off.

“Keep all that I have said to you! And you will not swear by the name of alien gods, nor let them be heard from your mouth.

“You will celebrate feasts to Me three times each year. You will keep the solemnity of unleavened bread. You will eat unleavened bread seven days as I commanded you, at the time of new months, when you came out of Egypt. You will not appear empty-handed in My sight.

“And you will keep the solemnity of the harvest of your efforts' first fruits, whatever you sow in your field; likewise the solemnity of the year's end, when you have gathered all your crops from the field.

“Each of your males will appear three times each year before the Lord God.

“You will not offer My victim's blood over yeast, nor will My solemnity's fat remain until morning.

“You will bring your land’s first fruits into the Lord your God’s house, nor will you cook a goat in its mother’s milk.

“Look, I will send My angel, who will go before you and guard you in the way, and bring you into the place that I have prepared. Watch him and listen to his voice, and do not think him one to despise, because he will not forgive when you sin, and My name is in him. But if you will listen to his voice and do all that I speak, I will be enemy to your enemies and will afflict those afflicting you. And My angel will go before you and bring you to the Amorites and Hittites and Ferezites and Canaanites and Hevites and Jebusites, whom I will wear down.

“You will not worship their gods or serve them. You will not do their works, but you will destroy them and smash their statues. And you will serve the Lord your God, so I will bless your bread and waters and takeaway sickness from among you. An infertile or sterile one will not be in your land. I will fill up the number of your days.

“I will send My terror in before you and will kill all the people to whom you will go in. And I will turn the backs of all your enemies before you, sending hornets before who will make the Hevites and Canaanites and Hittites flee before you enter.

“I will not throw them out before your face in one year, so the land may not return to wasteland and wild animals increase against you. I will expel them little by little before your sight, until you are increased and can possess the land.

“But I will place your borders from the Red Sea even to the Palestinians’ sea, and from the desert even to the River. I will hand the land’s inhabitants over into your hands, and I will throw them out of your sight. You will not enter into a pact with them, or with their gods. They may not live in your land, unless perhaps they make you sin against me if you serve their gods, which certainly will be to you as a stumbling block.”

Exodus 24.

To Moses also He said, “Climb up to the Lord, you and Aaron, Nadab and Abiu and seventy elders from Israel! And you will worship far off. And Moses only will climb up to the Lord. And they will not come close, nor will the people climb up with him.”

So Moses came and told the people all the Lord’s words and judgments. And the whole people answered with one voice, “We will do all the Lord’s words which He has spoken.”

But Moses wrote all the Lord’s sayings and, getting up early, built an altar at the mountain’s roots, and

twelve titles for Israel's twelve tribes. And he sent youths from Israel's children. And they took burnt offerings and sacrificed calves as peace offerings to the Lord.

So Moses took a half portion of the blood and put it in basins, but part of the rest he poured on the altar. And taking up the Book of the Covenant, he read it, the people hearing, who said, "All that the Lord has spoken we will do. And we will be obedient."

He, indeed, taking blood, sprinkled it among the people and said, "This is the covenant's blood, which the Lord has struck with you concerning all of these words."

And Moses and Aaron, Nadab and Abiu and seventy of Israel's elders climbed up, and they saw Israel's God. Under His feet was something like a work of sapphire stones, and like the sky when it is clear. Nor did He send His hand against those who had withdrawn far away among Israel's children. And they saw God and ate and drank.

But the Lord said to Moses, "Climb up to me on the mountain and be there. And I will give you stone tables and the law and commandments which I have written, so you may teach them."

Moses rose up and Joshua, his minister. And Moses, climbing onto God's mountain, said to the elders,

“Wait here until we come back to you. You will have Aaron and Hur with you. If some controversies begin, you will refer to them.”

And when Moses had gone up, a cloud covered the mountain. And the Lord’s glory stayed over Sinai, covering it with cloud for six days. But the seventh day, He called him from the middle of darkness. But the appearance of the Lord’s glory was like fire burning on the mountain heights in the sight of Israel’s children. And Moses, going into the middle of the cloud, climbed onto the mountain and was there forty days and forty nights.

Exodus 25.

And the Lord spoke to Moses, saying, “Speak to Israel’s children, so they bring Me first fruits. You will accept them from all the people who bring voluntary offerings. But these are the things which you must receive: gold and silver and bronze; blue dye and purple dye, scarlet twice dyed and stained, fine flax and goat hair; and red ram skins, and violet-colored skins, and acacia wood; oil for making candles; scented oils in ointment, and incense of good odor; onyx stones and gems for adorning ephod and breastplate.

“And they will make Me a sanctuary and I will dwell among them, according to every likeness of

the tabernacle which I will show you, and all the vessels in its worship. And you will make it so.

“Put together a box of acacia wood, whose length will be two and half cubits; width a cubit and a half; height a cubit and a half as well. And you will cover it with purest gold inside and out. And over it you will make a golden crown around; and four golden circles, which you will put on the box’s four corners: two circles may be in one side, and two on the other.

“And you will also make poles of acacia wood and cover them with gold. And you will put them through the circles which are on the box’s sides, so it can be carried by them, which always will be in the circles, nor ever taken out of them.

“And you will put into the box the testimony which I will give you. You will also make an atonement seat from purest gold. Its length will be two and a half cubits, and width a cubit and a half. Likewise, you will make two cherubim of hammered gold, on each of the oracle’s sides. Let one cherub be on one side and the other on the other. Let them cover both sides of the atonement seat, spreading their wings, and covering the oracle. Let them look at each other, turning faces to the atonement seat with which the box is covered – in which you will put the testimony which I will give you.”

“I will teach and speak to you from there, over the atonement seat, of course, and between the two cherubim which will be over the box of testimony, all that I will command Israel’s children through you.

“You will also make a table of acacia wood, having two cubits length, and one cubit in width, and a cubit and a half in height. And you will cover it with purest gold, and make it a golden lip around. and to this lip a carved crown four fingers high, and over it another golden crown. You will prepare likewise four gold circles and put them on the four corners of this table, for each foot. The golden circles will be under the crown, so poles can be put through them and the table can be carried. You will make the poles of acacia wood and surround them with gold, for carrying the table.

“You will prepare also from purest gold small cups and drinking plates, censers and wine ladles, in which drink offerings will be offered. And you will place on the table the bread of propositions, in My sight always.

“You will also make a candelabra, formed from purest gold, its shaft and branches, bowls and small balls and lilies coming out from the same. Six branches will go out from the sides: three from one side, and three from the other. Three bowls like in the manner of nuts for each branch, and a small

bowl and lily together; and three bowls resembling nuts in the other branch, and a small bowl and lily. This will be the work of the six branches which will come out from the shaft. But in the candelabra itself will be four bowls in the manner of nuts, and small bowls for each, and lilies; small bowls under two branches, for three places, which together make six, proceeding from one shaft. And the small bowls, therefore, and the branches will all be formed the same, from purest gold.

