

the field of Ephron the Chettite, in the double cave which is over against Mambre in the land of Chanaan—the cave which Abraham bought of Ephron the Chettite for the possession of a burying place. [31] There they buried Abraham and Sarah his wife.

There they buried Isaak and Rebekka his wife. There Leia was buried— [32] in the field namely in the cave in it, which was purchased of the children of Chet. [33] And when Jacob had finished this charge to his sons he drew up his feet into the bed and gave up the ghost and was added to his people.

* CHAPTER L *

THEN Joseph fell upon his father's face and bewailed him and kissed him. [2] And Joseph gave orders to his servants the embalmers to embalm his father. [3] And when the embalmers had embalmed Israel, and completed his forty days; (for this is the time allowed for embalming) the Egyptians mourned for him, seventy days.

[4] And when the days of mourning were over, Joseph spoke to the princes of Pharao saying, If I have found favour in your sight, speak for me to Pharao and say, [5] My father adjured me saying, In the tomb which I cut out for myself in the land of Chanaan there thou shalt bury me. Now therefore let me go up and bury my father and I will return again.

[6] And Pharao said to Joseph, Go up and bury thy father as he adjured thee. [7] So Joseph went up to bury his father. And there went up with him all the servants of Pharao and the elders of his house, and all the elders of the land of Egypt, [8] and all Joseph's family and his brothers and all his father's household and his kindred. But their flocks and herds they left in the land of Gesem. [9] There went up also with him chariots and horsemen, so that the camp was very large. [10] And when they came to the threshing floor of Atad, which is on the bank of the Jordan, they mourned for him with a very great and sore lamentation. And he continued the mourning for his father seven days. [11] And when the inhabitants of the land of Chanaan saw the mourning at the threshing floor of Atad, they said, This is a great grief to the Egyptians. For this cause they called its name *Grief of Egypt*. It is on the bank of the Jordan.

[12] When his sons had done this for him— [13] when they had carried him to the land of Chanaan and buried him in the double

cave—the cave which Abraham bought for the possession of a burying place from Ephron the Chettite over against Mambre, [14] then Joseph returned to Egypt, he and his brethren and those who went up with him to bury his father.

[15] Now when Joseph's brothers saw that their father was dead, they said, Perhaps Joseph may bear us a grudge and requite us for all the ills which we have done to him. [16] So they came to Joseph and said, Our father before he died adjured us saying, [17] Thus shall you say to Joseph, Forgive them their iniquity and their sin for having done thee evil. Now therefore forgive the iniquity of the servants of the God of thy father. And while they were speaking to him, Joseph wept.

[18] And they came near to him and said, We are thy servants, [19] upon which Joseph said to them, Fear not, for I am God's servant. [20] You indeed consulted against me for evil: but God determined concerning me for good, to bring to pass as at this day, that much people might be nourished. [21] Moreover he said to them, Be not afraid. I will continue to nourish you and your families. So he comforted them, and spoke affectionately to them.

[22] And Joseph dwelt in Egypt, he and his brothers and all his father's family. [23] And when Joseph had lived a hundred and ten years and saw Ephraim's children to the third generation; and the children of Machir the son of Manasses were also dandled on his knees; [24] Joseph spoke to his brothers, saying, I die, but God will assuredly visit you and conduct you out of this land into the land which God with an oath gave to our fathers, Abraham, Isaak and Jacob. [25] And Joseph adjured the children of Israel saying, In the visitation wherewith God will visit you, you shall carry my bones hence with you. [26] So Joseph died being a hundred and ten years old, and when they had embalmed him they put him into a coffin in Egypt.

EXODUS

* CHAPTER I *

THESE are the names of Israel's sons who went down to Egypt with their father Jacob. They went everyone with his whole family; [2] Reuben, Symeon, Levi, Juda, [3] Issachar, Zabulon, Benjamin, [4] Dan and Nephthaleim, Gad and Aser. Now Joseph was in Egypt. [5] And all the souls from Jacob were seventy-five.

[6] And when Joseph was dead and all his brothers and all that generation [7] and the children of Israel had increased and multiplied and were become numerous and grew more and more powerful and the land caused them to abound, [8] there arose another king over Egypt, who knew not Joseph. [9] And he said to his nation, Behold the race of the children of Israel is become a great multitude, and is mightier than we. [10] Come therefore, let us deal subtly with them. Perhaps when they are multiplied, if a war should happen to us, they will join our enemies and fight against us and depart out of the land.

[11] So he set task masters over them to afflict them with labours and they built for Pharaoh fortified cities, namely, Peitho and Ramesses and On, which is Heliopolis. [12] But the more they afflicted them, the more they multiplied and grew stronger and stronger. [13] So the Egyptians were abhorred by the children of Israel; and the Egyptians ruled over the Israelites with rigour [14] and made their lives bitter with hard labour in working clay and making bricks and with all the toils of the field, according to the several kinds of service to which they forcibly subjected them.

[15] Moreover the king of the Egyptians spoke to the Hebrew midwives, of whom the name of the first in rank was Sephora and the name of the second Phua, [16] and said, When you do the office of midwives to the Hebrew women and they are delivered, if it be a male child, kill it; but if it be a female preserve it alive. [17] But the midwives feared God and did not do as the king of Egypt commanded them, but saved the males. [18] Whereupon the king of Egypt sent for the midwives and said to them, Why have you done this and saved the male children? [19] And the midwives said to Pharaoh, The Hebrew women are

not like the Egyptian; for they bring forth instantly. Before the midwives can come to them, they are delivered. [20] And God dealt well with the midwives, and the people multiplied and grew mighty. [21] And because the midwives feared God they established families for themselves. [22] Then Pharaoh gave orders to all his people saying, Every male child which is born to the Hebrews you shall throw into the river, but preserve every female alive.

* CHAPTER II *

NOW there was a certain man of the tribe of Levi who had married one of the daughters of Levi [2] and she conceived and bore a son. And when they saw that he was a beautiful child they hid him three months. [3] But when they could not conceal him any longer, his mother provided for him a wicker basket and plastered it with bitumenous pitch and put the child into it and placed it in the stagnant water by the side of the river. [4] And his sister watched it at a distance to see what would become of it. [5] And the daughter of Pharaoh came to bathe herself at the river and her maids were walking with her along the bank. And seeing the basket in the stagnant water she sent her maid and had it brought to her. [6] And upon opening it she saw in the basket a child weeping.

And the daughter of Pharaoh had compassion on it and said, This is one of the Hebrew children. [7] Whereupon his sister said to Pharaoh's daughter, Shall I call for thee a nurse from among the Hebrews to suckle the child for thee? [8] And the daughter of Pharaoh said, Go. Upon which the girl went and called the child's mother. [9] And the daughter of Pharaoh said to her, Take care of this child for me and suckle it for me; and I will pay thee the wages.

So the woman took the child and suckled it; [10] and when the boy was grown up she brought him to Pharaoh's daughter and he became her son. And she called his name Moses, saying, I drew him out of the water.

[11] And after a course of many years, when Moses was become great he went out to his brethren the children of Israel. And as he was observing their distress, he saw an Egyptian beating a Hebrew, who was one of his brethren the children of Israel. [12] Whereupon looking about on every side and seeing nobody he

smote the Egyptian and hid him in the sand. [13] And going out the next day he saw two Hebrew men quarrelling and said to him who was in the wrong, Why dost thou beat thy neighbour? [14] To which he replied, Who made thee a ruler or a judge over us? Dost thou mean to kill me, as thou didst the Egyptian yesterday? Thereupon Moses was alarmed and said, Is the thing become so public?

[15] Now when Pharaoh heard of this deed he sought to slay Moses, but he withdrew from the presence of Pharaoh and took up his abode in the land of Madiam. When he came to the land of Madiam he sat down by a well. [16] Now the priest of Madiam had seven daughters who tended the flocks of their father Jothor. And they having come to the well began to draw water to fill the troughs that they might water the flocks of their father Jothor, [17] and the shepherds came and drove them away. Upon which Moses arose and protected them and drew water for them and watered their flocks.

[18] And when they came to their father Raguel, he said to them, Why have you come so soon to-day? [19] To which they replied, An Egyptian protected us from the shepherds and drew for us and watered our flocks. [20] And he said to his daughters, And where is he? Why did you leave the man behind? Therefore call him that he may eat bread. [21] So Moses dwelt with the man; and he gave him his daughter Sephora to be his wife. [22] And his wife conceived and bore him a son; and Moses called his name Gersam, saying, Because I am a sojourner in a strange land.

[23] And after those many years the king of Egypt died and the Israelites groaned under their labours and raised a loud outcry; and their cry on account of their labours ascended up to God.

[24] And God heard their groans. And God remembered His covenant which He had made with Abraham, Isaak and Jacob.

[25] And God looked upon the Israelites and was made known to them.

* CHAPTER III *

NOW when Moses was feeding the flocks of Jothor his father-in-law the priest of Madiam he led them below the wilderness and came to the mountain Choreb. [2] And an Angel of the Lord appeared to him in a fire blazing out of a bush. And when he saw that the bush blazed with fire, but was not consumed, [3] Moses

said, I will go near and see this great sight; why the bush is not consumed. [4] But when the Lord saw that he drew near to look; the Lord called to him out of the bush saying, Moses! Moses! And he said, What is it? [5] And He said, Approach not hither. Loose the sandals from thy feet; for the place where thou standest is holy ground. [6] Then He said, I am the God of thy father, the God of Abraham, and the God of Isaak, and the God of Jacob. Whereupon Moses turned away his face; for he was afraid to look forward in the presence of God.

[7] And the Lord said to Moses, I have indeed seen the affliction of My people in Egypt and have heard their cry on the account of their task masters; for I know their sorrow, therefore I am come down to deliver them out of the hand of the Egyptians and to bring them out of that land, and conduct them to a land good and spacious—to a land flowing with milk and honey—to the country of the Chananites and the Chettites and the Amorites, and the Pherezites, and the Gergasites and the Evites and the Jebusites. [9] And now behold the cry of the children of Israel hath reached me and I have seen the oppression with which the Egyptians oppress them, [10] now therefore come: I will send thee to Pharaoh king of Egypt and thou shalt bring My people the Israelites out of the land of Egypt.

[11] Thereupon Moses said to God, Who am I that I should go to Pharaoh king of Egypt, and that I should bring the Israelites out of the land of Egypt? [12] Upon which God spoke to Moses saying, That I will be with thee, even this is the sign for thee. And because I will send thee, therefore when thou hast brought My people out of Egypt you shall worship God on this mountain.

[13] Then Moses said to God, Behold when I come to the Israelites and say to them, The God of our fathers hath sent me to you; and they shall say, What is his name? What shall I say to them? [14] On which God spoke to Moses saying, I am *The I Am*. Moreover He said, Thus shalt thou say to the children of Israel, The *I Am* hath sent me to you. [15] Again God said to Moses, Thus shalt thou say to the children of Israel, The Lord, the God of our fathers, the God of Abraham, and the God of Isaak, and the God of Jacob hath sent me to you. This is My everlasting name and memorial to all generations. [16] Go therefore and assemble the Senate of the children of Israel and say to them, The Lord, the God of our fathers hath appeared to me, even the God of Abraham, and the God of Isaak, and the God of Jacob saying, With watchfulness I have observed you and all

that hath befallen you in Egypt. [17] Moreover He said, I will bring you up from the oppression of the Egyptians to the land of the Chananites and the Chettites and the Amorites and the Pherezites, and the Gergasites and the Evites and the Jebusites—to a land flowing with milk and honey, [18] and they will hearken to thy voice, and thou and the Senate of Israel shall go to Pharaoh king of Egypt, and thou shalt say to him, The God of the Hebrews hath called us; let us therefore go three days' journey into the wilderness that we may sacrifice to our God.

[19] But I know that Pharaoh king of Egypt will not suffer you to go, but by a strong hand. [20] Therefore I will stretch forth My hand and smite the Egyptians with all My wonders which I will do among them. And after these he will dismiss you. [21] And I will give the people favour in the sight of the Egyptians, so that when you go, you shall not go away empty; [22] but every woman shall ask of her neighbour and of him who sojourneth in her house vessels of silver and of gold, and raiment which you shall put on your sons and your daughters and you shall spoil the Egyptians.

* CHAPTER IV *

THEN Moses answered and said, If they will not believe and hearken to my voice—for they may say, God hath not appeared to thee: What shall I say to them? [2] And the Lord said to him, What is that in thy hand? And he said a staff. [3] Then he said, Cast it on the ground. So he cast it on the ground and it became a serpent: and Moses fled from it.

[4] Then the Lord said to Moses, Stretch forth thy hand and take it by the tail. So he stretched forth his hand and caught it by the tail; and it was in his hand a staff. [5] That they may believe thee that the God of thy fathers, the God of Abraham, and the God of Isaak, and the God of Jacob hath appeared to thee, [6] said the Lord again, Put thy hand in thy bosom. So he put his hand in his bosom; and when he drew his hand out of his bosom, his hand was like snow.

[7] Then the Lord said to him again, Put thy hand in thy bosom. So he put his hand in his bosom, and when he drew it out of his bosom, it was again restored to the colour of its flesh. [8] Now if they will not believe thee nor hearken to the voice of the first sign, they will believe thee at the voice of the second sign.

[9] But if they will not believe thee for these two signs, nor hearken to thy voice, thou shalt take some of the water of the river and pour it out on the dry ground; and the water which thou shalt take from the river shall be blood on the ground.

[10] Then Moses said to the Lord, O Lord, I am not sufficiently qualified, neither heretofore nor since Thou hast begun to speak to Thy servant. I have a stammering voice and a faltering tongue.

[11] Upon which the Lord said to Moses, Who gave man a mouth? and who made the hard of hearing and the deaf—him who seeth and the blind? Was it not I who am God? [12] Now therefore go and I will open thy mouth and teach thee what thou shalt say.

[13] Then Moses said, O Lord, provide another capable person whom Thou wilt send. [14] Whereupon the anger of the Lord was kindled against Moses and he said, Lo! is not Aaron the Levite thy brother? I know that he can speak well for thee. And lo! he will come out to meet thee, and when he shall see thee he will be rejoiced. [15] Thou therefore shalt speak to him and commit My words to his mouth. And I will open thy mouth and his mouth and teach you what you shall do. [16] He shall speak to the people for thee and he shall be thy mouth and thou shalt be to him as the Oracle of God. [17] And this staff which was turned into a serpent thou shalt take in thy hand. With it thou shalt perform miracles.

[18] Then Moses went and returned to Jothor his father-in-law and said, I must go and return to my brethren who are in Egypt and see if they be still living. [19] And Jothor said to Moses, Go in peace. So after many years, when the king of Egypt was dead, and the Lord said to Moses in Madiam, Go return to Egypt, for all who sought thy life are dead; [20] Moses took his wife and children and mounted them on asses to return to Egypt. And he took in his hand the staff which he had from God.

[21] And the Lord said to Moses, Thou art on thy way and returning to Egypt. See that thou do in the sight of Pharaoh all the miracles which I put in thy hands. And I will make his heart stubborn, so that he will not let the people go. [22] And thou shalt say to Pharaoh, Thus saith the Lord, Israel is my first-born son, [23] and I have said to thee, Send away this My people that they may serve Me; if therefore thou wilt not dismiss them behold I will slay thy son—thy first-born.

[24] Now when he was on the way at the resting place, an Angel of the Lord met him and sought to kill him. [25] Whereupon Sepphora took a sharp stone and circumcised her son. Then

she fell at his feet and said, The blood of the circumcision of my son hath stopped me. [26] So she departed from him, because she said, The blood of the circumcision of my son hath stopped me.

[27] Now the Lord hath said to Aaron, Go into the wilderness to meet Moses. So he went and met him at the mount of God; and they saluted each other. [28] And Moses told Aaron all the words of the Lord, which he had sent and all the orders which he had given him in charge. [29] And Moses and Aaron went and assembled the Senate of the Israelites, [30] and Aaron rehearsed all the words which God had spoken to Moses; and he performed the miracles in the presence of the people. [31] And the people believed and were rejoiced that God had visited the children of Israel and that he had seen their affliction. So bowing their heads the people worshipped.

* CHAPTER V *

AND after this Moses went in with Aaron to Pharaoh and they said to him, Thus saith the Lord the God of Israel, Let my people go that they may keep a festival for me in the wilderness. [2] Upon which Pharaoh said, Who is he, that I should hearken to his voice so as to send away the Israelites? I do not know the Lord, nor will I let Israel go. [3] Then they said to him, The God of the Hebrews hath called us. Let us therefore go three days' journey into the wilderness that we may sacrifice to the Lord our God, lest death or destruction befall us.

[4] Thereupon the king of Egypt said to them, Why do ye, Moses and Aaron, divert the people from their labours? Begone each of you to his work. [5] And Pharaoh said, Behold this people is now numerous, therefore we must not let them rest from their labours. [6] So Pharaoh gave orders to the task masters of the people and to the clerks saying, [7] You shall no more give the people straw to make bricks as heretofore; but let them go and gather straw for themselves; [8] yet the daily task of brick-making which they now perform, you shall lay upon them. Thou shalt make no abatement; for they are idle. Therefore they have cried saying, Let us go and sacrifice to our God. [9] Let the work of these men be made heavy and let them employ their thoughts about that, and not trouble themselves with vain discourses.

[10] Upon this the task masters and clerks hurried them and spoke to the people saying, Thus saith Pharaoh, I will no more give

you straw; [11] go and collect straw for yourselves where you can find it; for no abatement shall be made of your task. [12] So the people were dispersed through all the land of Egypt to collect stubble instead of straw. [13] And the task masters urged them saying, Complete the customary daily task as when straw was furnished you.

[14] And when they beat the clerks of the nation of the Israelites who were set over them by the officers of Pharaoh and said, Why have you not as heretofore completed your tasks of brick-making to-day? [15] the clerks of the children of Israel went and cried to Pharaoh saying, Why dost thou deal thus with thy servants? [16] There is no straw given to thy servants, yet they say to us, Make bricks. And lo! thy servants are beaten. Wilt thou then deal unjustly with thy people? [17] But he said to them, You are idle: You are idlers. Therefore you say, Let us go and sacrifice to our God. [18] Go therefore now and work; for there shall be no straw given you, yet you shall deliver the task of bricks. [19] So the clerks of the children of Israel saw themselves in a miserable situation, when they said, You shall be allowed no abatement from the customary daily task of brick-making.

