

THE TARGUM OF ONKELOS
ON
THE BOOK OF SHEMOTH,
OR
EXODUS

[In the Pentateuch the first chapter of Exodus begins the Thirteenth Section of the Law with the initial SHEMOTH, or Names.]

I. AND these are the names of the sons of Israel who came into Mizraim with Jakob; (each) man with the men of his house they came in: Reuben, Shimeon, Levi and Jehudah, Issakar, Zebulon and Benyamin, Dan and Naphtali, Gad and Asher. And all the souls that came forth from the thigh of Jakob were seventy souls, with Joseph who was in Mizraim.

And Joseph died, and all his brethren, and all that generation; but the sons of Israel increased and propagated, and became great and very mighty, and the land was filled with them.

But a new king arose over Mizraim who did not hold valid (or confirm) the decree of Joseph. And he said to his people, Behold, the people of the sons of Israel are more numerous and stronger than we: come, let us deal wisely by them, lest they multiply, and it be that should war happen to us they join themselves with our enemies, and break forth in the war against us, and go up from the land. And they appointed over them evildoing governors (*shiltonin*) to afflict them in their labours. And they builded cities of treasure houses for Pharoh, Pithom, and Raamsas. But by as much as they afflicted them, so they increased and waxed strong, and the Mizraee had vexation on account of the sons of Israel; and the Mizraee made the sons of Israel serve with rigour, and embittered their lives with hard labour, in clay and in brick, and in all labour of the field, -all the work which they wrought, they made them do with hardship.

And the king of Mizraim spake to the midwives of Jewesses, (*Yehuditha*.) of whom the name of the one was Shiphra, and the name of the second Puvah; and he said, When you do the office of the midwife among the Jewish women, and you look upon the childbirth, if it be a son, you shall kill him; but if a daughter, let her live. But the midwives feared before the Lord, and did not act as the king of Mizraim had bidden them, but preserved the sons alive. And the king of Mizraim called the midwives said to Pharoh, It is because the Jewesses are unlike the Mizraite women; they are cunning, and give birth before the midwives come to them. And the Lord did good to the midwives; and the people multiplied and became strong. And because the midwives feared before the Lord He made for them houses. But Pharoh commanded all his people, saying, Every son who is born to the Jews you shall throw into the river, and every daughter you shall keep alive.

II. And a man of the house of Levi went and took a daughter of Levi (to wife). And the woman conceived, and bare a son; and she saw that he was good, and concealed him three months. But not being able to hide him longer, she took an ark of reed, and covered it with bitumen and pitch, and laid the child within it, and set it in the river upon the brink of the stream.^[1] And his sister stationed herself at a distance, to know what would be done to him.

And the daughter of Pharoh came down to wash at the river, and her damsels walked on the river's bank; and she saw the ark in the flood,^[2] and reached out her arm and took it. And opening, she saw the child; and, behold, the infant wept. And she had compassion on him

and said, This is one of the children of the Jehudaeae. Then spake his sister to the daughter of Pharoh, Shall I go and call a nurse-woman of the Jehudaeae who will suckle the child for thee? And the daughter of Pharoh said to her, Go; and the maiden went, and called the child's mother. And Pharoh's daughter said to her, Take this child and nurse it for me, and I will give thee they recompense. And the woman took the child and suckled him. And the child grew, and she brought him to Pharoh's daughter, and he became to her a son, and she called his name Mosheh, saying, Because I drew him out from the water.

And it was in those days when Mosheh had grown that he went out to his brethren and beheld their servitude. And he saw a Mizraite man smite a man, a Jehudai, (one) of his brethren. And he turned this way and that, and saw that there was no man; and smote the Mizraite, and buried him in the sand. And he went out the second day, and, behold, two men, Jehudaeen contended. And he said to the guilty one, Why did you strike your companion? But he said, Who set you a chief man and judge over us? Will you who speak so kill me, as you killed the Mizraya? And Mosheh was afraid, and said, Surely the thing is known. And Pharoh heard that thing, and sought to kill Mosheh; and Mosheh fled from before Pharoh, and dwelt in the land of Midian.

And he sat by a well; and the prince (*rabba*) of Midian had seven daughters; and they came and drew and filled the troughs to water their father's flock. But the shepherds came and drave them away; and Mosheh arose and rescued them, and watered the flock.

And they came to Reuel their father; and he said, What is this, that ye have come so quickly to-day? And they said, A man, a Mizraya, delivered us from the hand of the shepherds, and also drew for us and watered the flock. And he said to his daughters, And where is he? wherefore have you left the man? Call him, that he may eat bread. And Mosheh was willing to dwell with the man; and he gave Zipporah his daughter unto Mosheh. And she bare a son; and he called his name Gershom; for, said he, I am a stranger in a foreign land.

And it was in many of those days: and the king of Mizraim died. And the sons of Israel groaned with the hard service which was upon them; and the cry rose up before the presence of the Lord, from their labour. And their appeal was heard before the Lord; and the Lord remembered His covenant with Abraham, with Izhak, and with Jakob. And the servitude of the sons of Israel was know before the Lord, and the Lord said in His Word, that He would deliver them.

III. And Mosheh tended the flock of Jethro his father-in-law, the rabba of Midian, and he led the flock to the place of the best pastures of the wilderness, and came to the mountain on which was revealed the glory of the Lord, unto Horeb. And the Angel of the Lord appeared to him in a flame of fire in the midst of a bush. And he gazed, and, behold, the bush burned with fire, but the bush was not consumed. And Mosheh said, I will now turn and see this great sight, why the bush is not burned up. And the Lord saw that he turned to see, and the Lord called to him from the midst of the bush, and said, Mosheh, Mosheh! And he said, Behold me. And He said, Approach not hither;^[3] loose the sandal from thy foot, for the place where thou standest is holy. And He said, I am the God of thy fathers; the God of Abraham, the God of Izhak, and the God of Jakob. And Mosheh bowed with his face; for he was afraid to look up to the glory of the Lord.

And the Lord said, The bondage of My people who is in Mizraim is verily disclosed before Me, and before Me is heard their cry on account of their toils;^[4] for their afflictions are disclosed before me; and I have appeared to deliver them from the hand of the Mizraee, and to bring them up from that land, unto a land good and large, a land producing milk and honey, unto the place of the Kenaanaee, an the Hittae, and the Amoraee, and the Perizae, and the Hivae, and the Yevusae. And now, behold, the cry of the sons of Israel ascendeth before Me,

and the affliction is also revealed before Me wherewith the Mizraee afflict them. And now, come, I will send thee to Pharoh, and will bring forth the sons of Israel from Mizraim.

And Mosheh said before the Lord, Who am I, that I should go unto Pharoh to bring forth the sons of Israel from Mizraim? And He said, Because My Word shall be thy helper: and this shall be the sign that I have sent thee: In thy leading forth of the people from Mizraim you shall do service before the Lord upon this mountain.

And Mosheh said before the Lord, Behold, when I am come to the sons of Israel, and say to them, The God of your fathers hath sent me to you, and they say to me, What is His name? what shall I say to them? And the Lord said unto Mosheh, EHEYEH ASHER EHEYEH. And he said, Thus shalt thou speak to the sons of Israel, EHEYEH hath sent me unto you.

The Lord said moreover to Mosheh, Thus shalt thou speak to the sons of Israel, The Lord, the God of your fathers, the God of Abraham, the God of Izhak, and the God of Jakob, hath sent me unto you. This is My Name for ever, and this is My Memorial in every generation and generation. Go and assemble the elders of Israel and say to them, The Lord, the God of your fathers, hath revealed Himself to me, the God of Abraham, Izhak, and Jakob, saying, Remembering I have remembered you, and that which hath been done to you in Mizraim; and I have said that I would bring you up from the bondage of Mizraim to the land of the Kenaanaee, and Hittae, and Emoraee, and the Pherizae, and Hivae, and Jebusae, -to a land producing milk and honey. And they will be obedient to thee,^[5] and thou shalt go, thou and the elders of Israel, to the king of Mizraim, and say to him, The Lord, the God of the Jehudae, hath called us;^[6] and now let us go, as (for) a journey of three days into the desert, that we may sacrifice before the Lord our God. But it is manifest before Me that the king of Mizraim will not release you, that you may go, not even on account of Him whose power is mighty. But I will send forth the stroke of My power, and will smite the Mizraee with all My miracles which I will perform among them, and afterward they will send you away. And I will give this people to become favourites in the eyes of the Mizraee, and it shall be that when you go you shall not go empty. But you shall demand, a woman of her neighbour and the inmates of her house, articles of silve and of gold and vestments, and put them upon you sons and upon your daughters, and shall make the Mizraee empty.^[7]

IV. And Mosheh answered and said, But, behold, they will not believe me nor hearken to me: for they will say, The Lord hath no been revealed to thee. And the Lord said to him, What is that which is in thy hand? and he said, A rod. And He said, Cast it to the ground; and he cast it upon the ground, and it became a serpent, and Mosheh fled from before it. And the Lord said to Mosheh, Stretch forth thy hand and seize it by its tail; and he put forth his hand and grasped it, and it became a rod in his hand. That they may believe that the Lord god of their fathers hath been revealed to thee, that God of Abraham, the God of Izhak, and the God of Jakob. And the Lord said yet to him, Put now thy hand into thy bosom. And he put his hand into his bosom, and drew it out; and, behold, his hand was white as snow. And He said, Return thy hand into thy bosom. And he returned his hand into his bosom, and drew it out from his bosom, and, behold, it had turned to be as his own flesh. And it shall be, if they will not believe thee nor receive the voice of the first sign, that they shall believe the voice of the latter sign. But if they will not believe either of these two signs, nor receive from thee, take of the water that is in the river, and pour it upon the ground; and the water which thou takest from the river shall become blood upon the ground.

And Mosheh said before the Lord, In entreating, I am not a man who is (well) spoken, neither yesterday nor the day before, and from the time that thou spakest with Thy servant: for I am heavy of speech and of a deep^[8] tongue. But the Lord said to him, Who hath

appointed the mouth of man, and who hath appointed the mute, or the deaf, or the open-sighted, or the blind? Have not I, the Lord? And now go, and My Word shall be with thy mouth, and I will teach thee what to say. And he said, I beseech the Lord to send by the hand of one who is fit to be sent. And the displeasure of the Lord was kindled against Mosheh; and He said, Is not Aharon the Levite, thy brother, known before Me as one who speaking can speak? and also, behold, he cometh forth to anticipate thee, and will see thee, and rejoice in his heart. And thou shalt speak with him, and put the words in his mouth; and My Word will be with thy mouth and with his mouth, and I will teach you what to do. And he shall speak for thee with the people, and shall be thy interpreter, and thou shalt be to him a rab; and this staff thou shalt take in thy hand wherewith to work the signs.

And Mosheh went, and returned to Jether his father-in-law, and said to him, I will now go and return to my brethren who are in Mizraim, and see if they still live. And Jether said to Mosheh, Go in peace. And the Lord said to Mosheh in Midian, Go, return to Mizraim; for all the men who sought to kill thee are dead. And Mosheh took his wife and his sons, and made them ride upon the ass, and returned to the land of Mizraim. And Mosheh took the staff with which the miracles had been done before the Lord in his hand. And the Lord said to Mosheh, In thy going to return to Mizraim look to all the wonders that I have appointed by thy hand, and do them before the Pharoh. But I will obdurate his heart, and he will not send the people away. And thou shalt say unto Pharoh, Thus said the Lord; Israel is My son, My firstborn. And I say unto thee, Let My son go, that he may serve before Me; and if thou refuse to send him away, behold, I will kill thy son, thy firstborn.

And it was in the way, at the place of lodging, that the Angel of the Lord met him, and sought to kill him. And Zipporah took a stone, and circumcised the foreskin of her son, and approached before him, and said, On account of the blood of this circumcision let my husband be given (back) to me. And when he had desisted from him, she said, But for the blood of this circumcision my husband would have been condemned to die.

And the Lord said to Aharon, Go thou to meet Mosheh in the desert. And he went, and met him at the mountain on which was revealed the glory of the Lord, and he kissed him. And Mosheh showed Aharon all the words with which the Lord had sent him, and all the signs which he had commanded. And Mosheh and Aharon went and assembled all the elders of the sons of Israel; and Aharon told all the words which the Lord had spoken with Mosheh, and did the signs in the eyes of the people. And the people believed, and understood (heard) that the Lord had remembered the sons of Israel, and that heir slavery was manifest before him; and they bowed, and adored.

V. And afterward Mosheh and Aharon went in, and said to Pharoh: Thus saith the Lord, the God of Israel, Let My people go, to solemnize a feast (*yechagun*) before Me in the desert. And Pharoh said, The name of the Lord is not know to me, that I should hearken to His word to send Israel away. The name of the Lord is not revealed to me, and Israel I shall not release. And they said, The God of the Jehudaeae hath revealed Himself to us; let us now go three days' journey into the desert to sacrifice before the Lord our God, lest He come upon us with death or with slaughter. And the king of Mizraim said to them, Why, Mosheh and Aharon, do you hinder the people from their works? Go to your employment. And Pharoh said, Behold now, the people of the land are many, and you make them relax from their employment. And Pharoh that day commanded the masters^[9] of the people and the overseers,^[10] saying, You shall not continue (add) to give straw to the people to cast bricks, as heretofore; let them go and collect straw for themselves; yet the number^[11] of bricks which they have made heretofore you shall still lay upon them and not diminish; for they are idle, and therefore cry, saying, We will go and sacrifice before our God. Make labour heavy upon the men: let them

be occupied with it, and not with vain words. And the masters of the people and the overseers went forth and spake to the people, saying, Thus saith Pharaoh, I will not give you straw; you shall go and gather up straw for yourselves wheresoever you can find it; though from you work there shall be mother diminished. And the people were scattered abroad over all the country of Mizraim to gather stubble for straw. And the masters were urgent, saying, Fulfil your work, the matter of a day in a day, as you did when straw was given to you. And the masters whom Pharaoh set over the sons of Israel smote them, saying, Why do you not fulfil your requirement to cast bricks as heretofore, as yesterday, so also to-day? And the overseers of the sons of Israel came and complained before Pharaoh, saying, Why hast thou done thus with thy servants? Thou hast not given thy servants straw, yet they say to us, Make bricks; and, behold, thy servants are beaten, and thy people sin against us. But he said, You are idle: therefore you say, We will go and sacrifice before the Lord. And now go, work: but straw I will not give you; yet the number of bricks you shall render. And the overseers of the sons of Israel perceived that they were in evil: for they said to them, You shall not diminish form your bricks the matter of a day, in a day.

And they met Mosheh and Aharon standing before them in their coming out from being with Pharaoh. And they said to them, May the Lord manifest Himself to you and adjudge; [12] because you have made our savour evil in the eyes of Pharaoh, and in the eyes of his servants, and have put a sword into their hands to kill us! An Mosheh returned before the Lord and said, O Lord, why hast Thou done evil unto this people, and wherefore didst Thou send me? and from the time that I went in to Pharaoh to speak in Thy name he hath done evil to this people, but liberating Thou hast not liberated Thy people. VI. But the Lord said to Mosheh, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he send them away, and with a strong hand drive them from his land.

SECTION XIV.

VAERA.

[VI]AND the Lord spake to Mosheh and said to him, I am the Lord; and I appeared unto Abraham and to Izhak and to Jakob by (the name) EI-Shaddai, but by My name Jehovah[1] I was not known to them. And also I have confirmed My covenant with them to give them the land of Kanaan, the land of their sojournings in which they sojourned. And before Me hath been heard the cry of the sons of Israel whom the Mizraee make to labour for them; and I have remembered My covenant. Therefore, say thou to the sons of Israel, I am the Lord, and I will bring you out from the midst of the sore labour for the Mizraee, and will deliver you from their servitude, and redeem you with a lofty arm and with great judgments. And I will bring you nigh before Me to be a people, and I will be unto you a God; and you shall know that I am the Lord your God who bringeth you out from the sore Mizrean bondage. And I will lead you into the land which I have sworn in My Word to give to Abraham, to Izhak, and to Jakob; and to you will I give it for an inheritance; I am the Lord. And Mosheh so spake with the sons of Israel: but they received not from Mosheh through anguish of spirit, and from the labour which was hard upon them.

And the Lord spake to Mosheh, saying, Go in, speak with Pharaoh king of Mizraim, that he send away the sons of Israel from his land. And Mosheh spake before the Lord, saying, Behold, the sons of Israel have not received from me, and how then will Pharaoh receive, and I (so) heavy of speech? And the Lord spake to Mosheh and Aharon, and gave them

commandment to the sons of Israel and unto Pharaoh king of Mizraim for the going forth of the sons of Israel from the land of Mizraim.

These are the heads of the house of their fathers. The sons of Reuben the firstborn of Israel, Hanuk and Phalli, Hetsron and Karmi; these are the progeny of Reuben. And the sons of Shimeon, Yemuel and Yamin and Achad and Yakin and Zochar and Shaul the son of a Kenaanitha; these are the progeny of Shimeon. And these are the names of the sons of Levi, according to their generations: Gershon and Kehath and Merari. And the years of the life of Levi were a hundred and thirty and seven years. The sons of Gerson, Libni and Shimei, after their progenies. And the sons of Kehath., Amram and Izhar and Hebron and Uzziel. And the years of the life of Kehath, a hundred and thirty and three years. And the sons of Merari, Maheli and Mushi. These are the progenies of Levi, after their generations. And Amram took Yokebed the sister of his father unto him to wife, and she bare him Aharon and Mosheh. And the years of the life of Amram were an hundred and thirty and seven years. And the sons of Izhar, Korah and Nepheg and Zikri. And the sons of Uzziel, Mishael and Elzaphan and Sithri. And Aharon took Elisheba the daughter of Aminadab the sister of Nachshon to him to wife; and she bare him Nadab and Abihu, Elazar and Ithamar. And the sons of Korah, Asir and Elkanah and Abiasaph: these are the progeny of Korah. And Elazar the son of Aharon took (one) of the daughters of Phutiel to himself to wife, and she bare him Pinhas. These are the chiefs of the fathers of the Levae, according to their generations. It is Aharon and Mosheh, to whom the Lord had said, Bring forth the sons of Israel from the land of Mizraim by their armies. These are they who spake with Pharaoh king of Mizraim to let the sons of Israel go forth from Mizraim: it is Mosheh and Aharon.