“You will make also seven lamps and put them on the candelabra, so they may shine from outside; snuffers also, and where what is snuffed may be extinguished. They will be made of purest gold. All the candelabra’s weight, with all its vessels, will be a talent of purest gold. Inspect and make it according to the model which was shown to you on the mountain!”

Exodus 26.

“And the tabernacle will be made this way. You will make ten curtains of twisted flax and blue and purple and scarlet twice dyed, embroidered by work of various colors. One curtain’s length will be twenty-eight cubits, its width four cubits. All the partitions will be made from one measure. Five curtains will be joined to each other, and the other five will be connected by similar ties. You will make blue dyed ties on the curtains’ sides and tops,

so they can be joined together in turn. The curtain will have fifty ties in each part. You will insert them this way: so tie may come against tie, and one may be fitted to the other. You will make also fifty golden circles, by which the curtains' veils may be joined, so one tabernacle may be made.

“You will also make eleven goat hair cloaks for covering the tabernacle's top. One cloak will have thirty cubits' length and four cubits' width. The measure of all the cloaks will be equal. And from them you will fasten five above and six to the others. You will join them this way, so the sixth cloak doubles in the roof's front. You will also make fifty ties in the mouths of one cloak, so it can be joined with the other, and fifty ties in the other cloak's mouth, so it can be fastened with the other; fifty copper joins, which will be connected to handles, and let all of them be made one covering. But from what is left over from the cloaks which are joined in the roof – that is, one cloak which is more – you will cover the tabernacle's back with half of it. And a cubit from one part will hang down, and the other from the other which is extra in the cloaks' length, protecting both sides of the tabernacle. You will also make another covering, a roof of red ram skins, and over this again another covering of violet-colored skins.

“You will also make the tabernacle's standing frames from acacia wood, each one of which will

have ten cubits' length and one and a half in width. In the wall frames' two sides let notches be made, by which a frame may be connected to another frame, and in this way all the frames will be prepared; twenty of which will be on the southern side, which inclines toward the south. You will cast for them forty silver bases, so two bases may be placed under each of the frames, for two corners. Likewise, twenty frames will be in the tabernacle's second side, which inclines to the north; having forty silver bases. Let twin bases be placed beneath each of the frames. You will make six frames for the tabernacle's west quarter, and again two others, which may be erected in the corners, at the tabernacle's back. And the junctions will be from below to above. And one structure will retain all. The joint likewise will serve the two frames which are hung together in the corners. And the eight frames will be together on their sixteen silver bases. You will count up two bases for each frame.

“You will also make five poles from acacia wood, to hang the frames in one side of the tabernacle, and five others in the other side, and the same number toward the western quarter, which can be placed through the middle of the frames, from the top to the top. You will cover these frames with gold and cast for them golden rings, through which the poles may hold the frames, which poles you will cover with gold laminate.

“And you will set up the tabernacle according to the model which was shown you on the mountain. You will also make a veil of blue, and purple, and scarlet twice dyed, and twisted flax covered with embroideries, and a beautiful many-colored texture; which you will hang before four columns of acacia wood, which themselves will be covered with gold and will have golden head pieces, but silver bases.

“But you will hang the veil inside by rings, inside of which you will put the ark of testimony, and by which the sanctuary and the sanctuary’s sanctuary will be divided. You will also put the atonement seat over the ark of testimony, in the holy of holies, and the table outside the veil, and the candelabra on the tabernacle’s south side, for the table will stand in the northern part.

“You will also make a partition at the tabernacle’s entrance of blue, and purple, and scarlet twice-dyed, and twisted flax, covered with embroideries. And you will cover five acacia wood columns in gold, before which the partition will be led, whose head pieces will be gold and bases silver.

Exodus 27.

“You will also make an altar from acacia wood, which will have five cubits in length and the same in width – that is, square – and three cubits in height. But horns will be in it, from the four

corners, and you will cover it with brass. And you will make in its use copper cauldrons for receiving ashes, and tongs, and forks, and a receptacle for fire. You will make all the vessels from brass, and a copper grate in the manner of a net. Four copper rings will be for each of the four corners, which you will place under the altar's base. And the grate will be even to the middle of the altar.

“And you will make the altar's two poles of acacia wood, which you will cover with brass laminate. And you will put them through the rings, and they will be on each of the altar's sides to carry it. You will not make it solid, but empty, and a cavity inside, as was shown you on the mountain.

“You will also make the tabernacle's courtyard. In its southern quarter, pointing south, the partitions will be of twisted flax. It will have one hundred cubits for one side in length, and twenty columns, with the same number of bases of copper, whose head pieces with their canopies will have silver. Similarly, on the north side, for its length, the partitions will be one hundred cubits, twenty columns and bronze bases of the same number, and their head pieces with their canopies of silver. And the courtyard's width, which looks to the west, the partitions will be for fifty cubits, and ten columns, and as many bases.

“Likewise, in the courtyard’s side that faces to the east, there will be fifty cubits, in the partitions of which on one side fifteen cubits will be assigned, and three columns, and the same number of bases. And the partitions in the other side will be occupying fifteen cubits, three columns, and the same number of bases.

“And in the courtyard’s entrance will be made partitions of twenty cubits from blue, and purple, and red twice dyed, and twisted flax, worked with embroideries. It will have four columns with the same number of bases. All the courtyard’s columns will be clothed around with silver plate, its head pieces of silver and bases of brass. “The courtyard will occupy one hundred cubits in length, fifty in width. It will be five cubits tall. And it will be made of twisted flax and will have bronze bases. You will make from bronze all the tabernacle’s vessels for all uses and ceremonies, from its tent stakes to its courtyard.

“Command Israel’s children, so they bring you purest oil from olive trees, and ground by a pestle, so a lamp may always burn in the tabernacle of testimony, outside the veil which is spread out before the testimony. And Aaron and his sons will arrange it so it may shine even to morning before the Lord. It will be a continuous rite for their successors from Israel’s children.”

Exodus 28.

“Likewise, join to yourself from Israel’s children’s midst Aaron your brother with his sons, so they may perform priestly duties to Me: Aaron, Nadab and Abiu, Eleazar and Ithamar. And you will make a holy garment for your brother, in glory and beauty. And you will speak to all the wise in heart, whom I have filled by a prudent spirit, so they may make Aaron’s robes, in which, made holy, he will minister to Me.

“But these will be the garments which they will make: a breastplate, and an overlay, a tunic and a closely-woven linen garment, and a head-dress, and a shoulder band. They will make these holy garments for Aaron your brother and his sons, so they may carry out priestly duties to Me. And they will take gold, and blue, and purple, and scarlet twice-dyed, and twisted flax. But they will make the overlay of gold, and blue, and purple, and scarlet twice-dyed, and twisted flax, woven of different colored threads. It will have two borders joined on top on either side, so they may buckle in one. It will be of the same texture and all covered with embroideries, from gold, and blue, and purple, and scarlet twice-dyed, and twisted flax.