[20] And upon meeting Moses and Aaron who had come to meet them as they came out from Pharaoh [21] they said to them, God look upon you and judge. For you have made the smell of us horrible before Pharaoh and before his servants to put a sword in his hand to kill us. [22] Thereupon Moses turned to the Lord and said, O Lord, why hast Thou afflicted this people? And why hast Thou sent me? [23] For since I went to Pharaoh to speak in Thy name, he hath treated this people ill and Thou hast not delivered Thy people.

* CHAPTER VI *

THEN the Lord said to Moses, Now thou shalt see what I will do to Pharaoh; for by a strong hand he shall let them go; and by an uplifted arm he shall drive them out of his land. [2] Moreover God spake to Moses and said to him, I am the Lord; [3] and I appeared to Abraham and to Isaac and to Jacob as their God. Though I did not clearly manifest to them My name *Lord*, [4] yet I established this My covenant with them to give them the land of the Chananites—the land wherein they had sojourned—in which they were then sojourning. [5] Now I have heard the groaning of

the children of Israel, which the Egyptians have occasioned by enslaving them. And I have remembered the covenant with you. [6] Go speak to the children of Israel and say, I am the Lord and I will bring you out from the bondage of the Egyptians, and deliver you from this slavery, and redeem you with an uplifted arm and with great decision [7] and take you to Myself for My own people, and I will be your God. And you shall know that I the Lord am your God, who brought you out from the tyranny of the Egyptians. [8] And I will bring you to the land for which I stretched out My hand to give it to Abraham and Isaak and Jacob. And I will give it to you for a heritage. I am the Lord.

[9] In these terms Moses spoke to the Israelites; but they hearkened not to him on account of their despondency, and on account of their hard labours. [10] Then the Lord spoke to Moses saying; [11] Go in; speak to Pharaoh king of Egypt that he may send the children of Israel out of his land. [12] Upon which Moses spoke before the Lord saying, Behold the Israelites have not hearkened to me, how then should Pharaoh hearken to me, incapable as I am of speaking?

[13] Now when the Lord spoke to Moses and Aaron and gave them a charge to Pharaoh king of Egypt to send away the Israelites out of the land of Egypt, these were the chief leaders of their patriarchal houses. [14] The sons of Reuben the first-born of Israel, Enoch and Phallus, Asron and Carmi. This was the family of Reuben. [15] And the sons of Symeon were Jemuel and Jamin and Aod and Jachin and Saar and Saul the son of a Chanitish woman. These were the patriarchal houses of the Symeonites. [16] And these are the names of the children of Levi according to their families, Gerson, Kaath and Merari. Now the years of the life of Levi were a hundred and thirty-seven. [17] And these were the sons of Gerson, Lobeni and Semei. These were houses of their patriarchal family. [18] And the sons of Kaath were Ambram and Issaar, Chebron and Oziel. Now the years of the life of Kaath were a hundred and thirty-three. [19] And the sons of Merari were Mooli and Mousi. These were the houses of the patriarchal family of Levi according to their families. [20] Now Ambram had taken to wife Jochabed a daughter of his father's brother and she bore to him Aaron and Moses and Mariam their sister. And the years of the life of Ambram were a hundred and thirty-two. [21] And the sons of Issaar were Kore and Naphek and Zechri. [22] And the sons of Oziel were Misael and Elisaphan and Segri. [23] And Aaron had taken to wife

Elizabeth the daughter of Aminadab and the sister of Naason, and she bore to him Nadab and Abiud and Eleazar and Ithamar.

[24] And the sons of Kore were Asir and Elkana and Abiasar. These were the families of Kore. [25] And Eleazar the son of Aaron had taken to wife one of the daughters of Phoutiel, and she bore to him Phineas. These were the heads of the patriarchal family of the Levites according to their genealogies. [26] This Aaron and Moses were they whom God ordered to lead the Israelites out of the land of Egypt with their armies. [27] These were they who spoke to Pharaoh king of Egypt. And the same Aaron and Moses led the Israelites out of Egypt.

[28] Now on the day when the Lord spoke to Moses in the land of Egypt, [29] when the Lord spoke to Moses and said, I am the Lord, Speak to Pharaoh king of Egypt all the words which I say to thee, [30] Moses said before the Lord, Behold I am a stammerer and how will Pharaoh listen to me?

* CHAPTER VII *

THEN the Lord spoke to Moses saying, Behold I have made thee a god to Pharaoh, and Aaron thy brother shall be thy prophet, [2] and thou shalt deliver to him all that I command thee. And Aaron thy brother shall speak to Pharaoh, to send the Israelites out of his land. [3] But I will let Pharaoh's heart be stubborn, and I will multiply My signs and wonders in the land of Egypt. [4] And when Pharaoh will not hearken to you, I will lay My hand upon Egypt and bring out My people, the children of Israel with My host out of the land of Egypt with great vengeance. [5] And all the Egyptians shall know that I am the Lord when I lay My hand on Egypt and bring the children of Israel out from among them. [6] So Moses acted in conjunction with Aaron; and as the Lord commanded so they did. [7] Now Moses was eighty years old and his brother Aaron was eighty-three years old, when he spoke to Pharaoh.

[8] And the Lord spoke to Moses and Aaron saying, [9] If Pharaoh shall speak to you and say, Give us a sign or a miracle, then thou shalt say to thy brother Aaron, Take this staff and throw it on the ground in the presence of Pharaoh and before his attendants and it shall be a dragon. [10] So Moses went in with Aaron before Pharaoh and his attendants and they did as the Lord commanded them.

But when Aaron threw down the staff before Pharaoh and before his attendants and it became a dragon, [11] Pharaoh called together the wise men of Egypt and the sorcerers. And the Egyptian enchanters by their sorceries did in like manner. [12] They cast down each his staff, which became dragons. Though Aaron's staff devoured their staves, [13] yet Pharaoh's heart was stubborn and he hearkened not to them to do as the Lord commanded them.

[14] Then the Lord said to Moses, Pharaoh's heart is obstinately bent not to let the people go. [15] Go in the morning to Pharaoh. Behold he is going out to the water and thou wilt meet him at the border of the river. And thou shalt take in thy hand the staff which was turned into a serpent, [16] and say to him, The Lord the God of the Hebrews hath sent to thee saying, Send away My people that they may serve Me in the wilderness, and behold thou hast not hearkened hitherto. [17] Thus saith the Lord, By this thou shalt know that I am the Lord, Behold with this staff which is in My hand I smite upon the water in the river and it shall turn into blood. [18] And the fishes which are in the river shall die. And the river shall stink. And the Egyptians shall not be able to drink the water of the river.

[19] Moreover the Lord said to Moses, Say to thy brother Aaron, Take thy staff in thy hand and stretch forth thy hand against the waters of Egypt, against the rivers and against the canals and against their ponds and against all their reservoirs of water; and they shall become blood, and there shall be blood throughout all the land of Egypt both in the cisterns of wood and in those of stone.

[20] So Moses and Aaron did as the Lord commanded them. And lifting up his staff he smote the water in the river in the presence of Pharaoh and before all his attendants and changed all the water of the river into blood. [21] And the fishes which were in the river died. And the river stunk so that the Egyptians could not drink the water of the river. And there was blood in all the land of Egypt. [22] But when the magicians of Egypt did in like manner by their enchantments, Pharaoh's heart became inflexible so that he hearkened not to them as the Lord had said. [23] So Pharaoh returned and went to his house and paid no attention to this. [24] And all the Egyptians dug round about the river for water to drink for they could not drink the water of the river.

[25] And when the seven days were fulfilled after the Lord had smitten the river, the Lord said to Moses, Go to Pharaoh and say to him:

* CHAPTER VIII *

THUS saith the Lord, Send away My people that they may serve Me. [2] But if thou wilt not let them go, behold I will smite all thy borders with frogs and the river shall swarm with frogs. [3] And they shall go up and come into thy houses and into thy bedchambers, even upon thy beds; and into the houses of thy servants and thy people and into thy kneading troughs and thy ovens. [4] Both against thee and against thy attendants and thy people shall the frogs come up. [5] And the Lord said to Moses, Say to Aaron thy brother, Stretch forth the staff with thy hand over the rivers and over the canals and over the lakes and bring up the frogs.

[6] So Aaron stretched forth his hand over the waters of Egypt and brought up the frogs. And frogs came up in abundance and covered the land of Egypt. [7] Though the Egyptian sorcerers did in like manner by their enchantments and brought up frogs on the land of Egypt, [8] yet Pharaoh called Moses and Aaron and said, Pray for me to the Lord, and let Him take away the frogs from me and my people; and I will let them go that they may sacrifice to the Lord.

[9] Whereupon Moses said to Pharaoh, Set me the time when I shall pray for thee and for thy attendants and thy people, that the frogs may vanish from thee and from thy people and out of your houses and be left only in the river. [10] And he said against tomorrow. And Moses said, It shall be as thou hast spoken. That thou mayst know that there is no other besides the Lord; [11] the frogs shall be removed from thee and from your houses and from your villages and from all thy attendants and from thy people; but in the river they shall be left. [12] Then Moses and Aaron went out from Pharaoh; and Moses cried to the Lord for the performance of the promise touching the frogs as Pharaoh had stated. [13] And the Lord did as Moses said. The frogs died out of the houses and out of the villages and out of the fields. [14] And they collected them in heaps and the land stank.

[15] But when Pharaoh saw that there was a respite, his heart became stubborn and he hearkened not to them as the Lord had said. [16] Then the Lord said to Moses, Say to Aaron, Stretch forth thy staff with thy hand and smite the dust of the ground, and there shall be stinging gnats among the men and the four-footed beasts throughout all the land of Egypt. [17] Accordingly,

Aaron stretched forth the staff with his hand and smote the dust of the ground, and there were stinging gnats among the men and among the four-footed beasts, and in all the dust of the ground there were gnats. [18] As the magicians did in like manner by their enchantments to remove the stinging gnats but could not, so the stinging gnats were among the men and among the four-footed beasts. [19] Therefore the sorcerers said to Pharaoh, This is the finger of God. But Pharaoh's heart was inflexible and he hearkened not to them as the Lord had said.

[20] Then the Lord said to Moses, Rise early to-morrow and stand before Pharaoh. Lo! he will come forth to the water, and thou shalt say to him, Thus saith the Lord, Send away My people that they may serve Me in the wilderness. [21] But if thou wilt not send away My people behold I will send against thee and against thy attendants and against thy people and against your houses, the dog-fly. And the houses of the Egyptians shall be filled with dog-flies throughout all the land in which they are. [22] But in that day I will distinguish in a glorious manner the land of Gesem in which My people are. In it there shall be no dog-flies, that thou mayst know that I am the Lord the God of the whole earth. [23] And I will make a difference between My people and thy people. Tomorrow this shall be in the land. [24] And the Lord did so.

And there came a swarm of dog-flies into the houses of Pharaoh and into the houses of his attendants and into all the land of Egypt: and the land was utterly wasted by them. [25] Whereupon Pharaoh sent for Moses and Aaron and said, Go and sacrifice to the Lord your God in this land. [26] And Moses said, It is not possible to do so. For we shall sacrifice to the Lord our God the abominations of the Egyptians. Now if we should sacrifice the abominations of the Egyptians before their faces we shall be stoned. [27] We will go three days' journey into the wilderness and sacrifice to our God, as the Lord hath commanded us.

[28] Then Pharaoh said, I give you leave to go, that you may sacrifice to your God in the wilderness; but you must not extend your journey to a great distance. Therefore pray to the Lord for me. [29] And Moses said I will go out from thee and pray to God; and the dog-flies shall depart from thy servants and from thy people to-morrow. But let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord.

[30] So Moses went out from Pharaoh and prayed to God. [31] And the Lord did as Moses said and removed the dog-flies from

Pharaoh and his attendants and his people and there was not one left. [32] But Pharaoh emboldened his heart at this time also and would not let the people go.

* CHAPTER IX *

THEN the Lord said to Moses, Go to Pharaoh and say to him, Thus saith the Lord the God of the Hebrews, Send away My people that they may serve Me. [2] For if thou wilt not send away My people but still detain them, [3] behold the hand of the Lord will be upon thy cattle in the field: and among the horses and among the asses and the camels and the herds and the flocks there shall be a grievous pestilence. [4] And at this time also I will make a remarkable distinction between the cattle of the Egyptians and the cattle of the Israelites. Among the aforementioned belonging to Israel not one shall die.

[5] And God fixed a set time saying, Tomorrow the Lord will do this in the land. [6] So on the morrow the Lord executed this, and all the cattle which died belonged to the Egyptians; but of the cattle belonging to the Israelites not one died. [7] But though Pharaoh saw that of all the cattle belonging to the Israelites not one died, his heart was inflexible and he would not let the people go.

[8] Then the Lord spoke to Moses and Aaron saying, Take handfuls of ashes from the furnace; and let Moses scatter them towards heaven in the presence of Pharaoh and before his attendants [9] and let there be dust on all the land of Egypt, and there shall be on men and four-footed beasts an inflammation; blains oozing forth both on man and beast in all the land of Egypt. [10] So Moses took the ashes of a furnace in the sight of Pharaoh and scattered them towards heaven, [11] and there was an inflammation with oozing blains both on man and beast, so that the sorcerers could not stand before Moses, because of these boils. For the boils were on the sorcerers and throughout all the land of Egypt. [12] But the Lord made Pharaoh's heart stubborn and he hearkened not to them as the Lord commanded.

[13] Then the Lord said to Moses, Rise early tomorrow morning and stand before Pharaoh and say to him, Thus saith the Lord the God of the Hebrews, Send away My people that they may serve Me. [14] For at this time I am going to send all My plagues into thy heart and the heart of thy servants and thy people, that

thou mayst know that there is none like Me in all the earth. [15] I might now indeed have stretched forth My hand and smitten thee and destroyed thy people with pestilence, so that thou shouldst have been blotted out from the earth: [16] but thou hast been preserved for this purpose that by thee I might display My power and that My name may be celebrated throughout all the earth. [17] Shouldst thou therefore still determine with respect to My people not to let them go, [18] behold at this time to-morrow I will pour down a great storm of hail—such as hath never been in Egypt, from the day it was created even to this day. [19] Now therefore haste and gather in thy cattle and whatever thou hast in the field. For every man and beast, which shall be found in the fields and shall not have come home, on them the hail shall fall and they shall die.

[20] Such of the attendants of Pharaoh as feared the Lord gathered their cattle into houses. [21] But such as paid no regard to the word of the Lord left their cattle in the fields. [22] Then the Lord said to Moses, Stretch forth thy hand towards heaven, and there shall be hail on all the land of Egypt, both on man and beast and on every herb which is on the ground. [23] And Moses stretched forth his hand towards heaven and the Lord sent thunder and hail, and the fire streamed along the ground. And the Lord poured down a storm of hail on all the land of Egypt. [24] And there was hail, with flaming fire among the hail. And the hailstorm was excessively great such as had never been in Egypt from the day there was a nation in it. [25] And throughout all the land of Egypt the hail smote both man and beast. The hail also smote every herb of the field and broke to pieces all the trees in the fields. [26] But in the land of Gesem where the children of Israel were, there was no hail. [27] Then Pharaoh sent for Moses and Aaron and said to them, I have sinned this time. The Lord is righteous; but as for me and my people, we are wicked. [28] Pray therefore for me to the Lord; and let the voices of God and the hail and fire cease and I will send you away and you shall stay no longer. [29] And Moses said to him, As soon as I have gone out of the city I will spread out my hands to the Lord and the voices will cease and there will be no more hail and rain, that thou mayst know that the earth is the Lord's. [30] But as for thee and thy attendants I know that you do not yet fear the Lord.

[31] Now the flax and the barley were smitten, for the barley had eared and the flax was in seed. [32] But the wheat and spelts were not smitten for they had been lately sown.

[33] So Moses went out from Pharaoh without the city and stretched forth his hands to the Lord. And the thunder ceased and the hail and the rain no longer poured down on the earth. [34] And when Pharaoh saw that the rain and the hail and the thunder were stayed he continued on in his course of sinning and hardened his own heart and the hearts of his servants.

[35] And Pharaoh's heart was inflexible and he would not let the people go as the Lord had said to Moses.

* CHAPTER X *

THEN the Lord spake to Moses saying, Go to Pharaoh, for I have suffered the heart of him and his attendants to continue stubborn that these My signs might come upon them in succession, [2] that you may tell in the hearing of your children even to your children's children, with what contempt I have treated the Egyptians, even these my signs which I have done among them, and you will know that I am the Lord.

[3] Then Moses and Aaron went in before Pharaoh and said to him, Thus saith the Lord the God of the Hebrews. How long wilt thou refuse to reverence Me? Send away My people that they may serve Me. [4] Otherwise, if thou refuse to let My people go, behold at this time tomorrow I will bring a swarm of locusts on all thy borders [5] and they shall cover the face of the ground, so that thou shalt not be able to see the ground; and they shall devour all the remaining product of the land which the hail hath left you; and they shall devour every tree which groweth for you in the land. [6] And thy houses and the houses of thy servants, all the houses of the Egyptians throughout the whole land, shall be filled in such a manner as thy fathers and their forefathers never saw from the time they had an existence in the land even to this day. And Moses turned and went out from Pharaoh.

[7] Upon this the attendants of Pharaoh said to him, How long shall this be a snare to us? Send the men away that they may serve their God. Dost thou not know that Egypt is ruined? [8] Then they brought back Moses and Aaron to Pharaoh; and he said to them, Go and serve the Lord your God. But who, and who are going? [9] And Moses said, We must go with young and old, with our sons and daughters, and with our flocks and herds, for it is the festival of the Lord. [10] Whereupon he said to them, The Lord be so with you! as I send you away, must I also send

away your substance? Take notice! you have wicked intentions. [11] No: Let the men go and worship; for this is what you desire. So they drove them out from the presence of Pharaoh.

[12] Then the Lord said to Moses, Stretch forth thy hand against the land of Egypt, and let the locust come up against the land. And it shall devour every herb of the field and all the fruit of the trees which the hail hath left. [13] So Moses lifted up the staff towards heaven and the Lord brought a south wind upon the land all that day and all that night, and by the morning the south wind had lifted up a swarm of locusts and wafted it over the whole land of Egypt: and it settled on all the borders of Egypt—an immense swarm. [14] Such a swarm of locusts had never been before it, nor shall there ever be such a one hereafter.