And it was in the day when the Lord spake with Mosheh in the land of Mizraim, that the Lord spake unto Mosheh, saying, I am the Lord: Speak with Pharaoh king of Mizraim all that I have said to thee. But Mosheh said before the Lord, Behold, I am heavy of speech, and how will Pharaoh receive from me?

[VII]But the Lord said to Mosheh, See, I have appointed thee a Master (*rab*) with Pharaoh, and Aharon shall be thy interpreter (*methurgeman*). Thou shalt speak all that I have commanded thee, and Aharon thy brother shall speak with Pharaoh to send away the sons of Israel from his land. And I will harden the heart of Pharaoh, and will multiply My signs and wonders in the land of Mizraim. But Pharaoh will not receive from you; and I will give forth the stroke of My power upon Mizraim, and will bring out My host, My people, the sons of Israel, from the land of Mizraim by great judgments. And the Mizraee shall know that I am the Lord when I uplift the stroke of My power upon Mizraim, and bring forth the sons of Israel from among them. And Mosheh and Aharon did as the Lord commanded them, so did they. And Mosheh was the son of eighty years, and Aharon the son of eighty and three years, in their speaking with Pharaoh.

And the Lord spake to Mosheh and Aharon, saying, When Pharaoh shall speak to you, saying, Produce a sign, thou shalt say to Aharon, Take thy rod, and throw it down before Pharaoh., and it shall become a serpent (*tanina*, Heb., *tanin*, a long creature, whether serpent or crocodile. T.). And Mosheh and Aharon went in unto Pharaoh, and did as the Lord had commanded them. Aharon threw down his rod before Pharaoh and before his servants, and it became a serpent. And Pharaoh called for the wise men and the magicians; and they also, the Mizraite magicians, did so by their enchantments. They cast down every man his rod, and they became serpents;

but the rod of Aharon swallowed up their rods. And Pharoh's heart was hardened, and he would not hearken to them, as the Lord had said.

And the Lord said to Mosheh, The heart of Pharoh is obdurate (heavy): he is unwilling to send the people away. Go unto Pharoh in the morning; behold, he goeth forth to the waters, and stand to meet him on the bank of the river, and the rod that was turned to a serpent (*chevja*, Heb., *nachash*) take in thy hand; and say to him, The Lord God of the Jehudaeae hath sent me to thee, saying, Release My people, that they may serve before Me in the desert; and, behold, thou hast not yet acceded. Thus saith the Lord, By this thou shalt know that I am the Lord: Behold, with the rod that is in my hand I smite the water of the river, and it shall be turned to blood: and the fish which are in the river shall die, and the river become putrid, and the Mizraee try in vain to drink the water from the river.

[VIII]And the Lord spake to Mosheh, Say to Aharon, Take thy rod, and lift up thy hand over the waters of the Mizraee, upon their rivers, upon their canals, and upon their lakes, and upon all their reservoirs of water, that they may become blood; and there shall be blood in all the land of Mizraim, and in vessels of wood and in vessels of stone. And Mosheh and Aharon did so, as the Lord commanded; and he lifted the rod, and struck the waters of the river, in the sight of Pharoh, and in the eyes of his servants, and all the waters of the river were turned into blood. And the fish of the river died, and the river became putrid; and the Mizraee could not drink of the water of the river, and there was blood in all the land of Mizraim. And the magicians did so with their enchantments; and Pharoh's heart was hardened, and he would not hearken to them, as the Lord had said. And Pharoh turned and entered into his house; neither did he set his heart also unto this. And all the Mizraee digged by the bending of the river for water to drink; for the water which was in the river they could not drink.

And seven days were fulfilled after that the Lord had struck the river; and the Lord said to Mosheh, Go in unto Pharoh and say to him, Thus saith the Lord: Send away My people, that they may serve before me. But if thou refuse to send them away, behold, I will smite all thy borders with frogs, and the river shall multiply frogs; and they shall come up and enter into thy house, and into thy chamber the place of sleep, and upon thy bed, and into the house of thy servants, and among thy people, and into thy ovens and thy kneading pans; and upon thee and upon thy people and upon all thy servants shall the frogs come up. And the Lord said to Mosheh, Say to Aharon, Uplift thy hand with thy staff upon the streams, upon the rivulets, and upon the lakes; and the frogs shall come up on the land of Mizraim. And Aharon lifted up his hand over the waters of the Mizraee, and the frogs came up and covered the land of Mizraim. And the magicians did so with their enchantments, and made frogs to come up on the land of Mizraim. And Pharoh called Mosheh and Aharon, and said, Pray before the Lord that the frogs may be removed from me and from my people; and I will release the people, that they may sacrifice before the Lord. And Mosheh said to Pharoh, Demand for thyself a miracle, and appoint me a time^[2] when I shall pray for thee, and for thy servants and thy people, that the frogs may be finished from thee and from thy house, and remain only in the river. And he said, Tomorrow. And he said, According to thy word; that thou mayest know that there is none as the Lord our God. And the frogs shall be removed from thee and from thy house and thy servants and thy people; in the river only shall they remain. And Mosheh and Aharon went out from Pharoh; and Mosheh prayed before the Lord concerning the frogs which he had appointed unto Pharoh. And the Lord did according to the words of Mosheh; and the frogs died from the houses, and from the courts, and from the fields. And they gathered them in

heaps (upon) heaps, and they corrupted upon the ground. And Pharoh saw that there was relief; and hardened his heart, and would not hearken to them, as the Lord had said.

And the Lord spake to Mosheh, Say unto Aharon, Lift up thy rod and smite the dust of the earth, and it shall become, insects,[3] in all the land of Mizraim. And they did so. And Aharon lifted up his hand with the rod and smote the dust of the earth, and it became insects on man and on cattle; all the dust of the earth became insects in all the land of Mizraim. And the magicians wrought so with their enchantments to produce the insects, but were not able; and there were insects on man and on beast. And the magicians said to Pharoh, This is a plague from before the Lord. Yet Pharoh's heart was hardened, and he would not hearken to them, as the Lord had said.

And the Lord said to Mosheh, Arise in the morning and stand before Pharoh; behold, he goeth out to the waters; and say to him, Thus saith the Lord, Send My people away, that they may serve before Me. For if thou wilt not send My people away, behold, I will send on thee, and on thy servants, and on thy people, and upon thy houses, the aroba;[4] I and they shall fill the houses of the Mizraee with the aroba; and also the ground on which they are. But I will make a distinction in that day with the land of Goshen where My people dwell, that the aroba shall not be there; so that thou mayest know that I the Lord do rule in the midst of the earth. And I will ordain redemption to My people, but upon thy people shall be the plague. Tomorrow shall this sign be. And the Lord did so; and the aroba came with strength into the house of Pharoh, and into the house of his servants, and into all the land of Mizraim; and the land was destroyed before the aroba.

And Pharoh called for Mosheh and Aharon, and said, Go, sacrifice before your God in the land. But Mosheh said, It will not be fitting to do so; because the animals which the Mizraee worship we shall take to sacrifice before the Lord our God. Behold, should we immolate the animal which the Mizraee worship, would they not stone us when they saw it? A journey of three days will we go into the desert, and sacrifice before the Lord our God, as He hath told us. And Pharoh said, I will send you away, that you may sacrifice before the Lord your God in the desert; only you shall not go farther and farther: pray also for me. And Mosheh said, Behold I will go out from being with thee, and will pray before the Lord, and He will remove the aroba from Pharoh, and from his servants, and his people, tomorrow; only let Pharoh no more be false[5] in not sending away the people to sacrifice unto the Lord. And Mosheh went out from before Pharoh, and prayed before the Lord. And the Lord did according to the word of Mosheh, and removed the aroba from. Pharoh and his servants, and his people; not one remained. But Pharoh hardened his heart this time also, and would not dismiss the people.

[XI]And the Lord said to Mosheh, Go in unto Pharoh and say to him: Thus saith the Lord, the God of the Jehudae; Send My people away, that they may serve before Me: for if thou refuse to send them away, -and thou hast kept them until now, -behold, a plague from before the Lord shall be upon thy cattle which are in the field; upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep, a very great death. But the Lord will make distinction between the cattle of Israel and the cattle of the Mizraee; and of all that the children of Israel possess not one shall die. And the Lord set a time,[6] saying, To-morrow will the Lord do this thing in the land. And the Lord did that thing on the following day, and all the cattle of the Mizraee died; but of the cattle of the sons of Israel died not one.

And Pharoh sent, and, behold, not one of the cattle of the sons of Israel had died. And Pharoh's heart was hardened, and he would not send the people away.

And the Lord said to Mosheh and Aharon, Take you handfuls of dust of the furnace, and let Mosheh scatter it towards the heavens in the presence of Pharoh; and it will be like fine powder upon all the land of Mizraim, and it shall be upon man and beast an inflammation growing into ulcers in all the land of Mizraim. And they took the dust of the furnace and stood before Pharoh; and Mosheh scattered it towards the heavens, and it became an inflammation of ulcers multiplying on man and beast. And the magicians could not stand before Mosheh, on account of the disease; for the disease was upon the magicians and upon all the Mizraee. And the Lord obdured the heart of Pharoh, and he would not hearken to them, as the Lord had said to Mosheh.

And the Lord said to Mosheh, Rise up in the morning and stand before Pharoh, and say to him, Thus saith the Lord, the God of the Jehudaeae Send My people away, that they may serve before Me: for at this time I will send all My plagues upon thy heart, and upon thy servants and thy people, that thou mayest know that there is no one like Me, the Ruler in all the earth. For now it is nigh before Me to send indeed My strong plagues, and smite thee and thy people with death, and cut thee off from the earth. For therefore have I raised thee up, that I may show thee My power, and that they may acknowledge the might of My name in all the earth. Until now hast thou kept My people down,^[7] that thou mayest not release them. Behold, I will cause to come down, as at this time tomorrow, hail most mighty, the like of which hath never been in Mizraim from the day that it was founded until now. And now, send, gather in thy cattle and all that thou hast in the field; for upon every man and beast that may be found in the field not gathered into the house the hail will fall, and they shall die. Who feared the word of the Lord among the servants of Pharoh collected his servants and his cattle unto the houses; but he who did not set his heart upon the word of the Lord, left his servants and his cattle in the field.

And the Lord said to Mosheh, Uplift thy hand towards the heavens, and there shall be hail in all the land of Mizraim upon man, and beast, and every herb of the field throughout the land of Mizraim. And Mosheh lifted up the rod towards the heavens, and the Lord sent thunders, (voices,) and hail, and fire going upon the ground: and the Lord rained hail upon the land of Mizraim, and there was hail, and fire flaming among the hail, very mighty, such as the like of had not been in all the land of Mizraim since the time it had been for a people. And the hail smote in all the land of Mizraim all that was in the field from man to cattle, and every herb of the field the hail struck, and every tree of the field it brake. Only in the land of Goshen, where the sons of Israel were, there was no hail.

And Pharoh sent and called for Mosheh and Aharon, and said to them, I have sinned this time; the Lord is righteous, and I and my people are guilty. Pray before the Lord that relief may be multiplied before Him, so that there may be upon us no more thunders of malediction like these before the Lord, nor hail; and I will send you away, and will not continue to detain you. And Mosheh said to him, When I shall have gone out of the city, I will spread forth my hands in prayer before the Lord, and the thunders shall cease, and there shall be no more hail, that you may know that the earth is the Lord's. But (as for) thee and thy servants, I know that as yet ye are not humbled before the Lord God. And the flax and the barley were smitten, because the barley was earing and the flax was in flower: but the wheat and the spelt were not smitten,

for they were later. And Mosheh went out of the city from Pharoh, and spread forth his hands in prayer before the Lord, and the thunders ceased, and the hail and the rain which had descended came not (more) upon the earth. And Pharoh saw that the rain had ceased, and the hail and the thunders, and he added yet to sin, and hardened his heart, he and his servants. And the heart of Pharoh was hardened, and he would not send away the sons of Israel, as the Lord had spoken by the hand of Mosheh.

SECTION XV.

BO EL PHAROH.

AND the Lord said to Mosheh, Go in unto Pharoh; for I have hardened his heart., and the heart of his servants, to set these My signs among them; and that thou mayest relate before thy son and the son of thy son the miracles which I wrought in Mizraim and the signs that I did set among them, that ye may know that I am the Lord. And Mosheh and Aharon entered unto Pharoh, and said to him, Thus saith the Lord the God of the Jehudaeae, Until now thou hast obstinately refused to humble thyself before Me; send My people away, that they may serve Me. For if thou refuse to release My people, behold, to-morrow I will bring the locust into thy borders, and he shall cover the eye of the sun of the earth, (or, shall hide the sun (which is) the eye of the earth,[\[1\]](#)) so that it will not be possible to see the ground; and he will devour the residue which hath been spared (saved) and that hath been reserved to you from the hail, and will devour every tree which groweth up for you from the field; and they shall fill thy house, and the houses of thy servants, and the houses of all the Mizraee, which thy fathers have not seen, nor the fathers of thy fathers, from the day they were upon the earth until this day. And he turned and went out from Pharoh.

And the servants of Pharoh said to him, How long shall this man be an injury (stumbling-block) to us? Send the men away, that they may serve before the Lord their God. Knowest thou not yet that Mizraim hath perished? And Mosheh and Aharon were made to return unto Pharoh; and he said to them; Go, serve before the Lord your God: (but) who and who shall go? And Mosheh said, With our young ones and with our old men will we go; with our sons and with our daughters, with our sheep and with our oxen, will we go; for we have a feast before the Lord. And he said to them, So be the Word of the Lord in your help when I send you away and your little ones: beware, for the evil that you are thinking to do will be turned against your faces. Not so: but let the men go and serve before the Lord; for it was that which you demanded. And they were driven from before Pharoh.

And the Lord said to Mosheh, Lift up thy hand over the land of Mizraim, that the locusts may come, and go up on the land of Mizraim, and devour every herb of the earth, even all which the hail hath left. And Mosheh stretched forth his rod upon the land of Mizraim, and the Lord led an east wind upon the land all that day and all the night; at morn the east wind bare the locust. And the locust came up on all the land of Mizraim, and abode in all the boundary of Mizraim exceedingly strong. Before him the locust had never been like him nor afterward will he be so; and he covered the eye of the sun of all the earth, and the earth was darkened; and he devoured every herb of the ground, and all the fruit of the trees which the hail had left; and there did not remain any green on the trees nor herbage of the field in all the

land of Mizraim. And Pharoh made haste to call Mosheh and Aharon, and said, I have sinned before the Lord your God, and you. And now, forgive my sin only this time, and intercede before the Lord your God, that He may remove from me only this death. And they went out from Pharoh, and prayed before the Lord. And the Lord turned a west wind exceedingly strong, and it carried the locust and drave him into the sea of Suph, nor did one locust remain in all the border of Mizraim. Yet the heart of Pharoh was hardened, and he would not send the sons of Israel away.

And the Lord said to Mosheh, Uplift thy hand towards heaven,^[2] and there shall be darkness^[3] upon the land of Mizraim after the darkness of the night hath passed away. And Mosheh lifted up his hand towards heaven, and there was darkness of darkness in all the land of Mizraim three days: a man saw not his brother, nor did any man rise up from his place, three days. Yet, all the sons of Israel had light in their dwellings. And Pharoh called Mosheh and said, Go, serve before the Lord; only leave your sheep and your oxen, your little ones also may go with you. But Mosheh said, Thou must give into our hands also the holy victims and holocausts, that we may serve before the Lord our God. Our cattle too shall go with us, and there shall not remain any thereof; for of it we must take to serve the Lord our God, and we know not with what we have to do service before Him until we come thither. But the Lord hardened Pharoh's heart, and he was not willing to send them away. And Pharoh said to him, Go from me. Beware for thyself. See my face no more; for in the day that thou seest my face thou shalt die. And Mosheh said, Thou hast spoken well. I will see thy face no more.

But the Lord said to Mosheh, Yet one plague will I bring upon Pharoh and upon Mizraim; after which he will send you hence. When sending away he thoroughly driving will drive you from hence. Speak now before the people of Israel that a man shall require of his companion, and a woman of her companion, vessels of silver and vessels of gold. And the Lord gave the people favour in the eyes of the Mizraee; also the man Mosheh was very great in the land of Mizraim, in the eyes of the servants of Pharoh and in the eyes of the people.

And Mosheh said, Thus saith the Lord, At the dividing of the night I will be revealed in the midst of Mizraim, and all the firstborn in the land of Mizraim shall die; from the firstborn of Pharoh who would sit upon the throne of his kingdom, unto the firstborn of the womanservant who is behind^[4] the mills, and all the firstborn of cattle. And there shall be a great cry in all the land of Mizraim, the like of which hath not been, nor will be the like of it again. But any one of the sons of Israel no dog will hurt even with his tongue by barking, from man and to beast, so that you shall know that the Lord hath distinguished between the Mizraee and Israel. And all these thy servants shall come down to me, and beseech of me, saying, Go forth, thou and all thy people who are with thee: and after that I will go forth. And he went out from Pharoh with vehement anger.

And the Lord said to Mosheh, Pharoh will not hearken to you; therefore will I multiply My wonders in the land of Mizraim. And Mosheh and Aharon wrought all these wonders before Pharoh; but the Lord hardened Pharoh's heart, that he would not send the children of Israel from his land.