“And you will take two onyx stones, and carve in them the names of Israel’s children: six names in one stone, and the remaining six in the other,

according to their birth order. You will sculpt them by a sculptor's work and a jeweler's engraving, the names of Israel's children set in gold and carved around. And you will place them as a memorial of Israel's children on either side of the overlay, and Aaron will carry their names before the Lord over both shoulders as a recollection. You will also make hooks of gold, and two small chains of purest gold, attaching to themselves in turn, in which you will insert the hooks.

“Judgment's breastplate likewise you will make of embroidered work, like the overlay's texture, from gold, blue, and purple, and scarlet twice-dyed, and twisted flax. It will be four-sided and doubled, and will have a palm's measure in length as well as in width. And you will put in it four rows of stones. In the first row will be stones of carnelian and topaz and emerald; in the second, garnet and sapphire and jasper; in the third, ligure, agate, and amethyst; in the fourth, chrysolite, onyx, and beryl. All will be set with gold, in their rows.

“And they will have Israel's children's names. They will be engraved with twelve names, on each stone the name of an individual tribe, for twelve tribes. You will make chains in the breastplate from purest gold, joining to themselves in turn, and two gold rings, which you will put on either side of the top of the breastplate. And you will join the golden chains to the rings which are on its edges. And you

will join the same chains' two ends to the hooks on either side of the overlay, which looks on the breastplate. You will also make two gold rings, which you will put on the breastplate's top, and in the borders that are on that part of the overlay, and will face behind it; in addition, two other gold rings which will be hung on either side beneath the breastplate, which looks against the lower junction's face, so it can be joined with the overlay.

“And the breastplate will be tied by its rings to the overlay by a blue-colored cord, so the junction may remain in place and, in turn, the breastplate and overlay may not be separated from each other. And Aaron will carry the names of Israel's children in judgment's breastplate over his chest when he goes into the sanctuary, as a memorial before the Lord in eternity. But you will place teaching and truth into judgment's breastplate, which will be on Aaron's chest when he goes before the Lord. And he will carry Israel's children's judgment on his chest, in the Lord's sight always.

“You will also make the overlay's tunic completely of blue-colored thread, in the middle of which above will be a hole for the head and a woven border around it, as is customarily made in the outermost parts of clothing, so it may not be easily broken. And below at the same tunic's feet, you will make around it like pomegranates, from violet and purple and scarlet twice-dyed with little bells

mixed between, so that there may be a golden bell and a pomegranate, and another golden bell in turn and a pomegranate.

“And Aaron will put it on in his ministerial office, so the sound can be heard when he goes into and comes out of the sanctuary in the Lord’s sight, and he may not die. You will also make a plate of purest gold, in which you will carve by the jeweler’s work, ‘Holy to the Lord.’ “And you will tie it by a blue ribbon, and it will be over the crown, hanging over the high priest’s forehead. Aaron will carry the lawlessness of those things which Israel’s children have offered and sacrificed, in all their gifts and offerings. But the plate will always be on his forehead, so the Lord may be placated toward them. And you will draw tight a tunic of twisted flax, and make a flax headpiece, and a shoulder band covered with embroideries.

“Further, you will prepare linen tunics and shoulder bands and head pieces, in glory and beauty, for Aaron’s sons. And you will dress Aaron your brother and his sons with him in all these. And you will consecrate all their hands, and sanctify them, so they may carry out priestly duties to Me.

“You will also make linen thigh coverings, so you may cover their shame’s flesh, from kidneys even to thighs. And Aaron and his sons will use them when

they go into testimony's tabernacle, or when they approach the altar so they can minister in the sanctuary, so they not die by guilt of lawlessness. This will be an everlasting rule to Aaron and his seed after him.

Exodus 29.

“Yet you will also do this so they may be consecrated to me in priestly service. Take a calf from the herd and two spotless rams, unleavened bread and a small cake without yeast, which are sprinkled with oil, unleavened wafers with oil as well. You will make them all from wheat flour. And you will offer them, placed in baskets. But you will bring the calf and the two rams, and Aaron and his sons to the tabernacle of testimony's entry.

And when you have washed by water the father with the sons, you will dress Aaron in his vestments – that is the undergarment and tunic and overlay and breastplate, which you will tie to the shoulder strap. And you will place the headpiece on his head and the holy plate over the headpiece. And you will pour anointing oil over his head, and he will be made holy by this rite.

“Likewise, you will take his sons and dress them in tunics and undergarments, and tie on shoulder straps – Aaron, of course, and his children – and you will put head pieces on them. And they will be priests to

Me in an everlasting rite, after you have initiated their hands.

“And you will take the calf before testimony’s tabernacle, and Aaron and his sons will lay hands on its head. And you will slaughter it in the Lord’s sight, beside the opening to testimony’s tabernacle. And taking some of the calf’s blood, you will put it on the altar’s horns with your finger. But you will pour the rest of the blood alongside its base.

“You will also take all the fat that covers the intestines, and the liver’s covering, and the two kidneys, and the fat that is over them, and you will offer as incense over the altar. But the calf’s flesh and hide and dung you will burn outside, beyond the camp, so that it may be for sin.

“Likewise, you will take one ram, over whose head Aaron and his sons will lay hands. When you have slaughtered it, you will take some of its blood and pour it around the altar. But you will cut the same ram into pieces and wash its intestines and feet. And you will place them on the cut up flesh and on its head. And you will offer the whole ram as incense on the altar. It is the Lord’s offering, the smoothest odor of God’s victim.

“Likewise, you will take the other ram, over whose head Aaron and his sons will lay hands. When you have offered it, you will take some of its blood and

put it on the tip of Aaron and his sons' right ear, and over the thumbs of their right hands and big toes of their right feet. And you will pour the blood over the altar, around it. And when you have taken some of the blood which is on the altar and some of the anointing oil, you will sprinkle Aaron and his sons and their vestments. And they will be made holy, both them and the vestments.

“You will take the ram's fat and tail, and the lard which covers the vital organs, and the liver's covering, and the two kidneys and the fat which is over them, and the right shoulder, so that it may be the ram of consecration; a cake of bread, one small cake sprinkled with oil, an unleavened wafer from the basket which was placed in the Lord's sight; and you will place all these in Aaron and his sons' hands. And they will sanctify them, raising them before the Lord. And you will receive all these from their hands and burn them on the altar as a burnt offering, a smoothest odor in the Lord's sight, because it is His offering.

“Likewise, you will take the breast from the ram by which Aaron was initiated, and you will make it holy, lifted before the Lord. And it is granted as your portion. You will sanctify also the consecrated breast and forequarter which you separated from the ram, by which Aaron was initiated and his sons. And they will grant them to Aaron and his sons, a perpetual law for Israel's children, because they are

first fruits and the beginnings of their peace offerings, which they will offer to the Lord.

“But the holy vestment which Aaron uses, his sons will have after him, so they may be anointed in it and their hands be consecrated. The one from his sons who will be appointed high priest in his place, and the one who goes into testimony’s tabernacle so he can minister in the sanctuary, will use it for seven days.