[15] It covered the whole surface of the ground and the land was wasted. And it devoured every herb of the ground and all the fruit of the trees which the hail had left. There was nothing green left among the trees, or among the herbs of the field throughout all the land of Egypt. [16] Upon this Pharaoh sent in haste for Moses and Aaron and said; I have sinned in the sight of the Lord your God and against you; [17] therefore forgive this offence of mine this once more, and pray to the Lord your God; and let him remove from me this pestilence. [18] Then Moses went out from Pharaoh and prayed to God, [19] and the Lord brought a contrary wind with great violence from the sea; and it lifted up the swarm of locusts and cast it into the Red Sea, and there was not one locust left in all the land of Egypt.

[20] But the Lord suffered Pharaoh's heart to be stubborn so that he did not let the Israelites go. [21] Then the Lord said to Moses, Stretch forth thy hand towards heaven and let there be darkness over the land of Egypt—a palpable darkness. [22] So Moses stretched forth his hand towards heaven, and there was a darkness—a thick, turbid darkness over the whole land of Egypt three days. [23] And for three days one saw not another, nor did anyone rise from his place for three days; but all the children of Israel had light in all the places where they were.

[24] Then Pharaoh sent for Moses and Aaron and said, Go and worship the Lord your God. But you must leave your flocks and your herds. Your baggage may go with you. [25] And Moses said, But thou must give us burnt offerings and sacrifices to offer to the Lord our God. [26] Our cattle therefore must go with us. We cannot leave a hoof behind. For of them we must take to worship the Lord our God; and we do not know with what we are

to worship the Lord our God, until we come there. [27] Now the Lord had suffered the heart of Pharaoh to continue stubborn so that he would not let the people go, [28] therefore Pharaoh said, Begone from me. Take heed to thyself not to see my face any more. For the day thou appearest before me thou shalt die. [29] Whereupon Moses said, Thou hast spoken. I will not appear again in thy presence.

* CHAPTER XI *

NOW the Lord had spoken to Moses and Aaron in the land of Egypt and said, I will inflict yet one stroke more on Pharaoh and on Egypt and after that he will send you away from his country. And when he shall send you away he will drive you out altogether in haste. [2] Speak therefore privately to the ears of the people, and let every one ask of his neighbour vessels of silver and gold and raiment. [3] And the Lord had given his people favour in the sight of the Egyptians and they supplied them. The man Moses also was become very great in the sight of the Egyptians and in the sight of Pharaoh, and in the eyes of his attendants, therefore Moses said:

[4] Thus saith the Lord, About midnight I will go into the midst of Egypt, [5] and every first-born in the land of Egypt shall die—from the first-born of Pharaoh who sitteth on the throne, to the first-born of the female slave who is at the grinding mill, including also the first-born of all the cattle. [6] And there shall be a great cry through all the land of Egypt—such as hath never been, nor shall the like be again any more.

[7] But among all the children of Israel and their cattle not even a dog shall bark at man or beast, that thou mayst know what a distinction the Lord will make between the Egyptians and the Israelites. [8] And all these thy servants will come down to Me and make obeisance to Me and say, Go away thou and all thy people whom thou wouldst take with thee.

Then Moses went out from Pharaoh with indignation [9] and the Lord said to Moses, Pharaoh will not hearken to you that I may fully complete My signs and My wonders in the land of Egypt.—

[10] Though Moses and Aaron had done all those signs and those wonders in the land of Egypt in the presence of Pharaoh, yet the Lord suffered the heart of Pharaoh to be stubborn that he

hearkened not to send away the Israelites out of the land of Egypt.

* CHAPTER XII *

NOW the Lord had spoken to Moses and Aaron in the land of Egypt saying, [2] This month shall be to you the beginning of months. It is the first for you among the months of the year. [3] Speak to all the congregation of the children of Israel and say, On the tenth of this month let them take everyone a sheep according to the houses of patriarchal families, everyone a sheep for a family; [4] and if there be too few in the family to be sufficient for one sheep, let him associate with him his next neighbour. With regard to the number of souls, everyone shall collect to him a number sufficient for a sheep. [5] Your sheep shall be without blemish, a male and in its first year. You may take either from the lambs or the kids. [6] And it shall be kept up by you until the fourteenth day of this month.

Then the whole multitude of the congregation of the children of Israel shall kill it in the evening. [7] And they shall take some of the blood and put it on the two sideposts and on the lintel of the door of the house in which they are to eat it. [8] And that night they shall eat the flesh roasted with fire. They shall also eat unleavened bread with bitter herbs. [9] You shall not eat any of it raw or boiled in water, but only roasted with fire, head and feet and carcass together. [10] Nothing of it shall be left till the morning. And you shall not break a bone of it. And what is left of it till the morning you shall burn with fire. [11] And in this manner you shall eat it. Your loins shall be girded. Your sandals shall be on your feet, and your staves in your hands. And you shall eat it in haste. It is a Passover to the Lord. [12] For in that night I will pass through the land of Egypt, and smite all the first-born in the land of Egypt, both of man and beast. And upon all the gods of the Egyptians I will execute vengeance. I am the Lord.

[13] But the blood shall be to you for a sign on the houses in which you are. And when I see the blood, I will protect you and there shall be no destroying plague among you, when I smite in the land of Egypt. [14] And that day shall be to you for a memorial. And you shall celebrate it as a festival to the Lord throughout all your generations. As an everlasting ordinance you

shall celebrate it. [15] Seven days you shall eat unleavened bread. And from the first day you shall remove all leaven out of your houses. Whoever shall eat leaven from the first to the seventh day, that soul shall be cut off from among Israel. [16] And with regard to the first day, it shall be proclaimed holy; and the seventh day shall be holy to you. In them you shall not do any kind of sacrificial service, save that which must be done for every soul.

This alone shall be done for you and you shall keep this commandment. For on that day I will lead out your host from the land of Egypt; [17] therefore you shall make the observance of that day an everlasting rite to your generations. [18] Beginning at evening with the fourteenth day of the first month, you shall eat unleavened bread until the evening of the twenty-first day. [19] For seven days there must be no leaven found in your houses. Whoever shall eat leavened bread, that soul shall be cut off from among the congregation of Israel; whether he be a stranger or born in the land. [20] You shall eat nothing that is leavened. But in all your habitations you must eat unleavened bread.

[21] Moses therefore convened the whole senate of the children of Israel and said to them, Go take for yourselves the sheep according to your families and kill the passover; [22] and ye shall take a bunch of hyssop and having dipped it in the blood by the door you shall smear the lintel and the two sideposts with some of the blood which is at the door; and none of you shall go out of the door of his house until the morning. [23] For the Lord will pass by to smite the Egyptians; and when he shall see the blood on the lintel and on the two side posts, the Lord will pass over that door and will not suffer the destroyer to enter into your houses to smite. [24] And this ordinance you shall keep as a rite established for thee and thy children for ever.

[25] And when you come to the land which the Lord will give you as he hath spoken, you must keep up this religious service. [26] And if your children say to you, What is the meaning of this religious service? [27] then you shall say to them, It is the sacrifice of the Passover of the Lord; because he passed over the houses of the Israelites in Egypt when he smote the Egyptians, and delivered our houses. Upon which the people bowed down and worshipped; [28] and the Israelites went and did as the Lord commanded Moses and Aaron.

[29] And when they had so done, it came to pass that at mid-

night the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh, who sat on the throne to the first-born of the captive in the dungeon, and even the first-born of all the cattle.

[30] Whereupon Pharaoh arose by night he and all his attendants and all the Egyptians; and there was a great cry in all the land of Egypt; for there was not a family in which there was not one dead. [31] And Pharaoh called for Moses and Aaron by night and said to them, Arise and depart from among my people, both you and the Israelites. Go and serve the Lord your God as you say. [32] Take your flocks and your herds and go away, and bless me, I beseech you. [33] And the Egyptians pressed the people with great earnestness to hurry them away out of the country; for they said, We shall all die.

[34] So the people took up, upon their shoulders, their dough which had not yet been leavened—the masses of mixed meal, bound up in their mantles—[35] (now the Israelites had done as Moses commanded them; they had asked of the Egyptians gold and silver vessels and raiment; [36] and the Lord had given his people favour in the sight of the Egyptians and they had supplied them, so they spoiled the Egyptians); [37] and the Israelites to the number of six hundred thousand men on foot besides women and children began their march from Ramesses to Succoth. [38] And there went up with them a mixed multitude with flocks and herds and cattle in great abundance. [39] And of the dough which they brought out of Egypt they baked unleavened cakes, for it had not been leavened: for the Egyptians hurried them away and they could not wait, and they had not dressed any provisions for themselves for the journey.

[40] Now the sojourning of the Israelites which they and their fathers had sojourned in the land of Egypt and in the land of Chanaan was four hundred and thirty years. [41] And at the end of four hundred and thirty years all the host of the Lord came out of the land of Egypt. [42] At night there was a watch for the Lord. This watch of the Lord was instituted that very night to bring them out of the land of Egypt.

That it might be kept by all the children of Israel throughout their generations, [43] the Lord said to Moses and Aaron, This is the law of the Passover:—No stranger shall eat of it; [44] but every servant born at home or bought with money thou shalt circumcise and then he may eat of it. [45] A sojourner of an hireling shall not eat of it. [46] In one family it shall be eaten, and you must not carry any of the flesh abroad out of the house; nor shall

you break a bone thereof. [47] All the congregation of the children of Israel shall keep this festival. [48] And if any proselyte come to you to keep the passover to the Lord, thou shalt circumcise all his males and then he may come and keep it, and he shall be as a native of the land. No uncircumcised person shall eat of it. [49] There shall be one law for the home born and for the proselyte who shall come among you. [50] Now the children of Israel had done as the Lord commanded Moses and Aaron; and when they had done so, on that very day [51] the Lord led the Israelites out of the land of Egypt with their host.

* CHAPTER XIII *

MOREOVER the Lord spoke to Moses saying, [2] Consecrate to Me every first-born. Every first-born among the children of Israel, whether man or beast, is mine. [3] Therefore Moses said to the people, Remember this day, in which you came out from the land of Egypt—from the house of bondage. For with a strong hand the Lord hath brought you out from this place; and let no leaven be eaten, [4] for on this day you are marching out in the month of new things. [5] And when the Lord thy God shall have brought thee into the land of the Chananites and the Chetites and the Amorites, and the Evites and the Jebusites and the Gergasites and the Pherezites which the Lord with an oath promised to thy fathers that he would give thee—a land flowing with milk and honey, thou shalt perform this religious service in this month. [6] Six days you shall eat unleavened bread, and on the seventh day there shall be a festival to the Lord. [7] Seven days you shall eat unleavened bread. Nothing that is leavened shall be seen with thee; nor shalt thou have leaven in all thy borders.

[8] And on that day thou shalt tell thy son and say, This is on the account of what the Lord God did for me, when I came out of Egypt. [9] And it shall be to thee for a sign on thy hand and for a memorial before thy eyes, that the law of the Lord may be in thy mouth; for with a strong hand the Lord thy God hath brought thee out of Egypt; [10] therefore you shall observe this law in revolving seasons from year to year.

[11] And when the Lord thy God shall have brought thee into the land of the Chananites, as he swore to thy fathers, and shall give it to thee, [12] thou shalt set apart every first-born—all the males for the Lord. [13] Every firstling of the kine or among

the cattle which thou mayst have, even all the males thou shalt consecrate to the Lord. Every firstling of an ass thou shalt exchange for a sheep, and if thou wilt not exchange it thou must redeem it. And every male first-born of thy children thou shalt redeem.

[14] And if at any time hereafter, thy son should ask thee saying, What is the meaning of this? thou shalt say to him, Because with a strong hand the Lord brought us out of the land of Egypt—from the house of bondage; [15] and, when Pharaoh hardened himself against sending us away, the Lord slew every first-born in the land of Egypt, both the first-born of men and the first-born of cattle, therefore I sacrifice all firstlings—all the males to the Lord: and every male first-born of my children I must redeem. [16] And it shall be for a sign on thy hand, and immovably before thy eyes. For with a strong hand the Lord brought thee out of Egypt.

[17] Now when Pharaoh sent away the people, God did not lead them by the way to the land of the Philistines, because it was near. For God said, Perhaps the people will repent when they see war and will return to Egypt: [18] therefore God led the people by a circuitous march to the wilderness—to the Red Sea. And in the fifth generation the Israelites went up out of the land of Egypt. [19] And Moses took with him the bones of Joseph. For with an oath he had adjured the Israelites saying, The Lord will assuredly visit you and you shall carry hence my bones with you.

[20] And the children of Israel removed from Succoth and encamped at Otham on the edge of the wilderness. [21] And God went before them, by day in a pillar of a cloud to shew them the way, and at night in a pillar of fire. [22] And there was no failure of the pillar of a cloud by day, and of the pillar of fire by night before all the people.

* CHAPTER XIV *

THEN the Lord spoke to Moses saying, [2] Speak to the children of Israel and let them turn and encamp on the ground between Magdolum and the sea, from the sheepcot on the one side to Beelsepphon on the other. In front of these thou shalt encamp by the sea; [3] whereupon Pharaoh will say to his people, The Israelites have lost their way in the land for the wilderness hath shut them in. [4] And I will make Pharaoh's heart stout, so that he will pursue them, and I shall be glorified by Pharaoh and

by all his army. And all the Egyptians shall know that I am the Lord. Accordingly the Israelites did so.

[5] Now when the king of the Egyptians was told that the people had fled, his heart and the heart of his servants were turned against the people. And they said, What is this we have done in sending the Israelites away from serving us? [6] Therefore Pharaoh equipped his chariots and took all his people with him. [7] And having selected six hundred chosen chariots and all the cavalry of the Egyptians and officers of the highest rank over all [8] (for the Lord had emboldened the heart of Pharaoh king of Egypt and of his attendants) he pursued the Israelites.

Though the Israelites had gone out with a high hand, [9] yet the Egyptians pursued them with all the cavalry and the chariots of Pharaoh. And his horsemen and his army found them encamped by the sea with the sheepcot on one flank and Beelsepphon on the other. [10] And as Pharaoh approached; the children of Israel raising their eyes saw the Egyptians encamping in their rear and were greatly terrified.

And the Israelites cried to the Lord, [11] and said to Moses, Was it because there were no graves in the land of Egypt, that thou hast brought us out to die in the wilderness? Why hast thou dealt thus with us in bringing us out of Egypt? [12] Is not this what we told thee in Egypt saying, Let us alone, that we may serve the Egyptians? For it was better for us to serve the Egyptians than to die in this wilderness. [13] Whereupon Moses said to the people, Take courage; stand still and see the salvation which cometh from the Lord—which he will work for you this day. For in the manner you have seen the Egyptians this day, you shall never see them again any more. [14] The Lord will fight for you. Be ye therefore silent.

[15] Now the Lord had said to Moses, Why criest thou to Me? Speak to the children of Israel and let them prepare for marching. [16] And lift thou up thy staff and stretch forth thy hand over the sea and divide it, and let the children of Israel go into the midst of the sea as on dry ground. [17] And behold I will embolden the heart of Pharaoh and of all the Egyptians and they will go in after them. And I shall be glorified by Pharaoh and by all his army and by his chariots and by his horses. [18] And all the Egyptians shall know, that I am the Lord when I make Myself glorious by Pharaoh and by his chariots and his horses.

[19] Now the Angel of the Lord who marched before the camp of the Israelites had removed and went behind them, and the

pillar of cloud had removed from the front and taken its station in the rear. [20] And when it came between the camp of the Egyptians and the camp of Israel and had taken its station; there came on a thick darkness and night intervened so that they did not intermix one with the other during that whole night.

[21] And Moses stretched forth his hand over the sea, and the Lord restrained the sea that whole night with a strong south easterly wind and made the sea dry ground; and the water was cleft asunder. [22] And the Israelites went into the midst of the sea as on dry ground. And the water thereof was a wall on the right and a wall on the left. [23] And the Egyptians pursued and went in after them, even all Pharaoh's cavalry and his chariots and charioteers, into the midst of the sea. [24] And in the morning watch, the Lord cast a look on the army of the Egyptians with the pillar of fire and cloud, and threw the Egyptian army into confusion, [25] and entangled their chariot wheels and caused them to drag on heavily; whereupon the Egyptians said, Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians.

[26] Then the Lord said to Moses, Stretch forth thy hand over the sea and bring back the water to its place; and let it overwhelm the Egyptians, their chariots and their horsemen. [27] So Moses stretched forth his hand over the sea, and about daybreak the water was brought back to its place.

And when the Egyptians were fleeing below the water the Lord shook them off in the midst of the sea; [28] and the water being brought back to its place overwhelmed the chariots and the horsemen and all the host of Pharaoh who had marched after the Israelites into the sea, so that not one of them was left. [29] But the Israelites marched on dry ground in the midst of the sea, and the water was a wall to them on their right and on their left.

[30] Thus did the Lord on that day deliver Israel out of the hand of the Egyptians. And Israel saw the Egyptians dead on the seashore. [31] And when Israel saw that great hand—what the Lord had done to the Egyptians, the people feared the Lord, and they put confidence in God and in Moses His servant.