XII. And the Lord spake to Mosheh and Aharon in the land of Mizraim, saying, This month shall be to you the beginning of the months; the first, it shall be to you, of the months of the year. Speak with all the congregation of Israel, saying, In the tenth of this month they shall

take to them every man a lamb for the house of a father, a lamb for the house. And if the house be smaller than the numbering (required) for the lamb, let him take himself, and his neighbour who is nearest to his house, according to the number of the souls, every man according to the mouth of his eating shall you count over the lamb. The lamb shall be perfect, a male, the son of a year; it shall be to you; from the sheep or from the goats^[5] you may take it. And you shall have it in keeping till the fourteenth day of this month, and the whole church (*kehala*) of the congregation of Israel shall kill him between the suns. And they shall take of the blood, and apply it upon the two posts and upon the lintel of the houses in which they eat him. And they shall eat the flesh in that night roasted with fire, and (with) unleavened cake with bitters you shall eat him. You shall not eat of it while living, neither boiled with boiling in water, but roasted with fire; his head with his feet and his inwards. And you shall not leave of it till the morning; and that which remains of it till morning you shall burn in the fire. And thus shall you eat it; with your loins girded, with your sandals on your feet, and your staves in your hands, and you shall eat it in haste; it is the Pascha before the Lord. And I will appear in the land of Mizraim in that night, and will kill every firstborn in the land from man unto beast, and on all the idols of Mizraim I will execute judgment: I am the Lord. And the blood shall be for you a sign upon the houses where you are; and I will see the blood, and will have mercy upon you, and there shall not be among you the destruction of death when I slay in the land of Mizraim. And this day shall be to you for a memorial, and you shall solemnize it a festival before the Lord in your generations; an everlasting ordinance (covenant) shall you solemnize it. And on the first day there shall be an holy congregation, and on the seventh day an holy congregation shall there be to you. Every kind of work may not be done in them; save what pertains to the eating of every soul, that only may be done by you. And you shall keep the (feast of the) Unleavened; for on this very day shall I have brought your hosts out of the land of Mizraim, and you shall keep this day to all your generations for ever.^[6] In Nisan, on the fourteenth day of the month in the evening you shall eat unleavened, until the twenty and first of the month in the evening. Seven days leaven shall not be found in your houses; for whosoever will eat of that which is leavened, that man shall perish from the congregation of Israel, of the stranger, or of the native of the land. You shall eat no leavened (food), in all your dwellings you shall eat unleavened.

And Mosheh called for all the elders of Israel, and said to them, Draw out, and take to you from the sons of the flock for your families, and kill the pascha. And you shall take a bundle of hyssop and dip it in the blood that is in the basin, and sprinkle upon the lintel and the two posts from the blood which is in the basin; and you shall not go forth from the door of your house^[7] until the morning. For the Lord will be revealed to smite the Mizraee; and seeing the blood upon the lintel and upon the two posts, the Lord will be merciful upon the door, and will not suffer the Destroyer (or destruction) to enter your houses to smite. And you shall observe the thing for an ordinance to thee and to thy sons for ever. And it shall be, when you have entered into the land which the Lord will give you as He hath said, that you shall (still) keep this service. And it shall be, when your children say to you, What is this service to you? you shall say, It is a sacrifice for compassion before the Lord, because He had compassion on the house of the sons of Israel in Mizraim, when He smote the Mizraee, but spared our houses. And the people bowed and worshipped. And the sons of Israel went and did as the Lord had commanded Mosheh and Aharon, so did they.

And it came to pass at the dividing of the night that the Lord slew all the firstborn in the land of Mizraim; from the firstborn of Pharoh who should sit on the throne of his kingdom unto the

firstborn of the captive in the house of the chained, and all the firstborn of cattle. And Pharaoh rose up in that night, and all his servants and all the Mizraee; and there was a great cry in Mizraim, because there was no house in which there was not the dead. And he cried to Mosheh and to Aharon by night, and said, Arise, go out from among my people, you and the sons of Israel, and go and serve before the Lord, as you have said. Your flocks and your herds take also, as you have spoken, and go, and pray also for me. And the Mizraee were forcible on the people to hasten to send them away; for they said, All of us are dead. And the people took their dough while not leavened, remaining in the kneading pans, bound with their clothes upon their shoulders. And the children of Israel did according to the word of Mosheh, and demanded of the Mizraee vessels of silver, and vessels of gold, and raiment. And the Lord gave the people favour in the eyes of the Mizraee, and they demanded of them, and left the Mizraee empty.[\[8\]](#)

And the children of Israel journeyed from Ramases to Succoth; about six hundred thousand men on foot, besides children (or families); and a multitude of strangers also went up with them, and flocks and herds and very much cattle. And they baked the dough which they had brought out from Mizraim (into) unleavened cakes; for it had not been leavened, because they had been driven out from Mizraim and could not stay, and they had not made provision. And the dwelling of the sons of Israel in their abode in Mizraim (was) four hundred and thirty years. And it was at the end of four hundred and thirty years, in that same day, that all the hosts of the Lord went forth from the land of Mizraim. It is a night to be kept before the Lord for bringing them forth from the land of Mizraim: this is that night before the Lord kept by all the children of Israel in their generations.

And the Lord said to Mosheh and to Aharon, This is the rite of the Pascha. Every son of Israel who apostatizes shall not eat of it; but every male servant bought with silver, and thou hast circumcised him, may eat thereof. A sojourner and a hireling shall not eat thereof. In one company it shall be eaten. You shall not carry any of the flesh from the house without, and a bone shall not be broken in him. All the congregation of Israel shall do this. And when the sojourner who sojourneth with thee will perform the pascha before the Lord, every male of his shall be circumcised, and he may then approach and perform it; he shall be as one born in the land, but none uncircumcised shall eat of it. One law shall there be for the native and for the proselyte who sojourneth among you. And all the children of Israel did as the Lord commanded Mosheh and Aharon, so did they. And it was on the same day that the Lord led forth the sons of Israel from the land of Mizraim by their armies.

XIII. And the Lord spake with Mosheh, saying, Sanctify unto Me all the firstborn. Every one which openeth the womb among the children of Israel, of man and of beast, that is Mine. And Mosheh said to the people, Remember this day, in which you went forth from Mizraim from the house of servitude; for with a mighty hand hath the Lord brought you forth from thence; and you shall not eat what is leavened. This day have you come out, in the month of Abiba. And it shall be when the Lord hath led thee into the land of the Kenaanaee and Hittae and Emoraee and Hivae and Jebusae, which He covenanted to thy fathers to give thee, a land producing milk and honey, that thou shalt perform this service in this month. Seven days thou shalt eat the (*phatira*) unleavened cake, and in the seventh day solemnize a feast before the Lord. The unleavened cake thou shalt eat seven days; that which is leavened shall not be seen with thee; the leavened thing shall not be seen with thee in all thy limits. And thou shalt teach thy son on that day, saying, (It is) on account of that which the Lord did for me in bringing me

out of Mizraim. And it shall be a sign to thee on thy hand, and for a memorial between thine eyes, that the Law of the Lord may be in thy mouth, for that with a mighty hand did the Lord bring thee forth from Mizraim: and thou shalt keep this ordinance in its season from time to time.

And it shall be, when the Lord hath brought thee into the land of the Kenaanaee, as He sware to thee and to thy fathers, and hath given it to thee, that thou shalt make over whatsoever openeth the womb before the Lord; among the cattle which thou hast the male shall be consecrate before the Lord. And every firstling of an ass thou shalt ransom with a lamb; but if thou wilt not ransom it, thou shalt destroy it; and every firstborn of man among thy children thou shalt ransom. And it shall be, when thy son shall ask thee to-morrow, saying, Why is this? thou shalt say to him, By a mighty hand the Lord brought us out of Mizraim from the house of servitude. And it was when Pharoh was obdurate about letting us go away that the Lord slew all the firstborn in the land of Mizraim, from the firstborn of man to the firstborn of cattle: therefore I sacrifice before the Lord of all that openeth the womb, the males, and all the firstborn of my children I ransom. And it shall be for a sign upon thy hand and for Tephillin between thine eyes, because with a mighty hand hath the Lord brought thee out of Mizraim.

SECTION XVI.

BESHALLACH.

AND it was when Pharoh had sent the people away, that the Lord led them not by the way of the land of the Philistaeae because it was the nearest: for the Lord said, Lest the people be terrified at the seeing of war, and return to Mizraim. But the Lord led the people round by the way of the desert to the sea of Suph; and harnessed (or girded) went the sons of Israel up out of the land of Mizraim. And Mosheh brought up the bones of Joseph with him; for he had adjured the sons of Israel with an oath, saying, Remembering, the Lord will remember you, and you shall carry up my bones from hence. And they journeyed from Sukkoth, and encamped in Etham, which is beside the desert. And the Lord went before them by day in the column of the cloud to lead them in the way, and by night in the column of fire to enlighten them, that they might go in the day and in the night. The column of the cloud by day, nor the column of the fire by night, departed not before the people.

And the Lord spake to Mosheh, saying, Speak with the sons of Israel that they return and encamp before Pum Hiratha, between Migdol and the sea, before Beel Zephon: you shall encamp before it by the sea. And Pharoh will say of the children of Israel, They are bewildered in the land, the desert hath got hold of them:[\[1\]](#) and I will harden Pharoh's heart, and he will pursue them; and I will be glorified in Pharoh and in all his host; and the Mizraee shall know that I am the Lord. And they did so. And it was seen by the king of Mizraim that the people had gone. And the heart of Pharoh and of his servants was turned to the people; and they said, What is this that we have done, that we have sent Israel away from serving us? And he set his chariot in order, and took his people with him. He took also six hundred select chariots, and all the chariots of the Mizraee, and appointed strong men over them. And the Lord hardened the heart of Pharoh king of Mizraim, and he pursued after the children of Israel. But the children of Israel went forth with uncovered head. And the Mizraee followed after them, and overtook them while encamping by the sea; all the chariot horses of Pharoh, and his horsemen, and his

army, by Pum Hiratha which is before Beel Zephon. And Pharoh drew nigh, and the sons of Israel lifted up their eyes, and, behold, the Mizraee were coming after them: and they were greatly afraid, and the children of Israel cried before the Lord. But to Mosheh they said, Was it because there were no graves in Mizraim that thou hast taken us to die in the wilderness? What is this that thou hast done to bring us out of Mizraim? Was not this the word which we spake with thee in Mizraim, saying, Let us alone, and we will serve the Mizraee? for better would it have been for us to serve the Mizraee, than to die in the wilderness. And Mosheh said to the people, Fear not, stand still (or, be ready) and see the Lord's deliverance which He will work for you this day; for as you have seen the Mizraee this day, you will see them no more for ever: the Lord will fight for you the fight, and you shall be quiet.

And the Lord said to Mosheh, I have heard thy prayer. Speak to the children of Israel that they go onward: and thou, take thy rod and stretch forth thy hand over the sea, and divide it, and the children of Israel shall go in the midst of the sea on dry ground. And I, behold, I will harden the hearts of the Mizraee, and they will go in after them; and I will be glorified by Pharoh and by all his army, by his chariots and his horsemen;^[2] and the Mizraee shall know that I am the Lord, when I have been glorified by Pharoh and his chariots and his horsemen.^[3]

And the angel of the Lord who went before the camp of Israel passed by and came behind them; and the column of the cloud passed from before them and abode behind them. And it entered between the camp of the Mizraee and the camp of Israel; and was a cloud and darkness to the Mizraee, but unto Israel a light all the night: and that came not near to this all the night.

And Mosheh stretched forth his hand over the sea; and the Lord drave the sea by a mighty east wind all the night, and caused the sea to be dry, and the waters were disparted; and the children of Israel went into the midst of the sea upon dry ground; and the waters were to them a wall^[4] on their right hand and on their left. And the Mizraee followed and entered in after them, all the horses of Pharoh, and his chariots and horsemen, into the midst of the sea. And it was in the morning watch that the Lord looked upon the host of the Mizraee from the column of fire and cloud, and perturbed the host of the Mizraee. And he removed the wheels of the chariots, so that they drave them by strength;^[5] and the Mizraee said, Let us flee from before Israel; for this is the power of the Lord which hath done battle for them against Mizraim.

And the Lord said to Mosheh, Stretch forth thy hand over the sea, and the waters shall return upon the Mizraee, upon their chariots and their horsemen. And Mosheh stretched out his hand over the sea, and the sea returned, at the time of the morning, unto its strength; and the Mizraee fled before it; and the Lord drowned the Mizraee in the midst of the sea. And the waters returned and covered the chariots and horsemen and all the host of Pharoh who had gone after them into the sea, and there remained of them not one. But the children of Israel walked on dry land in the midst of the sea; and the waters were a wall to them on their right hand and on their left. And the Lord delivered Israel that day from the Mizraee, and Israel saw the Mizraee dead upon the shore of the sea. And Israel saw the Power of the Great Hand which the Lord had made (to appear) in Mizraim; and the people feared before the Lord, and believed in the Word of the Lord, and in the prophetic (work) of Mosheh His servant.

Then sang Mosheh and the children of Israel this hymn before the Lord; and they spake, saying, We will sing and give thanks before the Lord, because He is magnified upon the

mighty, and the power is His own; the horse and his rider hath He cast into the sea. My strength and my song^[6] is the terrible Lord; He hath said by His Word that He will be mine to redeem. This is my God, and I will build Him a sanctuary; the God of my fathers, and I will worship before Him. The Lord is the Lord of Victory in battles, the Lord is His Name. The chariots of Pharoh and his horses He hath cast into the sea, his chosen warriors are drowned in the sea of Suph. The depths covered them over, they went down to the bottom as a stone. Thy right hand, O Lord, is illustrious in power; Thy right hand, O Lord, shattereth the adversary; and in the greatness of Thy might Thou hast broken down them who arose against Thy people. Thou didst send forth Thy wrath, and it consumed them as stubble in the flame, and by the word of Thy mouth the waters, (as if) wise, stood up like a wall; the depths were congealed in the heart of the sea. The adversary said, I will pursue, I will overtake, I will divide the spoil; my soul shall be satisfied upon them; I will draw my sword, and my hand shall destroy them. Thou didst speak by Thy Word, the sea covered them over, they sank like lead in the mighty waters. There is none beside Thee, O God, (who art) glorious in holiness, fearful in praises, doing wonders. Thou didst uplift Thy right hand, the earth swallowed them up. Thou hast led forth in goodness Thy people whom Thou hast redeemed; Thou wilt bring them by Thy strength to the dwelling of Thy holiness. The nations will hear it, and be moved; terror will seize on the inhabitants of Pelasheth; then will the princes of Edom be alarmed, the strong ones of Moab will be seized with trembling and they who dwell in Kenaan will be broken down. Fear and dread will fall upon them, by the greatness of Thy power they will be silent as a stone, until Thy people, O Lord, pass over Arnona, until Thy people whom Thou hast redeemed pass over Jardena. Thou wilt bring them in, and cause them to dwell in the mountain of Thine inheritance, in the place which Thou hast ordained for the house of Thy Shekina, the sanctuary which Thy hands, O Lord, have prepared. The kingdom of the Lord endureth for ever, and for ever, evermore! Because, when the horses of Pharoh with his chariots and his horsemen had entered into the sea, the Lord caused the waters of the sea to return upon them, and the children of Israel walked upon dry land in the midst of the sea.

And Miriam the prophetess, the sister of Aharon, took the timbrel in her hand, and all the women went out after her with timbrels and choruses. And Miriam answered them: Sing and give thanks before the Lord, for He hath magnified Himself upon the proud: and the majesty belongeth (only) unto Him; the horse and his rider hath He cast into the sea.

And Mosheh caused Israel to remove from the sea of Suph, and they went forth into the desert of Chagra, and went three days in the desert, but found no water. And they came to Marah, and could not drink the waters of Marah because they were bitter; therefore he called the name of it Marah. And the people were fretful against Mosheh, saying, What shall we drink? And he prayed before the Lord; and the Lord instructed him (in the properties of) a tree, and he cast it into the waters, and the waters became sweet. There decreed He a statute, and a judgment, and there He tried him. And He said, If hearkening thou wilt hearken unto the Word of the Lord thy God, and wilt do what is right in His eyes, and wilt listen to His precepts and keep all His statutes, none of the maladies which I have set upon Mizraim will I put upon thee; for I am the Lord thy Healer.

And they came to Elim, and there were twelve wells of water and seventy palm trees; and they encamped there before the waters. And they journeyed from Elim, and came, the whole assembly of the sons of Israel, to the desert of Sir, which is between Elim and Sinai, on the fifteenth day of the second month from their outgoing from the land of Mizraim. And all the

congregation of the children of Israel were troublous against Mosheh and against Aharon in the desert; and the children of Israel said to them, O that we had died before the Lord in the land of Mizraim, when we sat by the caldrons of flesh, and could eat bread and be satisfied! Why have you brought us out into this wilderness to kill this whole assembly with famine?

And the Lord said to Mosheh, Behold, I will cause bread to come down to you from heaven; and the people shall go out and collect the matter of the day for the day; that I may prove them whether they will walk in My law, or not. And in the sixth day, when they prepare that which they bring in, it shall be two for one upon what they collect from day to day. And Mosheh and Aharon said to all the children of Israel, In the evening you shall know that the Lord brought you out of the land of Mizraim, and in the morning you see the Glory of the Lord; for your tumults are heard before the Lord: and we -what, that you are restive against us? And Mosheh said, When the Lord will give you at evening flesh to eat, and bread in the morning to satisfy, while are heard before the Lord your tumults against Him! For what are we? your tumults are not against us, but against the Word of the Lord. And Mosheh said to Aharon, Bid all the congregation of the sons of Israel to come together before the Lord; for your tumult is heard before the Lord.^[7] And it was, while Aharon was speaking with all the congregation of the sons of Israel, that they turned towards the desert, and, behold, the glory of the Lord was revealed in the cloud.

And the Lord spake with Mosheh, saying, The tumult of the children of Israel is heard before Me. Speak with them to say, Between the evenings you shall eat flesh, and in the morning be satisfied with bread, and you shall know that I am the Lord your God. And it was in the evening that the quails came up and covered the camp; and in the morning a dew descended round about the camp; and when the dew which had fallen had gone up, behold, upon the face of the desert, a small (substance) without covering,^[8] small like hoar frost, heaped on the earth. And the sons of Israel saw, and said, a man to his brother, Mana-hu! for they knew not what it was. And Mosheh said to them, This is the bread which the Lord will give you to eat. This is the word that the Lord hath commanded: Let every man gather of it according to his eating^[9] an omer for every head according to the number of your souls, a man for those of his tent shall you take. And the sons of Israel did so, and gathered, some more, (others) less; and they measured with an omer, -and he who had (gathered) much had not more, and he who had (gathered) little had not less; every man according to his eating⁹ they gathered. And Mosheh said to them, No man must leave of it for the morning. But they hearkened not to Mosheh, but some left for the morning, and it swarmed worms and corrupted. And Mosheh was angry with them. And they gathered it from morning to morning a man according to his eating; and when the sun grew hot on that which remained upon the face of the field, it melted. And it was that on the sixth day they gathered a double (quantity) of bread,^[10] two omers for one: and all the chiefs of the congregation came and showed Mosheh. And he said to them, To-morrow is the rest of the holy Shabbath before the Lord. That which you prepare by baking, bake, and that which you prepare by boiling, boil, and all the remainder lay up to you, a store for the morning. And they laid it up till the morning, as Mosheh had instructed; and it did not corrupt, neither were there worms in it. And Mosheh said, Eat that today, for this day is Shabbath before the Lord; this day you would not find it in the field. Six days you shall collect it; but on the seventh day, the Shabbath, there will be none. And it was on the seventh day that some of the people went out to gather, but they found it not.