“But you will take the consecration ram and cook its meat in the holy place. which Aaron will eat, and his sons. They will likewise eat the bread that is in the basket in the court of testimony’s tabernacle, so it may be a pleasing sacrifice, and the hands offering it may be made holy. A stranger will not eat from them, because they are holy. But if something from the consecrated meat should remain to morning, even of the bread, you will burn the leftovers with fire. They will not be eaten, because they are holy.

“All things that I have commanded you, you will do for Aaron and his sons. You will consecrate their hands for seven days. And you will offer a calf for sin each day, for atonement. And you will cleanse the altar when you burn the atonement offerings, and anoint it in holiness. Seven days you will make atonement for the altar and sanctify it, and it will be

the holy of holies. Everyone who touches it will become holy.

“This is what you will offer on the altar: two yearling lambs each day, continuously –“one lamb at morning and the other at evening; a tenth portion of flour sprinkled with pulped oil, which will have a fourth portion of a hin’s measure; and wine to drink of the same measure, with one lamb. “You will offer the other lamb at evening, according to the rite of the morning offering, and according to what we have said, as an odor of smoothness, a sacrifice to the Lord, a perpetual offering in your generations, at the entrance to testimony’s tabernacle before the Lord, where I will appoint, so I may speak to you. And I will command Israel’s children there, and he will be sanctified by the altar to My glory.

“And I will sanctify also testimony’s tabernacle with the altar, and Aaron with his sons, so they may perform priestly duties to Me. And I will live among Israel’s children, and I will be God to them. And they will know that I am the Lord their God, who led them from Egypt’s land so I could dwell among them. I am the Lord their God.

Exodus 30.

“You will also make an altar from acacia wood for burning incense, having a cubit’s length and another in width – that is, square – and two cubits in height.

Horns will come out from it. And you will dress it in purest gold, its grate as well as its walls around and horns. And you will make a golden crown around it, and two gold rings under the crown on each side, so poles can be placed in them and the altar be carried.

“You will also make these poles of acacia wood, and cover them with gold. And you will put the altar beside the veil which hangs before the ark of testimony, before the atonement seat which covers the testimony, where I speak to you. And Aaron will burn pleasant- burning incense on it early. When he arranges the lamps, he will light it. And when he sets them at evening, he will burn everlasting incense before the Lord, in your generations.

“You will not offer on it incense of another composition, or an offering or victim, nor will you pour a drink offering. And Aaron will pray on its horns once a year, with the blood which is offered for sin. And he will make peace over it in your generations. It will holy of holies to the Lord.”

And the Lord spoke to Moses, saying, “When you take the count of Israel’s children, according to number, each one will give to the Lord the price of their lives. And plague will not be among them when they are counted. But each one who passes through to being named will give this: half a shekel,

according to the temple measure. A shekel has twenty coins. A half part of a shekel will be offered to the Lord.

“One who has twenty years or more in the numbering will give the price. The rich will not add to half a shekel, and the poor will reduce nothing. You will give the received money which is collected from Israel’s children into the use of testimony’s tabernacle, so it may be their monument before the Lord, and it will make peace to their souls.”

And the Lord spoke to Moses, saying, “You will also make a brass basin with its base for washing. And you will place it between testimony’s tabernacle and the altar. And putting in water, Aaron and his sons will wash their hands and feet in it. when they go into testimony’s tabernacle, and when they come to the altar so they can offer the Lord incense in it, unless perhaps they die. It will be an everlasting law to him and his seed by successions.”

And the Lord spoke to Moses, saying, “Take yourself prime spices and choice myrrh, five hundred shekels’ weight; and half that of cinnamon – that is, two hundred fifty shekels; sweet cane also, two hundred fifty shekels; but five hundred shekels of cassia, in the sanctuary’s measure; oil from olives, a hin’s measure.

“And you will make holy anointing oil, composite ointment, made by the ointment-maker. And you will anoint from it testimony’s tabernacle and the covenant box, and the table with its vessels, the candelabra and its utensils, the altars of incense and burnt offerings, and all the items that pertain to their ritual. And you will sanctify all of them, and they will be holy of holies. Who touches them will be made holy.

“You will anoint Aaron and his sons and make them holy, so they may carry out priestly duties to Me. “Likewise, you will say to Israel’s children, ‘This holy anointing oil will be for Me in your generations. Human flesh will not be anointed from it, and you will not make another according to its composition, because it is sanctified. And it will be holy to you. Whatever man who makes it and gives some of it to a stranger will be exterminated from his people.’”

And the Lord said to Moses, Take for yourself spices of medicinal gum and onych, resin of good odor and clearest frankincense. And all will be of equal measure. And you will make incense, compounded by the ointment-maker’s work, mixed carefully and pure and most worthy of holy usage. And when you have crushed it all into finest powder, you will put some of it before testimony’s tabernacle, in which place I will appear to you. And the incense will be holy of holies to you.

“You will not make such a composition for your uses, because it is holy to the Lord. And whatever man makes something similar so he can enjoy its odor will perish from his people.”

Exodus 31.

And the Lord spoke to Moses, saying, “Look, I have called by name Beselel, Uri’s son, Hur’s son, from Judah’s tribe. And I have filled him by God’s spirit with wisdom, intelligence, and knowledge in every work to thinking out skillfully whatever can be made from gold and silver and brass, marble and gems and various woods.”

“And I have given him Hooliab, Achisamech’s son, from Dan’s tribe, as friend. And I have placed wisdom in every learned heart, so they can make all that I have commanded you: the covenant tabernacle and testimony’s ark and the atonement seat which is over it, and all the tabernacle’s vessels; the table and its vessels; the most pure candelabra with its vessels; and the altars of incense and burnt offerings and all their vessels; the basin with its base; holy vestments in ministry for Aaron the priest and his sons, so they can carry out their office in holiness; the anointing oil and aromatic incense in the sanctuary. All that I have commanded you, they will make.”

And the Lord spoke to Moses, saying, “Speak to Israel’s children and say to them, ‘See that you keep My Sabbath, because it is a sign between Me and you in your generations, so you may know that I am the Lord who sanctifies you. Keep the Sabbath holy, for it is for you. Who pollutes it will surely die. Who does work in it, his soul will perish from among his people. Six days you will do work. In the seventh day is Sabbath, a holy rest to the Lord. Everyone who does work in that day will die. Let Israel’s children keep the Sabbath and celebrate it in their generations. It is an everlasting pact between Me and Israel’s children, and a perpetual sign, for in six days the Lord made sky and earth, and on the seventh He ceased from work.’”

Likewise, when these words were completed, He gave Moses on Mount Sinai two stone tables of testimony, written by God’s finger.

Exodus 32.

But the people, seeing that Moses made a delay coming down from the mountain, gathered against Aaron. It said, “Get up! Make us gods who can go before us! For we don’t know what happened to this man Moses who led us out of Egypt’s land.”

