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| שמות | **ת** | **Exodus** |

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Introduction

The *Book of Exodus* tells the story of the Exodus from Egypt (1:1–15:21) and the Covenant at Mount Sinai (19:1–40:38), connected by the account of the Israelites’ journey through the desert (15:22–18:27). The Hebrew title of the book (שמות – ‘*Names*’) comes from the first verse, wherein the names of the Twelve Tribes of Israel are listed.

The Decalogue, or the ‘Ten Words’ inscribed on the tablets at Sinai, lays down the fundamental Law of the Covenant. It is recorded in two places, Ex 20:2–17 and Dt 5:6–18, with some significant textual differences. After giving the Ten Commandments and other important laws, the narrative continues with a detailed description of the tabernacle – as revealed to Moses in a vision on Mt Sinai – and associated items, such as the ritual costume for the Aaronic priests. This is followed by an account of how the Israelites, led by the Aaronic priests, then built the tabernacle.

Although there are numerous differences between the *Masoretic Text* and that of the Greek *Septuagint*, most of these are trivial and/or variants in names. Textual evidence of the *Book of Exodus* from the *Qumran Scrolls* is, unfortunately, fragmentary; though the 18 scrolls, collectively, represent (parts of) every chapter, they differ widely in their dates, styles and languages (some are in the paleo-Hebrew script, others are more ‘commentaries’ or ‘reworkings’ than representative copies of the ‘original’ text).

Authorship and Dates

The composition, authorship, and date of origin of the Torah (Pentateuch) have become the subjects of much debate between (and among) scholars and religious leaders. There are, essentially, two vastly different (and seemingly irreconcilable) opinions.

Since at least the early Christian era, the traditional, Jewish/Christian view is that the entire work was written by Moses, having been dictated to him by God during the Israelites’ 40-year sojourn in the desert, and neither Jesus nor his apostles question this (Jn 1:45, 5:45–47, Rm 10:5). Indeed, it is an article of faith for Rabbinic Jews that the current, ‘received text’ of the Torah is letter-prefect to that originally given/written.

However, many (if not most) biblical scholars today accept (to varying extents) the so-called, ‘Documentary Hypothesis’, first proposed in the 19th Century. According to this theory, the Pentateuch is an amalgam of four documents, issuing from different places and times (but all much later than Moses). The first two documents are the Yahwistic Source (J) and the Elohistic Source (E); the former uses the Divine Name, ‘Yahweh’ and was supposedly written in Judah in the 10th Century BCE; the latter uses ‘Elohim’ and originates in Israel, a little later. After the fall of the Northern Kingdom, these two documents were combined into what is generally now known as the Old Epic Tradition (JE). After the reign of Josiah, the Deuteronomic Source (D) was added and, after the Exile, the Priestly Code (P) was further added, to give the work form and sinew. Though we do not, in this project, necessarily subscribe to this documentary hypothesis, we nevertheless colour the English text according to the source assigned by those scholars who do so: the Old Epic (JE) sections are in blue text, the Deuteronomic (D) in brown and the Priestly Code (P) in purple.

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| שמות פרק א | Exodus [[1]](#footnote-1)1 |
| אוְאֵ֗לֶּה שְׁמוֹת֙ בְּנֵ֣י יִשְׂרָאֵ֔ל הַבָּאִ֖ים מִצְרָ֑יְמָה אֵ֣ת יַעֲקֹ֔ב אִ֥ישׁ וּבֵית֖וֹ בָּֽאוּ׃ ברְאוּבֵ֣ן שִׁמְע֔וֹן לֵוִ֖י וִיהוּדָֽה׃ גיִשָּׂשכָ֥ר זְבוּלֻ֖ן וּבִנְיָמִֽן׃ דדָּ֥ן וְנַפְתָּלִ֖י גָּ֥ד וְאָשֵֽׁר׃ הוַֽיְהִ֗י כׇּל־נֶ֛פֶשׁ יֹצְאֵ֥י יֶֽרֶךְ־יַעֲקֹ֖ב שִׁבְעִ֣ים נָ֑פֶשׁ וְיוֹסֵ֖ף הָיָ֥ה בְמִצְרָֽיִם׃ ווַיָּ֤מׇת יוֹסֵף֙ וְכׇל־אֶחָ֔יו וְכֹ֖ל הַדּ֥וֹר הַהֽוּא׃ זוּבְנֵ֣י יִשְׂרָאֵ֗ל פָּר֧וּ וַֽיִּשְׁרְצ֛וּ וַיִּרְבּ֥וּ וַיַּֽעַצְמ֖וּ בִּמְאֹ֣ד מְאֹ֑ד וַתִּמָּלֵ֥א הָאָ֖רֶץ אֹתָֽם׃ {פ} | [[2]](#footnote-2) These are the names of the sons of Israel, who went with Jacob to Egypt, each with his family: [[3]](#footnote-3) Reuben, Simeon, Levi, and Judah, [[4]](#footnote-4) Issachar, Zebulun, and Benjamin, [[5]](#footnote-5) Dan and Naphtali, Gad and Asher. [[6]](#footnote-6) In all, the seed of Jacob’s loins were seventy souls. Joseph was in Egypt already. [[7]](#footnote-7) Then Joseph died, and his brothers, and all that generation. [[8]](#footnote-8) But the Israelites were fruitful and prolific; they became numerous and mighty and the whole land was full of them. |