And the Lord said to Mosheh, How long will you be unwilling to keep My commandments and My laws? See, because the Lord hath given you the Shabbath He hath therefore given you on the sixth day the bread for two days; let every man dwell in his resting, and not go out from his place on the seventh day. And the people reposed on the seventh day. And the house of Israel called the name of it Manna; and it was as the seed of Gida^[11] white, and its taste was like cake broiled with honey. And Mosheh said, This is the word which the Lord hath commanded. Fill an omer of it to be kept for your generations, that they may see the bread which I made you eat in the desert when I brought you forth from the land of Mizraim. And Mosheh said to Aharon, Take one vase, and put therein an omer full of manna, and lay it up before the Lord to be preserved for your generations. As the Lord commanded, so did Mosheh; and Aharon laid it up before the Testimony, to keep. And the children of Israel ate the manna forty years, until they came to the land inhabited; they did eat the manna till they came to the confines of the land of Kanaan. And one omer is the tenth of three seahs.

XVII. And all the congregation of the children of Israel journeyed from the desert of Sin, according to their itinerations by the Word of the Lord; and they encamped in Rephidim: but the people had no water to drink; and the people were contentious with Mosheh, and said, Give us water that we may drink. And Mosheh said, Why do you contend with me? why do you tempt before the Lord? But the people thirsted there for water, and the people were turbulent against Mosheh, and said, Why is this, -to have brought us from Mizraim, to kill me and my children and my cattle with thirst? And Mosheh prayed before the Lord, saying, What shall I do with this people? Yet a little, and they will stone me! And the Lord said to Mosheh, Pass over before the people, and take with thee of the elders of Israel, and thy rod wherewith thou didst smite the river take in thy hand, and go. Behold, I will stand before thee there, upon the rock in Horeb, and thou shalt smite the rock, and water shall come out of it, that the people may drink. And Mosheh did so in the eyes of the elders of Israel. And he called the name of the place, Temptation and Strife, because of the striving of the sons of Israel, and because they tempted before the Lord, saying, Is the Majesty of the Lord among us, or not?

And Amaleq came, and warred battle with Israel in Rephidim. And Mosheh said to Jehoshua, Choose for us men, and go forth and do battle with Amaleq. Tomorrow I will stand on the top of the hill, and the rod with which the miracles are wrought from before the Lord shall be in my hand. And Jehoshua did as Mosheh had said to him, and he did battle with Amaleq. And Mosheh, Aharon, and Hur ascended to the top of the hill. And it was that when Mosheh lifted up his hand, the house of Israel prevailed; and when he let down his hand, the house of Amaleq prevailed. But the hands of Mosheh became heavy, and they took a stone and placed it under him, and he sat upon it, and Aharon and Hur held up his hands, here one, and there one; and thus were his hands stretched out in prayer until the going of the sun. And Jehoshua shattered Amaleq and his people with the edge of the sword. And the Lord said to Mosheh: Write this memorial in the Book, and set it before Jehoshua, -That blotting, I will blot out the memorial of Amaleq from under the heavens. And Mosheh builded an altar, and ministered upon it before the Lord who had wrought (such) miracles for him. And he said, With an oath hath this been declared from before the Fearful One whose Shekinah is upon His glorious throne; that war shall be waged with the house of Amaleq, to destroy it from the generations of the world.

SECTION XVII.

YETHRO.

XVIII. AND Jethro, the rabba of Midian, the father-in-law of Mosheh, had heard of all that the Lord had done for Mosheh and for Israel His people, and that the Lord had brought Israel out of Mizraim. And Jethro, Mosheh's father-in-law, took Zipporah the wife of Mosheh, after he had let her go, and his two sons, the name of the one Gershom; For, he said, I have been a sojourner in a strange land; and the name of the other Eliezer; For (said he) the God of my fathers hath been my helper, and hath delivered me from the sword of Pharoh. And Jethro the father-in-law of Mosheh came, and his sons, and his wife, to Mosheh in the desert where he had encamped at the mountain upon which was revealed the glory of the lord. And he had told Mosheh, I, thy father-in-law Jethro, come to thee with thy wife, and her two sons with her. And Mosheh went forth to meet his father-in-law, and bowed, and kissed him, and each saluted the other with peace; and they entered the tabernacle. And Mosheh recounted to his father-in-law all that the Lord had done to Pharoh and to Mizraim for Israel's sake; and all the tribulation that they had found upon the way, and how the Lord had delivered them. And Jethro was glad over all the good which the Lord, who had saved him from the hand of Mizraim, had wrought for Israel. And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Mizraee, and out of the hand of Pharoh, and hath delivered the people from under the domination of the Mizraee. Now know I that the Lord is great, and that there is no God but He for by the thing by which the Mizraee had thought to punish (judge) Israel, they themselves are punished. And Jethro the father-in-law of Mosheh offered a burnt offering and sacrificed holy things before the Lord. And Aharon came, with all the elders of Israel, to eat bread with the father-in-law of Mosheh before the Lord.

And on the day after, Mosheh sat to judge the people, and the people stood about Mosheh from morn till evening; and the father-in-law of Mosheh observed all that he did to the people. And he said, What thing is this that thou art doing to the people? Why dost thou sit alone, with all the people standing about thee from morn till evening? And Mosheh said to his father-in-law, Because the people-come to me to ask instruction from before the Lord. When they have (a matter) for judgment they come to me, and I adjudicate between a man and his neighbour, and make them to know the statutes of the Lord, and His laws. But the father-in-law of Mosheh said to him, The thing thou art doing is not right; with weariness thou wilt be weary, thou and also this people who are with thee; for the thing is too weighty for thee, thou art not able to do it by thyself. Now hearken to me, I will give thee counsel, and the Word of the Lord shall be thy helper. Be thou for the people the seeker of instruction from the presence of the Lord, to bring the matters before the Lord: and thou shalt admonish them in the statutes and the laws, and make them know the way in which to walk, and the work that must be done. And thou, look out from the whole people men of ability who fear the Lord, men of truth who abhor to take mammon; and superappoint them chiefs of thousands, and chiefs of hundreds, and chiefs of fifties, and chiefs of tens. And they shall judge the people at any time, and every great matter they shall bring to thee, but every small thing they shall judge; and they will lighten it from thee, and bear it with thee. If thou wilt do this, and the Lord teach thee, thou wilt be able to endure, and (of) all this people (every one) will go to his place in peace. And Mosheh hearkened to his father-in-law, and did all that he had said. And Mosheh chose men of ability from all Israel, and appointed them heads over the people; chiefs^[1] of thousands, chiefs of hundreds, chiefs of fifties, and chiefs of tens; and they judged the people at all times; a weighty thing they brought to Mosheh, and every minor thing they judged themselves. And Mosheh sent his father-in-law away, and he went unto his land.

XIX. In the third month^[2] of the outgoing of the sons of Israel from the land of Mizraim, on that day came they to the desert of Sinai. And they journeyed from Rephidim, and came to the desert of Sinai, and dwelt there by the side of the mountain. And Mosheh ascended before the Lord. And the Lord called to him from the mount, saying, As thus thou shalt speak to the house of Jakob, and show to the sons of Israel: You have seen what I did to the Mizraee, and how I bare you as on eagles' wings, and brought you nigh to serve Me: and now, if hearkening you will hearken to My Word, and will keep My covenant, you, before Me, shall be more beloved than all peoples; for all the earth is Mine. And you, before Me, shall be kings (and) priests, a holy people. These are the words which thou shalt speak with the sons of Israel. And Mosheh came, and called the elders^[3] of the people, and set all these words in order before them, as the Lord had instructed him. And all the people responded together, and said, All that the Lord hath spoken we will do. And Mosheh brought back the words of the people before the Lord. And the Lord said to Mosheh, Behold, I will be revealed to thee in the darkness of the cloud, that the people may hear, in My speaking with thee, and also that they may confide in thee for ever. And Mosheh showed the words of the people before the Lord. And the Lord said to Mosheh, Go unto the people and prepare them, to-day and to-morrow, and let them purify^[4] their clothing; and be ready for the third day; for on the third day the Lord will be revealed in the eyes of all the people upon mount Sinai. And thou shalt set a limit for the people round about, saying, Beware you of going up on the mountain, or of approaching the border of it. Whoever approaches the mountain, slain he shall be slain. No hand shall touch him; for stoned he shall be stoned, or pierced he shall be pierced; whether beast or man, he shall not live. When the trumpet is prolonged they shall be allowed to go forward to the mount. And Mosheh came down from the mountain unto the people, and prepared the people, and they made white their clothes. And he said to the people, Be ready on the third day, approach not to a woman. And it was the third day^[5] at morning; and there were voices, and lightnings, and mighty clouds upon the mountain, and the voice of the trumpet exceedingly strong; and all the people trembled who were in the camp. And Mosheh led forth the people out of the camp to meet the Word of the Lord; and they stood at the lower parts of the mount. And the mountain of Sinai was altogether fuming from before the revelation of the Lord upon it in fire; and the smoke went up as the smoke of a furnace, and the whole mount trembled greatly. But when the voice of the trumpet went forth and became exceedingly strong, Mosheh spake, and from the presence of the Lord he was answered by a voice. And the Lord was revealed upon mount Sinai, on the head of the mountain; and the Lord called Mosheh unto the head of the mount; and Mosheh went up. And the Lord said to Mosheh, Go down, warn the people lest they break through before the Lord to see, and many of them fall. And let the priests also, who are to minister before the Lord, sanctify themselves, lest the Lord slay them. And Mosheh spake before the Lord, The people are not able to come up to mount Sinai; for Thou hast warned us, saying, Set a boundary to the mountain, and sanctify it. But the Lord said to him, Go, descend, and come up, thou and Aharon with thee; but let not the priests nor the people break through to come up before the Lord, lest He slay them. And Mosheh went down to the people, and spake with them.

XX. And the Lord spake all these words, saying, I am the Lord thy God, who have brought thee out of the land of Mizraim, out of the house of servitude. Thou shalt have no other God beside Me. Thou shalt not make to thee image nor likeness of any thing that is in the heavens above, nor in the earth beneath, nor in the waters under the earth: thou shalt not worship them nor serve them; for I the Lord thy God am a jealous God; visiting the sins of the fathers upon

the rebellious children, unto the third generation and to the fourth generation of those who hate Me; while the children continue (or complete) to sin after their fathers; but doing good to thousands of generations of those who love Me and keep My commandments. Thou shalt not swear in the name of the Lord thy God vainly; for the Lord will not acquit him who sweareth in His Name with falsity. Remember the day of Shabbatha to sanctify it. Six days shalt thou do service and do all thy work; but the seventh day is Shabbath before the Lord thy God. Thou shalt not do every work; thou, nor thy son, nor thy daughter, thy servant nor thy handmaid, nor thy cattle, nor thy sojourner who is in thy city.[6] For in six days the Lord made the heavens and the earth, the seas and all that is in them, and rested on the seventh day; wherefore the Lord blessed the day of Shabbatha, and sanctified it. Honour thy father and thy mother, that thy days may be prolonged upon the land which the Lord thy God giveth to thee. Thou shalt not kill life. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not testify against thy neighbour a testimony of falsehood. Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that is thy neighbour's.

And all the people saw the thunders, and the flames, and the voice of the trumpet, and the mountain smoking; and the people saw, and trembled, and stood afar off. And they said to Mosheh, Speak thou with us, and we will hearken; but let it not be spoken to us from before the Lord, lest we die. And Mosheh said to the people, Fear not; for that He may prove you He hath revealed to you the glory of the Lord, and that His fear may be before your face, that you may not sin. And the people stood afar off, but Mosheh drew nigh to the darkness where was the glory of the Lord.

And the Lord said to Mosheh, Thus shalt thou speak to the children of Israel; You have seen that I have spoken to you from the heavens. You shall not make before Me idols of silver, neither idols of gold shall you make to you. An altar of earth shalt thou make before Me, and shalt sacrifice upon it thy burnt offerings and thy sanctified victims, thy sheep and thy oxen. In every place where I may cause My Shekinah to dwell, thither will I send My blessing, and will bless thee. And if thou wilt make Me an altar of stone before Me, thou shalt not build it with hewn stones lest thou lift up thy cutting-tool[7] upon it and profane it. And thou shalt not ascend by steps to My altar, that thy nakedness may not be discerned upon it.

SECTION XVIII.

MISHPATIM.

AND these are the judgments which thou shalt set In order before them. When thou dost purchase a servant, a son of Israel, six years he shall serve, and in the seventh go forth free, for nothing. If he came in alone, he shall go out alone; if the husband of a wife, his wife shall go out with him. If his master have given him a wife, and she have borne him sons or daughters, the wife and the children are the master's, and he shall go out alone. But if the servant saying shall say, I love my master, my wife and my children, I will not go out free; his master shall bring him before the judges, and shall take him to the door, even to the post, and his master shall bore his ear with an awl; and he shall be to him a working servant for ever.

And when a man selleth his daughter to be a handmaid, she shall not go out as at the outgoing of the men servants. If she be evil in the eyes of the master who had covenanted with her to be his, then shall he make her free; to another man he shall not have ability to sell her to domineer over her. And if he hath covenanted her to his son, after the custom of the daughters of Israel shall he act towards her. And if he take another to him, her food, her raiment, and her marriage due he shall not restrain. And if these three he doth not perform to her, he shall release her freely without money.

Whosoever striketh a man and killeth him, being killed he shall be killed. But if it was not (done) covertly to him, but he was delivered into his hand from before the Lord, then I will appoint thee a place whither he may flee. But when a wicked man acts toward his neighbour with deceitfulness to kill him, even from Mine altar thou shalt bring him away to put him to death. Whosoever striketh his father or his mother shall be surely put to death. And whosoever stealeth a soul of the house of Israel and selleth him, or if he be found in his hand, shall be surely put to death. And he who curseth his father or his mother shall surely be put to death. And when men contend, and a man smiteth his neighbour with a stone or with his fist, and he die not, but fall upon his bed; -if he rise (again) and walk about upon his staff, he who smote him shall be acquitted; only he shall make good his loss of labour, and defray the charge of the physician.

And when a man smiteth his servant or his handmaid with a staff, and he die under his hand, condemned he shall be condemned. But if he survive one day, or two, he shall not be condemned, because he was his money. If men contending strike a woman with child and she miscarry, but die not, fined he shall be fined, as the husband of the woman may set upon him, and he shall give according to the sentence of judgment. But if death take place, thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot., burning for burning, wound for wound, bruise for bruise. And if a man smite the eye of his servant or his handmaid and destroy it, he shall let him go free, for the sake of his eye. Or if he beat out (cause to fall) a tooth of his servant or a tooth of his handmaid, he shall let him go free for the sake of his tooth.

If an ox gore a man or woman unto death, the ox being stoned shall be stoned, and his flesh must not be eaten; but the master of the ox shall be acquitted. But if the ox had gored in time before (yesterday and the day before), and it had been attested to his master, and he not keeping him he hath killed man or woman, the ox shall be stoned and the owner be put to death. If a fine of money^[1] (if mammon) be laid upon him, he may give redemption for his life according to all that is laid upon him. If the ox gore a son or daughter of Israel, after this judgment shall it be done to him. If an ox gore a man-servant or a maidservant, (the owner) shall give to his master thirty sileen of silver, and the ox shall be stoned.

And if a man open a pit, or dig a pit, and doth not cover it, and an ox or an ass fall therein, the master of the pit shall pay: he shall give silver to his owner, and the carcass shall be his own. And if the ox of one man hurt a neighbour's ox that it die, they shall sell the living ox and divide the money; and that which is dead they shall also divide. But if it be known that the ox gored in time past and his owner did not keep him in, paying he shall pay ox for ox, and the dead one shall be his. If a man steal an ox or a lamb, and kill or sell it, he shall repay five oxen for the ox, and four sheep for the lamb.

XXII. If a thief be found breaking through, and he be smitten and die, there shall be no blood due to him. If the eyes of witnesses fall upon him, blood shall be due to him, paying he shall pay. If he have nothing, he shall be sold for his robbery. If the thing stolen, from an ox to an ass, be found in his possession, they being alive, he shall restore two for one. If a man make waste a field or vineyard, or send his cattle to consume another's field, the best of his field and the best of his vineyard he shall restore. If fire break out, and it find thorns, so that sheaves or standing corn or the field be consumed, he who kindled the fire paying shall pay.

When a man giveth his neighbour silver or vessels to keep, and they be stolen from the man's house; if the thief be found, he shall repay double. If the thief be not found, the master of the house shall be brought before the judges (to make oath) that he hath not put forth his hand upon that which his neighbour had delivered to him. Upon every matter of guiltiness about ox or ass or lamb, or raiment, or anything destroyed of which it may be said, This is it, the cause of both shall be brought before the judges, and he whom the judges shall condemn shall pay double to his neighbour. If a man deliver to his neighbour an ass or an ox or a lamb or any cattle to keep, and it die, or be injured, or be carried away, no one seeing; an oath of the Lord shall be between them that he bath not put forth his hand against that which his neighbour had delivered, and the owner shall accept the oath, and he shall not repay. But if it be stolen from him, he shall repay its owner; and if it be torn, and he bring witnesses that it was torn, he shall not repay. And if a man borrow of his neighbour and it be injured or die, the owner of it not being with it, repaying he shall repay. But if the owner be with it, he shall not repay. If it were hired, let it be (considered) for its hire.