And Aaron said to them, “Take the gold earrings from your wives, sons, and daughters’ ears, and bring them to me!”

The people did what he commanded, bringing the earrings to Aaron. When he had received them, he formed them by the metal worker's craft, and made from them a molded calf. And they said, "These are your gods, Israel, who led you out of Egypt's land."

When he saw it, Aaron built an altar before it and proclaimed by a herald's voice, saying, "Tomorrow is the Lord's solemnity."

And, rising up early, they brought burnt offerings and peace victims. And the people sat down to eat and to drink, and got up to play.

But the Lord said to Moses, "Go! Climb down! Your people, whom you led out of Egypt's land, has sinned. They turned away quickly from the way that you showed them, and made themselves a molded calf. And they worshiped and, burning offerings to it, they said, 'These are your gods, Israel, who led you out of Egypt's land.'"

And again the Lord said to Moses, "I see that this people is hard-necked. Let Me go so My fury may be enraged against them. And I will destroy them and make you into a great nation."

But Moses prayed to the Lord his God, saying, "Why, Lord, is Your fury enraged against Your people, whom You led out of Egypt's land in great

strength and in a mighty hand? Let the Egyptians not say, I beg, ‘He led them out skillfully so He could kill them in the desert and destroy them from the earth.’

“Let Your anger rest, and be pacified over Your people’s worthlessness! Remember Abraham, Isaac, and Israel, Your slaves, to whom You swore by Yourself, saying, ‘I will multiply your seed like the sky’s stars, and I will give your seed all this land of which I have spoken. And you will possess it always.’”

And the Lord was placated, so He did not do the harm that He had spoken against His people. And Moses turned back from the mountain, carrying the two tables of testimony, written on either side, and made by God’s work. God’s writing was also in the tables.

But Joshua, hearing the people’s tumult shouting, said to Moses, “A battle cry is heard in the camps.”

Moses answered, “It isn’t a cry urging to battle or a shout compelling to flee. But I hear the voice of singing.”

And when he came close to the camps, he saw the calf and the dancing and, very angry, threw down the tables from his hand and broke them at the mountain’s roots. And taking the calf which they

had made, he burned and crushed it even to dust, which he scattered in water and gave to Israel's children to drink from it. And he said to Aaron, "What did the people do to you here that you led the greatest sin over him?"

He answered him, "Don't be mad, my lord, for you know this people – that it is prone to harm. They said to me, 'Make us gods who can go before us, because we don't know what happened to this Moses who led us out of Egypt's land.'

"I said to them, 'Who of you has gold?'

"They took it and gave it to me, and I threw it into fire, and this calf came out."

So Moses, seeing that the people was naked – for Aaron had stripped him because of his squalor's shame, and had set him nude between enemies – and standing in the camps' gate, said, "Whoever is the Lord's, let him join me!"

And all Levi's children gathered to him. He said to them, "The Lord, Israel's God, says this: Let each man put his sword on his thigh. Go and return from gate even to gate, through the middle of the camps, and let each one kill his brother and friend and neighbor!"

Levi's children did according to Moses' word, and nearly three thousand men fell in that day. And Moses said, "You have set aside your hands to the Lord today, each one in his son and brother, so blessing may be given to you."

But the next day coming, Moses said to the people, "You have sinned a great sin! I will climb up to the Lord, if somehow I can pray to him over your crime."

And turning back to the Lord, he said, "I pray, this people sinned a great sin and made themselves golden gods. Either forgive them this injury or, if you won't do it, erase me from Your book which You have written!"

The Lord answered him, "I will erase the one who sinned against Me from My book. But you, go and lead this people where I have told you. My angel will go before you, but I will visit also this their sin in revenge's day."

So the Lord struck the people for the guilt of the calf which Aaron made.

Exodus 33.

And the Lord said to Moses, "Go! Climb up from this place, you and the people whom you led from Egypt's land, into the land which I swore to

Abraham, Isaac, and Jacob, saying, ‘I will give it to your seed.’

“And I will send an angel before you, so I can throw out the Canaanite and Amorite and Hittite and Ferezite and Hivite and Jebusite, and you may enter into a land flowing with milk and honey. For I will not go up with you, because the people is hard-necked, unless perhaps I destroy you on the way.”

The people, hearing this saddest word, mourned, and no one was dressed in the manner of his worship. And the Lord said to Moses, “Speak to Israel’s children: ‘You are hard-necked people. I will go up once among you and destroy you. Now already, put off your adornment, so I may know what I will do with you.’”

So Israel’s children put off its adornment at Mount Horeb. Moses, likewise, taking the tabernacle, pitched it outside the camps far off. And he called its name the Covenant Tabernacle. And each of the people who had any dispute went out to the Covenant Tabernacle, outside the camps. And when Moses went out to the tabernacle, the whole people got up and stood, each one at the mouth of his tent. And they watched Moses’ back until he went into the tent. But he going into to the Covenant Tabernacle, the column of cloud came down and stood at the opening and spoke with Moses. All discerning that the column of cloud stood at the

tabernacle's entry, they stood and worshiped from outside their tents.

But the Lord spoke to Moses face-to-face, as a man is used to talking to his friend. And when he came back into the camps, his minister Joshua, Nun's son, a youth, did not come back from the tabernacle.

But Moses said to the Lord, "You command that I lead this people out, and You don't show me whom You will send with me, especially since You said, 'I have known you by name, and you have found grace before Me.'

"If, therefore, I have found grace in Your sight, show me Your way, so I may know You and find grace before Your eyes. Look on this people!"

And the Lord said, "My face will go before you, and I will give you rest."

And Moses said, "If You Yourself won't go before, don't lead us out from this place. For in what can we know – I and Your people – that we have found grace in Your sight, unless You walk with us, so we can be glorified from all the peoples who live in the land?"

But the Lord said to Moses, "I will do this word also that you have spoken, for you have found grace

before Me and I have known you personally by name.”

Moses said, “Show me Your glory!”

He answered, “I will show every good to you, and will call in the Lord’s name before you. And I will have mercy on whom I desire, and will be gentle in one who pleases Me.”

And again He said, “You cannot see My face, for man will not see Me and live.”

And again He said, “Look, there is a place with me. You will stand on the rock, and when My glory passes by, I will put you in the rock’s opening and protect you by My right hand until I pass by. And I will lift My hand and you will see My back, but you cannot see My face.”

Exodus 34.

And then He said, “Cut out two stone tables, like the prior ones, and I will write on them the words which the tables you broke had. Be ready early, so you can climb immediately onto Mount Sinai. And you will stand with Me on the mountaintop. No one may climb up with you, nor may anyone be seen in

all the mountain. Oxen and sheep likewise may not eat on it.”

So he cut out the two stone tables, like those before. And getting up by night, he climbed onto Mount Sinai like the Lord had commanded, carrying the tables with him. And when the Lord had come down in the cloud, Moses stood with Him, invoking the Lord’s name, where, passing before him, he said, “Master, Lord God, merciful and kind, patient and of many compassions and true – who keep mercy among thousands, who take away iniquity and crime and sin – and no one is innocent in himself with You – who repay a father’s iniquity in children and grandchildren to the third and fourth generation.”