| **ח**וַיָּ֥קׇם מֶֽלֶךְ־חָדָ֖שׁ עַל־מִצְרָ֑יִם אֲשֶׁ֥ר לֹֽא־יָדַ֖ע אֶת־יוֹסֵֽף׃ **ט**וַיֹּ֖אמֶר אֶל־עַמּ֑וֹ הִנֵּ֗ה עַ֚ם בְּנֵ֣י יִשְׂרָאֵ֔ל רַ֥ב וְעָצ֖וּם מִמֶּֽנּוּ׃ **י**הָ֥בָה נִֽתְחַכְּמָ֖ה ל֑וֹ פֶּן־יִרְבֶּ֗ה וְהָיָ֞ה כִּֽי־תִקְרֶ֤אנָה מִלְחָמָה֙ וְנוֹסַ֤ף גַּם־הוּא֙ עַל־שֹׂ֣נְאֵ֔ינוּ וְנִלְחַם־בָּ֖נוּ וְעָלָ֥ה מִן־הָאָֽרֶץ׃ **יא**וַיָּשִׂ֤ימוּ עָלָיו֙ שָׂרֵ֣י מִסִּ֔ים לְמַ֥עַן עַנֹּת֖וֹ בְּסִבְלֹתָ֑ם וַיִּ֜בֶן עָרֵ֤י מִסְכְּנוֹת֙ לְפַרְעֹ֔ה אֶת־פִּתֹ֖ם וְאֶת־רַעַמְסֵֽס׃ **יב**וְכַאֲשֶׁר֙ יְעַנּ֣וּ אֹת֔וֹ כֵּ֥ן יִרְבֶּ֖ה וְכֵ֣ן יִפְרֹ֑ץ וַיָּקֻ֕צוּ מִפְּנֵ֖י בְּנֵ֥י יִשְׂרָאֵֽל׃ | [[9]](#footnote-9) Now, there arose in Egypt a new king who did not know Joseph. [[10]](#footnote-10) He said to his people, “Look, the Israelites are now more and stronger than us. [[11]](#footnote-11) We must be wise, lest they increase further; or, if there is war, they will join our enemies, take arms against us, and so leave the land.” [[12]](#footnote-12) So, they put slave drivers over them to oppress them with hard labour; they built store-cities for Pharaoh: Pithom and Rameses. [[13]](#footnote-13) But the more they were crushed, the more they increased and spread, and they came to fear the Israelites. |
| **יג**וַיַּעֲבִ֧דוּ מִצְרַ֛יִם אֶת־בְּנֵ֥י יִשְׂרָאֵ֖ל בְּפָֽרֶךְ׃ **יד**וַיְמָרְר֨וּ אֶת־חַיֵּיהֶ֜ם בַּעֲבֹדָ֣ה קָשָׁ֗ה בְּחֹ֙מֶר֙ וּבִלְבֵנִ֔ים וּבְכׇל־עֲבֹדָ֖ה בַּשָּׂדֶ֑ה אֵ֚ת כׇּל־עֲבֹ֣דָתָ֔ם אֲשֶׁר־עָבְד֥וּ בָהֶ֖ם בְּפָֽרֶךְ׃ | [[14]](#footnote-14) The Egyptians made the Israelites serve rigorously, [[15]](#footnote-15) making their lives miserable with hard labour: with digging clay, making bricks, and all kinds of work in the fields – all sorts of labour that they imposed on them without mercy. |
| **טו**וַיֹּ֙אמֶר֙ מֶ֣לֶךְ מִצְרַ֔יִם לַֽמְיַלְּדֹ֖ת הָֽעִבְרִיֹּ֑ת אֲשֶׁ֨ר שֵׁ֤ם הָֽאַחַת֙ שִׁפְרָ֔ה וְשֵׁ֥ם הַשֵּׁנִ֖ית פּוּעָֽה׃ **טז**וַיֹּ֗אמֶר בְּיַלֶּדְכֶן֙ אֶת־הָֽעִבְרִיּ֔וֹת וּרְאִיתֶ֖ן עַל־הָאׇבְנָ֑יִם אִם־בֵּ֥ן הוּא֙ וַהֲמִתֶּ֣ן אֹת֔וֹ וְאִם־בַּ֥ת הִ֖וא וָחָֽיָה׃ **יז**וַתִּירֶ֤אןָ הַֽמְיַלְּדֹת֙ אֶת־הָ֣אֱלֹהִ֔ים וְלֹ֣א עָשׂ֔וּ כַּאֲשֶׁ֛ר דִּבֶּ֥ר אֲלֵיהֶ֖ן מֶ֣לֶךְ מִצְרָ֑יִם וַתְּחַיֶּ֖יןָ אֶת־הַיְלָדִֽים׃ **יח**וַיִּקְרָ֤א מֶֽלֶךְ־מִצְרַ֙יִם֙ לַֽמְיַלְּדֹ֔ת וַיֹּ֣אמֶר לָהֶ֔ן מַדּ֥וּעַ עֲשִׂיתֶ֖ן הַדָּבָ֣ר הַזֶּ֑ה וַתְּחַיֶּ֖יןָ אֶת־הַיְלָדִֽים׃ **יט**וַתֹּאמַ֤רְןָ הַֽמְיַלְּדֹת֙ אֶל־פַּרְעֹ֔ה כִּ֣י לֹ֧א כַנָּשִׁ֛ים הַמִּצְרִיֹּ֖ת הָֽעִבְרִיֹּ֑ת כִּֽי־חָי֣וֹת הֵ֔נָּה בְּטֶ֨רֶם תָּב֧וֹא אֲלֵהֶ֛ן הַמְיַלֶּ֖דֶת וְיָלָֽדוּ׃ **כ**וַיֵּ֥יטֶב אֱלֹהִ֖ים לַֽמְיַלְּדֹ֑ת וַיִּ֧רֶב הָעָ֛ם וַיַּֽעַצְמ֖וּ מְאֹֽד׃ **כא**וַיְהִ֕י כִּֽי־יָרְא֥וּ הַֽמְיַלְּדֹ֖ת אֶת־הָאֱלֹהִ֑ים וַיַּ֥עַשׂ לָהֶ֖ם בָּתִּֽים׃ | [[16]](#footnote-16) The king of Egypt spoke to the Hebrew midwives, one of whom was named Shiphrah, and the other Puah. [[17]](#footnote-17) “When you attend Hebrew women,” he said, “watch the two stones carefully. If it is a boy, kill him; if a girl, let her live.” [[18]](#footnote-18) But they were God-fearing women and disobeyed the command of the king of Egypt, and allowed the boys to live. [[19]](#footnote-19) Then the king of Egypt summoned the midwives. “Why,” he asked them, “have you done this and spared the boys?” [[20]](#footnote-20) “The Hebrew women are not like Egyptian women,” they answered Pharaoh; “they are hardy, and they give birth before the midwife reaches them.” [[21]](#footnote-21) God was kind to the midwives. The people went on increasing and grew very powerful; [[22]](#footnote-22) since the midwives feared God, he granted them descendants. |