* CHAPTER XV *

THEN sang Moses and the Israelites this song to God, and spoke saying,

- Let us sing to the Lord,
For He is gloriously exalted;
Horse and rider He hath thrown in the sea.
- [2] He was my help and defence for safety:
He is my God, therefore I will praise Him—
My father's God, therefore I will extol Him—
- [3] A Lord crushing battles, His name is The Lord.
- [4] Pharaoh's chariots and host He threw in the sea—
Chosen bands—Officers of highest rank.
They were swallowed up in the Red Sea.
- [5] In the sea, He overwhelmed them;
They sank to the bottom like a stone.
- [6] Thy right hand, O Lord, is glorious in power.
Thy right hand, O Lord, dashed enemies to pieces.
- [7] With Thy great glory Thou didst crush Thine adversaries.
Thou sentest forth Thy wrath; it consumed them like stubble.
- [8] At the blast of Thy wrath the water parted—
The waters were compacted like a wall—
The waves were condensed in the midst of the sea.
- [9] The enemy said, I will pursue and overtake,
I will divide the spoil—I will glut my vengeance:
My sword shall slay; my hand shall prevail.
- [10] Thou didst send forth Thy blast, the sea covered them;
They sank like lead in the mighty water.
- [11] Who among the gods is like Thee, O Lord?
Who is like Thee? Glorified among Holies;
Marvellous among Glories—working miracles!
- [12] Thou didst stretch forth Thy right hand,
The earth swallowed them up,
- [13] In Thy kindness Thou hast been the guide
Of this Thy people whom Thou hast redeemed.
By Thy power thou hast called them forth
To Thy holy place for resting.
- [14] Nations have heard and are troubled:
Pangs have taken hold of the inhabitants of Phylisteam;
- [15] The Emirs of Edom are already in commotion;
And as for the chiefs of Moab, horror hath seized them:
All the inhabitants of Chanaan are appalled.
- [16] On them let dread and terror fall.
By the greatness of Thine arm may they be petrified,
Till Thy people pass through, O Lord—

Till this Thy people pass by, whom Thou hast purchased.

[17] Introduce and plant them on the mount of Thy heritage—
In the settlement Thou hast prepared for Thy dwelling, O Lord—

The sanctuary, O Lord, which Thy hands have prepared.

[18] The Lord reigneth for ever and for evermore.

[19] Because Pharaoh's cavalry with chariots and charioteers went into the sea, and the Lord brought upon them the water of the sea; and the Israelites marched in the midst of the sea on dry ground; [20] therefore Mariam the prophetess, the sister of Aaron, took in her hand a timbrel and all the women went out after her with timbrels in choirs, [21] and Mariam led the song for them, saying,

Let us sing to the Lord,
For he is gloriously exalted:

Horse and rider he hath thrown in the sea—

Then Moses drew off the Israelites from the Red sea; [22] and led them into the wilderness of Sour, and they marched three days in the wilderness and found no water to drink. [23] And when they came to Merra they could not drink the water there, for it was bitter. Therefore they called the name of that place *Bitterness*. [24] And the people murmured against Moses and said, What are we to drink? [25] Upon this Moses cried to the Lord; and the Lord shewed him a piece of wood and he threw it into the water, and the water was made sweet.

There he instituted for them rules of rectitude and judgments, and there he proved them [26] and said, If thou wilt hearken to the voice of the Lord thy God, and do the things well pleasing in His sight, and hearken to His commandments, and keep all these His rules of rectitude, I will not bring upon thee any of the diseases which I brought on the Egyptians, for I am the Lord thy God Who healeth thee.

[27] Then they came to Aileim, where there were twelve fountains of water and seventy palm trees, and they encamped there by the water.

* CHAPTER XVI *

AND the whole congregation of the children of Israel removed from Aileim and came to the wilderness of Sin, which is between Aileim and Sina. And on the fifteenth day of the second month after their coming out of Egypt [2] all the congregation of

the children of Israel murmured against Moses and Aaron. [3] The Israelites indeed said to them, Oh that we had died by the hand of the Lord in the land of Egypt, when we sat by the pots of flesh meat and ate bread in plenty! For you have brought us to this wilderness to kill this whole assembly with hunger.

[4] Whereupon the Lord said to Moses, Behold I am going to rain bread from heaven for you. And the people shall go and gather it day by day, that I may try them whether they will walk in My law or not. [5] But on the sixth day they must be provident in respect to what they bring in. It shall be twice as much as they gather daily.

[6] Then Moses and Aaron said to all the congregation of the Israelites: In the evening you shall know that the Lord hath brought you out of the land of Egypt, [7] and in the morning you shall see the glory of the Lord, by His hearkening to your murmurings against God. As for us, what are we that you should murmur against us? [8] Now Moses had said: By the Lord's giving you in the evening flesh to eat and in the morning bread in plenty, because the Lord hath heard your murmurings which you utter against us. But as for us what are we? your murmuring is not against us but against God.

[9] Then Moses said to Aaron, Say to all the congregation of the children of Israel, Attend in the presence of God, for he hath heard your murmuring. [10] And when Aaron had spoken to all the congregation of the Israelites and they had turned about towards the wilderness, the glory of the Lord appeared in a cloud, [11] and the Lord spoke to Moses saying, [12] I have heard the murmuring of the Israelites. Speak to them and say, Towards evening you shall eat flesh and in the morning you shall be plentifully supplied with bread. And you shall know that I am the Lord, your God.

[13] Accordingly there came up in the evening a flock of quails, which covered the camp, [14] and in the morning while the dew lay around the camp, behold on the face of the wilderness something small like coriander, white like hoarfrost, on the ground! [15] And when the Israelites saw this they said one to another, What is this? for they did not know what it was. Upon which Moses said to them. This is the bread which the Lord hath given you to eat. [16] This is what the Lord hath commanded, Gather of it, everyone for his family a gomer a head according to the number of souls, you must everyone gather for those in the tent with you.

Till this Thy people pass by, whom Thou hast purchased.

[17] Introduce and plant them on the mount of Thy heritage—
In the settlement Thou hast prepared for Thy dwelling, O Lord—

The sanctuary, O Lord, which Thy hands have prepared.

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[17] And the children of Israel did so and gathered some more and some less, [18] and when they measured it by the gomer, he who had gathered much had nothing over, and he who had gathered little did not fall short. Everyone had gathered sufficient for the family with him. [19] Then Moses said to them, Let none leave any of it till the morning. [20] Notwithstanding this they hearkened not to Moses, but some left of it till the morning. And it bred worms and gave an offensive smell. On which Moses was angry with them. [21] So they gathered it every morning, every one a sufficiency for his family. [22] And when the sun grew warm, it melted away.

Now on the sixth day when they were gathering a double quantity, two gomers for everyone, all the heads of the congregation came and told Moses, [23] whereupon he said to them, Is not this what the Lord spoke, Sabbaths are a rest holy to the Lord? As for to-morrow, bake what you choose to bake and boil what you choose to boil and what is left lay up for to-morrow. [24] So they left some of it till the morning as Moses commanded them and it did not become putrid, nor was there a worm in it.

[25] Then Moses said to them, Eat it to-day, for to-day is the Sabbath to the Lord. It will not be found in the field. [26] Six days you shall gather but because the Sabbaths are on the seventh day, therefore in it there will be none. [27] And it came to pass that on the seventh day some of the people went out to gather, but found none. [28] Whereupon the Lord said to Moses, How long will you refuse to hearken to My commandments and My law? [29] You see that because the Lord gave you this day for sabbaths, therefore on the sixth day He gave you the bread of two days. Abide ye everyone at home. Let none go out from his place on the seventh day. [30] So the people rested on the seventh day.

[31] Now the Israelites called its name *Manna*. It was like coriander seed. It was white; and its taste was like a cake made with honey. [32] And Moses said, This is what the Lord hath commanded, Fill the gomer with Manna to be laid up for your posterity, that they may see the bread which you ate in the wilderness, when the Lord brought you out of the land of Egypt.

[33] Then Moses said to Aaron, Take a golden urn and put therein the full of a gomer of Manna; and thou shalt lay it up before God to be kept for your posterity. [34] As the Lord commanded Moses so Aaron laid it up before the testimony that it might be kept. [35] And the children of Israel ate this Manna forty years till they came to the inhabited land. They ate it till

they came to the border of Phoenicia. Now the gomer is one tenth of the trimeter.

* CHAPTER XVII *

WHEN all the congregation of the Israelites had removed from the wilderness of Sin according to their encampments by the command of the Lord and encamped at Raphidin and there was no water for the people to drink, [2] and the people were reviling Moses and saying, Give us water that we may drink, Moses said to them, Why do you revile me? And why do you tempt the Lord? [3] Now when the people had thirsted there for water and murmured against Moses saying, How is this? Hast thou brought us up out of Egypt to kill us and our children and our cattle with thirst? [4] Moses cried to the Lord and said, What shall I do for this people? They are almost ready to stone me.

[5] Upon which the Lord said to Moses, Go on at the head of the people, and take thee some of the elders of the people, and take in thy hand the staff with which thou didst smite the river. [6] And thou shalt go to the place where I before caused thee to stand on the rock at Choreb; and thou shalt smite the rock, and water will gush out that the people may drink. And Moses did so in the presence of the Israelites, [7] and he called the name of that place, Temptation and Upbraiding, because of the upbraiding of the Israelites, and because they tempted the Lord and said, Is the Lord among us or not?

[8] Now Amalek had come and made war on Israel at Raphidin, [9] upon which Moses said to Joshua, Select for thyself able men and go out and draw up in array to-morrow against Amalek; when lo I have stood on the top of that hill with the staff of God in my hand. [10] So Joshua did as Moses commanded him. And when he had gone out and drawn up in array against Amalek, and Moses and Aaron and Hur had gone up to the top of the hill, [11] it came to pass that when Moses held up his hands Israel prevailed; but when he let down his hands Amalek prevailed.

[12] But Moses' hands were heavy, therefore they took a stone and put it under him and he sat thereon; and Aaron and Hur stayed up his hands, one on one side, and the other, on the other. So his hands were stayed up till the going down of the sun [13] and Joshua discomfited Amalek and his whole people with the slaughter of the sword.

[14] Then the Lord said to Moses, Write this in a book to keep it in remembrance; and rehearse it in the hearing of Joshua, that I will entirely blot out the remembrance of Amalek from under heaven. [15] And Moses built an altar to the Lord and called its name, *The Lord my refuge*; [16] because with a secret hand the Lord fighteth against Amalek from generation to generation.

* CHAPTER XVIII *

NOW when Jothor the priest of Madiam, Moses' father-in-law heard of all that the Lord had done for his people Israel, (for while the Lord was bringing Israel out of Egypt [2] Jothor the father-in-law of Moses had taken home Sepphora, Moses' wife, after she had gone back, [3] with her two sons, of whom the name of one was Gersam; for he said, I was a stranger in a strange land; [4] and the name of the other Eliezar; for the God of my fathers, said he, hath been my help, and hath delivered me out of the hand of Pharaoh) [5] Jothor the father-in-law of Moses came out to him with his sons and his wife to the wilderness where he was encamped by the mount of God.

[6] And when they told Moses saying, Behold Jothor thy father-in-law is coming to thee with thy wife and thy two sons with him, [7] Moses went out to meet his father-in-law and made obeisance to him and kissed him. And when they had embraced each other he conducted them to this tent.

[8] And Moses told his father-in-law all that the Lord had done to Pharaoh and to all the Egyptians for Israel's sake, and all the difficulties which they had encountered on the way, and how the Lord had rescued them out of the hand of Pharaoh and out of the hand of the Egyptians. [9] Whereupon Jothor was enraptured in wonder at all the good things which the Lord had done for them in delivering them out of the hand of the Egyptians, and out of the hand of Pharaoh; [10] and Jothor said, Blessed be the Lord. Because He hath delivered these out of the hand of the Egyptians and out of the hand of Pharaoh, [11] I know now that the Lord is great above all the gods, for this reason because they were set against these.

[12] Then Jothor the father-in-law of Moses took whole burnt offerings and sacrifices for God; and Aaron and all the elders of Israel came to eat bread before God with Moses' father-in-law.

[13] And on the morrow Moses sat to administer justice to the

people, and all the people attended on Moses from early in the morning till late in the evening. [14] And when Jothor saw all that he did for the people, he said, What is this that thou dost for the people? Why hast thou sitten alone and all the people attended thee from morning till night?

[15] And Moses said to his father-in-law, Because the people come to me to have a determination from God. [16] For when a controversy happeneth among them and they come to me, I administer justice to everyone, and teach them the statutes of God and his law. [17] Thereupon Moses' father-in-law said to him, Thou dost not transact this business right. [18] Both thou and this people with thee must needs be worn down by this intolerable service. This business is too fatiguing for thee. Thou canst not perform it thyself alone.

[19] Now therefore hearken to me and I will advise thee; and God be with thee. Be thou to the people as the Oracle of God; and lay their cases before God; [20] and testify to them the statutes of God and his law; and point out to them the ways in which they shall walk, and the works which they shall do: [21] but look out for thyself from among all the people, for able, pious men, men of integrity who hate pride; and set these over them as rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens; [22] and let them administer justice to the people on all occasions: and the matter which is too high for them, they shall lay before thee; but causes easily determined they themselves shall decide.

Thus they will remove a burden from thee and help thee. [23] If thou do this God will strengthen thee so that thou shalt be able to endure, and all this people shall go to their place with peace. [24] So Moses hearkened to the voice of his father-in-law, and did all that he said.

[25] And when Moses had chosen able men from among all Israel and made them rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens, [26] with orders to administer justice to the people on all occasions, and that they should lay before him the matter which was too high for them; but the causes easily determined they themselves should decide; [27] then Moses gave his father-in-law leave to depart and he returned to his own land.

* CHAPTER XIX *

NOW on the first day of the third month after the departure of the Israelites out of the land of Egypt, on the very day they came to the wilderness of Sina— [2] when they had removed from Raphadin and came to the wilderness of Sina and Israel were encamping there before the mount, [3] Moses went up to the mount of God.

And God called to him out of the mount and said, Thus shalt thou say to the house of Jacob, and announce to the children of Israel— [4] You have seen what I have done to the Egyptians; and how I have taken you up as on the wings of eagles and brought you to Myself. [5] Now therefore if you will hearken diligently to My voice and keep My covenant, you shall be to Me a peculiar people above all the nations; for the whole earth is Mine: [6] but as for you, you shall be a royal priesthood and a holy nation. These words thou shalt deliver to the children of Israel.

[7] Upon this Moses came and called the elders of the people and laid before them all these words which God enjoined on them. [8] And all the people with one consent answered and said, All that God hath said we will do and we will be obedient. And Moses carried up these words to God.

[9] Then the Lord said to Moses, Behold I will come to thee in a pillar of cloud, that the people may hear Me speaking to thee and believe thee forever.—When Moses told the Lord the words of the people [10] the Lord said to Moses, Go down and testify to the people and purify them to-day and to-morrow and let them wash their garments [11] and be ready against the third day; for on the third day the Lord will descend upon mount Sina in the sight of all the people.

[12] Therefore thou shalt remove the people to some distance round about and say, Take heed to yourselves not to go up to the mount nor touch any part of it. Whoever shall touch the mount shall surely die. [13] A hand shall not touch him, for he shall be stoned with stones or shot with a dart. Whether man or beast it shall not live. When the voices and the trumpets and the cloud are gone from the mount, they may go up to the mount.

[14] So Moses went down from the mount to the people and purified them, and they washed their garments. [15] And he said to the people, Be ready, for three days you must not approach a wife.

[16] And it came to pass on the third day that about dawn there were thunders and lightnings and a thick cloud on mount Sina, and the voice of the trumpet sounded loud, so that all the people in the camp were terrified. [17] Then Moses led forth the people out of the camp to meet God, and they halted at the foot of the mount. [18] The whole mountain Sina was enveloped with smoke, because God had descended upon it in fire. And the smoke ascended like the smoke of a furnace, so that all the people were exceedingly amazed.

[19] Still the sounds of the trumpet waxed louder and louder. Moses had spoken and God had answered him by a voice. [20] And the Lord descended upon mount Sina on the summit of the mount, and the Lord called Moses up to the top of the mount, and Moses went up. [21] And God spoke to Moses saying, Go down and testify to the people; peradventure they may come nigh to God to observe, and a multitude of them may perish. [22] And let the priests who come near to the Lord God be purified, lest peradventure the Lord withdraw from them.

[23] And Moses said to God, The people cannot advance to mount Sina; for thou hast testified to us saying, Set apart the mount and hallow it. [24] But the Lord said to him, Away; go down and come up thou and Aaron with thee; but let not the priests nor the people presume to come up to God lest peradventure the Lord destroy some of them. [25] And Moses went down to the people and spoke to them.

* CHAPTER XX *

THEN the Lord spoke all these words saying:

[2] I am the Lord thy God, who brought thee out of the land of Egypt—out of the house of bondage. [3] Thou shalt have no other gods besides Me.

[4] Thou shalt not make for thyself an idol, nor the likeness of anything, which is in the heaven above, or in the earth below, or in the waters under the earth; [5] thou shalt not worship them; nor serve them; for I, the Lord thy God, am a zealous God, retributing to them who hate Me the sins of fathers upon children to the third and fourth generation; [6] but shewing mercy for thousands [of generations] to them who love Me and keep My commandments.

[7] Thou shalt not take the name of the Lord thy God in vain;

for the Lord thy God will not hold him guiltless who taketh His name in vain.

[8] Remember the day of the sabbaths to hallow it. [9] Six days labour and do all thy works; [10] but on the seventh day are sabbaths to the Lord thy God; On it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy ox, nor thy ass, nor any of thy cattle, nor the stranger who sojourneth with thee; [11] for in six days the Lord made the heaven and the earth and the sea and all that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day and hallowed it.

[12] Honour thy father and thy mother that it may be well with thee, and that thou mayst live long in that good land, which the Lord thy God giveth thee.

[13] Thou shalt not commit murder.

[14] Thou shalt not commit adultery.

[15] Thou shalt not steal.

[16] Thou shalt not bear false witness against thy neighbour. [17] Thou shalt not covet thy neighbour's wife; thou shalt not covet thy neighbour's house, nor his field, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any of his cattle, nor anything belonging to thy neighbour.

[18] And all the people looked towards the thunder and the lightnings and the sound of the trumpet and the mount which was smoking; and all the people being struck with terror stood at a distance. [19] And they said to Moses, Speak thou to us: and let not God speak to us lest we die. [20] Whereupon Moses said to them, Take courage; for God is come to you to prove you, that the dread of him may be in you, that you may not sin. [21] Then the people stood afar off, and Moses went into the thick darkness, where God was.

[22] And the Lord said to Moses, Thus shalt thou say to the house of Jacob and announce to the children of Israel, You have seen that I have spoken to you from heaven. [23] You shall not make for yourselves gods of silver, nor shall you make for yourselves gods of gold.

[24] An altar of earth you shall make for Me, and sacrifice thereon your whole burnt offerings and your offerings of thanksgiving, both your sheep and your young bulls in every place where I record My name. And I will come to thee and bless thee. [25] And if thou makest for Me an altar of stones; thou shalt not build it of hewn stones: for thou hast put thy workmanship on them and

they are polluted. [26] Thou shalt not go up to My altar by steps, that thou mayst not discover thy nakedness on it.