And Moses quickly kneeled down prone on the ground and, worshiping, said, “If I have found grace in your sight, Lord, I pray that You go with us – for the people is hard-necked – and pray that You take away our iniquities and sins, and possess us.”

The Lord answered, “I will enter a pact before all who see. I will do signs which were never seen on the earth or in other nations, so the people in whose midst you are may discern the Lord’s terrifying works, which I will do. Keep all that I command you today! I myself will throw out the Amorite and Canaanite and Hittite before your face, Ferezite and Hivite and Jebusite as well. Take care that you

never join in friendship with any of that land's inhabitants, who may be to you as ruin! Yet destroy their altars, shatter their statues, and cut down their sacred groves!

“You will not bow down before an alien god. The Zealous Lord is His name. He is a jealous God. You may not enter a pact with that region's men, unless, when they have fornicated with their gods and worshiped their images, somebody call you and you eat from the offerings. You will not accept a wife for your sons from their daughters, unless, after they have fornicated, they make your sons fornicate to their gods also. You will not make gods of cast metal.

“You will keep the solemnity of unleavened bread. Seven days you will eat unleavened bread, as I commanded you, in the time of the month of new grain. For in the month of springtime you came out of Egypt.

“Everything of male gender that opens a vulva will be Mine from all animals. They will be Mine alike from bulls and from sheep. You will buy back a donkey's firstborn with a sheep. But if you won't give the price for it, let it be killed. You will buy back the firstborn of your sons, nor will you appear empty-handed in My sight.

“You will work six days. The seventh day you will cease to plow and reap. You will do the solemnity of weeks for yourself with the first fruits of your wheat harvest; and the solemnity when, the time of year returning, all is put away.

“Three times a year each of your males will appear in the omnipotent Lord’s sight, Israel’s God, for when I have taken away the nations from your face and broadened your borders, no one will plot against your land, you going and appearing in the Lord your God’s sight three times each year.

“You will not offer My victim’s blood over yeast, nor will the leftovers of the Passover observance’s offering remain until morning.

“You will offer the first fruits of your land’s crops in the Lord your God’s house. You will not cook a lamb in its mother’s milk.”

And the Lord said to Moses, “Write these words for yourself, by which I have struck an agreement with both you and with Israel!”

So he did it there with the Lord, forty days and forty nights. He did not eat bread and did not drink water. And he wrote on tables the ten words of the covenant. And when Moses had come down from Mount Sinai, he had two tables of testimony. And he did not know that his face was horned from

sharing God's words. But Aaron and Israel's children, seeing Moses' face horned, were afraid to come near. And, called by him, both Aaron and the gathering's princes returned to him. And afterward he spoke. All Israel's children came to him also, to whom he commanded all that he had heard from the Lord on Mount Sinai. And, finishing the words, he put a veil over his face that he took off, going into the Lord and speaking with Him, until he had gone out. And then he spoke to Israel's children all that had been commanded him. They saw his face to be horned when Moses came out, but he covered his face again whenever he talked to them.

Exodus 35.

Therefore, all the crowd of Israel's children gathered, he said to them, "These are the things that the Lord commanded to be done. You will do work six days. The seventh day will be holy to you, the Sabbath and the Lord's rest. Who does work in it will die. You will not kindle fire in all your dwellings on the Sabbath day."

And Moses said to every company of Israel's children, "This is the word which the Lord commanded, saying, 'Separate with you first fruits to the Lord. Let each freely and with a humbled soul offer them to the Lord – gold and silver and bronze; blue, purple, and scarlet twice-dyed, and twisted flax; goat hair and ram skins dyed red and

violet; acacia wood and oil prepared for lamps and so anointing oil and smoothest incense may be made; onyx stones and gems to decorate the overlay and breastplate.’

“Let whoever is wise among you come and make what the Lord commanded: the tabernacle, of course, and its roof and covering; rings and boards with poles, pegs, and bases; the ark and poles, the atonement seat, and the veil which is spread before it; the table with its poles and vessels and the bread of propositions; the candelabra to hold up the lamps, its vessels and lanterns, and oil to feed the fire; the incense altar and poles, anointing oil and incense from spices; the partitions at the tabernacle’s opening; the altar of burnt offerings and its bronze grate, with its poles and vessels, its basin and base; the courtyard’s curtains with columns and bases; the partitions outside the vestibule; the tabernacle and courtyard’s pegs, with their ties; the vestments whose use is in the sanctuary’s ministry, Aaron’s high priestly garments and his sons, so they may carry out priestly duties to Me.”

And all the multitude of Israel’s children, going out from Moses’ sight, brought first fruits to the Lord by a most prompt and devoted mind, to doing the work of testimony’s tabernacle, whatever was necessary in its worship, and for the holy vestments. Men with women presented armbands and gold

earrings and bracelets. Each gold vessel in the offering was set aside to the Lord. If someone had blue, purple, and scarlet twice-dyed, twisted flax and goat hair, red and violet-dyed ram skins, silver and copper metal, and acacia wood, they offered them to the Lord for various uses. And learned women even gave what they had woven: blue, purple, and violet, and twisted flax, and goat hair, all giving of their own will.

The princes, indeed, offered onyx stones and gems for the overlay and breastplate, and spices and oil for preparing the lamps, and for preparing anointing oil, and for making incense of the smoothest odor.

All the men and women with a devoted mind offered gifts so the work that the Lord had commanded by Moses' hand could be made. All Israel's children dedicated the free-will gifts to the Lord.

And Moses said to Israel's children, "Look, the Lord has called by name Beselel, Uri's son, Hur's son, from Judah's tribe. And He has filled him with God's spirit, wisdom and intelligence and knowledge of all learning, for devising and making works in gold and silver and copper, and sculpting stone and carpentry work – whatever can be skillfully devised.

“And he gave in his heart Hooliab, likewise, Achisamech’s son, from Dan’s tribe. He taught both wisdom so they may do works in wood, woven cloth, and embroideries, from blue, and purple, and scarlet twice-dyed, and twisted flax. And they may weave all and invent new things.”

Exodus 36.

So Beselel and Hooliab and every wise man to whom the Lord gave wisdom and understanding so they knew how to work skillfully, made the things that were necessary in the sanctuary’s use, and that the Lord had commanded. And when Moses had called them and every learned man to whom God had given wisdom, and those who of their free will offered themselves to doing the work, he gave them all Israel’s children’s donations.

When they approached to work, the people offered gifts each morning. From this the artisans, compelled to come, said to Moses, “The people offer more than is needed.”

Therefore, Moses commanded to be sung by the herald’s voice, “Neither man nor woman may offer anything more in the sanctuary’s work.”