| **כב**וַיְצַ֣ו פַּרְעֹ֔ה לְכׇל־עַמּ֖וֹ לֵאמֹ֑ר כׇּל־הַבֵּ֣ן הַיִּלּ֗וֹד הַיְאֹ֙רָה֙ תַּשְׁלִיכֻ֔הוּ וְכׇל־הַבַּ֖ת תְּחַיּֽוּן׃ {פ} | [[23]](#footnote-23) Pharaoh then gave all his subjects this command: “Throw every new-born boy into the river but let all the girls live.” |

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| שמות פרק ב | Exodus [[24]](#footnote-24)2 |
| **א**וַיֵּ֥לֶךְ אִ֖ישׁ מִבֵּ֣ית לֵוִ֑י וַיִּקַּ֖ח אֶת־בַּת־לֵוִֽי׃ **ב**וַתַּ֥הַר הָאִשָּׁ֖ה וַתֵּ֣לֶד בֵּ֑ן וַתֵּ֤רֶא אֹתוֹ֙ כִּי־ט֣וֹב ה֔וּא וַֽתִּצְפְּנֵ֖הוּ שְׁלֹשָׁ֥ה יְרָחִֽים׃ **ג**וְלֹא־יָכְלָ֣ה עוֹד֮ הַצְּפִינוֹ֒ וַתִּֽקַּֽח־לוֹ֙ תֵּ֣בַת גֹּ֔מֶא וַתַּחְמְרָ֥הֿ בַחֵמָ֖ר וּבַזָּ֑פֶת וַתָּ֤שֶׂם בָּהּ֙ אֶת־הַיֶּ֔לֶד וַתָּ֥שֶׂם בַּסּ֖וּף עַל־שְׂפַ֥ת הַיְאֹֽר׃ **ד**וַתֵּתַצַּ֥ב אֲחֹת֖וֹ מֵרָחֹ֑ק לְדֵעָ֕ה מַה־יֵּעָשֶׂ֖ה לֽוֹ׃ | [[25]](#footnote-25) Now a man of the tribe of Levi had married a daughter of Levi. [[26]](#footnote-26) She conceived and bore a son and, seeing he was a fine child, she hid him for three months. [[27]](#footnote-27) When she could hide him no longer, she got a papyrus basket for him; coating it with bitumen and pitch, she put the child inside and laid it among the reeds at the river’s edge. [[28]](#footnote-28) His sister stood at a distance to see what would happen to him. |
| **ה**וַתֵּ֤רֶד בַּת־פַּרְעֹה֙ לִרְחֹ֣ץ עַל־הַיְאֹ֔ר וְנַעֲרֹתֶ֥יהָ הֹלְכֹ֖ת עַל־יַ֣ד הַיְאֹ֑ר וַתֵּ֤רֶא אֶת־הַתֵּבָה֙ בְּת֣וֹךְ הַסּ֔וּף וַתִּשְׁלַ֥ח אֶת־אֲמָתָ֖הּ וַתִּקָּחֶֽהָ׃ **ו**וַתִּפְתַּח֙ וַתִּרְאֵ֣הוּ אֶת־הַיֶּ֔לֶד וְהִנֵּה־נַ֖עַר בֹּכֶ֑ה וַתַּחְמֹ֣ל עָלָ֔יו וַתֹּ֕אמֶר מִיַּלְדֵ֥י הָֽעִבְרִ֖ים זֶֽה׃ **ז**וַתֹּ֣אמֶר אֲחֹתוֹ֮ אֶל־בַּת־פַּרְעֹה֒ הַאֵלֵ֗ךְ וְקָרָ֤אתִי לָךְ֙ אִשָּׁ֣ה מֵינֶ֔קֶת מִ֖ן הָעִבְרִיֹּ֑ת וְתֵינִ֥ק לָ֖ךְ אֶת־הַיָּֽלֶד׃ **ח**וַתֹּֽאמֶר־לָ֥הּ בַּת־פַּרְעֹ֖ה לֵ֑כִי וַתֵּ֙לֶךְ֙ הָֽעַלְמָ֔ה וַתִּקְרָ֖א אֶת־אֵ֥ם הַיָּֽלֶד׃ **ט**וַתֹּ֧אמֶר לָ֣הּ בַּת־פַּרְעֹ֗ה הֵילִ֜יכִי אֶת־הַיֶּ֤לֶד הַזֶּה֙ וְהֵינִקִ֣הוּ לִ֔י וַאֲנִ֖י אֶתֵּ֣ן אֶת־שְׂכָרֵ֑ךְ וַתִּקַּ֧ח הָאִשָּׁ֛ה הַיֶּ֖לֶד וַתְּנִיקֵֽהוּ׃ **י**וַיִּגְדַּ֣ל הַיֶּ֗לֶד וַתְּבִאֵ֙הוּ֙ לְבַת־פַּרְעֹ֔ה וַֽיְהִי־לָ֖הּ לְבֵ֑ן וַתִּקְרָ֤א שְׁמוֹ֙ מֹשֶׁ֔ה וַתֹּ֕אמֶר כִּ֥י מִן־הַמַּ֖יִם מְשִׁיתִֽהוּ׃ | [[29]](#footnote-29) Pharaoh’s daughter went to bathe in the river, and her attendants walked along the riverside. Among the reeds, she saw the basket, and sent her maid to fetch it. [[30]](#footnote-30) She opened it and saw a baby boy, crying; and she pitied him. “This is one of the Hebrews’ children,” she said. [[31]](#footnote-31) Then his sister said to Pharaoh’s daughter, “Shall I go and find you a nurse among the Hebrew women to nurse the child for you?” [[32]](#footnote-32) Pharaoh’s daughter said to her, “Go!” So, the girl went to find the baby’s mother. [[33]](#footnote-33) Pharaoh’s daughter said to her, “Take this child away and nurse it for me; I will see you are paid.” So, the woman took the child and nursed it. [[34]](#footnote-34) The child grew up and she brought him to Pharaoh’s daughter who adopted him; she named him Moses saying, “Because I drew him out of the water.” |
| **יא**וַיְהִ֣י׀ בַּיָּמִ֣ים הָהֵ֗ם וַיִּגְדַּ֤ל מֹשֶׁה֙ וַיֵּצֵ֣א אֶל־אֶחָ֔יו וַיַּ֖רְא בְּסִבְלֹתָ֑ם וַיַּרְא֙ אִ֣ישׁ מִצְרִ֔י מַכֶּ֥ה אִישׁ־עִבְרִ֖י מֵאֶחָֽיו׃ **יב**וַיִּ֤פֶן כֹּה֙ וָכֹ֔ה וַיַּ֖רְא כִּ֣י אֵ֣ין אִ֑ישׁ וַיַּךְ֙ אֶת־הַמִּצְרִ֔י וַֽיִּטְמְנֵ֖הוּ בַּחֽוֹל׃ **יג**וַיֵּצֵא֙ בַּיּ֣וֹם הַשֵּׁנִ֔י וְהִנֵּ֛ה שְׁנֵֽי־אֲנָשִׁ֥ים עִבְרִ֖ים נִצִּ֑ים וַיֹּ֙אמֶר֙ לָֽרָשָׁ֔ע לָ֥מָּה תַכֶּ֖ה רֵעֶֽךָ׃ **יד**וַ֠יֹּ֠אמֶר מִ֣י שָֽׂמְךָ֞ לְאִ֨ישׁ שַׂ֤ר וְשֹׁפֵט֙ עָלֵ֔ינוּ הַלְהׇרְגֵ֙נִי֙ אַתָּ֣ה אֹמֵ֔ר כַּאֲשֶׁ֥ר הָרַ֖גְתָּ אֶת־הַמִּצְרִ֑י וַיִּירָ֤א מֹשֶׁה֙ וַיֹּאמַ֔ר אָכֵ֖ן נוֹדַ֥ע הַדָּבָֽר׃ **טו**וַיִּשְׁמַ֤ע פַּרְעֹה֙ אֶת־הַדָּבָ֣ר הַזֶּ֔ה וַיְבַקֵּ֖שׁ לַהֲרֹ֣ג אֶת־מֹשֶׁ֑ה וַיִּבְרַ֤ח מֹשֶׁה֙ מִפְּנֵ֣י פַרְעֹ֔ה וַיֵּ֥שֶׁב בְּאֶֽרֶץ־מִדְיָ֖ן וַיֵּ֥שֶׁב עַֽל־הַבְּאֵֽר׃ | [[35]](#footnote-35) When Moses had grown up, he went out to his brothers and saw their burdens; and he saw an Egyptian strike a Hebrew, one of his brothers. [[36]](#footnote-36) Looking around, there was no one in sight, so he killed the Egyptian and hid him in the sand. [[37]](#footnote-37) The next day, he came back and saw two Hebrews fighting. He said to him who was in the wrong, “Why did you hit your neighbour?” [[38]](#footnote-38) He said, “Who made you a prince over us, and judge? Do you mean to kill me as you killed the Egyptian?” Moses was afraid, thinking, “Clearly that thing is known.” [[39]](#footnote-39) When Pharaoh heard of it, he sought to kill Moses, but Moses fled from Pharaoh and made for the land of Midian; and he sat down beside a well. |