* CHAPTER XXI *

AND these are the rules of rectitude which thou shalt set before them.

[2] If thou purchase a Hebrew servant, he shall serve thee six years, but in the seventh year he shall go out free without ransom.

[3] If he came in alone, he shall go out alone; but if his wife came with him his wife shall go out with him. [4] And if his master hath given him a wife and she hath born him sons or daughters, the wife and the children shall belong to his master, and he shall go out alone.

[5] And if the servant shall answer and say, I love my master and my wife and my children, I will not go away free, [6] his master shall bring him to God's court of Justice and there lead him to the door—to the doorpost, and his master shall bore his ear through with an awl and he shall serve him forever.

[7] When any man selleth his daughter to be a handmaid she shall not go away as those who are in bondage go. [8] If she please not her master provided he betrothed her for himself, he shall let her be redeemed; but he is not her master to sell her into another family, because he hath broken covenant with her; [9] but if he betroth her for his son, he shall deal by her according to the privilege of daughters. [10] And if the son take another for himself, he shall not deprive her of food and raiment and her marriage rites. [11] And if he do not these three for her she shall go away ransom free.

[12] If anyone smite another and he die, he shall be put to death. [13] But if he was not a voluntary agent, but God delivered into his hands, I will appoint for thee a place to which he who hath killed shall flee. [14] But if anyone lie in wait for his neighbour to kill him insidiously, and flee, thou shalt drag him from My altar to put him to death.

[15] He who smiteth his father or his mother shall be put to death.

[16] He who stealeth any of the children of Israel, and having got him in his power selleth him, or if he be found with him, shall be put to death.

[17] He who curseth his father or his mother shall be put to death.

[18] If two men quarrel and one smite the other with a stone or his fist and he dieth not, but is confined to his bed; [19] if the man rise and walk abroad on his staff, he who smote him shall be acquitted but shall pay for his loss of time and the expense of his cure. [20] If a man smite his man servant or his maid servant with a staff, and the servant die under his hand, vengeance shall be taken by judicial process; [21] but if the servant live a day or two, let no vengeance be taken, for he is his money.

[22] If two men fight and strike a woman with child and she miscarry of an embryo, atonement shall be made by a fine. According as the husband of the woman shall with a judicial decision lay upon him, he shall pay: [23] but if the child be completely organised he shall give, life for life; [24] eye for eye; tooth for tooth; hand for hand; foot for foot; [25] burning for burning; wound for wound; stripe for stripe. [26] But if a man smite the eye of a man servant, or the eye of a maid servant; and it become blind, he shall set them free for their eye's sake. [27] And if he beat out the tooth of a man servant, or the tooth of a maid servant, he shall set them free for their tooth's sake.

[28] If a bull gore a man or a woman and he or she die, the bull shall be stoned to death and his flesh shall not be eaten; but the owner of the bull shall be held guiltless: [29] but if the bull hath heretofore been accustomed to push with his horns, and this hath been made known to his owner, and he hath not shut him up; if he kill a man or woman, the bull shall be stoned and his owner also may be put to death. [30] But if a fine shall be laid upon him, he shall pay as a ransom for his life whatever they lay upon him. [31] And if the bull shall gore a son or a daughter, they shall deal with him according to this law. [32] But if the bull shall gore a man servant or a maid servant he shall pay their master thirty didrachms of silver and the bull shall be stoned.

[33] If any man open a pit, or dig a pit and do not cover it, and an ox or an ass fall therein, [34] the owner of the pit shall make it good. He shall pay the owner of them, and the dead beast shall be his.

[35] If any man's bull gore the bull of his neighbour and he die, they shall sell the live bull and divide the money and they shall divide the dead bull. [36] But if the bull be noted for having been heretofore accustomed to push with his horns, and this hath been made known to his owner, and he hath not shut him up he shall be fined bull for bull and the dead bull shall be his.

* CHAPTER XXII *

IF any man steal an ox or a sheep and kill, or sell it, he shall pay as a fine five oxen for the ox, and four sheep for the sheep.

[2] If a thief be found in the act of breaking in and be struck and die, he who struck him is not liable to death; [3] but if the sun was risen upon him he is liable and may be put to death.

[4] If a thief hath no property, let him be sold for the theft. If the thing stolen, whatever it be from an ass to a sheep, be left alive and found in his hand, he shall be fined double.

[5] If any man cause a field or a vineyard to be eaten and shall send out his cattle to feed upon the field of another, with the produce of his own field he shall make restitution; and if he shall cause a whole field to be eaten up, with his choicest field or his choicest vineyard he shall make compensation.

[6] If a fire break out and catch in thorns and consume corn on the threshing floors or on the stalk, or in the field, he who kindled the fire shall make compensation.

[7] If any man deliver to his neighbour money or furniture to keep, and they be stolen out of the man's house; [8] the thief, if he be found, shall be fined double. But if the thief cannot be found, the owner of the house shall go before God and be examined on oath whether he may not in some manner have acted wrong touching the deposit of his neighbour. [9] On every supposed act of injustice touching an ox or an ass or a sheep or raiment or any kind of deposit which is lost, whatever it may be, the cause of both parties shall come before God, and he whom God pointeth out shall pay his neighbour twofold.

[10] And if a man deliver to his neighbour an ass, or an ox, or a sheep, or any beast to keep, and it be hurt or die, or be carried off by an enemy unknown to anyone, [11] there shall be an oath of God between the parties, that he hath not in any manner acted wrong touching the deposit of his neighbour; and the owner shall thus be satisfied; and the other shall not make it good. [12] But if it be stolen from him he shall make restitution to the owner; [13] and if it be torn by wild beasts he shall bring the owner to the prey and shall not make compensation. [14] But if anyone borrow of his neighbour and that which was borrowed be hurt or die or be carried off by an enemy and the owner be not with it, he shall make compensation; [15] but if the owner be with it he

shall not make it good, and if it be hired he shall have it for the hire of it.

[16] If any man delude an unmarried virgin and lie with her, he shall by paying a dowry purchase her for a wife: [17] but if her father absolutely refuse and will not consent to give her to him for a wife, he shall pay the father in money to the amount of the dowry paid for virgins.

[18] You shall not protect sorcerers.

[19] Every act of bestiality you shall punish with death.

[20] He who sacrificeth to any god save to the Lord alone shall be destroyed by death.

[21] A stranger you shall not injure; nor shall you afflict him; for you were strangers in the land of Egypt.

[22] A widow and an orphan you shall not afflict. [23] If you in anywise afflict them and they cry to Me, I will hear their voice [24] and my wrath will be kindled, and I will slay you with the sword, and your wives shall be widows and your children fatherless.

[25] If thou lend money to thy brother, who is near thee and in want; thou shalt not be rigorous with him, nor charge him interest. [26] And if thou hast taken the mantle of thy neighbour as a pledge, thou shalt restore it to him before the setting of the sun; [27] for it is his covering. This mantle is the only covering of his nakedness. In what can he sleep? If therefore he cry to me, I will hear him; for I am merciful.

[28] Thou shalt not revile gods, nor speak evil of the ruler of thy people.

[29] The first fruits of thy threshing floor and of thy press thou shalt not withhold.

The first-born of thy sons thou shalt give to Me. [30] Thou shalt do the same with thy calf, thy sheep and thy ass. Seven days it shall be with the dam and on the eighth day thou shalt dedicate it to me. [31] You shall be men holy to me, and you shall not eat what is torn by wild beasts. You shall throw it to the dogs.

* CHAPTER XXIII *

THOU shalt not countenance an idle report, nor conspire with the unrighteous to be a false witness. [2] Thou shalt not be with the majority in wickedness, nor join with the multitude to shut out justice. [3] In passing judgment thou shalt not be influenced

by compassion for the needy. [4] If thou meet the ox of thy enemy or his ass going astray thou shalt turn it back and restore it to him. [5] And if thou seest thine enemy's ass fallen under his burden thou shalt not pass it by, but shalt raise it up with its load.

[6] Thou shalt not wrest the judgment of a poor man in the trial of his cause. [7] Thou shalt keep aloof from everything unjust. An innocent and a righteous man thou shalt not slay; nor shalt thou justify a wicked man for the sake of bribes. [8] Bribes thou shalt not receive, for they blind the eyes of them who see, and pervert judgment.

[9] You shall not afflict a stranger, for you know the heart of a stranger; for you were strangers in the land of Egypt.

[10] Six years thou shalt sow thy ground and gather in the products thereof; [11] but on the seventh thou shalt give it rest and let it lie fallow, that the poor of thy people may eat, and what they leave, let the wild beasts of the field eat. The same thou shalt do with thy vineyards and thy olives. [12] Six days thou shalt do thy work; but on the seventh there shall be a rest; that thy ox and thy ass may rest: and that the son of thy handmaid and the stranger may repose.

[13] You shall keep all that I have said to you; and make no mention of the name of strange gods, nor let it be heard out of your mouth.

[14] Three times a year you shall keep a festival to Me— [15] the festival of unleavened bread you shall carefully observe. Seven days you shall eat unleavened bread, as I have commanded you, at the time fixed in the month of new things. For in that month thou didst come out of Egypt. Thou shalt not appear before me empty. [16] Thou shalt also keep the festival of the ingathering of the first fruits of thy labours employed in sowing thy field; and the festival of completion at the end of the year, when thou hast gathered in thy labours from the field. [7] Three times a year all thy males must appear before the Lord thy God; for when I have driven out the nations from before thee I will enlarge thy borders.

[18] Thou shalt not offer the blood of my sacrifice with leaven; nor shall the fat of my festival remain till the morning.

[19] The dedications of the first products of thy land thou shalt bring to the house of the Lord thy God.

Thou shalt not boil a kid in the milk of its dam.

[20] Now behold I send My angel before thy face, that he may guard thee in the way, and bring thee to the land, which I have

prepared for thee. [21] Take heed to thyself and hearken to him and disobey him not; for he should not withdraw from you; for My name is upon him.

[22] If you will hearken diligently to this voice of Mine, and do whatever I command thee, and keep My covenant, you shall be to Me a peculiar people above all the nations; for the whole earth is Mine, but you shall be to Me a royal priesthood and a holy nation.

These words you shall deliver to the children of Israel—If you will hearken diligently to My voice, and do all that I command thee, I will be an enemy to thy enemies, and an adversary to thy adversaries; [23] For My angel shall go before thee as thy leader, and conduct thee to the Amorite and the Chettite and the Pherezite and the Chananite and the Gergasite and the Evite and the Jebusite, and I will exterminate them. [24] Thou shalt not worship their gods nor serve them. Thou shalt not do according to their works; but destroy utterly and break in pieces their pillars [25] and worship the Lord thy God.

And I will bless thy bread and thy wine and thy water, and turn away sickness from you. [26] There shall not be a man childless, nor a woman barren in thy land. The number of your days I will completely fulfill. [27] And I will send terror before thee and confound all the nations to which thou shalt go; and cause all thy adversaries to flee before thee. [28] And I will send hornets before thee, and thou shalt drive out the Amorites and the Evites and the Chananites and the Chettites from before thee. [29] I will not drive them out in one year, lest the land become a waste and the wild beasts of the earth multiply against thee. [30] By little and little I will drive them away from thee until thou art increased and canst possess the land.

[31] And I will establish thy boundaries from the Red Sea to the sea of Philistea, and from the wilderness to the great river Euphrates, and deliver into your hands those who are settled in the land, or drive them out from before thee. [32] Thou shalt not make a treaty with them and their gods, [33] nor shall they dwell in thy land, lest they cause thee to sin against Me. For if thou serve their gods, they will be to thee a stumbling block.

* CHAPTER XXIV *

THEN the Lord said to Moses, Come up to the Lord, thou and Aaron and Nadab and Abuid and seventy of the elders of Israel; and let them at a distance worship the Lord; [2] and let

Moses alone approach near to God. As for them they shall not approach near; nor shall the people come up with them.

[3] So Moses came and told the people all the words of God and the rules of rectitude, and all the people with one voice answered and said, All the words which the Lord hath spoken we will perform and we will be obedient. [4] Then Moses wrote down all the words of the Lord. And rising early next morning Moses built an altar at the foot of the mount with twelve stones for the twelve tribes of Israel; [5] and he sent out the young men of the children of Israel and they brought up whole burnt offerings and slew young bulls for a sacrifice of thanksgiving to the Lord.

[6] And Moses took half of the blood and poured it into bowls, and the other half of the blood he poured out against the altar. [7] Then he took the book of the covenant and read it in the hearing of the people, and they said, All that the Lord hath spoken we will do and we will be obedient. [8] Thereupon Moses took the blood and scattered it towards the people and said, Behold the blood of the covenant which the Lord hath made with you touching all these words.

[9] Then Moses and Aaron and Nadab and Abuid and seventy of the senate of Israel went up; [10] and they saw the place where the God of Israel stood; and what was under his feet was like a pavement of Sapphire, and in clearness like the appearance of the firmament of heaven. [11] And of these chosen men of Israel not one uttered a dissenting voice.

[12] Now when they had appeared in the presence of God and had eaten and drunk the Lord said to Moses, Come up to me on the mount and stay there and I will give thee the tables of stone, the law and the commandments which I have written to be promulgated to them. [13] Thereupon Moses arose with Joshua his attendant and they went up to the mount of God— [14] Having said to the elders, Remain quiet here till we return to you, and behold Aaron and Hur are with you, if any one hath a controversy with another let them go to them.

[15] Moses then went up with Joshua to the mount and the cloud covered the mount. [16] And the glory of God descended on mount Sina and the cloud covered it six days; and on the seventh day the Lord called to Moses out of the midst of the cloud. [17] Now the appearance of the glory of the Lord was like fire blazing on the top of the mount in the view of the Israelites; [18] and Moses went into the midst of the cloud and ascended the mount and remained there forty days and forty nights.

* CHAPTER XXV *

AND the Lord spake to Moses saying, [2] Say to the children of Israel, Take offerings from all who may be willing. And these you shall take as dedications to Me. [3] And this is the offering which you shall receive from them; gold and silver and brass, [4] and blue and purple and scarlet yarn, and cotton thread, and goats' hair, [5] and rams' skins dyed red, and skins of a violet colour, and incorruptible wood, [6] and oil for giving light, and spices for the anointing oil and for the compound incense, [7] and sardius stones, and stones to be engraved for the ephod and the robe which cometh down to the feet. And thou shalt make a sanctuary for Me and I will appear among you. [9] And thou shalt make everything for Me according to what I show thee on this mount—according to the pattern of the tabernacle and the pattern of all its utensils, so shalt thou make them.

[10] Thou shalt make the Ark of the covenant of incorruptible wood—two cubits and a half, the length, and a cubit and a half, the breadth, and a cubit and a half, the height. [11] And thou shalt overlay it with pure gold. Within and without thou shalt overlay it. And thou shalt make for it a rim of gold welked and waved around. [12] And thou shalt beat out for it four rings of gold and fasten them to the four corners, two rings on one side and two rings on the other side. [13] And thou shalt make staves of incorruptible wood and overlay them with gold. [14] And thou shalt put the staves in the rings on the sides of the ark, that with them the ark may be carried. [15] The staves shall remain immoveably in the rings of the ark. [16] And thou shalt deposit in the ark the testimonies which I give thee.

[17] And thou shalt make a propitiatory—a lid of pure gold, two cubits and a half, the length; and a cubit and a half, the breadth. [18] And thou shalt make two cherubs of turned gold, and place them at the two sides of the propitiatory. [19] They shall be made, one cherub at one side, and the other cherub at the other side of the propitiatory. Thou shalt make the two cherubs at the two sides; [20] and the cherubs shall have their wings stretched forth above and shall overshadow the propitiatory with their wings; and their faces shall be towards each other. The faces of the cherubs shall be towards the propitiatory.

[21] And thou shalt put the propitiatory upon the ark; and into the ark thou shalt put the testimonies which I give thee. [22] And

there I will make Myself known to thee and speak to thee from above the propitiatory, from between the two cherubs which are on the ark of the testimony, touching all that I give thee in charge to the children of Israel.

[23] Thou shalt also make a golden table of pure gold; two cubits long; and one cubit broad; and a cubit and a half high: [24] And thou shalt make for it a rim of gold, welked and waved around. [25] And thou shalt make for it a border of a hand breadth all around, and to the border thou shalt make a welked wave all around: [26] And thou shalt make four rings of gold and fasten the four rings to the four sides of its feet under the border: [27] And the rings shall be for places to hold the staves so that with them they may carry the table.

[28] And thou shalt make the staves of incorruptible wood and overlay them with pure gold, and with them the table shall be carried. [29] And thou shalt make its plates and its incense vessels and its libation vessels and the cups with which thou shalt pour out libations, all of pure gold. [30] And on this table thou shalt lay the loaves which are to be in my presence before me continually.

[31] Thou shalt make also a candlestick of pure gold. Thou shalt make it a turned work. Its shaft and its branches and the cups and the knobs and the lily ornaments shall be of one piece. [32] And from its sides there shall issue six branches; three branches of the candlestick from one side thereof, and three branches of the candlestick from the other side, [33] with three cups beaten out in form of almonds, and a knob and an ornament like a lily on each branch; and so on the six branches issuing from the candlestick: [34] and on the shaft there shall be four cups beaten out in form of almonds, and for each branch, knobs and ornaments like lilies, of the same piece; [35] the knob under the first pair of branches issuing from it; and a knob under the second pair of branches issuing from it, and so under the third pair of branches issuing from the shaft; and on the shaft four cups beaten out in form of almonds.

[36] Let the knobs and the branches be of one piece. The whole must be turned out of one piece of pure gold. [37] And thou shalt make the seven lamps for it, and place the lamps so that they may give light in one row. [38] And its snuffers and its snuff dishes thou shalt make of pure gold. [39] All these utensils shall be a talent of pure gold. [40] See that thou make them according to the pattern shewn thee on this mount.

* CHAPTER XXVI *

THOU shalt make also the tabernacle with ten curtains made of cotton thread and blue and purple and scarlet yarn with cherubs. With the workmanship of a tapestry weaver thou shalt make them. [2] The length of one curtain shall be eight and twenty cubits and its breadth four cubits. All the curtains shall be of the same measure. [3] And five curtains shall be joined together one to another and the other five curtains shall be joined together one to another. [4] And thou shalt make for them loops of blue yarn on the border of the outer curtain on one side for the coupling; and the same thou shalt do on the selvage of the outermost curtain of the other sheet for the second coupling.