And so the people ceased from offering gifts, because the offerings sufficed and overflowed. And they made all by a wise heart, toward completing

the tabernacle's work: ten curtains of twisted flax and blue and purple, scarlet twice-dyed, various embroidered work and multicolored weaving – one of which had twenty-eight cubits in length and four in width. One measure was for all the curtains. And he joined five curtains one to another, and the other five he coupled in turn to the others.

He also made blue loops in the curtain's border, on each side, and in the other curtain's edge similarly, so the loops could come against each other in turn and be joined together. From this also he cast fifty golden circles which bit at the curtains' loops, and it might be made one tabernacle.

He also made eleven goat hair cloaks for covering the tabernacle's roof. One cloak had thirty cubits in length and four cubits in width. All the cloaks were from one measure. Five of them he joined apart, and six others separately. And he made fifty loops in the border of one cloak and fifty in the border of the other cloak, so they could be joined in turn to each other, and fifty brass joins by which the roof could be tied. And one covering was made from all the cloaks.

He also made the tabernacle's covering from red ram skins, and another cover above from blue skins. He also made the tabernacle's boards from standing acacia wood. The length of one board was ten cubits, and it retained one and a half cubits' width.

Two openings were in each board, so it could be joined one to another. He made it so in all the tabernacle's boards, out of which twenty were toward the southern quarter, leaning south, with forty silver bases. Two bases were placed under one board and from each side of the corners, where the side openings ended in the corners. Likewise, he made twenty boards for the tabernacle's quarter that faced to the north, with forty silver bases, two bases for each board.

And facing west – that is, to that part of the tabernacle that looked toward the sea – he made six boards, and two others for each of the tabernacle's corners behind, which were joined from beneath to above and were brought together in one action. So he did from each side, for the corners, so eight boards were together, and they had sixteen silver bases, two bases, of course, under each board.

He also made five poles of acacia wood, to hold together the boards on one of the tabernacle's sides, and five others on the other side, fitted to the boards, and beyond these five other poles for the tabernacle's western quarter, facing the sea. He likewise made another pole that went through the middle of the boards from corner to corner. But these boards he covered with gold. And he made their rings of gold, through which the poles could be threaded, and which also he covered with gold plate.

He also made a veil of blue, purple, violet, and twisted flax, made with varied and distinctive embroidery, and four columns of acacia wood which, with the head pieces he plated with gold, their bases cast from silver. He also made partitions for the tabernacle's entrance, from blue, purple, violet, and twisted flax, with embroidered work, and five columns with their head pieces, which he covered in gold. And he cast their bases with bronze.

Exodus 37.

But Beselel also made a box of acacia wood, having two and a half cubits in length and a cubit and a half in width. Its height was also one and a half cubits. And he dressed it with purest gold, inside and out. And he made a golden crown around it, casting four golden rings for each of its four corners: two rings on one side and two on the other.

He likewise made poles of acacia wood, which he dressed with gold, and which he put through the rings which were on the box's sides, for carrying it.

He also made the atonement seat – that is the oracle – of purest gold, two and a half cubits in length and a cubit and a half in width; two cherubim as well from formed gold, which he placed on either side of the atonement seat. One cherub was on the top of

its side, and the other cherub on the other side's top – two cherubim, one on each side of the atonement seat, stretching wings and covering the atonement seat, and looking on it and each other.

He also made the table of acacia wood, two cubits in length and one cubit in width, which had a cubit and a half in height. And he covered it with purest gold, and made a golden lip around it, and in this lip a carved crown four fingers breadth, and over it another golden crown.

He also cast four golden circles, which he placed on the four corners for each of the table's feet, And he placed poles through them so the table could be carried. He made these poles likewise of acacia wood and covered them with gold. And he made vessels for the table's various uses: small cups, drinking plates, wine ladles, and censers from pure gold, in which libations were offered.

He also made the candelabra, formed from purest gold, from which branches bearing spherical bowls and lilies proceeded, six on the two sides: three branches from one part and three from the other. Three bowls were in the form of nuts for each branch, and spherical bowls and lilies together; and three bowls like nuts in another branch, and spherical bowls and lilies. The work was the same in the six branches which came out from the candelabra's shaft. But four bowls like nuts were in

the shaft, and spherical bowls and lilies on each one, and spheres under two branches, through three places, which together become six branches coming out from one shaft. And the spheres therefore and the branches from them were all formed from purest gold. He also made seven lamps with their snuffers from purest gold, and vessels where what was snuffed could be put out. He weighed out a talent of gold for the candelabra, with all its vessels.

He also made the incense altar from acacia wood, having one cubit per side, square, and two cubits in height, and from whose corners horns proceeded. And he dressed it with purest gold, with the grate and walls and horns. And he made a golden crown around it, and two golden rings under the crown for each side, so poles could be put in them and the altar could be carried. But he made these poles of acacia wood and covered them with gold plate. He also mixed oil for the ointment of sanctification, and incense of purest spices, by the perfume-maker's work.

Exodus 38.

He also made the altar of burnt offerings from acacia wood, five cubits per side, square, and three in height, whose horns came out from the corners, and he covered it with bronze plate. And he prepared for its uses various vessels from brass: cauldrons, tongs, forks, hooks, and fire receptacles.

And he made its grate of brass in the likeness of a net, and under it a hearth in the middle of the altar, casting four rings for all the grate's tops, for putting the poles through to carry it. He also made those of acacia wood and covered them with brass plate. And he led them through the circles that stuck out from the altar's sides. And the altar was not solid, but hollow, built from boards and empty inside.

He also made a brass basin with its base from the mirrors of the women who stood at the tabernacle's entrance. And he made the courtyard, in whose south quarter were partitions of twisted flax of one hundred cubits; twenty brass columns with their bases, the columns' head pieces, and all the coverings of worked silver. Equally, to the northern quarter, the partitions, columns and bases and the columns' head pieces were the same in measure and work and metal. And in the quarter that looks west were fifty cubits of partitions, ten columns with their bronze bases, and the columns' head pieces covered with silver. Furthermore, he prepared fifty cubits of partitions facing east, and from them one had a side of fifteen cubits, with three columns and its bases, and in the other side (for it makes the two sides of the tabernacle's entrance) the partitions were fifteen cubits as well, three columns, and as many bases.

All the courtyard's partitions were woven of twisted flax. The columns' bases were bronze, but their

head pieces with their coverings were silver, and the same columns of the courtyard he dressed in silver. And in its entrance, he made the partitions with embroidered work from blue, purple, violet, and twisted flax, which had twenty cubits in length and five cubits' height. It was according to the measure that all the courtyard's partitions had. But there were four columns coming in, with bronze bases and their head pieces and coverings of silver. He made the tabernacle and courtyard's tent pegs all around of brass.

These are the instruments of the tabernacle of testimony, which were numbered according to Moses' command in the Levites' ceremonies, by the hand of Ithamar, son of Aaron the priest, which Beselel, Uri's son, Hur's son, from Judah's tribe, had completed, the Lord commanding through Moses. His friend Hooliab, Achisamech's son, from Dan's tribe, who himself also was an exceptional craftsman of woods and multi-colored weavings and embroideries from blue, purple, and violet, and fine linen, worked together with him.