| **טז**וּלְכֹהֵ֥ן מִדְיָ֖ן שֶׁ֣בַע בָּנ֑וֹת וַתָּבֹ֣אנָה וַתִּדְלֶ֗נָה וַתְּמַלֶּ֙אנָה֙ אֶת־הָ֣רְהָטִ֔ים לְהַשְׁק֖וֹת צֹ֥אן אֲבִיהֶֽן׃ **יז**וַיָּבֹ֥אוּ הָרֹעִ֖ים וַיְגָרְשׁ֑וּם וַיָּ֤קׇם מֹשֶׁה֙ וַיּ֣וֹשִׁעָ֔ן וַיַּ֖שְׁקְ אֶת־צֹאנָֽם׃ **יח**וַתָּבֹ֕אנָה אֶל־רְעוּאֵ֖ל אֲבִיהֶ֑ן וַיֹּ֕אמֶר מַדּ֛וּעַ מִהַרְתֶּ֥ן בֹּ֖א הַיּֽוֹם׃ **יט**וַתֹּאמַ֕רְןָ אִ֣ישׁ מִצְרִ֔י הִצִּילָ֖נוּ מִיַּ֣ד הָרֹעִ֑ים וְגַם־דָּלֹ֤ה דָלָה֙ לָ֔נוּ וַיַּ֖שְׁקְ אֶת־הַצֹּֽאן׃ **כ**וַיֹּ֥אמֶר אֶל־בְּנֹתָ֖יו וְאַיּ֑וֹ לָ֤מָּה זֶּה֙ עֲזַבְתֶּ֣ן אֶת־הָאִ֔ישׁ קִרְאֶ֥ן ל֖וֹ וְיֹ֥אכַל לָֽחֶם׃ **כא**וַיּ֥וֹאֶל מֹשֶׁ֖ה לָשֶׁ֣בֶת אֶת־הָאִ֑ישׁ וַיִּתֵּ֛ן אֶת־צִפֹּרָ֥ה בִתּ֖וֹ לְמֹשֶֽׁה׃ **כב**וַתֵּ֣לֶד בֵּ֔ן וַיִּקְרָ֥א אֶת־שְׁמ֖וֹ גֵּרְשֹׁ֑ם כִּ֣י אָמַ֔ר גֵּ֣ר הָיִ֔יתִי בְּאֶ֖רֶץ נׇכְרִיָּֽה׃ {פ} | [[40]](#footnote-40) Now the priest of Midian had seven daughters. They came to draw water and fill the troughs to water their father’s flock. [[41]](#footnote-41) Shepherds came to drive them off but Moses came to save them and watered their sheep. [[42]](#footnote-42) When they came to their father Reuel, he said, “You are back early today!” [[43]](#footnote-43) They said, “An Egyptian rescued us from the shepherds; yes, and he drew water for us and watered the flock.” [[44]](#footnote-44) He asked his daughters, “Where is he? Why did you leave the man? Ask him to eat with us.” [[45]](#footnote-45) Moses agreed to stay with this man, who gave him his daughter Zipporah. [[46]](#footnote-46) She bore him a son whom he named Gershom for, he said, “I am a stranger in a foreign land.” |
| **כג**וַיְהִי֩ בַיָּמִ֨ים הָֽרַבִּ֜ים הָהֵ֗ם וַיָּ֙מׇת֙ מֶ֣לֶךְ מִצְרַ֔יִם וַיֵּאָנְח֧וּ בְנֵֽי־יִשְׂרָאֵ֛ל מִן־הָעֲבֹדָ֖ה וַיִּזְעָ֑קוּ וַתַּ֧עַל שַׁוְעָתָ֛ם אֶל־הָאֱלֹהִ֖ים מִן־הָעֲבֹדָֽה׃ **כד**וַיִּשְׁמַ֥ע אֱלֹהִ֖ים אֶת־נַאֲקָתָ֑ם וַיִּזְכֹּ֤ר אֱלֹהִים֙ אֶת־בְּרִית֔וֹ אֶת־אַבְרָהָ֖ם אֶת־יִצְחָ֥ק וְאֶֽת־יַעֲקֹֽב׃ **כה**וַיַּ֥רְא אֱלֹהִ֖ים אֶת־בְּנֵ֣י יִשְׂרָאֵ֑ל וַיֵּ֖דַע אֱלֹהִֽים׃ {ס} | [[47]](#footnote-47) And, during this long period, the king of Egypt died. The Israelites, groaning in their slavery, cried out for help and from the depths of their slavery their cry came up to God. [[48]](#footnote-48) God heard their groaning and God called to mind his Covenant with Abraham, with Isaac and with Jacob. [[49]](#footnote-49) God looked upon the Israelites, and God took notice of them. |

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| שמות פרק ג | Exodus [[50]](#footnote-50)3 |
| **א**וּמֹשֶׁ֗ה הָיָ֥ה רֹעֶ֛ה אֶת־צֹ֛אן יִתְר֥וֹ חֹתְנ֖וֹ כֹּהֵ֣ן מִדְיָ֑ן וַיִּנְהַ֤ג אֶת־הַצֹּאן֙ אַחַ֣ר הַמִּדְבָּ֔ר וַיָּבֹ֛א אֶל־הַ֥ר הָאֱלֹהִ֖ים חֹרֵֽבָה׃ **ב**וַ֠יֵּרָ֠א מַלְאַ֨ךְ יְהֹוָ֥ה אֵלָ֛יו בְּלַבַּת־אֵ֖שׁ מִתּ֣וֹךְ הַסְּנֶ֑ה וַיַּ֗רְא וְהִנֵּ֤ה הַסְּנֶה֙ בֹּעֵ֣ר בָּאֵ֔שׁ וְהַסְּנֶ֖ה אֵינֶ֥נּוּ אֻכָּֽל׃ **ג**וַיֹּ֣אמֶר מֹשֶׁ֔ה אָסֻֽרָה־נָּ֣א וְאֶרְאֶ֔ה אֶת־הַמַּרְאֶ֥ה הַגָּדֹ֖ל הַזֶּ֑ה מַדּ֖וּעַ לֹא־יִבְעַ֥ר הַסְּנֶֽה׃ **ד**וַיַּ֥רְא יְהֹוָ֖ה כִּ֣י סָ֣ר לִרְא֑וֹת וַיִּקְרָא֩ אֵלָ֨יו אֱלֹהִ֜ים מִתּ֣וֹךְ הַסְּנֶ֗ה וַיֹּ֛אמֶר מֹשֶׁ֥ה מֹשֶׁ֖ה וַיֹּ֥אמֶר הִנֵּֽנִי׃ **ה**וַיֹּ֖אמֶר אַל־תִּקְרַ֣ב הֲלֹ֑ם שַׁל־נְעָלֶ֙יךָ֙ מֵעַ֣ל רַגְלֶ֔יךָ כִּ֣י הַמָּק֗וֹם אֲשֶׁ֤ר אַתָּה֙ עוֹמֵ֣ד עָלָ֔יו אַדְמַת־קֹ֖דֶשׁ הֽוּא׃ **ו**וַיֹּ֗אמֶר אָנֹכִי֙ אֱלֹהֵ֣י אָבִ֔יךָ אֱלֹהֵ֧י אַבְרָהָ֛ם אֱלֹהֵ֥י יִצְחָ֖ק וֵאלֹהֵ֣י יַעֲקֹ֑ב וַיַּסְתֵּ֤ר מֹשֶׁה֙ פָּנָ֔יו כִּ֣י יָרֵ֔א מֵהַבִּ֖יט אֶל־הָאֱלֹהִֽים׃ | [[51]](#footnote-51) Now Moses was tending the flock of Jethro, his father-in-law, and priest of Midian; and he led his flock beyond the desert and came to Horeb, the mountain of God. [[52]](#footnote-52) There, the Angel of Yahweh appeared to him in a flame of fire, out of a bush; he looked: the bush was blazing yet it was not consumed. [[53]](#footnote-53) “I must go and look at this great sight,” Moses said, “and see why the bush is not burnt.” [[54]](#footnote-54) When Yahweh saw him go forward to look, God called to him from the middle of the bush. “Moses, Moses!” he said. “Here I am,” he said. [[55]](#footnote-55) “Come no closer,” he said, “take off your sandals, for the place on which you stand is holy ground.” [[56]](#footnote-56) And he said, “I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob.” And Moses hid his face, for he was afraid to look at God. |