And if a man seduce a virgin who is not betrothed and lie with her, he shall surely establish her to be his wife. If her father be unwilling to give her to him, he shall weigh down silver according to the dowry of virgins. An enchantress^[2] shall not live. Whosoever lieth with a beast shall be surely put to death. Whosoever sacrificeth to the idols of the Gentiles shall be put to death : -but to the Name of the Lord alone.

And a stranger thou shalt not trouble nor oppress; for you were sojourners in the land of Mizraim. Afflict not the widow or the orphan: if you indeed afflict them, and they cry before Me, I will surely hearken to their cry; and My displeasure shall be strong, and will kill you with the sword; and your wives shall be widows and your children fatherless. If thou lend money to My people, to the poor who is with thee, thou shalt not be to him as an usurer,^[3] neither shalt thou inflict an injury upon him. If, (as) a pledge, thou take thy neighbour's garment, at the going away of the sun thou shalt return it unto him. For it may be his only covering; for (then) it is the clothing for his skin: wherein shall he sleep? And it shall be that when he crieth before Me I will hearken; for I am merciful.

Thou shalt not revile the judges, nor curse the ruler of My people. Thy firstfruits and thy tithes thou shalt not delay (to offer:) the firstborn of thy children thou shalt separate before Me; so shalt thou do with thy oxen and with thy sheep. Seven days shall (the firstling) be with its mother; on the eighth day thou shalt separate it before Me. And ye shall be holy men before Me; and the flesh torn from a living animal you may not eat; you shall cast it to the dogs.

Thou shalt not take up a false report, nor set thine hand with the wicked to be a false witness for him. Thou shalt not follow the many to wickedness, neither shalt thou fail to teach that

which in thine eyes is judgment; [4] after the many (majority?) thou shalt fulfil judgment. And upon the poor thou shalt not be pitiful in judging him.

If thou meet the ox of thy enemy, or his ass, wandering away, thou shalt surely bring it back to him. When thou seest thine enemy's ass prostrate beneath his burden, thou shalt forbear from forsaking him; [5] thou shalt surely abandon what is in thy heart against him, and shalt deliver it unto him. Thou shalt not warp the judgment of the poor man in his cause. From a false matter keep distant; and him who has been acquitted and has come forth from judgment uncondemned thou shalt not kill; for I will not justify the guilty. And thou art not to receive a bribe; for a bribe blinds the eyes of the wise, and perverts the words of the just. And thou shalt not distress the sojourner; for you know the mind of a sojourner; for you were dwellers in the land of Mizraim.

Six years thou shalt sow the land and gather in its produce, but the seventh year thou shalt let it alone and suffer it to rest, that the poor of thy people may eat, and what they leave the beast of the field may eat. So also shalt thou do with thy vineyard and with thy olive ground. Six days shalt thou do thy work, and in the seventh day have rest, that thy ox and thy ass may rest, and the son of thine handmaid and thy sojourner may be quiet. And of all that I have spoken to you be mindful, and the name of the idols of the Gentiles remember not; let it not be heard upon thy lips.

Three times thou shalt solemnize festival before Me in the year. Thou shalt keep the festival of unleavened bread. Seven days shalt thou eat unleavened cake, as I have commanded thee, in the time of the moon of Abiba, for therein you went forth from Mizraim; and you shall not appear before Me empty. And the festival of harvest, the first fruits of thy labours which thou hast sowed in thy fields; and the festival of gathering, at the end of the year when thou gatherest in thy labours from the field. Three times in the year shall all thy males appear before the Lord, the Ruler of the world. Thou shalt not offer with unleavened bread the blood of My pascha, neither shall the fat of the sacrifice of the feast remain without on the altar until morning. The beginning of the first fruits of thy land thou shalt bring into the sanctuary of the Lord thy God. Thou shalt not eat flesh with milk.

Behold, I send My Angel [6] before thee, to protect thee in the way, and to bring thee into the place which I have prepared. Take heed before Him, and hearken to His words; rebel not against Him, for He will not forgive your sins; for in My Name are His words. For if thou wilt truly hearken to His words, and do all that I shall speak, I will be a foe to thy enemies, and will afflict them that afflict thee. For My Angel shall go before thee, and bring thee in, to the Amorae and Hittae, and Perizae and Kenaanae, Hivae and Jebusae; and I will destroy them. Thou shalt not worship their idols, nor serve them, nor do according to their doings, but shalt utterly demolish them, and break their images; and you shall serve before the Lord your God, and He will bless thy food and thy drink, and will take away grievous evils from among thee. There shall be none abortive or barren in thy land; the number of thy days will I complete. I will send My terror before thee, and will perturb all the people among whom thou shalt come to fight against them, and I will make all thy adversaries turn their back before thee. I will send the hornet before thee, and it shall drive out the Hivae and Kenaanae and the Hittae from before thee. I will not expel them before thee in one year, lest the land be made desolate., and the beasts of the field multiply against thee. By little and little I will drive them out before thee, until thou shalt be increased and inherit the land. And I will appoint thy

boundary from the sea of Suph unto the sea of the Philistae, and from the desert to the river; for I will deliver the inhabitants of the land into your hands, and thou shalt drive them out before thee. Thou shalt strike no covenant with them nor with their idols. They shall not dwell in thy land, lest they cause thee to commit sin before Me; for if thou serve their idols, it will be a stumbling-block to thee.

XXIV. And He said to Mosheh, Come up before the Lord, thou and Aharon, Nadab and Abihu, and seventy of the elders of Israel; and they shall worship at a distance. And Mosheh shall draw nigh alone before the Lord, but they shall not draw nigh, nor shall the people ascend with them. And Mosheh came and recited to the people all the words of the Lord and all the judgments; and all the people answered with one voice and said, All the words that the Lord hath spoken will we do. And Mosheh wrote all the words of the Lord. And he arose in the morning, and builded an altar at the lower part of the mountain, and twelve pillars, according to the twelve tribes of Israel. And he sent the firstborn sons of Israel, and they offered holocausts, and sacrificed oxen (as) consecrated victims before the Lord. And Mosheh took half of the blood and set it in basins, and half the blood he sprinkled upon the altar. And he took the Book of the Covenant, and read before the people; and they said, All that the Lord hath spoken we will do and obey. And Mosheh took the blood and sprinkled it upon the altar to propitiate for the people, and said, Behold the Blood of the Covenant which the Lord hath ratified with you upon all these words.

And Mosheh and Aharon, Nadab and Abihu, and seventy of the elders of Israel went up. And they saw the Glory of the God of Israel, and under the throne of His glory as the work of a precious stone, and as the face of heaven for its clearness. Yet the princes of the sons of Israel were not hurt; and they saw the Glory of the Lord, and rejoiced in their sacrifices which were accepted with favour, as though they had eaten and drunk. And the Lord said to Mosheh, Come up into My Presence in the mountain, and be there, and I will give thee the tablets of stone, and the law and the precepts, as I have written (them), that thou mayest teach them.

And Mosheh arose and Jehoshua his minister, and Mosheh ascended the mountain on which was revealed the Glory of the Lord. But to the elders he said, Wait for us here until we return to you: and, behold, Aharon and Hur are with you: whosoever hath a (matter for) judgment, let him bring it before them. And Mosheh ascended the mountain, and the cloud covered the mountain; and the glory of the Lord dwelt upon Mount Sinai, and the cloud enveloped it six days. And He called to Mosheh on the seventh day out of the midst of the cloud. And the appearance of the Glory of the Lord was as the appearance of devouring fire on the summit of the mountain in the eyes of the sons of Israel. And Mosheh entered into the midst of the cloud, and ascended the mount; and Mosheh was in the mount forty day and forty nights.

SECTION XIX.

TERUMAH.

XXV. AND the Lord spake with Mosheh, saying, Speak with the sons of Israel that they set apart before Me a separated portion: from every man who is willing in his heart thou shalt receive that which is set apart. And this is the separation that thou shalt take of them: gold, and silver and brass; and hyacinth, and purple and vermilion, (lit., bright colour,) and fine linen, (*butz*,) and hair of goats, and skins of rams made red, and skins of purple, and sittin woods; oil

for the illuminators, aromatics for the anointing oil, and aromatics for the incense; burilla stones, and stones that may complete the inseting of the ephod and the breastplate. And they shall make before me A SANCTUARY in which I will dwell among them. Altogether as I show thee the pattern of the sanctuary, and the pattern of all its vessels, even so shalt thou make them.

And they shall make an ARK of sitta wood; two cubits and a half its length, and a cubit and a half its breadth, and a cubit and a half its height. And thou shalt cover it with pure gold within and without, and thou shalt make a crown of gold upon it round about. And thou shalt cast for it four rings of gold, and set them upon its four corners, two rings upon one side of it, and two rings upon its other side. And thou shalt make staves of sittin woods, and cover them with gold, and shalt insert the staves in the rings upon the sides of the ark, that the ark may be carried upon them. In the rings of the ark shall be the staves, they shall not be removed therefrom. And thou shalt place in the ark the Testimony that I will give thee.

And thou shalt make A PROPITIATORY Of pure gold; two cubits and a half its length, and a cubit and a half its breadth. And thou shalt make two KERUBIN of gold, beaten (ductile) shalt thou make them, on the two sides of the propitiatory. And thou shalt make one keruba on this side and one keruba on that side of the propitiatory; thou shalt make the kerubin on its two sides. And the kerubin shall have their wings outspreading above, overshadowing the propitiatory with their wings; and their faces shall be opposite one to another, towards the propitiatory shall be the faces of the kerubin. And thou shalt set the propitiatory upon the Ark over above, and within the ark shalt thou put the Testimony that I will give thee. And I will appoint My Word (Memra) with thee there; and I will speak with thee from above the Propitiatory, from between the two kerubin that are upon the Ark of the Testimony, all that I may command thee for the sons of Israel.

And thou shalt Make A TABLE of sittin woods, two cubits the length of it, and a cubit its breadth, and a cubit and a half its height. And thou shalt overlay it with pure gold, and make for it a crown of gold round about. And thou shalt make to it a border, a handbreadth high round about, and make a crown of gold to the border of it round about. And thou shalt make for it four golden rings, and put the rings upon the four corners of its four feet. Opposite to the border shall be the rings for the place of the staves for carrying the table. And thou shalt make the staves of sittin woods, and cover them with gold, that they may carry the table upon them. And thou shalt make its dishes and its vases, its vials and its chalices with which the libations are outpoured, of pure gold shalt thou make them. And thou shalt set upon the table the PRESENCEBREAD continually before Me.

And thou shalt make A CANDELABRUM; of pure ductile gold shalt thou make the candelabrum; its base and its shaft, its cups, apples, and lilies, of the same shall they be. And six branches shall come out from its sides, three branches of the candelabrum from one side, and three branches of the candelabrum on the second side. Three cups (calyxes) figured on one branch with apple and lily, and three cups figured on one branch with apple and lily, so for the six branches that come out from the candelabrum. And upon the candelabrum shall be four cups, figured with apples and lilies; an apple under the two branches of this, and an apple under the two branches of that, according to the six branches that come forth from the

candelabrum. Their apples and their branches shall be of it, all beaten of pure gold. And thou shalt make its seven lights, and kindle its lights that they may shine towards its face. And its snuffers and shovels (shall be made) of pure gold. Of a talent of pure gold shall he make it and all these vessels. And look thou, and make, according to their resemblance which was displayed in the mount.

XXVI. And thou shalt make THE TABERNACLE (of) ten curtains of fine linen twined, and hyacinth, and purple, and vermilion, (and) figures of kerubin, the work of the artificer shalt thou make them. The length of one curtain twenty and eight cubits, and the breadth of one curtain four cubits; the measure of all the curtains shall be one. Five curtains shall be conjoined one with another, and five curtains conjoined one with another. And thou shalt make loops of hyacinth upon the edge of one curtain in the side on which it is joined, and so shalt thou do on the border of the second curtain in the side on which it is joined. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the side of the curtain which is in the place of the second coupling, that the loops, may answer one with another. And thou shalt make fifty taches of gold, and loop the curtains one with another with the taches, that it may be one Tabernacle. And thou shalt make curtains of goat's (hair) to stretch over the tabernacle; eleven curtains thou shalt make them. The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits; of one measure shall be the eleven curtains. And thou shalt loop five curtains together, and six curtains together, and fold the sixth curtain against the front of the tabernacle. And thou shalt make fifty loops on the edge of the one curtain where it is conjoined, and fifty loops on the edge of the curtain at the place of the second conjoinment. And thou shalt make fifty taches of brass, and introduce the taches into the loops, and conjoin the tabernacle that it may be one. And the overplus which remaineth of the tabernacle curtains, the half curtain, (namely,) thou shalt stretch over the hinder side of the tabernacle. And the cubit on this and the cubit on that (side) which remain in the length of the curtains of the tabernacle shall be spread over the sides of the tabernacle, here and there, to cover it. And thou shalt make a covering for the tabernacle of rams' skins dyed red, and a covering of purple skins above. And thou shalt make the standing-boards of the tabernacle of sittin woods. Ten cubits the length of one board, and a cubit and a half its breadth. Two tenons (shall there be) to each board, fastened over against one another; so shalt thou make all the boards of the tabernacle. And thou shalt make the boards for the tabernacle, twenty boards on the southern side. And forty bases of silver shalt thou make under the twenty boards; two bases under one board for its two tenons, and two bases under one board for its two tenons. And for the second side of the tabernacle, on the northern side, twenty boards and their forty sockets of silver; two sockets under one board, and two sockets under another. And for the side of the tabernacle westward thou shalt make six boards. And two boards thou shalt make at the corners of the tabernacle at their extremities; and they shall be united below and likewise united at head with one ring; so shall it be with both of them for the two corners. And they shall be eight boards, and their silver bases, sixteen bases; two bases under one board, and two bases under the other board. And thou shalt make bars of sittin woods, five for the boards of one side of the tabernacle, and five bars for the boards of the second side of the tabernacle, and five bars for the end side of the tabernacle toward the west. And the middle bar in the midst of the boards shall pass from end to end. And the boards thou shalt overlay with gold, and the rings make thou of gold, the place for the bars, and cover the bars with gold. And thou shalt erect the tabernacle after the manner of it which hath been showed thee on the mount.

And thou shalt make A VEIL, of hyacinth, and purple, and vermilion, and fine linen twined with the work of the artificer, it shall be made, figured with kerubin. And thou shalt set it upon four pillars of sittin covered with gold, and their hooks shall be of gold upon four bases of silver. And thou shalt put the veil under the taches, and shalt bring in thither within the veil the Ark of the Testament; and the veil shall separate to you between the Holy and the Holy of Holies. And thou shalt set the Mercy Seat upon the ark of the Testament in the Holy of Holies. And place thou the table without the veil, and the candelabrum over against the table at the south side of the tabernacle, and the table place thou at the north side. And thou shalt make a curtain for the door of the tabernacle of hyacinth, and purple, and vermilion, and fine linen twined, the work of the embroiderer; and make for the curtain five pillars of sittin, and overlay them with gold, and their hooks shall be of gold; and shalt set them upon five bases of brass.

XXVII. And thou shalt make THE ALTAR of sittin woods; five cubits the length and five cubits the breadth; square shall be the altar, and three cubits its height. And thou shalt make its horns upon its four corners; of the same shall be its horns, and overlay it with brass. And make its pots, to collect the ashes, and its fireshovels, and its basins, and its flesh-hooks, and its thuribles, all its vessels make thou of brass. And make for it a grate, a work of netting of brass, and make upon the network four rings of brass upon its four sides, and place it under the surrounding of the altar beneath, that the net may (extend) to the middle of the altar. And make thou staves for the altar, staves of sittin wood, and overlay them with brass; and he shall put the staves into the rings, and the staves shall be at the two sides of the altar to carry it. Hollow (with) boards make thou it, according to what was showed thee in the mount, so do thou.

And thou shalt make THE COURT of the tabernacle on the side toward the south: curtains (shall there be) for the court of fine twined linen a hundred cubits in length on one side. And its pillars twenty and their bases twenty of brass, the hooks of the pillars and their rods of silver. And so for the north side in length (there shall be) curtains of a hundred cubits long, and their columns twenty and their bases twenty of brass; the hooks of the pillars and their rods shall be of silver. And on the side of the court toward the west curtains of fifty cubits, their columns ten and their bases ten. And the breadth of the court toward the east side eastward, fifty cubits, and fifteen cubits the curtains on a side, their columns three and their bases three. And on the second side fifteen curtains, their pillars three, and their bases three. And for the door of the court shall be an hanging of twenty cubits, of hyacinth, and purple, and vermilion, and fine linen twined, the work of the embroiderer; their pillars four and their bases four. All the pillars round about the court shall be (united) with rods of silver, their hooks shall be of silver and their bases of brass. The length of the court, one hundred cubits, and the breadth fifty, and the height five cubits, of fine linen twined, and their bases of brass. All the vessels of the tabernacle, and all its service, and all its utensils, and all the pins of the court shall be of brass.

SECTION XX.

TETSAVVEH.

AND thou shalt instruct the sons of Israel to bring to thee the pure oil of olives, beaten, to illuminate, that the lamps may burn continually. In the tabernacle of ordinance, without the veil that is before the testimony, Aharon and his sons shall set it in order from evening to morning before the Lord; a perpetual statute for the generations of the sons of Israel.

XXVIII. And thou, bring to thee Aharon thy brother and his sons with him from among the sons of Israel, that they may minister before Me; Aharou, Nadab and Abihu, Elazar and Ithamar, sons of Aharon. And thou shalt make the holy vestments for Aharon thy brother for glory and for praise. And speak thou with all the wise of heart whom I have filled with the Spirit of wisdom, that they make the vestments of Aharon to consecrate him to minister before Me. And these are the vestments which they shall make; the breastplate, and the ephoda, and the robe, and the inwrought tunic, and the mitre, and the girdle; and they shall make holy vestments for Aharon thy brother and for his sons to minister before Me. And they shall take the gold, and the hyacinth, and the vermilion, and the fine linen.