All the gold that was spent in the sanctuary's work and which was given in donations was twenty-nine talents and seven hundred thirty shekels, by the sanctuary's measure. But it was given by those who had passed through the age of twenty and above, from six hundred three thousand, five hundred fifty men fit for arms.

There were as well a hundred talents of silver, from which the sanctuary's bases were cast, and the entrance where the veil hung. One hundred bases were made from the hundred talents, a talent calculated for each base. But from one thousand, seven hundred, and seventy-five shekels he made the columns' head pieces, which also he dressed in silver.

Likewise, seventy-two thousand talents of bronze were given, and four hundred shekels above, from which the bases at the tabernacle of testimony's entrance were cast, and the bronze altar with its grate, and all the vessels which pertained to its use, and the courtyard's bases, those around it and in its entrance, and the tent pegs from the tabernacle and the courtyard around.

Exodus 39.

And he made the vestments which Aaron wore when he ministered in the holy places, from blue and purple and violet and fine flax, as the Lord commanded Moses.

Therefore, he made the overlay from gold, blue, and purple, and scarlet twice-dyed, and twisted flax, by the embroider's work. And he threaded gold leaf and made it thin into thread, so it could be woven in with the prior colors in the loom; and the two

borders joined to each other in turn on either side at the top; and the shoulder piece from the same colors, as the Lord had commanded Moses.

He also prepared two onyx stones, tightly-sewn and set in gold and carved by the jeweler's art with Israel's sons' names. And he put them on the overlay's sides as a memorial of Israel's sons, as the Lord had commanded Moses.

He also made the breastplate by embroidered work like the overlay's work, from gold, blue, purple, scarlet twice-dyed, and twisted flax, quadrangular, two palms' measure. And he placed in it four rows of gems. In the first row was carnelian, topaz, emerald; in the second garnet, sapphire, jasper; in the third ligure, agate, and amethyst; in the fourth, chrysolite, onyx, beryl. All were set and enclosed with gold through their rows. And the same twelve stones were carved with the names of Israel's twelve tribes, one stone for each name.

And they also made in the breastplate little chains joining to themselves, from purest gold, and two hooks, and the same number of golden rings. Afterwards, they put the rings on either side of the breastplate, from which they hung two golden chains, which they joined to the hooks that came out from the breastplate's corners. These came together so both before and behind, so the overlay and breastplate could be tied together, secured to the

shoulder piece and joined by strong rings, which a blue ribbon tied, so they wouldn't hang loosely and be moved from each other in turn, as the Lord had commanded Moses.

They likewise made the overlay's tunic completely of blue thread; and the head opening in the top part at the middle, and the border of the head opening woven around; but below at the feet, pomegranates from blue, purple, violet, and twisted flax, and little bells of purest gold, which they put between the pomegranates around the bottom of the tunic – small golden bells and pomegranates, adorned with which the high priest approached when he performed ministry, as the Lord had commanded Moses.

They also made linen tunics by the weaver's art for Aaron and his sons; and head pieces with their little crowns from flax; thigh coverings also of fine flax; and a sash of twisted flax, blue, purple, and violet, distinguished by the embroider's art, as the Lord had commanded Moses. They also made the plate of holy worship of purest gold, and they wrote on it by the jeweler's work, "The Lord's Holy One," and they tied it to the head piece by a blue ribbon, as the Lord had commanded Moses.

Therefore, all the work of the tabernacle and the testimony's covering was completed. And Israel's children made all that the Lord had commanded

Moses. And they offered the tabernacle and the covering and all the furnishings: rings, boards, poles, columns, and bases; a covering of red ram skins and another covering of blue skins; the veil, ark, poles, atonement seat; the table with vessels and the bread of propositions; the candelabra, lamps, and their utensils, with oil; the golden altar and anointing oil, the incense from spices, and the partitions at the tabernacle's entrance; the brass altar, grate, poles, and all its vessels; the basin with its base; the courtyard's partitions and columns, with their bases; the partitions at the courtyard's entrance, their ties and tent pegs. Nothing was neglected from the vessels that were commanded to be made for the tabernacle's ministry and for the covenant covering. Likewise, the vestments which the priests used in the sanctuary – Aaron, of course, and his sons – Israel's children offered as the Lord had commanded.

After Moses saw it all completed, he blessed them.

Exodus 40.

And the Lord spoke to Moses, saying, "You will set up testimony's tabernacle the first month, the first day of the month. And you will put the ark in it, and unfold the veil before it. And, bringing in the table, you will place on it what things are commanded for ritual. You will stand up the

candelabra with its lamps, and the golden altar, in which incense is burned before the covenant box.

You will place partitions in the tabernacle's entrance, and before it the altar of burnt offerings; the basin, which you will fill with water, between the altar and the tabernacle. And you will surround the courtyard and its entrance with partitions.

“And, taking up the anointing oil, you will anoint the tabernacle with its vessels, so they may be made holy: the altar of burnt offerings and all its vessels; the basin with its base. You will consecrate all with the anointing oil, so they may be holy of holies.

“And you will take Aaron and his sons to the door of testimony's tabernacle and, washing with water, you will dress them in the holy vestments so they can minister to me, and their anointing may make them into an everlasting priesthood.”

And Moses did all that the Lord had commanded. So the tabernacle was put together the first month of the second year, the first day of the month. And Moses set it up and placed the boards and bases and poles. And he stood up the columns and spread the roof over the tabernacle, placing a covering above it as the Lord had ordered.

And he also put the testimony in the ark, putting the poles under it and the oracle above. And when he

had brought the ark into the tabernacle, he hung the veil before it, so he could complete the Lord's command.

He also put the table in testimony's tabernacle, facing the northern quarter, outside the veil, ordering the bread of propositions before, as the Lord had commanded Moses. And he also put the candelabra in testimony's tabernacle, in the south part, away from the table's area, the lamps located by order, according to the Lord's command.

He also set the golden altar under testimony's roof, against the veil. And he burned aromatic incense on it, as the Lord had commanded.

And he placed partitions in the tabernacle's entrance, and the altar of burnt offerings in testimony's entry, offering a burnt offering and sacrifices on it as the Lord had ordered.

He likewise stood the basin between testimony's tabernacle and the altar, filling it with water. And Moses and Aaron and his sons washed their hands and feet when they went under the covenant roof and came to the altar, as the Lord had commanded. He also set up the courtyard around the tabernacle and altars, guiding the partition to its entrance.

After all was completed, a cloud covered testimony's tabernacle and the Lord's glory filled it,

nor could Moses go in under the covenant's roof, the cloud covering everything and the Lord's majesty flashing, for the cloud had covered all.

Whenever the cloud left the tabernacle, Israel's children set out by their columns. If it hung above, they stayed in the same place. The Lord's cloud, of course, covered the tabernacle by day, and His fire by night, Israel's people watching from all their lodgings.