| **ז**וַיֹּ֣אמֶר יְהֹוָ֔ה רָאֹ֥ה רָאִ֛יתִי אֶת־עֳנִ֥י עַמִּ֖י אֲשֶׁ֣ר בְּמִצְרָ֑יִם וְאֶת־צַעֲקָתָ֤ם שָׁמַ֙עְתִּי֙ מִפְּנֵ֣י נֹֽגְשָׂ֔יו כִּ֥י יָדַ֖עְתִּי אֶת־מַכְאֹבָֽיו׃ **ח**וָאֵרֵ֞ד לְהַצִּיל֣וֹ׀ מִיַּ֣ד מִצְרַ֗יִם וּֽלְהַעֲלֹתוֹ֮ מִן־הָאָ֣רֶץ הַהִוא֒ אֶל־אֶ֤רֶץ טוֹבָה֙ וּרְחָבָ֔ה אֶל־אֶ֛רֶץ זָבַ֥ת חָלָ֖ב וּדְבָ֑שׁ אֶל־מְק֤וֹם הַֽכְּנַעֲנִי֙ וְהַ֣חִתִּ֔י וְהָֽאֱמֹרִי֙ וְהַפְּרִזִּ֔י וְהַחִוִּ֖י וְהַיְבוּסִֽי׃ **ט**וְעַתָּ֕ה הִנֵּ֛ה צַעֲקַ֥ת בְּנֵי־יִשְׂרָאֵ֖ל בָּ֣אָה אֵלָ֑י וְגַם־רָאִ֙יתִי֙ אֶת־הַלַּ֔חַץ אֲשֶׁ֥ר מִצְרַ֖יִם לֹחֲצִ֥ים אֹתָֽם׃ **י**וְעַתָּ֣ה לְכָ֔ה וְאֶֽשְׁלָחֲךָ֖ אֶל־פַּרְעֹ֑ה וְהוֹצֵ֛א אֶת־עַמִּ֥י בְנֵֽי־יִשְׂרָאֵ֖ל מִמִּצְרָֽיִם׃ | [[57]](#footnote-57) Then Yahweh said, “I have observed affliction of my people who are in Egypt. I have heard their appeal to be free of their slave drivers. Indeed, I know their sufferings. [[58]](#footnote-58) I mean to rescue them from the clutches of the Egyptians and bring them up out of that land to a land rich and broad, a land where milk and honey flow, to the home of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites and the Jebusites. [[59]](#footnote-59) And now, the Israelites’ cry has come to me, and I have seen how the Egyptians oppress them; [[60]](#footnote-60) so come, I send you to Pharaoh, that you may bring the Israelites, my people, out of Egypt.” |
| **יא**וַיֹּ֤אמֶר מֹשֶׁה֙ אֶל־הָ֣אֱלֹהִ֔ים מִ֣י אָנֹ֔כִי כִּ֥י אֵלֵ֖ךְ אֶל־פַּרְעֹ֑ה וְכִ֥י אוֹצִ֛יא אֶת־בְּנֵ֥י יִשְׂרָאֵ֖ל מִמִּצְרָֽיִם׃ **יב**וַיֹּ֙אמֶר֙ כִּֽי־אֶֽהְיֶ֣ה עִמָּ֔ךְ וְזֶה־לְּךָ֣ הָא֔וֹת כִּ֥י אָנֹכִ֖י שְׁלַחְתִּ֑יךָ בְּהוֹצִֽיאֲךָ֤ אֶת־הָעָם֙ מִמִּצְרַ֔יִם תַּֽעַבְדוּן֙ אֶת־הָ֣אֱלֹהִ֔ים עַ֖ל הָהָ֥ר הַזֶּֽה׃ | [[61]](#footnote-61) Moses said to God, “Who am I to go to Pharaoh and bring the Israelites out of Egypt?” [[62]](#footnote-62) “I shall be with you,” was the answer, “and this is the sign by which you shall know that it is I who have sent you; after you have led the people out of Egypt, you are to offer worship to God on this mountain.” |
| **יג**וַיֹּ֨אמֶר מֹשֶׁ֜ה אֶל־הָֽאֱלֹהִ֗ים הִנֵּ֨ה אָנֹכִ֣י בָא֮ אֶל־בְּנֵ֣י יִשְׂרָאֵל֒ וְאָמַרְתִּ֣י לָהֶ֔ם אֱלֹהֵ֥י אֲבוֹתֵיכֶ֖ם שְׁלָחַ֣נִי אֲלֵיכֶ֑ם וְאָֽמְרוּ־לִ֣י מַה־שְּׁמ֔וֹ מָ֥ה אֹמַ֖ר אֲלֵהֶֽם׃ **יד**וַיֹּ֤אמֶר אֱלֹהִים֙ אֶל־מֹשֶׁ֔ה אֶֽהְיֶ֖ה אֲשֶׁ֣ר אֶֽהְיֶ֑ה וַיֹּ֗אמֶר כֹּ֤ה תֹאמַר֙ לִבְנֵ֣י יִשְׂרָאֵ֔ל אֶֽהְיֶ֖ה שְׁלָחַ֥נִי אֲלֵיכֶֽם׃ **טו**וַיֹּ֩אמֶר֩ ע֨וֹד אֱלֹהִ֜ים אֶל־מֹשֶׁ֗ה כֹּֽה־תֹאמַר֮ אֶל־בְּנֵ֣י יִשְׂרָאֵל֒ יְהֹוָ֞ה אֱלֹהֵ֣י אֲבֹתֵיכֶ֗ם אֱלֹהֵ֨י אַבְרָהָ֜ם אֱלֹהֵ֥י יִצְחָ֛ק וֵאלֹהֵ֥י יַעֲקֹ֖ב שְׁלָחַ֣נִי אֲלֵיכֶ֑ם זֶה־שְּׁמִ֣י לְעֹלָ֔ם וְזֶ֥ה זִכְרִ֖י לְדֹ֥ר דֹּֽר׃ | [[63]](#footnote-63) And Moses said to God, “If I go to the Israelites and say to them, “The God of your fathers has sent me to you,” and they say to me, “What is his name?” what am I to tell them?” [[64]](#footnote-64) God said to Moses, “I Am He-Who-Is.” He added, “Thus you shall tell the Israelites: “I Am has sent me to you.”” [[65]](#footnote-65) And God said to Moses, “Tell the Israelites, “Yahweh, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.” This is my name forever and this is my memorial to all generations. |