[5] Fifty loops thou shalt make for the one curtain, and fifty loops thou shalt make on the selvage of the other curtain for joining them together. Being directly opposite one to another they will meet each other at each joining place. [6] And thou shalt make fifty links of gold and fasten the curtains one to another with these links; and it shall be one tabernacle.

[7] And thou shalt make a covering for the tabernacle of hair cloth. Thou shalt make eleven hair cloth curtains. [8] The length of the first curtain shall be thirty cubits and the breadth four cubits. The eleven hair cloth curtains shall be of the same measure. [9] And thou shalt fasten five hair curtains together, and six hair curtains together. And thou shalt lap the sixth curtain over directly in front of the tabernacle. [10] And thou shalt make fifty loops on the border of the first hair curtain which is in the middle over the junction; and thou shalt make fifty loops on the border of the other hair curtain which is to be joined with it, [11] and thou shalt make fifty links of brass, and fasten the links together by the loops and so couple the hair curtains that they may be one. [12] And thou shalt put the overplus of the hair curtains of the tabernacle underneath—the half of the hair curtain which remaineth, thou shalt fold in underneath that being the surplusage of the hair curtains of the tabernacle. [13] So thou shalt fold back, underneath the tabernacle, a cubit on one side and a cubit on the other from the length of the hair curtain more than that of the tabernacle. It shall completely infold both the sides of the tabernacle so as to cover it. [14] And thou shalt make a counter covering for the tabernacle of rams' skins dyed red and an upper covering of skins dyed blue.

[15] Thou shalt also make pilasters for the tabernacle of incorruptible wood. [16] Thou shalt make each pilaster ten cubits long and a cubit and a half broad [17] with two rabbets to each pilaster to fit the pilasters one to another. In this manner thou shalt make all the pilasters of the tabernacle. [18] And thou shalt make the pilasters for the tabernacle twenty pilasters for the north side; [19] and for these twenty pilasters thou shalt make forty bases of silver, two for each pilaster, for both the ends thereof: [20] And for the other side towards the south, twenty pilasters [21] with their forty bases of silver, two for each pilaster for both the ends thereof: [22] and for the end of the tabernacle which is towards the west thou shalt make six pilasters; [23] and at the corners of the tabernacle out of the hinder ends thou shalt make two pilasters and the side on the end shall be of the same piece and as wide as the other side— [24] both sides shall be equal from the corner to the first joint.

That thou mayst do this at both corners the corner pilasters must have equal sides. [25] So there will be eight pilasters and their bases of silver sixteen, two for each pilaster for the two ends thereof. [26] And thou shalt make bars of incorruptible wood— five for one range of pilasters on one side of the tabernacle, [27] and five bars for the other range of pilasters on the other side of the tabernacle; and five for the end of the tabernacle facing the west. [28] And let the bar which is along the middle of the ranges of pilasters reach from one corner to the other. [29] And thou shalt overlay the pilasters with gold. And thou shalt make rings of gold into which thou shalt put the bars; and thou shalt overlay the bars with gold. [30] And thou shalt rear up the tabernacle according to the pattern shewn thee on this mount.

[31] Thou shalt also make a veil of blue and purple and scarlet yarn and cotton thread. [32] This thou shalt make a work in-woven with cherubs: and thou shalt hang it on four pillars of incorruptible wood overlaid with gold, the capitals of which are to be of gold and their four bases of silver. [33] And having hung up the veil upon the pillars, thou shalt bring in there within the veil the ark of the testimony.

And the veil shall make a division for you, between the Holy and the Holy of Holies. [34] And with the veil thou shalt cover from view the ark of the testimony in the Holy of Holies. [35] And thou shalt place the table without the veil, and the candlestick over against the table on the south side of the tabernacle, and the table thou shalt place on the north side of the tabernacle.

[36] And thou shalt make a draw curtain for the door of the tabernacle, of blue and purple and scarlet yarn and cotton thread, the work of an embroiderer; [37] And for this veil thou shalt make five pillars and overlay them with gold and their capitals shall be of gold but thou shalt cast for them five bases of brass.

* CHAPTER XXVII *

THOU shalt make also an altar of incorruptible wood, five cubits long and five cubits broad. The altar shall be square and the height of it shall be three cubits. [2] And thou shalt make the horns at the four corners. The horns shall be a component part of it and thou shalt overlay them with brass. And thou shalt make a border for the altar. [3] And its cover and its pans and its flesh-hooks and its fire-hearth and all its utensils thou shalt make of brass. [4] And thou shalt make for it a brass gate of net-work; and for the grate thou shalt make four rings of brass under the four sides; [5] and thou shalt put them under the grate of the altar below (now the grate must be half way up the height of the altar.) [6] And thou shalt make for the altar poles of incorruptible wood and overlay them with brass, [7] and thou shalt put the poles into the rings; and let the poles be along the sides of the altar in carrying it. [8] Hollow, and of boards thou shalt make it. According to what is shewn thee on this mount so shalt thou make it.

[9] Thou shalt also make a court for the tabernacle. For the south side, the hangings of the court shall be of cotton thread; the length for that side one hundred cubits [10] and their pillars twenty. And the twenty bases of these pillars shall be of brass and their links and their fillets of silver. [11] So for the north side there shall be hangings a hundred cubits long with their twenty pillars; and the twenty bases of them shall be of brass, and the links and the fillets of these pillars and their bases shall be overlaid with silver. [12] And for the breadth of the court westward there shall be hangings of fifty cubits, their pillars ten and their bases ten. [13] And for the breadth of the court eastward there shall be hangings of fifty cubits, their pillars ten and their bases ten. [14] But on one side of the gateway, the length of the hangings shall be fifteen cubits, their pillars three and their bases three; [15] and for the other side of the gateway, the length of the hangings shall be fifteen cubits; their pillars three and their bases three: [16] and for the gate of the court there shall be a curtain

of twenty cubits long, made of blue and purple and scarlet yarn and cotton thread woven with a variety of embroidery; the pillars four and their bases four. [17] All the pillars of the court round about shall be filleted with silver and the capitals shall be silvered and their bases of brass. [18] The length of the court shall be a hundred cubits on each side, and the breadth fifty cubits at each end, and the height of the cotton hangings five cubits. And the bases shall be of brass, [19] and all the implements and all the utensils and all the pins of the court shall be of brass.

[20] Moreover thou shalt give orders to the children of Israel; and let them provide for thee, clear, pure oil expressed from olives to burn for a light, that a lamp may be kept burning continually in the tabernacle of the testimony. [21] On the outside of the veil which is before the covenant Aaron and his sons shall keep it burning from evening till morning before the Lord. This shall be an everlasting ordinance for your generations among the children of Israel.

* CHAPTER XXVIII *

THEREFORE associate thou with thyself thy brother Aaron and his sons, that from among the children of Israel, Aaron and Nadab and Abiud and Eleazar and Ithamar the sons of Aaron may minister to Me in the priest's office. [2] And thou shalt make for thy brother Aaron holy raiment for dignity and glory. [3] For this purpose speak to all those who are wise in heart, whom I have filled with a spirit of wisdom and understanding and let them make the holy raiment of Aaron for the sanctuary, in which he shall minister to Me.

[4] Now these are the robes which they shall make, The breast plate, and ephod, and a long robe reaching down to the feet, and a broidered vesture, and a mitre, and a girdle. And that they may make holy robes for Aaron and his sons to minister to Me, [5] they shall take the gold and the blue and the purple and the scarlet yarn and the cotton thread.

[6] And they shall make the ephod of cotton thread, a woven work of an embroiderer. [7] It shall have two shoulder pieces connected with it and to one another, being joined at the two sides. [8] And the texture of the two shoulder pieces which are over it shall be of the same fabric and materials as it is; of pure gold and of blue and purple and scarlet yarn and cotton thread. [9] And

their nakedness. These shall reach from the loins to the thighs, [43] and Aaron and his sons shall wear them when they come into the tabernacle of the testimony or when they come near to minister at the altar of the sanctuary, that they may not bring sin upon themselves and die. This shall be a perpetual statute for him and his seed after him.

* CHAPTER XXIX *

NOW these are the things which thou shalt do for them. Thou shalt consecrate them that they may minister to Me in the priest's office. For this purpose thou shalt take one young bull of the herd and two rams without blemish [2] and unleavened bread tempered with oil and unleavened cakes anointed with oil. [3] These thou shalt make of fine wheaten flour and put them in one basket, and bring them in the basket, with the young bull and the two rams.

[4] Then thou shalt bring Aaron and his sons to the doors of the tabernacle of the testimony and wash them with water. [5] Then taking the robes thou shalt put on Aaron thy brother the robe reaching down to the feet, and the ephod, and the oracle; and thou shalt fasten for him the oracle to the ephod. [6] Then thou shalt put the mitre on his head and fasten the plate *Holiness* to the mitre. [7] And thou shalt take some of the anointing oil and pour it on his head and anoint him.

[8] Then thou shalt bring his sons near, and clothe them with vestures [9] and gird them with girdles and put the tiaras on them. And the office of serving Me as priests shall be theirs forever. Then thou shalt consecrate the hands of Aaron, and the hands of his sons— [10] for this purpose thou shalt bring the young bull to the doors of the tabernacle of the testimony and Aaron and his sons shall lay their hands on the head of the young bull before the Lord at the doors of the tabernacle of the testimony.

[11] Then thou shalt slay the bull before the Lord at the doors of the tabernacle of the testimony, [12] and thou shalt take some of the blood of the bull and put it on the horns of the altar with thy finger; and all the rest of the blood thou shalt pour out at the base of the altar. [13] And thou shalt take the whole caul which covereth the belly and the lobe of the liver and the two kidneys with the suet on them; and lay them on the altar: [14] but

the flesh of the bull and the hide and the excrements thou shalt burn with fire without the camp: for it is a sin offering.

[15] Then thou shalt take one ram and Aaron and his sons shall lay their hands on the head of the ram; [16] and thou shalt slay it; and taking the blood thou shalt pour it around the altar. [17] Then thou shalt cut the ram in pieces according to its members and thou shalt wash the entrails and the feet with water and lay them on the pieces with the head, [18] and thou shalt carry up this whole ram on the altar for a whole burnt offering to the Lord, for a sweet savour. It is a burnt offering to the Lord.

[19] Then thou shalt take the other ram, and Aaron and his sons shall lay their hands on the head of this ram; [20] and thou shalt kill it; and thou shalt take some of its blood and put it upon the tip of Aaron's right ear, and on the thumb of his right hand, and on the great toe of his right foot; and on the tip of the right ears of his sons, and on the thumbs of their right hands, and on the great toes of their right feet: [21] and thou shalt take some of the blood from the altar, and some of the anointing oil and sprinkle it upon Aaron and his raiment, and upon his sons and their raiment.

So shall he and his raiment be hallowed; and his sons and their raiment with him. [22] But the blood of this ram thou shalt pour against the altar round about. And thou shalt take from this ram the fat tail, and the caul which covereth the belly, and the lobe of the liver, and the two kidneys with the suet on them, and the right shoulder (for this is a consecration offering) [23] and one loaf of oil bread, and one cake out of the basket of unleavened cakes which were laid before the Lord; [24] and thou shalt lay all these upon the hands of Aaron, and upon the hands of his sons, and set them apart as a dedication before the Lord.

[25] Then thou shalt take them out of their hands and carry them up, upon the altar of burnt offerings for a smell of fragrance before the Lord. It is an homage offering to the Lord. [26] And thou shalt take the breast of the ram of Aaron's consecration and set it apart as a dedication before the Lord, and thou shalt have it for a portion. [27] And thou shalt hallow this breast dedication and the shoulder dedication which was set apart and taken from the ram of consecration on account of Aaron and his sons; [28] and they shall belong to Aaron and his sons by an everlasting statute from the Israelites. For this is a dedication and it shall be a portion taken from the Israelites, from the burnt offerings of thanksgiving of the children of Israel—a portion set apart for the Lord.

[29] Now the sanctuary robes which are appropriate to Aaron shall be for his sons after him to be anointed in them and to consecrate their hands. [30] The priest—that one of his sons who is to succeed him and come into the tabernacle of the testimony to minister in the Holies shall put them on seven days.

[31] And thou shalt take the flesh of the ram of consecration and boil this flesh in a holy place; [32] and Aaron and his sons shall eat the flesh of this ram and the bread which is in the basket. At the doors of the tabernacle of testimony [33] they shall eat those meats, with which they were hallowed to consecrate their hands with them, to hallow themselves. None of another family shall eat of them, for they are holy. [34] And if any of the flesh of the consecration sacrifice or of the bread be left till the morning, thou shalt burn what remaineth with fire. It shall not be eaten; for it is a dedication.

[35] Having done thus for Aaron and his sons according to all that I have commanded thee, and consecrated their hands seven days, [36] thou shalt offer on the day of the purification a young bull for a sin offering, and thou shalt purify the altar, when thou consecratest upon it, and anoint it so as to hallow it. [37] Seven days thou shalt purify the altar and hallow it, so shall the altar be most holy. Whoever toucheth it shall be hallowed. [38] Now these are what thou shalt offer on the altar— [39] two yearling lambs without blemish every day on the altar continually, an offering of homage without intermission; [40] the one lamb thou shalt offer in the morning with a tenth of fine flour tempered with a quarter of a hin of expressed oil; and for a libation a quarter of a hin of wine for the first lamb: [41] and the other lamb thou shalt offer in the evening with the same cake offering and the same libation as in the morning.

For a smell of fragrance—as an offering of homage to the Lord, [42] thou shalt offer this continual sacrifice throughout your generations, at the doors of the tabernacle of the testimony before the Lord in the places where I shall make Myself known to thee so as to speak to thee. [43] And there I will issue orders to the children of Israel and be hallowed by My glory. [44] And I will hallow the tabernacle of the testimony and the altar; and I will hallow Aaron and his sons to minister to Me in the priest's office; [45] and I will be invoked by the children of Israel and will be their God. [46] And they shall know that I am the Lord their God who brought them out of Egypt to be invoked by them and to be their God.

* CHAPTER XXX *

THOU shalt also make an altar to burn incense thereon. Of incorruptible wood thou shalt make it [2] a cubit long and a cubit broad. It shall be square and the height shall be two cubits. The horns shall be a component part of it. [3] And thou shalt overlay with pure gold its grate and its sides round about and the horns thereof. And thou shall make for it a wreathed border of gold round about. [4] And thou shalt make two rings of pure gold under its wreathed border for the two corners. Thou shalt make them on the two sides and there shall be clasps for the staves with which it is to be carried.

[5] And thou shalt make staves of incorruptible wood and overlay them with gold. [6] And thou shalt place this before the veil, which is over the ark of the testimonies, from which I will make myself known to thee. [7] And Aaron shall burn thereon every morning compound incense beaten fine. [8] When he replenisheth the lamps he shall burn incense thereon.

And when Aaron lighteth the lamps in the evening he shall burn incense thereon every day continually before the Lord throughout their generations. [9] And upon it thou shalt not offer any other incense offering, homage offering, nor cake offering; nor shalt thou pour a libation thereon. [10] But Aaron shall make an atonement on it—on the horns thereof, once a year. With the blood of the purifying sacrifice he shall purify it throughout their generations. It is a Holy of Holies to the Lord.

[11] Moreover the Lord spoke to Moses saying, [12] When thou takest an account of the children of Israel, on being reviewed they shall give every man a ransom for his life to the Lord, so there shall be no destruction among them by the review made of them. [13] And this is what everyone who passeth review shall give, the half of a didrachm, which is according to the holy didrachm, twenty oboli making a didrachm. And this half of a didrachm shall be an offering to the Lord. [14] Everyone who passeth the review from twenty years old and upwards shall give this offering to the Lord. [15] He who is rich shall add nothing to it, and he who is poor shall deduct nothing from the half of a didrachm when you give this offering to the Lord to make atonement for your lives. [16] And thou shalt take the money of this offering from the children of Israel and apply it to the service of the tabernacle of the testi-

mony [or covenant]. And it shall be a memorial before the Lord to make atonement for your lives.

[17] Moreover the Lord spoke to Moses saying, [18] Make a laver of brass with its base of brass for the purpose of washing. And thou shalt place it between the tabernacle of the testimony and the altar, and thou shalt pour water into it. [19] And out of it Aaron and his sons shall wash their hands and their feet with water. [20] When they go into the tabernacle of the testimony, they shall wash with water.

That they may escape death, when they go to the altar to minister as priests and to carry up the whole burnt offerings to the Lord [21] they shall wash their hands and their feet with water; and when they go into the tabernacle of the testimony they shall wash with water that they may not die: and this shall be to them a perpetual ordinance—to him and his posterity after him.

[22] Moreover the Lord spoke to Moses saying, [23] Thou thyself shalt take spices—the flower of choice myrrh five hundred shekels: and sweet scented cinnamon half as much—two hundred and fifty shekels; and sweet scented calamus two hundred and fifty shekels; [24] and of iris five hundred shekels, sanctuary weight; and olive oil a hin; [25] and of these thou shalt make an holy ointment, an odoriferous perfume, compounded by the art of an apothecary. [26] It shall be a holy anointing oil and with it thou shalt anoint the tabernacle of the testimony and the ark of the tabernacle of the testimony [27] and all the utensils thereof, and the candlestick and all the utensils belonging to it; and the altar of incense; [28] and the altar of whole burnt offerings and all its utensils; and the table and all its utensils and the laver. [29] And thou shalt hallow them, and they shall be holy of holies.

Everyone who toucheth them shall be hallowed. [30] And thou shalt anoint Aaron and his sons and hallow them to minister to me as priests. [31] And thou shalt speak to the children of Israel and say, This shall be to you a holy anointing oil throughout your generations. [32] Upon the flesh of man it must not be poured; nor shall you make any for yourselves according to this composition. It shall be holy, and held in veneration by you. [33] Whoever shall make any like it or give any of it to a stranger, shall be rooted out from among his people.