And shall make the EPHODA of gold, hyacinth, and vermilion, and fine linen twined, the work of the artificer. Two shoulder-pieces doubled (or, conjoined) shall it have at the two sides conjoined. And the adorned girdle thereof which is upon it shall be of the same work, and be of gold, hyacinth, vermilion, and fine linen twined. And thou shalt take two stones of onyx (burilla); and engrave upon them the names of the sons of Israel. Six of their names upon the one stone, and the six names which remain upon the second stone, according to their nativity. By the work of the artificer in precious stone the writing shall be distinct; as the engraving of a ring, so shalt thou engrave the two stones with the names of the sons of Israel; inwrought in sockets of gold shalt thou make them. And thou shalt put the two stones upon the shoulders of the ephod, stones of the memorial of the sons of Israel; and Aharon shall bear their names before the Lord upon his two shoulders for a memorial. And thou shalt make sockets of gold; and two chains of pure gold enwreathed shalt thou make of twisted work, and shalt set the twisted chains in the sockets.

And thou shalt make THE BREASTPLATE OF JUDGMENT with the work of the artificer, like the work of the ephod shalt thou make it, of gold, hyacinth, vermilion, and fine linen twined shalt thou make it. Square shall it be; doubled; a span its length and a span its breadth; and thou shalt fulfil in it the complement of stones: four rows of precious stones; the first row, the carnelian, topaz and smaragd, the first row; the second row, the carbuncle, sapphire, and onyx;^[1] and the third row, the jacinth, agate, and amethyst; and the fourth row, the chrysolite, and beryl, and jasper: they shall be inset in gold in their completeness. And the stones shall be according to the names of the sons of Israel, twelve according to their names; the writing distinct as the engraving of a ring; a man according to his name shall they be, after the twelve tribes. And thou shalt make on the breastplate wreathed chains of twisted work of pure gold, and upon the breastplate two golden rings, and shalt set the two rings upon the two sides of the breastplate. And thou shalt put the two wreaths of gold into the two rings on the sides of the breastplate; and the two wreaths which are upon its two sides thou shalt set in the two sockets, and put them upon the shoulders of the ephod over against its front. And thou shalt make two rings of gold, and set them on the two sides of the breastplate at its edges on the side of the ephod within. And thou shalt make two (other) rings of gold, and put them upon the two shoulders of the ephod beneath, over against its conjunction above the girdle of the ephod. And they shall unite the breastplate with its rings to the rings of the ephod with ribbon of hyacinth to be above the girdle of the ephod, that the breastplate be not separated from (being) upon the ephod. And Aharon shall bear the names of the sons of Israel on the breastplate of judgment upon his heart in his going into the sanctuary, for a perpetual memorial before the Lord.

And thou shalt put in (or upon) the breastplate of judgment THE URAIA and THE THUMMAIA;^[2] and they shall be upon Aharon's heart when he entereth before the Lord; and Aharon shall carry the judgment of the sons of Israel upon his heart before the Lord continually. And thou shalt make the ROBE of the ephod of hyacinth altogether. And the orifice thereof for the head shall be doubled inwardly; its opening shall be binded round about with the work of the sewer, as the opening of a coat of mail it shall be, that it be not torn. And thou shalt make on the lower part of it pomegranates of hyacinth, and purple, and vermilion upon its lower part round about, with bells of gold between them round about. A golden bell and a pomegranate; a golden bell and a pomegranate upon the lower part of the robe round about. And it shall be upon Aharon to minister, and its voice shall be heard in his entering into this sanctuary before the Lord, and in his coming out., that he shall not have died.

And thou shalt make a DIADEM (or plate) of pure gold, and engrave upon it (in) distinct writing HOLINESS UNTO THE LORD; and thou shalt set it upon a ribbon of hyacinth, that it may be upon the tiara; over the front of the tiara shall it be. And it shall be upon Aharon's forehead, that Aharon may bear the iniquity of the things which the sons of Israel may consecrate of all their consecrated gifts; and it shall be upon his forehead continually for their acceptableness before the Lord. And thou shalt weave the vesture of fine linen, and make the tiara of fine linen, and a girdle shalt thou make, the work of the embroiderer.

And for the sons of Aharon thou shalt make vestures, and make for them girdles, and mitres shalt thou make for them for honour and for praise. And thou shalt dress them, Aharon thy brother and his sons with him, and shalt anoint them and offer oblations and consecrate them, that they may minister before Me. And thou shalt make them coverings of fine linen to cover the flesh of their shame; from the loins to the thighs shall they be. And they shall be upon Aharon and upon his sons in their entering into the tabernacle of ordinance, or in approaching to the altar to minister in the sanctuary, that they contract not guilt and die. (This shall be) an everlasting statute for him and for his sons after him.

XXIX. And this is the thing which thou shalt do to them, to consecrate them to minister before Me: Take one bullock, the young of a bullock, and two rams unblemished; and unleavened bread, and unleavened cakes mingled with oil, and wafers unleavened which are anointed with oil; of wheaten flour shalt thou make them. And thou shalt put them on one basket, and bring them in the basket, and the bullock and the two rams, and Aharon and his sons thou shalt bring to the door of the tabernacle of ordinance, and wash them with water. And thou shalt take the vestments, and dress Aharon with the tunic and the robe of the ephod, and the ephod and the breastplate, and shalt ordain him with the girdle of the ephod. And thou shalt set the tiara on his head, and put the diadem of Holiness upon the tiara. And thou shalt take the oil of anointing, and pour upon his head to anoint him. And thou shalt bring his sons near, and dress them in the tunics and gird them with the girdles, Aharon and his sons; and thou shalt set on them the mitres, and it shall be to them a priesthood, by a perpetual statute. And thou shalt offer the oblation for Aharon and the oblation for his sons, and the bullock shalt thou offer before the tabernacle of ordinance. And Aharon and his sons shall lay their hands upon the head of the bullock; and thou shalt slay the bullock before the Lord at the door of the tabernacle of ordinance. And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and all the blood (that remains) thou shalt pour out at the base of the altar. And thou shalt take all the fat which covereth the inwards, and the caul that is upon the liver, and the two kidneys and the fat that is upon them, and sacrifice them upon the

altar. And the flesh of the bullock, his skin, and his dung, burn thou with fire without the camp; it is a sin-offering. And thou shalt take the one ram, and Aharon and his sons shall lay their hands upon the head of the ram; and thou shalt kill the ram, and take his blood, and sprinkle upon the altar round about. And the ram thou shalt divide by his members, and shalt cleanse his inwards, and his legs, and put them upon his members, and upon his head, and thou shalt sacrifice the ram at the altar; it is a holocaust before the Lord, to be accepted with favour, an oblation before the Lord. And thou shalt take the second ram, and Aharon and his sons shall lay their hands upon the head of the ram. And thou shalt kill the ram, and take of his blood, and put it on the tip of Aharon's ear, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the toe of their right foot; and thou shalt sprinkle the blood upon the altar round about. And thou shalt take of the blood which is upon the altar, and of the oil of anointing, and drop it on Aharon and on his vestments, and on his sons, and on the vestments of his sons with him, and he shall be consecrated, he and his vestments, and his sons, and the vestments of his sons with him. And thou shalt take of the ram, the fat, and the tall, and the fat which covereth the inwards, and the caul which is on the liver, and the two kidneys, and the fat which is on them, and the right shoulder, for it is a ram for oblation; and one loaf of bread, and one cake of bread (with) oil, and one wafer from the basket of the unleavened ones which is before the Lord: and put thou all upon the hands of Aharon and upon the hands of his sons, and uplift them for an elevation before the Lord; and take them from their hands, and offer them at the altar upon the burnt offering, that they may be received with acceptance before the Lord; it is an oblation before the Lord. And thou shalt take the breast of the ram of Aharon's oblations, and uplift it, an elevation before the Lord; and it shall be thy portion. And thou shalt consecrate the breast of the elevation and the shoulder of separation which is uplifted and which is separated of the oblation-ram of Aharon and that of his sons; and it shall be for Aharon and for his sons by a perpetual statute for the sons of Israel, because it is a thing separated. And a separation shall be (taken) from the sons of Israel of their consecrated sacrifices, (even) their separation before the Lord.

And the sacred garments of Aharon shall be his sons' after him, to be anointed in them, (and) in them to offer their oblations. Seven days shall the priest wear them, who of his sons (is to be anointed) instead of him, and who shall enter into the tabernacle of ordinance to minister in the sanctuary. And the ram of the oblations thou shalt take, and boil his flesh in the holy place. And Aharon and his sons shall eat the flesh of the ram and the bread that is on the basket at the door of the tabernacle of ordinance. And they may eat those things by which propitiation is made in offering them as oblations to consecrate them; but an alien may not eat, because they are sacred. And if any (part) of the flesh of the oblations or of the bread remain until the morning, the remainder shall be burned with fire; it shall not be eaten, it is sacred. And thou shalt do (thus) to Aharon and to his sons, according to all that I have prescribed to thee: seven days shalt thou offer^[3] their oblations. A bullock that is a sin-offering thou shalt perform daily for expiation, and thou shalt make purification upon the altar in making expiation upon it, and shalt anoint it, to sanctify it. Seven days must thou make expiation on the altar to sanctify it, and the altar shall be most holy;^[4] whosoever shall touch the altar let him be sanctified.

And this is what thou shalt perform upon the altar: Two lambs, the offspring of the year, for the day continually. The one lamb thou shalt perform in the morning, and the second lamb thou shalt perform between the evenings. And a tenth of flour, sprinkled with the fourth of a hina of beaten oil, and a libation of the fourth of a hina of wine, to one lamb. And the second lamb thou shalt perform between the evenings, as the oblation of the morning, and as its

libation thou shalt perform it to be received with acceptance, an oblation before the Lord. A perpetual holocaust unto your generations at the door of the tabernacle of ordinance before the Lord, where I have appointed My Word with you, to speak with you there. And I will appoint My Word there unto the sons of Israel, and (with) My glory will I sanctify (it).^[5] And I will sanctify the tabernacle of ordinance, and the altar, and Aharon, and his sons will I sanctify to minister before Me. And I will cause My Shekinah to dwell in the midst of the sons of Israel, and I will be their God. And they shall know that I am the Lord their God who brought them out from the land of Mizraim, that I may make My Shekinah to dwell among them. I am the Lord their God.

XXX. And thou shalt make an altar upon which to burn fragrant incense, of woods of sittin shalt thou make it. A cubit its length, and a cubit its breadth, four-square shall it be, and two cubits its height. The horns of it shall be of the same. And thou shalt cover it with fine gold, its top and its sides round about, and its horns. And thou shalt make to it a crown of gold round about, and two rings of gold shalt thou make to it under its crown, upon its top corners, at its two sides and it shall be for the places of the staves by which to carry it. And thou shalt make the staves of sittin woods, and cover them with gold. And thou shalt place it before the veil which is over the ark of the testimony before the mercy-seat which is over the testimony, where I will appoint My Word to be with thee. And Aharon shall burn thereon fragrant incense from morning to morning, when he setteth the lamps in order he shall burn it. And when Aharon kindleth the lamps between the evenings, he shall burn fragrant incense continually before the Lord in your generations. You shall not offer upon it incense of strange perfumes, nor holocaust, nor mincha, nor pour any libation upon it.

And Aharon shall atone upon its horns once in the year with the blood of the sin offering of the atonement, once in the year shall he atone upon it, unto your generations. It is holy of holiness before the Lord.

SECTION XXI.

KI THISSA.

AND the Lord spake with Mosheh, saying, When thou takest the account of the sons of Israel according to their number, they shall give every man a ransom for his soul before the Lord, when thou numberest them, that there may not be death among them when thou numberest them. This they shall give: every one who cometh over to the adnumberment, a half shekel, of the shekel of the sanctuary, of twenty mayin the shekel, half a shekel shall be set apart before the Lord. Every one who cometh over to the adnumberment, from a son of twenty years and above, shall give the separation before the Lord. He who is rich shall not increase (it), and he who is poor shall not diminish from the half shekel in presenting the separation before the Lord to propitiate for your souls. And thou shalt take the silver of the propitiation from the sons of Israel, and appoint it for the service of the tabernacle of ordinance and it shall be to the sons of Israel for a memorial before the Lord to propitiate for your souls.

And the Lord spake with Mosheh, saying, Thou shalt make a LAYER of brass, and its foundation of brass for purifying; and set it between the tabernacle of ordinance and the altar, and put water therein. And Aharon and his sons shall purify at it their hands and their feet. In their entering into the tabernacle of ordinance they shall cleanse themselves with water, that they die not; or when they approach the altar to minister, to offer an oblation before the Lord;

and (thus) they shall purify their hands and their feet, that they may not die. And it shall be to them an everlasting statute, to him and to his sons unto their generations.

And the Lord spake with Mosheh, saying, Take thou also to thee choice (first or principal) aromatics: pure myrrh, five hundred (shekels' weight); and sweet cinnamon, one half (as much), two hundred and fifty (shekels') weight; of sweet calamus, two hundred and fifty (shekels') weight; and cassia, five hundred (shekels') weight, of the shekels of the sanctuary; and olive oil, a hina full; and make it a holy anointing oil, most fragrant, the work of the perfumer; it shall be the holy oil for anointing. And thou shalt anoint therewith the tabernacle of ordinance and the ark of the testimony, and the table and all its vessels, and the candelabrum and its vessels, and the altar of sweet incense, and the altar of burnt offering and all its vessels, and the laver and its foundation, and consecrate them. They shall be most holy; whoever approacheth them shall be sanctified. And Aharon and his sons thou shalt anoint, and consecrate them to minister before Me. And thou shalt speak to the sons of Israel, saying, A holy anointing oil shall thus be unto Me for your generations. Upon the flesh of man it shall not be poured, nor the like to it be made; sacred is it, and sacred shall it be to you. The man who compoundeth the like to it, or who putteth it upon an alien, shall be destroyed from his people.

And the Lord said to Mosheh, Take thee spices, stachte^[1] and onycha, and galbanum spices, and pure frankincense, weight for weight shall they be; and thou shalt make it a sweet incense, fragrant, the work of the, perfumer, mixed, pure, for consecration. And thou shalt beat some of it and make it fine, and put thereof before the testimony in the tabernacle of ordinance, where I will appoint My Word to be with thee; to you it shall be most holy. And of the sweet incense which thou shalt make you must not make the like for yourselves; it shall be sacred to thee before the Lord. The man who maketh the like of it, to smell thereto, shall be destroyed from his people.

XXXI. And the Lord spake with Mosheh, saying, Behold, I have named by name Bezalel bar Uri bar Hur, of the tribe of Jehudah, and have fulfilled him with the spirit of prophecy from before the Lord, with wisdom and with intelligence, and with knowledge, and in all work (to excel), to instruct artificers to work in gold, and in silver, and in brass, and in artisanship of precious stone, to fill in, and in carving of wood, to accomplish all the work. And I, behold, have given with him Ahaliab bar Achisamak, of the tribe of Dan; and in the heart of all the wise of heart have I ingiven wisdom, that they may make all that I have commanded thee: The tabernacle of ordinance, and the ark of the testimony, and the propitiatory that is upon it, and all the vessels of the tabernacle; and the table and its vessels, and the pure candelabrum and all its vessels, and the altar of sweet incense, and the altar of burnt offering and all its vessels, and the laver and its foundation. And the vestments of ministration, and the holy vestments of Aharon the priest, and the vestments of his sons for ministry; and the oil of anointing and the sweet incense for the sanctuary, according to all that I have commanded thee, they shall make.

And the Lord spake with Mosheh, saying, Speak thou also with the sons of Israel, saying, The days of My Sabbaths ye shall indeed keep; for it is a sign between My Word and you, unto your generations, that ye may know that I am the Lord who sanctifieth you. And you shall keep the Sabbath, for it is holy unto you; whosoever profaneth it, dying, he shall die; for whosoever doeth work therein, that man shall be destroyed from among his people. Six days shalt thou do work, and the seventh day is Sabbath, the Holy Sabbath before the Lord:

whosoever doeth work on the day of the Sabbath, dying, he shall die. And the sons of Israel shall keep the Sabbath to fulfil (lit., perform) the Sabbath unto their generations, a statute for ever. Between My Word and the sons of Israel it is a sign for ever for in six days the Lord made the heavens and the earth; and in the seventh day rested and was refreshed.^[2] And He gave to Mosheh, when He had finished to speak with him on Mount Sinai, two tablets of the testimony, tablets of stone inscribed with the finger of the Lord.

XXXII. But the people saw that Mosheh delayed to come down from the Mount; and the people gathered together unto Aharon, and said to him, Arise, make us gods (*dachalan*, pl., objects to be venerated) that may proceed before us;^[3] for this Mosheh, the man who brought us up from the land of Mizraim, we know not what hath been to him. And Aharon said to them, Take off the golden ear-rings which are in the ears of your wives, your sons, and your daughters, and bring them to me. And all the people took off the golden rings which were in their ears and brought them unto Aharon. And he took them from their hands, and formed it with a graver, and made it a molten calf. And they said, These are thy gods, Israel, which brought thee up from the land of Mizraim. And Aharon saw,^[4] and builded an altar before it; and

Aharon proclaimed and said, A feast shall be held before the Lord to-morrow. And they arose next day, and sacrificed burnt offerings and offered oblations; and the people sat around to eat and drink, and rose up to disport.

And the Lord spake with Mosheh, Go, descend, for thy people whom thou broughtest up from the land of Mizraim have corrupted themselves; they have quickly warped from the way which I had taught them; they have made a molten calf, and have worshipped it, and sacrificed unto it and have said, These are thy gods, Israel, which have brought thee up from the land of Mizraim. And the Lord said to Mosheh, It is seen before Me that this people are hard-necked. And now refrain from thy prayer before Me, and My anger shall prevail against them, and I will destroy them, and will make thee to a great people. But Mosheh prayed before the Lord his God, and said, Why, Lord, is Thy anger strong against Thy people, whom Thou didst bring up from the land of Mizraim with great power and with might hand? Wherefore should the Mizraee speak to say, With evil (purpose) He led them out to kill them among the mountains, and to consume them from the face of the earth? Turn from the strength of Thine anger, and revert from the evil which Thou hast threatened to do unto Thy people. Remember Abraham, Izhak, and Israel, Thy servants to whom Thou hast sworn by Thy Word, and to whom Thou hast said, I will multiply your sons as the stars of the heavens, and all this land of which I have spoken I will give unto your sons, and they shall own it for ever.

And the Lord did turn from the evil which He had threatened to do unto the people. And Mosheh returned and went down from the Mount, and the two tablets of testimony were in his hand: the tablets were inscribed on their two sides, here and there were they inscribed. And the tablets were the work of the Lord, and the writing was the writing of the Lord set forth distinctly upon the tablets.