| **טז**לֵ֣ךְ וְאָֽסַפְתָּ֞ אֶת־זִקְנֵ֣י יִשְׂרָאֵ֗ל וְאָמַרְתָּ֤ אֲלֵהֶם֙ יְהֹוָ֞ה אֱלֹהֵ֤י אֲבֹֽתֵיכֶם֙ נִרְאָ֣ה אֵלַ֔י אֱלֹהֵ֧י אַבְרָהָ֛ם יִצְחָ֥ק וְיַעֲקֹ֖ב לֵאמֹ֑ר פָּקֹ֤ד פָּקַ֙דְתִּי֙ אֶתְכֶ֔ם וְאֶת־הֶעָשׂ֥וּי לָכֶ֖ם בְּמִצְרָֽיִם׃ **יז**וָאֹמַ֗ר אַעֲלֶ֣ה אֶתְכֶם֮ מֵעֳנִ֣י מִצְרַ֒יִם֒ אֶל־אֶ֤רֶץ הַֽכְּנַעֲנִי֙ וְהַ֣חִתִּ֔י וְהָֽאֱמֹרִי֙ וְהַפְּרִזִּ֔י וְהַחִוִּ֖י וְהַיְבוּסִ֑י אֶל־אֶ֛רֶץ זָבַ֥ת חָלָ֖ב וּדְבָֽשׁ׃ **יח**וְשָׁמְע֖וּ לְקֹלֶ֑ךָ וּבָאתָ֡ אַתָּה֩ וְזִקְנֵ֨י יִשְׂרָאֵ֜ל אֶל־מֶ֣לֶךְ מִצְרַ֗יִם וַאֲמַרְתֶּ֤ם אֵלָיו֙ יְהֹוָ֞ה אֱלֹהֵ֤י הָֽעִבְרִיִּים֙ נִקְרָ֣ה עָלֵ֔ינוּ וְעַתָּ֗ה נֵֽלְﬞכָה־נָּ֞א דֶּ֣רֶךְ שְׁלֹ֤שֶׁת יָמִים֙ בַּמִּדְבָּ֔ר וְנִזְבְּחָ֖ה לַֽיהֹוָ֥ה אֱלֹהֵֽינוּ׃ **יט**וַאֲנִ֣י יָדַ֔עְתִּי כִּ֠י לֹֽא־יִתֵּ֥ן אֶתְכֶ֛ם מֶ֥לֶךְ מִצְרַ֖יִם לַהֲלֹ֑ךְ וְלֹ֖א בְּיָ֥ד חֲזָקָֽה׃ **כ**וְשָׁלַחְתִּ֤י אֶת־יָדִי֙ וְהִכֵּיתִ֣י אֶת־מִצְרַ֔יִם בְּכֹל֙ נִפְלְאֹתַ֔י אֲשֶׁ֥ר אֶֽעֱשֶׂ֖ה בְּקִרְבּ֑וֹ וְאַחֲרֵי־כֵ֖ן יְשַׁלַּ֥ח אֶתְכֶֽם׃ | [[66]](#footnote-66) “Go and bring together the elders of Israel and tell them, “Yahweh, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying: I have visited you and seen all that has been done to you in Egypt. [[67]](#footnote-67) So, I have resolved to bring you up out of Egypt where you are in misery, to the land of the Canaanites, Hitt­ites, Amorites, Perizzites, Hivites, and Jebusites, to a land where milk and honey flow.” [[68]](#footnote-68) They will listen to your words and, with the elders of Israel, you shall go to the king of Egypt and tell him, “Yahweh, the God of the Hebrews, has met with us. Let us now go three days’ journey into the desert to sacrifice to Yahweh our God.” [[69]](#footnote-69) But I know that the king of Egypt will not let you go and not with a mighty hand. [[70]](#footnote-70) I will stretch out my hand and strike Egypt with all the wonders I am going to work there; after this, he will let you go. |
| **כא**וְנָתַתִּ֛י אֶת־חֵ֥ן הָֽעָם־הַזֶּ֖ה בְּעֵינֵ֣י מִצְרָ֑יִם וְהָיָה֙ כִּ֣י תֵֽלֵכ֔וּן לֹ֥א תֵלְכ֖וּ רֵיקָֽם׃ **כב**וְשָׁאֲלָ֨ה אִשָּׁ֤ה מִשְּׁכֶנְתָּהּ֙ וּמִגָּרַ֣ת בֵּיתָ֔הּ כְּלֵי־כֶ֛סֶף וּכְלֵ֥י זָהָ֖ב וּשְׂמָלֹ֑ת וְשַׂמְתֶּ֗ם עַל־בְּנֵיכֶם֙ וְעַל־בְּנֹ֣תֵיכֶ֔ם וְנִצַּלְתֶּ֖ם אֶת־מִצְרָֽיִם׃ | [[71]](#footnote-71) “I will give this people favour in the eyes of the Egyptians so, when you go, you will not go empty-handed. [[72]](#footnote-72) Every woman will ask her neighbour and she who visits her house for silver jewels and gold, and clothes; you will put them on your sons and daughters; you will plunder the Egyptians.” |

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| שמות פרק ד | Exodus [[73]](#footnote-73)4 |
| **א**וַיַּ֤עַן מֹשֶׁה֙ וַיֹּ֔אמֶר וְהֵן֙ לֹֽא־יַאֲמִ֣ינוּ לִ֔י וְלֹ֥א יִשְׁמְע֖וּ בְּקֹלִ֑י כִּ֣י יֹֽאמְר֔וּ לֹֽא־נִרְאָ֥ה אֵלֶ֖יךָ יְהֹוָֽה׃ **ב**וַיֹּ֧אמֶר אֵלָ֛יו יְהֹוָ֖ה מזה [מַה־זֶּ֣ה] בְיָדֶ֑ךָ וַיֹּ֖אמֶר מַטֶּֽה׃ **ג**וַיֹּ֙אמֶר֙ הַשְׁלִיכֵ֣הוּ אַ֔רְצָה וַיַּשְׁלִכֵ֥הוּ אַ֖רְצָה וַיְהִ֣י לְנָחָ֑שׁ וַיָּ֥נׇס מֹשֶׁ֖ה מִפָּנָֽיו׃ **ד**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה שְׁלַח֙ יָֽדְךָ֔ וֶאֱחֹ֖ז בִּזְנָב֑וֹ וַיִּשְׁלַ֤ח יָדוֹ֙ וַיַּ֣חֲזֶק בּ֔וֹ וַיְהִ֥י לְמַטֶּ֖ה בְּכַפּֽוֹ׃ **ה**לְמַ֣עַן יַאֲמִ֔ינוּ כִּֽי־נִרְאָ֥ה אֵלֶ֛יךָ יְהֹוָ֖ה אֱלֹהֵ֣י אֲבֹתָ֑ם אֱלֹהֵ֧י אַבְרָהָ֛ם אֱלֹהֵ֥י יִצְחָ֖ק וֵאלֹהֵ֥י יַעֲקֹֽב׃ | [[74]](#footnote-74) And Moses answered, “What if they do not believe me or listen to me and say, “Yahweh has not appeared to you?”” [[75]](#footnote-75) Yahweh said to him, “What is that in your hand?” “A rod,” he said. [[76]](#footnote-76) He said, “Throw it on the ground;” so he threw the rod on the ground – it became a snake and Moses fled from it. [[77]](#footnote-77) Yahweh said to Moses, “Put your hand out and take it by the tail.” He put out his hand and caught it and it became a rod in his hand. [[78]](#footnote-78) “Thus, they may believe that Yahweh, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.” |
| **ו**וַיֹּ֩אמֶר֩ יְהֹוָ֨ה ל֜וֹ ע֗וֹד הָֽבֵא־נָ֤א יָֽדְךָ֙ בְּחֵיקֶ֔ךָ וַיָּבֵ֥א יָד֖וֹ בְּחֵיק֑וֹ וַיּ֣וֹצִאָ֔הּ וְהִנֵּ֥ה יָד֖וֹ מְצֹרַ֥עַת כַּשָּֽׁלֶג׃ **ז**וַיֹּ֗אמֶר הָשֵׁ֤ב יָֽדְךָ֙ אֶל־חֵיקֶ֔ךָ וַיָּ֥שֶׁב יָד֖וֹ אֶל־חֵיק֑וֹ וַיּֽוֹצִאָהּ֙ מֵֽחֵיק֔וֹ וְהִנֵּה־שָׁ֖בָה כִּבְשָׂרֽוֹ׃ **ח**וְהָיָה֙ אִם־לֹ֣א יַאֲמִ֣ינוּ לָ֔ךְ וְלֹ֣א יִשְׁמְע֔וּ לְקֹ֖ל הָאֹ֣ת הָרִאשׁ֑וֹן וְהֶֽאֱמִ֔ינוּ לְקֹ֖ל הָאֹ֥ת הָאַחֲרֽוֹן׃ **ט**וְהָיָ֡ה אִם־לֹ֣א יַאֲמִ֡ינוּ גַּם֩ לִשְׁנֵ֨י הָאֹת֜וֹת הָאֵ֗לֶּה וְלֹ֤א יִשְׁמְעוּן֙ לְקֹלֶ֔ךָ וְלָקַחְתָּ֙ מִמֵּימֵ֣י הַיְאֹ֔ר וְשָׁפַכְתָּ֖ הַיַּבָּשָׁ֑ה וְהָי֤וּ הַמַּ֙יִם֙ אֲשֶׁ֣ר תִּקַּ֣ח מִן־הַיְאֹ֔ר וְהָי֥וּ לְדָ֖ם בַּיַּבָּֽשֶׁת׃ | [[79]](#footnote-79) Again, Yahweh said to him, “Put your hand into your cloak.” He put his hand into his cloak and, when he drew it out, it was leprous, white as snow. [[80]](#footnote-80) “Put your hand back into your cloak.” He put his hand back into his cloak and when he drew it out, it was restored, like the rest of his body. [[81]](#footnote-81) “If they will not believe you or heed the first sign, the second will convince them. [[82]](#footnote-82) But if they will not believe these two signs and not listen to your words, you must take water from the Nile and pour it on the ground, and the water you have drawn from the Nile will turn to blood on the ground.” |