[34] Moreover the Lord said to Moses, Take thee spices—stacte, onycha and sweet-scented galbanum and pellucid frankincense, of each an equal quantity. [35] And of these they shall make compound incense mixed up by the art of an apothecary, a

pure holy composition. [36] And thou shalt beat some of it fine, and lay it over against the testimonies in the tabernacle of the testimony, where I shall make myself known to thee. It shall be to you a most holy incense. [37] According to the composition thereof you shall not make any for yourselves. You shall consider it as a holy thing appropriate to the Lord. [38] Whoever shall make any like it to yield a fragrance for himself shall be rooted out from among his people.

* CHAPTER XXXI *

THEN the Lord spoke to Moses saying, [2] Behold I have called by name, Beseleel the son of Ourius, the son of Hur, of the tribe of Judas, [3] and filled him with a divine spirit of wisdom and understanding and knowledge in every kind of workmanship, [4] to contrive and execute as a master carpenter; and to manufacture gold and silver and brass, and blue and purple and scarlet yarn; [5] and to cut stones; and in works of architecture made of wood to execute all kinds of workmanship. [6] Him I have given with Eliab the son of Achisamach of the tribe of Dan.

And to every man of an understanding heart I have given wisdom and they will make all that I have commanded thee— [7] the tabernacle of the testimony, and the ark of the covenant, and the propitiatory upon it, and the furniture of the tabernacle, [8] and the altars, and the table and all the utensils thereof, and the pure candlestick and all its utensils, [9] and the laver with its base, [10] and the sacerdotal robes of Aaron, and the robes of his sons to minister to me in the priest's office, [11] and the anointing oil and the compound incense of the sanctuary. According to all that I have commanded thee they will do.

[12] Moreover the Lord spoke to Moses saying, [13] Charge the children of Israel saying, See that you keep My sabbaths. It is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifieth you; [14] therefore you shall keep the sabbath, because it is holy to the Lord for you. He who profaneth it shall surely be put to death. Whoever shall do any work on it, that person shall be rooted out from among his people. [15] Six days thou shalt perform works, but on the seventh day are the sabbaths, a rest holy to the Lord. Whoever shall do any work on the seventh day shall be put to death.

[16] Therefore the children of Israel shall keep the sabbaths

and cause them to be kept throughout their generations. [17] It is an everlasting covenant between Me and the children of Israel. It is for me a perpetual sign that in six days the Lord made the heaven and the earth and rested on the seventh.

[18] Here he paused, and gave Moses, when he had ceased speaking to him on mount Sina, two tables of the testimony—tables of stone written with the finger of God.

* CHAPTER XXXII *

NOW when the people saw that Moses delayed to come down from the mount, they rose up together against Aaron and said to him; Arise and make for us gods who shall go before us; for as for this Moses, the man who brought us out from the land of Egypt, we know not what is become of him. [2] Thereupon Aaron said to them, Take off the golden ear-rings which are in the ears of your wives and daughters and bring them to me. [3] So all the people took off the gold ear-rings which were in their ears and brought them to Aaron; [4] and he received them at their hands and having made of them a molten bull he fashioned it with a graving tool and said:

These are thy gods O Israel, who brought thee up out of the land of Egypt. [5] And when Aaron saw it he built an altar before it. And Aaron made proclamation, saying, To-morrow is the festival of the Lord. [6] So rising early in the morning he caused whole burnt offerings to be brought up, and offered a sacrifice of thanksgiving; and the people sat down to eat and drink and rose up to play.

[7] Then the Lord spoke to Moses saying, Go quickly, go down from this place; for thy people whom thou hast brought out of the land of Egypt have transgressed. [8] They have quickly turned aside out of the way in which thou commandedst them to walk and have made for themselves a young bull and worshipped it; and have sacrificed to it and said, These are thy gods, O Israel, who brought thee out of the land of Egypt. [10] Now therefore let Me alone, that being provoked to wrath against them I may utterly destroy them, and I will make thee a great nation.

[11] Upon which Moses made supplication before the Lord God and said, Shouldst thou, O Lord, be provoked to wrath against Thy people, whom Thou hast brought out of the land of Egypt with great power and with Thine uplifted arm, [12] perhaps the Egyptians

may speak, saying, With an ill intent He led them out to slay them on the mountains and utterly consume them from the earth. Stay Thy fierce indignation and be merciful at this wickedness of Thy people, [13] remembering Abraham and Isaak and Jacob Thy servants, to whom Thou didst swear by Thyself and didst speak saying, I will greatly multiply your seed like the stars of heaven for multitude; and didst say that thou wouldst give them all that land, that they should possess it forever.

[14] And when the Lord was moved with compassion to save His people, [15] Moses turned and went down from the mount with the two tables of the testimony in his hands. [16] Now the tables were of stone written on both sides. On the one side and on the other they were written, and the tables were the work of God. And the writing was the writing of God engraved on the tables.

[17] And Joshua hearing the sound of the people shouting said to Moses, There is a sound of war in the camp. [18] To which he replied, It is not the sound of men singing alternately as they rush to battle, nor is it the sound of men answering each other on a retreat, but the sound of responsive strains at a revel, which I hear.

[19] And when he approached the camp and saw the young bull and the choirs, Moses being inflamed with wrath threw the two tables from his hands and broke them at the foot of the mount. [20] And taking the bull which they had made he burned it with fire and grinded it fine and strewed it in the water and made the Israelites drink it.

[21] And Moses said to Aaron, What did this people do to thee, that thou hast brought upon them this great sin? [22] Upon which Aaron said to Moses, Be not angry, my lord, for thou knowest the impetuosity of this people.

[23] For they said to me, Make us gods which shall go before us, for as for this Moses, the man who brought us out of Egypt we know not what is become of him. [24] Whereupon I said to them, If any one hath golden ornaments take them off. So they gave me and I cast into the fire, and out came that bull.

[25] And when Moses saw that the people were scattered abroad; for Aaron had scattered and made them a derision to their enemies, [26] Moses stood at the gate of the camp and said, Who is for the Lord? Let him come to me. Upon which all the sons of Levi joined him. [27] Then Moses said to them, Thus saith the Lord the God of Israel, Gird ye every man his sword on his thigh

and pass through and wheel about from gate to gate through the camp and slay every man his brother and every man his neighbour and everyone him who is nearest of kin to him.

[28] And the children of Levi did as Moses spoke to them and there fell of the people that day about three thousand men. [29] For Moses said to them, Fill your hands to-day for the Lord, every one with his son or with his brother that a blessing may be bestowed on you.

[30] And on the following day Moses said to the people, You have committed a great sin, now therefore I will go up to God that I may appease Him for this sin of yours. [31] So Moses went back to the Lord and said, O Lord! this people have committed a great sin and have made for themselves gods of gold. [32] Now therefore, if Thou indeed forgivest this their sin, forgive it: but if not: blot me out of Thy book which thou hast written. [33] And the Lord said to Moses, Whoever have sinned before Me, them will I blot out of My book. [34] Now therefore go thy way; go down and lead this people to the place which I commanded thee. Behold My angel will go before thee but on the day when I visit I will bring upon them this sin of theirs.

[35] Now when the Lord had smitten the people for making the bull which Aaron had made—

* CHAPTER XXXIII *

THE Lord said to Moses, Depart, go up hence thou and thy people whom thou hast led out of the land of Egypt, to the land which with an oath I promised to Abraham and Isaak and Jacob, saying, To your seed I will give it. [2] And I will send My angel before thee and he will drive out the Amorite and the Chettite and the Pherezite and the Gergasite and the Evite and the Jebusite and the Chananite. [3] And I will bring thee to a land flowing with milk and honey: for I must not go with thee because thou art a stiff-necked people, lest I destroy thee in the way.

[4] And when the people heard these evil tidings they mourned bitterly. [5] Whereupon the Lord said to the Israelites, You are a stiff-necked people, take care that I bring not another stroke on you and utterly consume you. Now therefore strip off the robes of your glory and your ornaments and I will shew thee what I will do to thee. [6] So the Israelites stript off their ornaments and took down the barrier from the mountain Choreb [7] and Moses

struck his tent and pitched it without the camp at a distance from the camp. Now it was called the tabernacle of the testimony, and and everyone who sought the Lord went out to this tabernacle without the camp.

[8] And as Moses was going to the tabernacle without the camp, all the people stood looking, everyone at his tent door, and kept their eyes upon Moses as he was going until he entered the tabernacle. [9] And when Moses entered the tabernacle, the pillar of cloud descended and stood at the door of the tabernacle and talked with Moses.

[10] And when all the people saw the pillar of cloud standing at the door of the tabernacle all the people as they were standing worshipped every one at his tent door. [11] And when the Lord had talked with Moses face to face as one would talk to his friend, Moses returned to the camp, but his attendant Joshua the son of Naue being young did not go out of the tabernacle.

[12] Now Moses had said to the Lord, Behold thou sayest, Lead on this people, but hast not let me know whom thou wilt send with me. Yet thou hast said to me, I know thee above all men and thou art in favour with Me. [13] If therefore I have found favour in Thy sight manifest Thyself to me in an evident manner, that I may see thee in what way soever I may have found favour in Thy sight, and that I may know that this great nation is Thy people.

[14] And he said, Must I Myself go before thee and give thee rest? [15] To which Moses replied, Unless thou thyself accompany us, take me not away from this place: [16] for how can it be known for certain that I and this people have found favour in Thy sight, but by Thy going with us? or I and this people be glorious above all that are on the earth?

[17] Then the Lord said to Moses, Even this which thou hast said, I will do for thee; for thou hast found favour in My sight and I know thee above all men. [18] Upon which Moses said, Manifest Thyself to me. [19] And he said, I will go before thee with My glory and I will call by My name, *The Lord* [i.e. *Jehovah*], before thee; and I will have mercy on whom I please to have mercy; and I will have compassion on whomsoever I compassionate; [20] but, said he, thou canst not see My face; for no man can see My face and live.

[21] Then the Lord said, Behold there is a place near Me. Thou shalt stand upon the rock, [22] and when My glory is passing by, I will place thee in a cleft of the rock and cover thee with My hand over thee, until I pass by, [23] then I will withdraw My hand and

then thou shalt see what are behind Me but My face cannot be seen by thee.

* CHAPTER XXXIV *

THEN the Lord said to Moses, Hew thee two tables of stone like the first and come up to Me on the mount, and I will write on those tables the words which were in the first tables which thou didst break; [2] and be ready against the morning and thou shalt come up to mount Sina, and wait for Me there on the top of the mount, [3] but let none come up with thee nor be seen in all the mountain; and let neither flocks nor herds pasture near the mount.

[4] So when Moses had hewn two tables of stone such as the first he arose early in the morning and went up mount Sina, as the Lord had commanded him. And Moses took the two tables of stone [5] and the Lord descended in a cloud and stood by him there and called in the name of the Lord. [6] And the Lord passed by before him and proclaimed: The Lord, the God compassionate and merciful, long suffering and abundant in goodness and truth, [7] keeping kindness and mercy for thousands, taking away transgressions, iniquities and sins, will by no means clear the guilty, when he bringeth the transgressions of fathers on children and children's children to the third and fourth generation.

[8] Upon which Moses made haste and having bowed down on the ground he worshipped [9] and said, If I have found favour in thy sight; let my Lord go with us: for this people is stiff-necked, and thou wilt take away our sins and our iniquities and we shall be for thee. [10] And the Lord said to Moses, Behold I make a covenant with thee, Before all thy people I will do marvellous things such as have not been done in all the earth nor in any nation. And all the people among whom thou art shall see the works of the Lord, that those which I shall do for thee are marvellous. [11] Attend thou to all that I command thee.

Behold I drive out before you the Amorite and the Chananite and the Pherezite and the Chettite and the Evite and the Gergasite and the Jebusite: [12] Take thou heed to thyself that thou make not a covenant with the inhabitants of the land to which thou art going, lest it become a stumbling block to you. [13] Their altars you shall demolish: their pillars you shall break to pieces; and their groves you shall cut down; and the graven images of their gods you shall burn with fire.

[14] For you must not worship other gods; for the Lord God, a zealous name, is a zealous God. [15] Peradventure, shouldst thou make a covenant with those settled in that land, when they go a-whoring after their gods and sacrifice to their gods and invite thee thou mayst eat with them; [16] and shouldst thou take their daughters for thy sons and give some of thy daughters to their sons, thy daughters may go a-whoring after their gods and thy sons may go a-whoring after their gods.

[17] Thou shalt not make for thyself molten gods. [18] The festival of unleavened bread thou shalt keep. Seven days thou shalt eat unleavened bread as I commanded thee at the set time in the month of new things; for in the month of new things thou didst come out of Egypt. [19] With regard to every firstling, the males are mine— [20] every firstling of kine and sheep; but the firstling of an ass thou shalt redeem with a sheep; and if thou wilt not redeem it with that thou shalt pay the worth of it. Every first born of thy sons thou shalt redeem. Thou shalt not appear before me empty.

[21] Six days perform works, but on the seventh thou shalt rest. In seeding time and harvest it shall be a rest. [22] The festival of weeks thou shalt celebrate for me at the beginning of the reaping of wheat; and the festival of the ingathering in the middle of the year. [23] Three times a year all thy males shall appear before the Lord the God of Israel.

[24] For when I shall have driven out the nations from before thee and enlarged thy borders, none shall covet thy land, when thou comest up to appear before the Lord thy God three times a year. [25] Thou shalt not offer the blood of my burnt offerings with leaven, nor shall the victims of the passover festival remain till the morning. [26] The first fruits of thy land thou shalt lay by for the house of the Lord thy God. Thou shalt not boil a lamb in the milk of its dam.

[27] Then the Lord said to Moses, Write for thyself these words; for on these terms I have made a covenant with thee and Israel.

[28] And Moses was there before the Lord forty days and forty nights. He did not eat bread nor drink water. And he wrote on the tables the words of the covenant—the ten commandments. [29] And when Moses came down from the mount with the two tables in his hands, he did not know, while he was coming down from the mount, that the skin of his face had been irradiated with glory by his talking with him; [30] but when Aaron and all the

elders of Israel saw Moses, and that the skin of his face was irradiated with glory, they were afraid to approach him.

[31] Whereupon Moses called them; and Aaron and all the chiefs of the congregation turned to him and Moses spoke to them. [32] And after that all the sons of Israel came to him; and he enjoined upon them all that the Lord had given him in charge on mount Sina. [33] And when he had done speaking to them he put a veil on his face. [34] But when Moses went in before the Lord to speak to him he took off the veil until he came out, and when he came out and rehearsed to all the children of Israel what the Lord commanded him [35] Moses put the veil on his face until he should go in to speak to Him, for the children of Israel saw that Moses' face was irradiated with glory.

* CHAPTER XXXV *

THEN Moses assembled all the congregation of the Israelites and said, These are the things which the Lord said you shall do. [2] Six days thou shalt perform works; but on the seventh there shall be a rest, holy sabbaths, a rest to the Lord; whoever doth work on it let him be put to death. [3] You shall not kindle a fire in any of your habitations on the sabbath day. I am the Lord. [4] Again Moses spoke to all the congregation of the Israelites and said, This is the thing which the Lord hath commanded saying, [5] Take from yourselves an offering for the Lord.

Let everyone whose heart is so disposed bring these offerings to the Lord: gold, silver, brass, [6] blue, purple and scarlet yarn doubled; and cotton thread and goats' hair and rams' skins dyed red and skins dyed blue and incorruptible wood [8] and sardius stones and stones to be engraved for the ephod and the long robe; [9] and let every wise-hearted man among you come and make all the works which the Lord hath commanded— [10] the tabernacle, and the coverings, and upper coverings and the hangings, and the bars and the pilasters, [11] and the ark of the testimony with its staves and its propitiatory, [12] and the veil and the hangings of the court with its pillars, [13] and the smaragdine stones [14] and the incense and the anointing oil [15] and the table with all its utensils, [16] and the candlestick for light with all its utensils, [17] and the altar with all its utensils, [18] and the holy garments of Aaron the priest, [19] and the robes and the sacerdotal

vestures for the sons of Aaron in which they are to minister and the anointing oil and the compound incense.

[20] Thereupon all the congregation of the children of Israel went out from Moses and all whose heart prompted them and all to whom it seemed good in their mind brought everyone an offering. [21] And when they had brought an offering to the Lord for all the works of the tabernacle of the testimony, and for all its appurtenances, and for all the holy garments, [22] then the men brought from their wives—everyone as it seemed good brought seals and pendants and rings and necklaces and bracelets and all sorts of jewels of gold.

[23] And when they had all brought their offerings of gold to the Lord, then every one who had cotton or skins of blue or rams' skins dyed red brought them; [24] And everyone who had made a dedication of silver or brass brought them as offerings to the Lord; and they who had incorruptible timber did the same. [25] And when they had brought materials for all the works of the service, then every woman skilled in spinning brought blue and purple and scarlet and cotton thread; [26] and all the women who had understanding and skill spun the goats' hair. [27] And the chiefs brought the smaragdine stones and the stones to be set in the ephod and the oracle, [28] and the materials both for the anointing oil and the compound incense.

[29] And when all the Israelites, men and women, whose understanding prompted them to promote all the works which the Lord had by Moses commanded them to make, had brought an offering to the Lord, [30] then Moses said to the children of Israel, Behold God hath called by name Beseleel the son of Ourius the son of Hur of the tribe of Judas [31] and filled him with a divine spirit of wisdom and understanding and skill in all things [32] to execute all works of architecture and to work up gold and silver and brass [33] and to cut stones and to model wood and to perform every kind of curious workmanship.

[34] He hath indeed qualified him and Eliab the son of Achisamach of the tribe of Dan [35] and hath filled them with wisdom, knowledge and skill to know how to make all the works of the sanctuary, and to weave the embroidery and tapestry with scarlet yarn and cotton thread—to execute every kind of work in architecture and embroidery.

* CHAPTER XXXVI *

ACCORDINGLY * Beseleel and Eliab and every man skilled in arts, to whom had been given wisdom and understanding to know how to execute every kind of work suitable for the holy service, performed it according to all that the Lord had commanded. [2] When Moses called Beseleel and Eliab and all who had skill—everyone in whose heart God had put knowledge and all who were freely willing to come to the work so as to finish it completely, [3] they received from Moses all the offerings which the Israelites had brought for making all the works of the sanctuary. They received also the offerings from those who still continued to bring them in, every morning.