And Jehoshua heard the voice of the people as they made outcry, and he said to Mosheh, The voice of war is in the camp. But he said, It is not the voice of men who are victorious, nor is it the voice of the weak who are beaten, but it is the voice of revelers that I hear. And it was that as he drew nigh the camp, and saw the calf and the dancing, that the anger of Mosheh grew strong, and he cast from his hands the tablets, and brake them at the declivity of the mountain.

And he took the calf which they had made, and burned it in fire, and ground it until it was powder, and spread it on the face of the water, and made the sons of Israel drink it. And Mosheh said to Aharon, What did this people do to thee, that thou hast brought upon them so great a sin? And Aharon said, Let not my lord's anger be violent: thou knowest the people, that it is prone to evil. And they said to me, Make us gods that shall go before us: for this Mosheh, the man who brought us up from the land of Mizraim, we know not what hath been done to him. And I said to them, Whoever hath gold let him deliver, and give it to me; and I cast it into the fire, and this calf came forth. And Mosheh saw that the people were undone (or, made empty); for Aharon had undone them, to defile them with an evil name in their generations; and Mosheh stood at the gate of the camp, and said, Let those who fear the Lord come to me. And all the sons of Levi gathered together to him. And he said to them., Thus saith the Lord the God of Israel, Let every man put his sword upon his thigh, pass through, and return, from gate to gate in the camp, and slay, a man his brother, and a man his companion, and a man his neighbour. And the sons of Levi did according to the word of Mosheh, and there fell of the people in that day as three thousand men. And Mosheh said, Present your hands^[5] this day an offering before the Lord, every man with (or, on account of) his son and his brother, that you may bring blessings upon you this day.

And it was on the day following that Mosheh said to the people, You have sinned a great sin; but now I will go up before the Lord, if haply I may propitiate for your sin. And Mosheh returned before the Lord, and said in his prayer, This people have sinned a great sin, for they have made to them gods of gold. But now, if Thou wilt forgive their sin! But if not, blot me now out of the Book which Thou hast written. And the Lord said to Mosheh, Him who hath sinned before Me, will I blot from My book. But now, go, lead the people to the place that I have told thee of: behold, My Angel shall proceed before thee; and in the day that I visit, I will visit upon them their sin. And the Lord smote the people because they had worshipped (or served) the calf which Aharon had made.

XXXIII. And the Lord said to Mosheh, Go, descend from hence, thou and the people thou hast brought up from the land of Mizraim, unto the land which I have covenanted unto Abraham, to Izhak, and to Jakob, saying, To thy sons will I give it. And I will send My Angel before thee, and will drive out the Kenaanaee, the Amoraee, and Hittae, and the Pherizae, the Hivae, and the Jebusae; to the land producing milk and honey: for My Shekinah shall not go up among you, because thou art a hard-necked people, lest I destroy thee in the way. And the people heard these words of evil, and lamented, and no man put on his usual ornaments. And the Lord said to Mosheh, Say to the children of Israel, Ye are a hard-necked people; if one hour My Shekinah go up among thee, I should destroy thee. And now take off thy garnishing from thee, and it will appear before me what I shall do with thee. And the children of Israel removed their usual ornaments (on their return) from the mount of Horeb. And Mosheh took a tabernacle, and spread it for himself without the camp, at a distance from the camp, and called it the Tabernacle of the House of Instruction: and it was that every one who sought instruction from before the Lord, went forth to the tabernacle of the house of instruction without the camp. And it came to pass that when Mosheh went forth to the tabernacle, all the people rose up, and stood, every man at the door of his tent, and looked after Mosheh until he had entered into the tabernacle. And it was when Mosheh had entered the tabernacle, the column of the Cloud descended and stood at the door of the tabernacle, and (He) spake with Mosheh. And all the people saw the column of the Cloud standing at the door of the tabernacle, and all the people arose and worshipped, every man at the door of his tent. And the Lord spake with

Mosheh word with word, as a man speaketh with his companion. And he returned to the camp; but his minister, Jehoshua bar Nun, a young man, did not remove from the tabernacle.

And Mosheh said before the Lord, See, Thou hast said to me, Take this people up; but Thou hast not let me know whom Thou wilt send with me; yet Thou hast said, I have ordained thee by name, and thou hast found mercy before Me. And if now I have found mercy before Thee, show me, I pray, Thy good way,^[6] that I may know Thy loving-kindness, and may find mercy before Thee, and make it manifest before Thee that this people is Thy people. And He said, My Shekinah shall go, and I will give thee rest. And he said before Him, If Thy Shekinah goeth not among us, let us not ascend from hence. And in what shall it be known that I and Thy people have found mercy before Thee, if Thy Shekinah go not up with us, to make for us the distinction, and to distinguish me and Thy people from every people that is upon the face of the earth? And the Lord said to Mosheh, This thing that thou hast spoken will I do, because thou hast found mercy before Me, and I have ordained thee by name. And he said, Show me, I pray, Thy Glory! And He said, I will make all My Goodness pass before thy face,^[7] and I will proclaim the Name of the Lord before thee, and I will be gracious to whom I will be gracious, and have mercy on whom I will have mercy. And He said, Thou canst not see the Face of My Shekinah; for no man can see Me and abide alive. And the Lord said, Behold, there is a place prepared before Me, and thou shalt stand upon the rock, and it shall be, when My Glory passeth, I will put thee in a cavern of the rock, and My Word shall overshadow thee until I have passed; and I will take away the word (*dibberath*) of My Glory, and thou shalt see that which is after Me,^[8] but My Aspect^[9] shall not be seen.

XXXIV. And the Lord said to Mosheh, Hew thee two tablets of stone as the first ones, and I will write upon the tablets the words that were upon the former tablets which thou hast broken. And be ready in the morning, and go up at morn to Mount Sinai, and stand there before Me on the summit of the mountain. Let no man ascend with thee; let no man be seen upon all the mountain, nor sheep nor oxen be grazing upon the mountain. And hew two tablets of stone like the former ones.

And Mosheh arose in the morning, and ascended Mount Sinai, as the Lord had commanded him, and took in his hand two tablets of stone. And the Lord was revealed in the Cloud, and He stood with him there, and He proclaimed the Name of the Lord.^[10] And the Lord made His Shekinah pass before his face; and he proclaimed, The Lord, the Lord God, Merciful and Gracious, slow to anger, and making goodness and truth to abound; Keeping goodness for thousands of generations; Forgiving iniquity and rebellion and guilt; Pardoning them who convert unto His law, but acquitting not them who convert not; Visiting the guilt of fathers upon the children and upon the children's children of the rebellious, upon the third and upon the fourth generation. And Mosheh made haste, and bowed upon the ground and worshipped.

And he said, If now I have found mercy before Thee, O Lord, let, I pray, the Shekinah of the Lord go among us; for it is a hard-necked people; but forgive Thou our guilty and our sin, and take possession of us. And He said, Behold, I make a covenant before all thy people that I will do wonders which were never created upon all the earth, nor among any of the people; and all peoples among whom thou art shall see the work of the Lord; for terrible shall that be which I will do with thee. Observe thou that which I command thee this day. Behold, I will drive out from before thee the Amorae, and Kenaanae, and Hittae, and Pherizae, and Hivae, and Jebusae. Beware lest thou make a covenant with the inhabitants of the land upon which thou

shalt enter, lest it become a stumbling-block in the midst of thee: but their altars thou shalt destroy, and their statues break, and their groves cut down;[11] for thou shalt not worship the idols of the peoples; for the Lord, Zealous is His Name, a zealous God is He. Lest thou strike a covenant with the inhabitants of the land, and go erring after their idols, and to their idols offer sacrifices, and they invite thee, and thou eat of their sacrifices, and thou take of their daughters for thy sons, and they make thy daughters go erring after their idols, and thy sons to go erring after their idols. Molten gods thou shalt not make to thee.

The feast of the unleavened thou shalt keep. Seven days thou shalt eat unleavened (bread) as I have commanded thee, in the time of the month of Abiva; for in the month of Abiva thou didst come out of Mizraim. All that openeth the womb is Mine; all males of cattle thou shalt sanctify, the first-born of oxen and of sheep. But the firstling of an ass thou mayest redeem with a lamb; but if thou redeem him not, thou shalt cut him off. All the first-born of thy sons thou shalt redeem.

And let none appear before Me empty. Six days thou shalt labour, and on the seventh day rest; in sowing (time) and in reaping thou shalt rest. And the feast of Weeks thou shalt make to thee, of the firsts of the wheat harvest, and the feast of ingathering in the cycle of the year. Three times in the year shall all your males appear before the Master of the World, the Lord God of Israel. For I will drive out the nations before thee, and enlarge thy borders, and no man shall covet thy land when thou goest up to appear before the Lord thy God three times in the year. Thou shalt not sacrifice the blood of My Pascha with leaven, nor shall the fat of the sacrifices of the Paschal feast be left without the altar till the morning. The chief of the firstfruits of thy land thou shalt bring to the sanctuary of the Lord thy God. Thou shalt not eat flesh with milk. And the Lord said to Mosheh, Write for thee these words; for upon the expression of these words I make covenant with thee and with Israel.

And he was there before the Lord forty days and forty nights; bread he ate not, nor water did he drink; and he wrote upon the tablets the words of the covenant., the Ten Words. And it was when Mosheh descended from the mountain of Sinai with the two tablets of the testimony in the hand of Mosheh, in his descending from the mount, that Mosheh knew not how great was the splendour of the glory of his countenance through His speaking with him. And Aharon and all the sons of Israel saw Mosheh, and, behold, great was the splendour of the glory of his countenance, and they were afraid to approach him. But Mosheh called to them, and Aharon and all the chiefs of the congregation returned to him, and Mosheh conversed with them. And afterward all the sons of Israel drew near, and he taught them all that the Lord had said to him on Mount Sinai. And when Mosheh had completed to speak with them, he put a veil upon his face. But when Mosheh went in before the Lord to speak with Him, he removed the veil until he came out. And he went forth and spake with the sons of Israel of that which was commanded. And the children of Israel saw the face of Mosheh, that the splendour of the glory of Mosheh's face was great; and Mosheh put the veil again upon his face until he went in to speak with Him.

SECTION XXII.

VAYAKEHEL.

XXXV. AND Mosheli assembled all the congregation of the sons of Israel, and said to them, These are the things which the Lord hath commanded you to do. Six days thou shalt do work, but the seventh day (is) a holy rest, the Sabbath^[1] before the Lord: every one who doeth work thereon shall be put to death. You may not kindle a fire in all your dwellings on the day of the Sabbath. And Mosheh spake to all the congregation of the sons of Israel, saying, Take from you a separation (*aphrashutha*) before the Lord of every one whose heart may be willing; let him bring the separation before the Lord: gold, and silver, and brass, and hyacinth, and crimson, and scarlet, and fine linen, and goat's hair, and ram's skin dyed red, and purple skins, and sittin woods; and oil for the illuminator, and aromatics for the anointing oil, and for the sweet perfumes; and onyx stones and complete stones for inseting in the ephod and in the breastplate. And all the wisehearted among you shall come and make all that the Lord hath commanded: the tabernacle, its tent and its coverings, its hasps, its boards, its bars, its pillars, and its bases. The ark, and its staves, the mercy-seat, and the veil that shall be spread; the table, and its staves, and all its vessels; and the bread of the Presence, and the candelabrum for light, and its vessels, and its lamps, and the oil for illumination. And the altar of sweet incense, and its staves, and the oil of anointing, and the incense of perfumes, and the curtain of the door of the tabernacle. The altar of burnt offering, and its brasen grate, its staves, and all its vessels; the laver and its base. The curtains of the court, and its pillars, and its bases, and the hanging of the gate of the court. The nails of the tabernacle, and the nails of the court and their cordings. The vestments of ministration for ministering in the sanctuary, the holy vestments of Aharon the priest, and the vestments of his sons for ministration.

And all the congregation of the sons of Israel went forth from before Mosheh. And they came, every man who was led by his heart, and every one whose spirit was ample, and brought their separation before the Lord, for the work of the tabernacle of ordinance, and for all its service, and for the holy vestments. And they came, the men with the women, every one who was willing of heart, and brought chains, and bracelets, and rings, and bands, all of gold. And every man who uplifted an offering of gold before the Lord, and every man with whom was found hyacinth, or purple, or crimson, or fine linen, or goats' skins, or rams' skins dyed red, or purpled skins, brought. Every one who would offer silver or brass, brought the separation before the Lord; and every one with whom was found woods of sittin for any work of the service, brought. And every woman wise in heart spun with her hands, and brought what was spun, the hyacinth, the purple, the crimson, and the fine linen. And all the women with whom was willingness of heart with wisdom spun goat's hair. And the princes brought onyx stones and complete stones for the inseting of the ephod and the breastplate; and the perfume, and oil for the light and for the oil of anointing, and incense of perfumes. Every man and woman whose heart led them to bring for all the work which the Lord had commanded to make by Mosheh, did the children of Israel bring willingly before the Lord.

And Mosheh said to the sons of Israel, See, the Lord hath ordained by mane Bezalel bar Uri bar Hur, of the tribe of Jehudah, and hath filled him with the spirit of prophecy^[2] from before the Lord, with wisdom, with intelligence, and with knowledge, for all handicraft, and to teach the arts of working in gold, and in silver, and in brass, and the skilful work of precious stones for enchasing, and the workmanship of wood to work in all the work of the artificer. And he hath ingiven. in his heart to teach also Ahaliab bar Achisamak, of the tribe of Dan, and hath filled them with wisdom of heart to make all the work of the carpenter, and artificer, and embroiderer, in hyacinth, and in purple, and in scarlet, and in fine linen, and the weaver, of (such as) do any work, and who teach the arts.

XXXVI. And Bezalel and Ahaliab, with every man wise in heart, to whom the Lord had given wisdom and intelligence to know how to make each work for the service of the sanctuary, wrought (according) to all that the Lord had commanded. And Mosheh called Bezalel and Ahaliab, and every man wise in heart, to whose heart the Lord had given wisdom, every one whose heart was led to draw near and do the work itself. And they took from Mosheh all the separation which the children of Israel had brought for the work of the service of the sanctuary to make it. And they still brought to him votive offerings from morning to morning. And all the wise men who wrought all the work of the sanctuary came, each man from his work which they had wrought. And they spake with Mosheh, saying, The people abound in bringing more than is needed for the work which the Lord hath commanded to make. And Mosheh ordered, and they made publication in the camp, saying, Let no man or woman make any more work of the separation for the sanctuary: and the people ceased to bring. For what had been done was sufficient for all the work to be wrought, and more than enough. And all the wise-hearted of them who did the work of the tabernacle made ten curtains of fine linen, and hyacinth, and purple, and crimson, (with) forms of kerubin^[3] the work of the embroiderer he made them. The length of one curtain twenty and eight cubits, and the breadth of the curtain four cubits; there was one measure for all the curtains. And he conjoined five curtains one with another, and five curtains conjoined he one with another. And he made loopings of hyacinth upon the border of one curtain at the edge of the place of conjunction; so made he upon the border of the other curtain at the edge of the second place of conjunction. Fifty loopings he made on one curtain, and fifty loopings he made on the border of the second curtain at the place of conjunction: the loopings were arranged the one to correspond with the other. And he made fifty taches of gold, and conjoined the curtains one with another by the taches, and the tabernacle became one.

And he made curtains of goat's hair to spread over the tabernacle: eleven curtains made he them. The length of one curtain thirty cubits, and four cubits the breadth of one curtain; one measure had the eleven curtains. And he conjoined five curtains together, and six curtains together. And he made fifty loops upon the border of the curtain on the side of the conjunction, and fifty loops made be upon the side of the second curtain at the place of conjuncture. And he made fifty taches of brass to conjoin the tabernacle, that it might be one. And he made the covering of the tabernacle of rams' skins reddened, and a covering of purple skins above. And he made the boards of the tabernacle of sittin wood, standing. Ten cubits the length of a board, and a cubit and a half the breadth of one board. Two tenons for one board corresponding one with the other; so made he for all the boards of the tabernacle.

And he made the boards of the tabernacle twenty boards on the side towards the south. And forty sockets of silver made he under the twenty boards, two sockets under one board for its two tenons, and two sockets under one board for its two tenons. And for the second side of the tabernacle toward the north he made twenty boards, and their forty sockets of silver; two sockets under one board, and two sockets under one board. And for the side of the tabernacle westward he made six boards; and two boards made he at the corners of the tabernacle at their extremities. And they were compacted in the lower part together, and compacted in their upper part by one ring; thus did he at both of the two corners. And there were eight boards, and their sockets of silver, sixteen sockets, two and two, under each board. And he made bars of sittin wood; five for the boards of one side of the tabernacle, and five bars for the boards of the second side of the tabernacle, and five bars for the extremity of the tabernacle, westward. And he made a middle bar to pass through, in the midst of the boards from end to end. And the

boards he overlaid with gold, and their rings made he of gold (to be) places for the bars, and be covered the bars with gold.

And he made the VEIL of hyacinth, and purple, and crimson, and fine linen; of the work of the embroiderer he made it, with forms of kerubin. And he made for it four pillars of sittin, and covered (them) with gold, and their books of gold, and cast for them four sockets of silver. And he made a curtain for the door of the tabernacle, of hyacinth, and purple, and crimson, and fine linen, the work of the embroiderer. And its five pillars and their hooks; and he overlaid their capitals, and covered them and their joining rods with gold, and their five bases (made he) of brass.

XXXVII. And Bezalel made the ARK of sittin woods two cubits and a half its length, and a cubit and a half its breadth, and a cubit and a half its height. And he covered it with pure gold within and without, and made for it a wreath of gold round about. And he cast for it four rings of gold upon its four corners, two rings on one of it, and two rings on the second side. And he made staves of sittin wood, and covered them with gold. And he introduced the staves into the rings on the sides of the ark, for carrying the ark.

And he made the MERCY SEAT of pure gold; two cubits and a half its length, and a cubit and a half its breadth. And he made two kerubim, of beaten gold he made them, at the two sides of the mercy seat. One keruba on this side, and one keruba on that side of the mercy seat; he made the kerubaia from its two sides. And the kerubaia spread out their wings above, overshadowing the mercy seat with their wings; and their faces were one towards the other, over against the mercy seat were the faces of the kerubaia.