| **י**וַיֹּ֨אמֶר מֹשֶׁ֣ה אֶל־יְהֹוָה֮ בִּ֣י אֲדֹנָי֒ לֹא֩ אִ֨ישׁ דְּבָרִ֜ים אָנֹ֗כִי גַּ֤ם מִתְּמוֹל֙ גַּ֣ם מִשִּׁלְשֹׁ֔ם גַּ֛ם מֵאָ֥ז דַּבֶּרְךָ֖ אֶל־עַבְדֶּ֑ךָ כִּ֧י כְבַד־פֶּ֛ה וּכְבַ֥ד לָשׁ֖וֹן אָנֹֽכִי׃ **יא**וַיֹּ֨אמֶר יְהֹוָ֜ה אֵלָ֗יו מִ֣י שָׂ֣ם פֶּה֮ לָֽאָדָם֒ א֚וֹ מִֽי־יָשׂ֣וּם אִלֵּ֔ם א֣וֹ חֵרֵ֔שׁ א֥וֹ פִקֵּ֖חַ א֣וֹ עִוֵּ֑ר הֲלֹ֥א אָנֹכִ֖י יְהֹוָֽה׃ **יב**וְעַתָּ֖ה לֵ֑ךְ וְאָנֹכִי֙ אֶֽהְיֶ֣ה עִם־פִּ֔יךָ וְהוֹרֵיתִ֖יךָ אֲשֶׁ֥ר תְּדַבֵּֽר׃ | [[83]](#footnote-83) Moses said to Yahweh, “But, my Lord, never in my life have I been eloquent, either before or since you have spoken to your servant. I am slow of speech and slow of tongue.” [[84]](#footnote-84) “Who gave man his mouth?” Yahweh answered him. “Who makes him dumb or deaf, gives him sight or leaves him blind? Is it not I, Yahweh? [[85]](#footnote-85) Now go, I shall help you speak and tell you what to say.” |
| **יג**וַיֹּ֖אמֶר בִּ֣י אֲדֹנָ֑י שְֽׁלַֽח־נָ֖א בְּיַד־תִּשְׁלָֽח׃ **יד**וַיִּֽחַר־אַ֨ף יְהֹוָ֜ה בְּמֹשֶׁ֗ה וַיֹּ֙אמֶר֙ הֲלֹ֨א אַהֲרֹ֤ן אָחִ֙יךָ֙ הַלֵּוִ֔י יָדַ֕עְתִּי כִּֽי־דַבֵּ֥ר יְדַבֵּ֖ר ה֑וּא וְגַ֤ם הִנֵּה־הוּא֙ יֹצֵ֣א לִקְרָאתֶ֔ךָ וְרָאֲךָ֖ וְשָׂמַ֥ח בְּלִבּֽוֹ׃ **טו**וְדִבַּרְתָּ֣ אֵלָ֔יו וְשַׂמְתָּ֥ אֶת־הַדְּבָרִ֖ים בְּפִ֑יו וְאָנֹכִ֗י אֶֽהְיֶ֤ה עִם־פִּ֙יךָ֙ וְעִם־פִּ֔יהוּ וְהוֹרֵיתִ֣י אֶתְכֶ֔ם אֵ֖ת אֲשֶׁ֥ר תַּעֲשֽׂוּן׃ **טז**וְדִבֶּר־ה֥וּא לְךָ֖ אֶל־הָעָ֑ם וְהָ֤יָה הוּא֙ יִֽהְיֶה־לְּךָ֣ לְפֶ֔ה וְאַתָּ֖ה תִּֽהְיֶה־לּ֥וֹ לֵֽאלֹהִֽים׃ **יז**וְאֶת־הַמַּטֶּ֥ה הַזֶּ֖ה תִּקַּ֣ח בְּיָדֶ֑ךָ אֲשֶׁ֥ר תַּעֲשֶׂה־בּ֖וֹ אֶת־הָאֹתֹֽת׃ {פ} | [[86]](#footnote-86) And he said, “Please, my Lord, send anyone you will!” [[87]](#footnote-87) The anger of Yahweh burned against Moses, and he said, “What of your brother Aaron the Levite? I know that he can speak well; here he comes to meet you. When he sees you, his heart will glad. [[88]](#footnote-88) You will speak to him and tell him what message to give. I shall help you speak, and him too, and instruct you what to do. [[89]](#footnote-89) He indeed will speak to the people in your place; he will be your mouth­piece, and you will be as the god inspiring him. [[90]](#footnote-90) And take this rod in your hand; with this you will perform the signs.” |
| **יח**וַיֵּ֨לֶךְ מֹשֶׁ֜ה וַיָּ֣שׇׁב׀ אֶל־יֶ֣תֶר חֹֽתְנ֗וֹ וַיֹּ֤אמֶר לוֹ֙ אֵ֣לְﬞכָה נָּ֗א וְאָשׁ֙וּבָה֙ אֶל־אַחַ֣י אֲשֶׁר־בְּמִצְרַ֔יִם וְאֶרְאֶ֖ה הַעוֹדָ֣ם חַיִּ֑ים וַיֹּ֧אמֶר יִתְר֛וֹ לְמֹשֶׁ֖ה לֵ֥ךְ לְשָׁלֽוֹם׃ | [[91]](#footnote-91) Moses went away and returned to his father-in-law Jethro, and said to him, “Please let me go back to my relatives in Egypt to see if they are still alive.” Jethro said to Moses, “Go in peace.” |
| **יט**וַיֹּ֨אמֶר יְהֹוָ֤ה אֶל־מֹשֶׁה֙ בְּמִדְיָ֔ן לֵ֖ךְ שֻׁ֣ב מִצְרָ֑יִם כִּי־מֵ֙תוּ֙ כׇּל־הָ֣אֲנָשִׁ֔ים הַֽמְבַקְשִׁ֖ים אֶת־נַפְשֶֽׁךָ׃ **כ**וַיִּקַּ֨ח מֹשֶׁ֜ה אֶת־אִשְׁתּ֣וֹ וְאֶת־בָּנָ֗יו וַיַּרְכִּבֵם֙ עַֽל־הַחֲמֹ֔ר וַיָּ֖שׇׁב אַ֣רְצָה מִצְרָ֑יִם וַיִּקַּ֥ח מֹשֶׁ֛ה אֶת־מַטֵּ֥ה הָאֱלֹהִ֖ים בְּיָדֽוֹ׃ **כא**וַיֹּ֣אמֶר יְהֹוָה֮ אֶל־מֹשֶׁה֒ בְּלֶכְתְּךָ֙ לָשׁ֣וּב מִצְרַ֔יְמָה רְאֵ֗ה כׇּל־הַמֹּֽפְתִים֙ אֲשֶׁר־שַׂ֣מְתִּי בְיָדֶ֔ךָ וַעֲשִׂיתָ֖ם לִפְנֵ֣י פַרְעֹ֑ה וַאֲנִי֙ אֲחַזֵּ֣ק אֶת־לִבּ֔וֹ וְלֹ֥א יְשַׁלַּ֖ח אֶת־הָעָֽם׃ **כב**וְאָמַרְתָּ֖ אֶל־פַּרְעֹ֑ה כֹּ֚ה אָמַ֣ר יְהֹוָ֔ה בְּנִ֥י בְכֹרִ֖י יִשְׂרָאֵֽל׃ **כג**וָאֹמַ֣ר אֵלֶ֗יךָ שַׁלַּ֤ח אֶת־בְּנִי֙ וְיַֽעַבְדֵ֔נִי וַתְּמָאֵ֖ן לְשַׁלְּח֑וֹ הִנֵּה֙ אָנֹכִ֣י הֹרֵ֔ג אֶת־בִּנְךָ֖ בְּכֹרֶֽךָ׃ | [[92]](#footnote-92) Yahweh said to Moses in Midian, “Go back to Egypt, for all those who wanted to kill you are dead.” [[93]](#footnote-93) So, Moses took his wife and his sons, put them on a donkey and started back for the land of Egypt; and Moses took in his hand the staff of God. [[94]](#footnote-94) Yahweh said to Moses, “When you go back to Egypt, see that you perform before Pharaoh all the wonders that I have put in your power; but I will harden his heart, so that he will not let the people go. [[95]](#footnote-95) You will then say to Pharaoh, “Thus says Yahweh: Israel is my firstborn son. [[96]](#footnote-96) I told you: Let my son go that he may worship me; but you refused to let him go; well then, I shall surely kill your firstborn son.”” |