[4] And all the artists who did the works of the sanctuary attended diligently everyone at the work in which he was engaged. [5] And when Moses was told that the people were bringing in more than sufficient for all the works which the Lord had ordered to be made, [6] Moses issued orders and caused proclamation to be made throughout the camp saying, Let neither man nor woman make any more work for the offerings of the sanctuary. So the people were restrained from bringing any more; [7] for the materials which they had were sufficient for all the work to be done; and there was an overplus.

[8] Now the most skillful among the workmen made the holy garments, which are appropriate to Aaron the priest as the Lord commanded Moses. [9] They made the ephod of gold and of blue and purple and scarlet yarn and cotton thread, [10] the thin plates of gold being cut into fine threads so as to be inwoven with the blue and purple and with the scarlet yarn and cotton thread. They made it a woven work, [11] the shoulder pieces having from both the sides a work woven one piece into another alternately, each convoluted through itself out of itself. [12] They made it according to its peculiar fabric of gold and blue and purple and scarlet yarn and cotton thread as the Lord commanded Moses.

[13] And they worked the two smaragdine stones fastened with

* Verse numbers for Chapters XXXVI, XXXVII, XXXVIII, and XXXIX of Exodus refer to the verse order of the original Septuagint text itself, and not to the verse order in the Authorized or Revised Version based on a later text which is different in arrangement, although the three chapters involved contain substantially the same matter.

it and set in gold, which were excavated and engraven, like the engraving of a seal, with the names of the sons of Israel; [14] and put them on the shoulders of the ephod, as stones of remembrance of the children of Israel, as the Lord commanded Moses.

[15] And they made the oracle, a work of embroidery, like the workmanship of the ephod, of gold and blue and purple and scarlet yarn and cotton thread. [16] The oracle they made double, and it was square, a span, the length; and a span, the breadth on both sides. [17] And there was interwoven with it a texture containing stones in four rows; the first row of stones, a sardius and a topaz and a smaragdus; [18] and the second row, a carbuncle and a sapphire and a jasper; [19] and the third row, a ligure and an agate and an amethyst, [20] and the fourth row, a chrysolite and a beryl and an onyx, set in gold and bound in with gold. [21] Now these stones were twelve from the names of the sons of Israel, engraven like seals, every one with its peculiar name, for the twelve tribes. [22] And on the oracle they made pieces of plaited net-work, the work of a plaiter of pure gold.

[23] They made also two little shields of gold and two rings of gold; [24] and they put the two rings of gold on the two upper sides of the oracle; [25] and they put the two pieces of plaited work of gold on the two rings on the two sides of the oracle; [26] and they put the two pieces of plaited work for the two junctions, on the two shields which were on the shoulders of the ephod over against each other in front; [27] and they made two rings of gold and put them on the two wings below the tip of the oracle and on the tip of the hinder part of the ephod on the inside; [28] and they made two rings of gold and put them on both the shoulder pieces of the ephod underneath, over against the upper junction of the texture of the ephod; [29] and they fastened the oracle by the rings on it to the rings of the ephod which were fastened to it with blue yarn, being plaited into the texture of the ephod, that the oracle might not be loosed from the ephod, as the Lord commanded Moses.

[30] And they made the long robe under the ephod, a woven work, all of blue yarn: [31] and the opening of the under robe in the middle was woven with a binding of plaited work, having a hem all around the hole that it might not be rent. [32] And on the border of the robe below, they made clusters as of a blooming pomegranate of blue and purple and scarlet yarn and cotton thread: [33] And they made golden bells and put the bells on the

border of the robe round about between the clusters, [34] a golden bell and a cluster on the border of the robe round about, to minister in as the Lord commanded Moses.

[35] And they made cotton vestures, a woven work for Aaron and his sons [36] and the tiaras of cotton and the mitre of cotton and the drawers of cotton, [37] and the girdles of cotton thread and of blue and purple and scarlet yarn a work of embroidery as the Lord commanded Moses.

[38] And they made the plate of gold, a dedication of the sanctuary, of pure gold, [39] and wrote thereon in letters engraved like a seal, *Holiness to the Lord*, [40] and put it on a ribbon of blue that it might be hung upon the mitre above as the Lord commanded Moses.

* CHAPTER XXXVII *

THEY* made also for the tabernacle ten curtains, [2] the first eight and twenty cubits long and all the rest the same, and four cubits broad. [3] And they made the veil of blue and purple and scarlet yarn and cotton thread, a work woven with cherubs [4] and they put this on four pillars of incorruptible wood overlaid with gold, the capitals of which were of gold, and their four bases of silver. [5] And they made the curtain of the door of the tabernacle of the testimony of blue and purple and scarlet yarn and cotton thread, a work woven with cherubs, [6] and their five pillars and hooks, the capitals and hooks of which they overlaid with gold, but their five bases were of brass. [7] And they made the court—on the south side the hangings of the court were of cotton, a hundred cubits long [8] with their twenty pillars, and the twenty bases thereof; [9] and on the north they were the same as on the south side, a hundred cubits with their twenty pillars and the twenty bases thereof; [10] but on the end towards the sea [the west] the hangings were fifty cubits, and their pillars ten with their ten bases; [11] and on the east end fifty cubits, the hangings on one side of the gateway were fifteen cubits, [12] their pillars three and their bases three, [13] and on the other side of the gateway of the court, the hangings were fifteen cubits, their pillars three and their bases three.

[14] All these hangings of the tabernacle were of cotton [15] and the bases of the pillars were of brass, but their hooks were of silver and their capitals were overlaid with silver. And the

* See note p. 152.

pillars—all the pillars of the court were filleted with silver. [16] And the curtain of the gate of the court was a work of tapestry of blue and purple and scarlet yarn and cotton thread, twenty cubits long and the height and breadth, five cubits, answering the hangings of the court, [17] and their pillars were four, the four bases of which were of brass but their hooks were of silver and their capitals were overlaid with silver, [18] and all the pins of the court round about were of brass but they were overlaid with silver.

[19] This was the arrangement of the tabernacle of the testimony, as it was given in charge to Moses, that the service thereof should belong to the Levites under the direction of Ithamar the son of Aaron the priest. [20] Now Beseleel the son of Ourius of the tribe of Judas performed the work as the Lord commanded Moses, he and Eliab the son of Achisamach of the tribe of Dan, who was the head workman in making the woven work and the embroidery and the tapestry of scarlet yarn and cotton thread.

* CHAPTER XXXVIII *

BESELEEL* also made the ark [2] and overlaid it with pure gold within and without; [3] and he cast the four rings of gold, two on the one side and two on the other, [4] wide enough for the staves, with which it was to be carried: [5] and he made the propitiatory above the ark of pure gold, [6] and the two cherubs of gold, [7] one cherub at one end of the propitiatory and the other cherub at the other end of the propitiatory [8] overshadowing the propitiatory with their wings. [9] And he made the table to be set before it of pure gold; [10] and cast for it four rings, two on one side and two on the other, wide enough to receive the staves. [11] And he made the staves of the ark and of the table, and overlaid them with gold. [12] And he made the vessels for the table, the platters and the censers and the large goblets and the cups for making libations, all of gold.

[13] And he made the candlestick to give light also of gold, [14] the shaft solid, and the six branches on both its sides. [15] Out of its branches were knobs, three on one side and three on the other answering each other; [16] and their lamp dishes on the tops were made in the form of almonds out of the same piece, with sockets in them for the lamps to rest on, [17] and the seventh socket on the top of the shaft was solid, entirely of gold; and he

* See note p. 152.

made the seven lamps upon it of gold; and its snuffers of gold, and its oil vessels of gold.

[18] He also overlaid the pilasters with gold and cast gold rings for each pilaster and overlaid the bars with gold. He also gilded the pillars of the veil with gold and made the golden hooks, [19] and he made the links of the tabernacle of gold, and the hooks of the court and the hooks for stretching the upper covering, of brass.

[20] He cast the silver capitals of the tabernacle and the brass capitals of the door of the tabernacle and for the gate of the court: and he made the silver hooks for the pillars—those on the top of the pillars he overlaid with silver. [21] He made the brass pins of the tabernacle and the brass pins of the court. [22] He made the brazen altar out of the brazen censers which belonged to the men who conspired with the congregation of Kore.

[23] He made all the utensils of the altar, its fire-hearth and its base and the cups and the flesh forks which were of brass. [24] He made for the altar a grate, a piece of grillwork below the fire-hearth about half way up it; and he put, on the four sides of the casing of the altar, the four brass rings large enough for the poles with which the altar is to be carried.

[25] He made the holy anointing oil and the compound incense the pure work of an apothecary. [26] He made the brass laver and its base of brass out of the mirrors of the women who were fasting at the doors of the tabernacle of the testimony on the day it was set up. [27] He made also the laver, that out of it Moses and Aaron and his sons might wash their hands and their feet, when they went into the tabernacle of the testimony or when they went to minister at the altar. They washed out of it as the Lord commanded Moses.

* CHAPTER XXXIX *

ALL* the gold which was worked up for all the work of the holy things was of the gold of the offering twenty-nine talents and seven hundred shekels after the shekel of the sanctuary. [2] And the silver was the offering from the men of the congregation who were reviewed, amounting to a hundred talents and one thousand seven hundred and seventy-five shekels, being a drachm, the half of a shekel, of the sanctuary for each head, [3] all who passed

* See note p. 152.

the review from twenty years old and upwards being numbered six hundred and three thousand five hundred and fifty.

[4] Now the hundred talents of silver were for casting the hundred capitals of the tabernacle including the capitals of the veil, [5] a hundred capitals for the hundred talents, a talent for each capital. [6] And the thousand seven hundred and seventy-five shekels he wrought up into hooks for the pillars. And he gilded the capitals and ornamented them.

[7] And the brass of the offering was seventy talents and a thousand five hundred shekels. [8] And of this they made the bases of the doors of the tabernacle of the testimony [9] and the bases of the court round about and the bases of the gate of the court and the pins of the tabernacle and the pins of the court round about; [10] and the brass casing of the altar and all the utensils of the altar, even all the works of the tabernacle of the testimony.

[11] And when the Israelites had completed the work—when they had completed it in the manner the Lord had commanded Moses, [12] they then made up the rest of the gold of the offering into vessels to be used in the holy service before the Lord. [13] And what was left of the blue and purple and scarlet yarn they made up into sacerdotal garments for Aaron to minister in them, as a priest in the sanctuary.

[14] And they brought to Moses the robes and the tabernacle and the utensils thereof and its bases and bars and pilasters [15] and the ark of the covenant with its staves, and the altar and all its utensils; [16] and the anointing oil, and the compound incense, and the pure candlestick [17] with its lamps, the lamps for burning oil and the oil for giving light, [18] and the presence table and all its utensils, and the loaves to be laid on it, [19] and the robes of the sanctuary appropriate to Aaron, and the robes of his sons to minister in as priests, [20] and the hangings of the court and the pillars, and the curtain of the door of the tabernacle and of the gate of the court, [21] and all the utensils of the tabernacle and all the implements thereof, and the upper coverings of rams' skins dyed red and the blue coverings, and the other coverings, and the pins and all the instruments for the service of the tabernacle of the testimony, which the Lord had commanded Moses.

[22] And when the children of Israel had thus made all the furniture [23] and Moses had viewed all the works and they had executed them and made them in the manner the Lord commanded Moses, Moses blessed them.

* CHAPTER XL *

THEN the Lord spoke to Moses saying, [2] On the first day of the first month it being then new moon, thou shalt rear up the tabernacle of the testimony [3] and place therein the ark of the testimony and cover it with the veil. [4] Then thou shalt carry in the table and set in order the service thereof. And thou shalt carry in the candlestick and place on it the lamps: [5] and thou shalt set the golden altar, to burn incense, in its place before the ark; and thou shalt hang up the covering curtain at the door of the tabernacle of the testimony. [6] And the altar of homage offerings thou shalt place at the doors of the tabernacle of the testimony.

Then thou shalt surround the tabernacle and hallow all the things belonging to it round about. [9] For this purpose thou shalt take the anointing oil and anoint the tabernacle and all the things in it and hallow it and all its utensils and they shall be holy. [10] And thou shalt anoint the altar of homage offerings and all its utensils and hallow the altar, and this altar shall be a holy of holies.

[12] Then thou shalt bring Aaron and his sons to the doors of the tabernacle of the testimony and wash them with water. [13] And thou shalt put the holy robes on Aaron and anoint him and hallow him that he may minister to me in the priest's office. [14] Thou shalt then bring forward his sons and clothe them with vestures [15] and anoint them as thou didst their father and they shall serve Me as priests. And this unction of the priesthood shall belong to them forever throughout their generations.

[16] So Moses did all these things. Whatever the Lord commanded him so did he. [17] Accordingly, in the first month in the second year of their coming out of Egypt, at the new moon the tabernacle was reared up. [18] And when Moses had reared up the tabernacle he put on the capitals and put in the bars and set up the pilasters [19] and spread the curtains over the tabernacle and put over it the upper covering of the tabernacle as the Lord commanded Moses. [20] Then taking the testimonies he put them in the ark, and put the staves under the ark, [21] and carried the ark into the tabernacle and hung up the covering of the veil and covered from view the ark of the testimony in the manner the Lord commanded Moses.

[22] Then he placed the table in the tabernacle of the testimony,

on the north side with out the veil of the tabernacle [23] and set thereon the presence loaves before the Lord as the Lord commanded Moses. [24] Then he placed the candlestick in the tabernacle of the testimony on the south side of the tabernacle [25] and put the lamps thereon before the Lord, as the Lord commanded Moses. [26] He then placed the golden altar in the tabernacle of the testimony over against the veil [27] and burned thereon compound incense as the Lord commanded Moses. [29] Then he placed the altar of homage offerings at the doors of the tabernacle [33] and reared up the court around the tabernacle and the altar.

And when Moses had finished all these works [34] the cloud covered the tabernacle of the testimony, and the tabernacle was filled with the glory of the Lord [35] so that Moses could not go into the tabernacle of the testimony, because the cloud overshadowed it and with the glory of the Lord the tabernacle was filled.

[36] Now when the cloud ascended from the tabernacle, the Israelites prepared to march with their baggage. [37] But if the cloud did not ascend they did not prepare to march till the day when the cloud ascended. [38] For there was a cloud on the tabernacle by day and in the night there was a fire on it in the sight of all Israel throughout all their journeyings.

LEVITICUS

* CHAPTER I *

THEN the Lord called up Moses and spoke to him out of the tabernacle of the testimony saying, [2] Speak to the children of Israel and thou shalt say to them, When any man among you bringeth gifts to the Lord from your cattle, you shall bring them either from the flocks or the herds. [3] If his gift be a whole burnt offering from the herd, he shall bring a male without blemish to the door of the tabernacle of the testimony. He shall bring it before the Lord for acceptance; [4] and he shall lay his hand on the head of the homage offering to be accepted for him—to make atonement for him. [5] And they shall kill the young bull before the Lord; and the sons of Aaron, the priests shall carry the blood and pour it out round about on the altar which is at the doors of the tabernacle of the testimony; [6] and having flayed the whole burnt offering they shall cut it in quarters; [7] and the sons of Aaron the priests shall put the fire on the altar and pile wood on the fire; [8] and the sons of Aaron the priests shall lay the quarters with the head and the suet on the wood which is on the fire on the altar; [9] and they shall wash the entrails and the feet with water, and the priests shall lay them all on the altar. It is an homage gift, a sacrifice, a smell of fragrance for the Lord.

[10] And if his gift to the Lord be from the flocks, either from the lambs or the kids for a whole burnt offering, he shall bring a male without blemish and he shall lay his hands on its head; [11] and they shall kill it on the north side of the altar before the Lord: and the sons of Aaron, the priests, shall pour the blood on the altar round about; [12] then they shall cut it in quarters and the priests shall lay these with the head and the suet on the wood which is on the fire on the altar; [13] and they shall wash the entrails and the feet with water; and the priests shall carry them all up and lay them on the altar. It is an homage offering, a sacrifice, a smell of fragrance for the Lord.

[14] And if he bring an homage offering from among the fowls as his gift to the Lord; he shall bring his gift either from among the turtledoves or the pigeons; [15] and the priest shall carry it to the altar and wring off the head, and the priest shall lay it on the altar; then he shall squeeze out the blood against the base of

the altar; [16] and he shall take away the craw with the feathers and throw it on the east side of the altar into the ash hole, [17] then he shall break it off from the wings but shall not divide it; and the priest shall lay it on the altar, on the wood which is upon the fire. It is an homage offering, a sacrifice, a smell of fragrance for the Lord.

* CHAPTER II *

AND when any person shall bring a sacrificial gift to the Lord, his gift shall be fine flour, and he shall pour oil on it and lay frankincense on it. [2] It is a sacrifice: and he shall carry it to the sons of Aaron, the priests; and the priest having taken out a handful of the flour with the oil, and all the frankincense thereof shall lay this memorial of it on the altar. It is a sacrifice, a smell of fragrance for the Lord. [3] And the rest of the sacrifice shall be for Aaron and his sons, a most holy portion from the sacrifices of the Lord.

[4] And if he bring a gift, a baked sacrifice from the oven, his gift to the Lord shall be of fine flour—he shall bring unleavened loaves tempered with oil or unleavened cakes anointed with oil. [5] And if thy gift be a sacrifice from the pan, it must be of fine flour tempered with oil, without leaven. [6] And having broken it to pieces thou shalt crumble the fragments and pour oil thereon. It is a sacrifice to the Lord. [7] And if thy gift be a sacrifice from the hearth, the fine flour must be made up with oil.

[8] And he shall bring the sacrifice which he hath prepared of these materials for the Lord and carry it to the priest; and the priest shall carry it near to the altar [9] and shall take from the sacrifice the memorial of it and lay it on the altar. It is an homage offering, a smell of fragrance for the Lord; [10] and the rest of the sacrifice shall be for Aaron and his sons. These are most holy portions from the homage offerings of the Lord.

[11] Every sacrifice which you bring to the Lord, you shall prepare without leaven; for you must not bring any kind of leaven, not even honey, as a gift to pay homage to the Lord. [12] You may bring them as gifts of first fruits to the Lord; but they shall not be laid on the altar for a smell of fragrance for the Lord.

[13] Every gift of your sacrifice must be seasoned with salt. You shall not withhold the salt of the covenant of the Lord from your sacrifices. With every gift you make, you shall offer salt to the Lord your God.