And he made the TABLE of sittin woods; two cubits its length, and a cubit its breadth, and a cubit and a half its height. And he covered it with pure gold, and made for it a golden crown round about, and made for it a rim^[4] its height a span, round about; and he made a crown of gold for its rim round about. And he cast for it four golden rings, and set the rings upon the four corners of its four feet. Over against the rim were the rings to be the place of the staves for carrying the table. And he made the vessels which were to be upon the table; its dishes, and its vases, and its measures, and the cups with which (the libations) are outpoured, of pure gold.

And he made the CANDELABRUM of pure gold, beaten made he the candelabrum, its rest, its shaft, its cups, its apples,^[5] and its lilies were of the same. And six branchlets proceeded from its sides; three branchlets of the candelabrum on one side, and three branchlets of the candelabrum on the second side. Three cups figured on one branchlet, an apple, and a lily: so the six branchlets which proceeded from the candelabrum. And on the candelabrum four cups figured, its apples and its lilies. An apple under two branchlets of the same, and an apple under two branchlets of the same, and an apple under two branchlets of the same, for the six branchlets that proceeded from it. Their apples and their branches were of the same, all of one beaten work of pure gold. And he made its seven lamps, and its snuffers, and its receivers of pure gold ; of a talent of pure gold made he, it, and all its vessels.

And he made the ALTAR OF SWEET INCENSE of sittin wood ; its length a cubit, and a cubit its breadth, foursquare., and two cubits the height of it; of the same were its horns. And he overlaid it with pure gold, its top and its sides round about, and its horns: and he made for it a golden crown round about. And two rings of gold made he for it under its crown, upon its two

sides, the place for the staves by which to carry it. And he made the staves of sittin wood, and overlaid them with gold. And he made the oil for holy anointment, and the pure sweet incense, the work of the perfumer.

XXXVIII. And he made the ALTAR OF BURNT OFFERING of sittin wood; five cubits its length, and five cubits its breadth, four-square, and three cubits its height. And he made its horns upon its four corners, of the same were its horns, and he coated it with brass. And he made all the vessels of the altar, the caldrons, and the cleaners., and the basins, and the fleshhooks, and the receivers; all its vessels made he of brass. And he made for the altar a brasen grate of network, under its border beneath, (reaching) unto its middle. And he cast four rings for the four corners of the brasen grate, the place for the staves. And he made the staves of sittin wood, and overlaid them with brass. And he put the staves into the rings upon the sides of the altar by which to carry it; hollow with boards he made it.

And he made the LAYER of brass, and its base of brass, of the mirrors of the women who come to pray at the door of the tabernacle of ordinance. And he made the court, the southern side of which was of hangings for the court, of fine linen twined, of a hundred cubits; their pillars twenty, and their sockets twenty, of brass; the hooks, pillars, and their uniting rods of silver. And for the northern side (hangings) of a hundred cubits, their pillars twenty, and their sockets twenty, of brass; the hooks of the pillars and their uniting rods of silver. And for the western side, curtains, fifty cubits; their pillars ten, and their sockets ten; the hooks of the pillars and their uniting rods of silver. And on the eastern side, eastward, fifty cubits. The hangings fifteen cubits on (one) side (of the gate), their pillars three, and their bases three. And on the second side of the gate of the court, here and there, hangings, fifteen cubits; their pillars three, and their bases three. All the hangings of the court round about were of fine linen twined. And the bases of the pillars were of brass, the hooks, pillars, and their uniting rods of silver, and the overlaying of their heads was of silver, and there were uniting rods of silver for all the pillars of the court. And the veil for the gate of the court was the work of the embroiderer, hyacinth, and purple, and crimson, and fine linen; and twenty cubits was its length, and the height, in the breadth five cubits, according (to the height of) the curtains of the court. And their pillars four, and their bases four, of brass, and their hooks silver, and the overlaying of their head and their uniting rods, silver. And all the pins of the tabernacle, and of the court round about, were of brass.

SECTION XXIII.

PEKUDEY.

THESE are the admeasurements^[1] of the Tabernacle, the Tabernacle of the Testimony, as they were numbered upon the word of Mosheh: the service of the Levites by the hand of Ithamar bar Aharon the priest. And Bezalel bar Uri bar Hur of the tribe of Jehudah made all that the Lord commanded Mosheh. And with him Ahaliab bar Achisamak, of the tribe of Dan, a woodworker, and artificer, and embroiderer in hyacinth, and in purple, and in crimson, and in fine linen. And all the gold which was used in making all the work of the sanctuary, and which had been a separation^[2] (thereunto), was twenty and nine talents, and seven hundred and thirty shekels, of the shekels of the sanctuary. And the silver of the numbered ones of the congregation was a hundred talents, and a thousand and seven hundred and seventy and five shekels, in the shekels of the sanctuary. The weight was (appointed) by capitation; a half

shekel, in the shekel of the sanctuary, for every one who passed to the adnumberments from twenty years (old) and upward, for six hundred and three thousand and five hundred and fifty men.

And the hundred talents of silver were for casting the bases of the sanctuary, and the bases of the veil (or tent), a hundred bases with a hundred talents, a talent for a base. And with the thousand and seven hundred and seventy and five (shekels) he made the hooks for the pillars, and covered their capitals, and made their uniting rods. And the brass of the oblation was seventy talents, and two thousand and four hundred shekels. And with it he made the bases of the door of the Tabernacle of Ordinance, and the altar of brass, and the brasen grate which pertained to it, and all the vessels of the altar; and the bases of the court round about, and the bases of the door of the court, and all the pins of the tabernacle, and all the pins of the court round about.

XXXIX. And of the hyacinth, and purple, and crimson, they made the vestments of ministration to minister in the sanctuary, and they made the holy vestments of Aharon, as the Lord commanded Mosheh. And he made the ephoda of gold, hyacinth, and purple, and crimson, and fine linen twined. And they beat out^[3] the plates of gold, and cut (them) into threads, to insert into the hyacinth, and the purple, and the crimson, and the fine linen, the work of the artificer. Shoulder-pieces made they for it, conjoined; at the two sides were they conjoined. And the band of its fastening which is upon it was of the same according to its work, of gold, hyacinth, and purple, and crimson, and fine linen twined, as the Lord had commanded Mosheh.

And they wrought the onyx stones, inset in sockets of gold, engraven in distinct writing, with the names of the sons of Israel. And he set them upon the shoulders of the ephoda, stones of memorial of the sons of Israel, as the Lord commanded Mosheh.

And he made the BREASTPLATE (*chushena*), the work of the artificer, according to the work of the ephoda, of gold, hyacinth, and purple, and crimson, and fine linen twined. Four-square was it, doubled made they the breastplate; a span its length, and a span its breadth, doubled. And they filled it^[4] with four rows of precious stones: the first row carnelian, topaz, and carbuncle, row one; the second row, smaragud, sapphire, and emerald; and the third row, jacinth, agate, and amethyst; and the fourth row, chrysolite, beryl, and jasper: they were set in sockets of gold, in their infillings. And the stones were according to the names of the sons of Israel, twelve, according to their names, written distinctly, as the engraving of a ring, each according to his name for the twelve tribes. And they made upon the breastplate chains enwreathed,^[5] a work of braiding, of pure gold. And they made two sockets of gold, and two golden rings, and put the two rings upon the two sides of the breastplate. And they put the two golden wreaths upon the two rings upon the sides of the breastplate, and the two wreaths which were upon the two sides they put upon the two sockets, and set them upon the shoulders of the ephoda towards its face. And they made two rings of gold, and set them on the two sides of the breastplate, upon its edge which was on the side of the ephoda inward. And they made two golden rings, and set them on the two shoulders of the ephoda underneath towards its front, toward the place of its conjoinment, above the band of the ephoda. And they adunited the breastplate by its rings to the rings of the ephoda, by a ribbon of hyacinth, to be upon the band of the ephoda, that the breastplate might not be loosened from the ephoda, as the Lord commanded Mosheh.^[6]

And he made the ROBE of the ephoda, the work of the embroiderer, altogether of hyacinth. And the opening (mouth) of the robe in the middle of it like the opening of a corslet, with a binding going about its border, that it might not be torn. And they made upon the hem of the robe pomegranates of hyacinth and purple and crimson inwoven. And they made bells of pure gold, and set the bells among the pomegranates upon the hem of the robe round about among the pomegranates. A bell and a pomegranate, a bell and a pomegranate, upon the hem of the robe round about, to minister, as the Lord commanded Mosheh.

And they made the tunics of fine linen, the work of the weaver, for Aharon and for his sons. And the tiara of fine linen, and the mitres of beauty of fine linen; and the drawers of linen, of fine linen twined. And the girdle of fine linen twined, and hyacinth and purple and crimson, the work of the embroiderer, as the Lord commanded Mosheh. And they made the plate of the diadem of holiness of pure gold, and wrote upon it as the engraving of a ring in distinct writing, HOLINESS UNTO THE LORD. And they put upon it a ribbon of hyacinth, that it might be upon the tiara above, as the Lord commanded Mosheh.

Arid completed was all the work of the tabernacle, the tabernacle of ordinance; and the sons of Israel did according to all that the Lord had commanded Mosheh, so did they. And they brought the tabernacle to Mosheh, the tabernacle and all its vessels, its taches, its boards, its bars, and its pillars, and its bases. And the covering of rams' skins reddened, and the covering of purple skins, and the veil for the hanging; and the ark of the testimony and its staves, and the mercy seat; the table and all its vessels, and the bread of the Presence; the pure candelabrum and its lamps, the lamps of order, and all its vessels; and the oil for the light and the golden altar, and the oil of consecration, and the sweet incense; and the hanging for the door of the tabernacle; and the brasen altar and the brasen grate for it; its staves and all its vessels; and the laver and its base, the hangings of the court, its pillars, and its sockets, and the veil for the gate of the court, its cords, and its pins, and all the vessels of the service of the tabernacle, for the tabernacle of ordinance; the vestments of ministration to minister in the sanctuary, and the holy vestments of Aharon the priest, and the vestments of his sons to minister: according to all that the Lord commanded Mosheh, so made the sons of Israel all the service. And Mosheh surveyed all the work, and, behold, they had done it as the Lord had commanded, so had they done; and Mosheh blessed them.

XL. And the Lord spake with Mosheh, saying, In the day of the first month, in the first of the month, thou shalt uprear the tabernacle, the tabernacle of ordinance. And thou shalt set there the ark of the testimony, and outspread the veil before the ark; and thou shalt bring in the table, and arrange the order thereof. And thou shalt bring in the candelabrum, and kindle its lamps. And thou shalt put the golden altar of sweet incense before the ark of the testimony, and set the veil of the door of the tabernacle. And thou shalt put the altar of burnt offering before the door of the tabernacle, the tabernacle of ordinance. And thou shalt place the laver between the tabernacle of ordinance and the altar, and put water therein. And thou shalt set the court round about, and put the hanging at the gate of the court. And thou shalt take the oil of consecration, and anoint the tabernacle and all that is therein, and sanctify it, and all its vessels, and it shall be holy. And thou shalt anoint the altar of burnt offering, and all its vessels, and sanctify the altar; and it shall be an altar most holy. And thou shalt anoint the laver and its base, and sanctify it. And thou shalt bring Aharon and his sons to the door of the tabernacle of ordinance, and lave them with water, and shalt clothe Aharon with the holy vestments, and

anoint him, and consecrate him, that he may minister before Me. And thou shalt bring his sons and clothe them with the tunics, and consecrate them, as thou didst consecrate their father, that they may minister before Me, and that it may be to them the consecration^[7] of a perpetual priesthood in their generations.

And Mosheh did according to all which the Lord commanded, so did he. And it was in the first month, in the second year, on the first of the month, that the tabernacle was reared. And Mosheh reared the tabernacle, and placed its bases, and set its boards, and fixed its bars, and reared its pillars; and he spread the tent upon the tabernacle, and set the covering of the tabernacle over it, above, as the Lord commanded Mosheh. And he took and placed the testimony in the ark, and set the staves upon the ark, and placed the mercy seat upon the ark above. And he brought the ark into the tabernacle, and placed the veil which was spread to overshadow the ark of the testimony, as the Lord commanded Mosheh. And he placed the table in the tabernacle of ordinance upon the side of the tabernacle northward without the veil. And he set in order upon it the rows of bread before the Lord, as the Lord commanded Mosheh. And he set the candelabrum in the tabernacle of ordinance over against the table on the side of the tabernacle southward. And he kindled the lamps before the Lord, as the Lord commanded Mosheh. And he set the golden altar in the tabernacle of ordinance before the veil, and burned thereon sweet incense, as the Lord commanded Mosheh. And he set the hanging of the door of the tabernacle, and the altar of burnt offering set he at the door of the tabernacle of ordinance, and offered upon it the burnt offering, and the oblation, (*mincha*), as the Lord had commanded Mosheh. And he set the laver between the tabernacle of ordinance and the altar, and put water therein for purifying. And Mosheh and Aharon and his sons purified with it their hands and their feet. In their going into the tabernacle of ordinance and in their approachment to the altar, they purified (themselves), as the Lord commanded Mosheh. And he set up the court, round about the tabernacle and the altar, and set the hanging of the gate of the court: and Mosheh completed the work.

And the Cloud covered the tabernacle of ordinance, and the Glory of the Lord filled the tabernacle. And Mosheh was not able to enter into the tabernacle of ordinance, because the Cloud abode upon it, and the Glory of the Lord filled the tabernacle. And when the Cloud ascended above the tabernacle, the sons of Israel went forward in all their journeys. And if the Cloud did not ascend, they did not proceed, until the day of its uprising. For the Cloud of the Glory of the Lord was upon the tabernacle by day, and the vision of fire was in it by night, in the eyes of all the house of Israel in all their journeys.

END OF THE TARGUM OF ONTKELOS ON SHEMOTH.

[1] Or, Ònumerations.Ó

[2] Some copies, Ògold of the offering.Ó

[3] Sam. Vers., Òbroadened.Ó

[4] Sam. Vers., Òfitted.Ó

[5] Sam. Vers., Òwreathed chains.Ó

[6] The Samaritan *Text* adds here: ÒAnd they made the Urim and the ThummimÓ (Version, Òelucidations and perfectionsÓ) Òas the Lord commanded Mosheh.Ó

[7] Sam. Vers., Òexcellence.Ó

[1] *Shabbatha*

[2] Some copies omit “of prophecy.”

[3] Sam. Vers., “pictures of kerubin.”

[4] Sam. Vers., “a wreath.”

[5] Or, “sphericles.”

[1] Sam. Vers., “balsam.”

[2] Sam. Vers., “breathed.”

[3] Sam. Vers., “as it may please us.”

[4] Sam. Vers., “feared.”

[5] Some copies omit “your hands,” and read, “Present your offerings.”

[6] Or, “the way of Thy Goodness.”

[7] Sam. Vers., “My loving-kindness shall go before, and will lead thee.”

[8] *De-bathrai.*

[9] *De-kadamai.*

[10] Or, “proclaimed in the Name of the Lord,”

[11] Sam. Vers., “root up.”

[1] Or, “emerald.”

[2] Hebrew, *Eth ha-urim ve-eth ha-tummim.*

[3] Sam. Vers., “thou shalt complete.”

[4] Or, “it shall be the altar of the Holy of holies.”

[5] Sam. Vers., “and I will sanctify (it) with My glory.”

[1] Sam. Vers., “If a price of expiation.”

[2] Sam. Vers., “a pythoness.”

[3] Sam. Vers., “an extactor.”

[4] Other copies, “what thou hast sought out concerning judgment.”

[5] Sam. Vers., “wilt thou turn away to abandon him?”

[6] Sam. Vers., *shelachi*, “my apostle.”

[1] Sam. Vers., “scribes.”

[2] *Sivan*

[3] Sam. Vers., “wise men.”

[4] Sam. Vers., “make white.”

[5] Sixth of *Sivan*.

[6] Sam. Vers., “thy cities.”

[7] Lit., “thy sword.”

[1] Sam. Vers., “hath covered them.”

[2] Sam. Vers., “footmen.”

[3] Sam. Vers., “footmen.”

[4] Sam. Vers., “a mution.”

[5] Or, “with difficulty.”

[6] Sam. Vers., “my portion.”

[7] Other copies, “before Him.”

[8] Or, “peeled.” Sam. Vers., “shining.”

[9] Or, “the mouth of his eating.”

10 Sam. Vers., “ashes.”

[10] Or, “bread for one, two.”

[11] Heb., *Gid*, “coriander.” Sam. Vers., “rice.”

[1] Sam. Vers., “shall cover the appearance of the earth.”

[2] *Al tsaith shemay*, “towards the height of the heavens.” Sam. Vers., “towards the height.”

[3] Sam. Vers., “That darkness may be brought.”

[4] Some copies, “who is in the house of the mills.”

[5] Other copies, “from the sons of the goats.”

[6] Other copies, “an everlasting ordinance in all your.”

[7] Other copies, “any man from the door of his house.”

[8] Sam. Vers., “stripped.”

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- [1] Onkelos, *Yeyd*.
[2] Sam. Vers., “Decide for me,” or, “over me.”
[3] “Poisonous flies.” *Kalmetha*, ONK. *Ciniphes*, *Skniphes*, LXX.
[4] Heb., *Arob*; probably beetles, - *blatta Aegyptica*, a formidable and voracious insect.
[5] “Add to lie.” So also the Sam. Vers.
[6] Sam. Vers., “appointed a testimony.”
[7] Sam. Vers., “hast dealt deceitfully with.”

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- [1] Sam. Vers., “among the rushes.”
[2] *Ibid*.
[3] Sam. Vers., “suddenly,” or, “rashly.”
[4] Sam. Vers., “before the face of their taskmasters.”
[5] *Al. cod.*, “to thy word.”
[6] *Al. cod.*, “hath revealed Himself to us.”
[7] Sam. Vers., “strip the Mizraee.”
[8] Or, “stammering.”
[9] Sam. Vers., “the foremen.”
[10] Sam. Vers., “his scribes.”
[11] Sam. Vers., “proportion.”
[12] Sam. Vers., “interpret.”