| **כד**וַיְהִ֥י בַדֶּ֖רֶךְ בַּמָּל֑וֹן וַיִּפְגְּשֵׁ֣הוּ יְהֹוָ֔ה וַיְבַקֵּ֖שׁ הֲמִיתֽוֹ׃ **כה**וַתִּקַּ֨ח צִפֹּרָ֜ה צֹ֗ר וַתִּכְרֹת֙ אֶת־עׇרְלַ֣ת בְּנָ֔הּ וַתַּגַּ֖ע לְרַגְלָ֑יו וַתֹּ֕אמֶר כִּ֧י חֲתַן־דָּמִ֛ים אַתָּ֖ה לִֽי׃ **כו**וַיִּ֖רֶף מִמֶּ֑נּוּ אָ֚ז אָֽמְרָ֔ה חֲתַ֥ן דָּמִ֖ים לַמּוּלֹֽת׃ {פ} | [[97]](#footnote-97) On the way, at an inn, Yahweh met him and tried to kill him. [[98]](#footnote-98) But Zipporah, taking a flint, cut off her son’s foreskin and with it touched his feet and said, “You are my blood bridegroom!” [[99]](#footnote-99) So, he let him go. She said, “Blood bride­groom,” because of the circumcision. |
| **כז**וַיֹּ֤אמֶר יְהֹוָה֙ אֶֽל־אַהֲרֹ֔ן לֵ֛ךְ לִקְרַ֥את מֹשֶׁ֖ה הַמִּדְבָּ֑רָה וַיֵּ֗לֶךְ וַֽיִּפְגְּשֵׁ֛הוּ בְּהַ֥ר הָאֱלֹהִ֖ים וַיִּשַּׁק־לֽוֹ׃ **כח**וַיַּגֵּ֤ד מֹשֶׁה֙ לְאַֽהֲרֹ֔ן אֵ֛ת כׇּל־דִּבְרֵ֥י יְהֹוָ֖ה אֲשֶׁ֣ר שְׁלָח֑וֹ וְאֵ֥ת כׇּל־הָאֹתֹ֖ת אֲשֶׁ֥ר צִוָּֽהוּ׃ **כט**וַיֵּ֥לֶךְ מֹשֶׁ֖ה וְאַהֲרֹ֑ן וַיַּ֣אַסְפ֔וּ אֶת־כׇּל־זִקְנֵ֖י בְּנֵ֥י יִשְׂרָאֵֽל׃ **ל**וַיְדַבֵּ֣ר אַהֲרֹ֔ן אֵ֚ת כׇּל־הַדְּבָרִ֔ים אֲשֶׁר־דִּבֶּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֑ה וַיַּ֥עַשׂ הָאֹתֹ֖ת לְעֵינֵ֥י הָעָֽם׃ **לא**וַֽיַּאֲמֵ֖ן הָעָ֑ם וַֽיִּשְׁמְע֡וּ כִּֽי־פָקַ֨ד יְהֹוָ֜ה אֶת־בְּנֵ֣י יִשְׂרָאֵ֗ל וְכִ֤י רָאָה֙ אֶת־עׇנְיָ֔ם וַֽיִּקְּד֖וּ וַיִּֽשְׁתַּחֲוֽוּ׃ | [[100]](#footnote-100) Yahweh said to Aaron, “Go into the desert to meet Moses.” So, he went and met him on God’s mountain and kissed him. [[101]](#footnote-101) Moses told Aaron all that Yahweh had said when he set him his task and all the signs with which he charged him. [[102]](#footnote-102) Moses and Aaron then went and assembled all the elders of the Israelites [[103]](#footnote-103) and Aaron told all that Yahweh had said to Moses and did the signs in the sight of the people. [[104]](#footnote-104) The people believed and when they heard that Yahweh had visited the Israelites and seen their misery, they bowed down and worshipped. |

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| שמות פרק ה | Exodus [[105]](#footnote-105)5 |
| **א**וְאַחַ֗ר בָּ֚אוּ מֹשֶׁ֣ה וְאַהֲרֹ֔ן וַיֹּאמְר֖וּ אֶל־פַּרְעֹ֑ה כֹּֽה־אָמַ֤ר יְהֹוָה֙ אֱלֹהֵ֣י יִשְׂרָאֵ֔ל שַׁלַּח֙ אֶת־עַמִּ֔י וְיָחֹ֥גּוּ לִ֖י בַּמִּדְבָּֽר׃ **ב**וַיֹּ֣אמֶר פַּרְעֹ֔ה מִ֤י יְהֹוָה֙ אֲשֶׁ֣ר אֶשְׁמַ֣ע בְּקֹל֔וֹ לְשַׁלַּ֖ח אֶת־יִשְׂרָאֵ֑ל לֹ֤א יָדַ֙עְתִּי֙ אֶת־יְהֹוָ֔ה וְגַ֥ם אֶת־יִשְׂרָאֵ֖ל לֹ֥א אֲשַׁלֵּֽחַ׃ **ג**וַיֹּ֣אמְר֔וּ אֱלֹהֵ֥י הָעִבְרִ֖ים נִקְרָ֣א עָלֵ֑ינוּ נֵ֣לְﬞכָה נָּ֡א דֶּ֩רֶךְ֩ שְׁלֹ֨שֶׁת יָמִ֜ים בַּמִּדְבָּ֗ר וְנִזְבְּחָה֙ לַֽיהֹוָ֣ה אֱלֹהֵ֔ינוּ פֶּ֨ן־יִפְגָּעֵ֔נוּ בַּדֶּ֖בֶר א֥וֹ בֶחָֽרֶב׃ **ד**וַיֹּ֤אמֶר אֲלֵהֶם֙ מֶ֣לֶךְ מִצְרַ֔יִם לָ֚מָּה מֹשֶׁ֣ה וְאַהֲרֹ֔ן תַּפְרִ֥יעוּ אֶת־הָעָ֖ם מִֽמַּעֲשָׂ֑יו לְכ֖וּ לְסִבְלֹתֵיכֶֽם׃ **ה**וַיֹּ֣אמֶר פַּרְעֹ֔ה הֵן־רַבִּ֥ים עַתָּ֖ה עַ֣ם הָאָ֑רֶץ וְהִשְׁבַּתֶּ֥ם אֹתָ֖ם מִסִּבְלֹתָֽם׃ | [[106]](#footnote-106) Afterwards, Moses and Aaron went to Pharaoh and said, “Thus says Yahweh, the God of Israel, “Let my people go, so they may hold a feast to me in the desert.”” [[107]](#footnote-107) Pharaoh said, “Who is Yahweh, that I should heed him and let Israel go? I do not know Yahweh and I will not let Israel go.” [[108]](#footnote-108) They said, “The God of the Hebrews has come to meet us. Let us go three days’ journey into the desert to sacrifice to Yahweh our God, lest he fall on us with plague or sword.” [[109]](#footnote-109) The king of Egypt said to them, “Moses and Aaron, why do you take the people from their work? Get back to your labours!” [[110]](#footnote-110) Pharaoh said, “The common folk are many; you want them to stop working.” |
| **ו**וַיְצַ֥ו פַּרְעֹ֖ה בַּיּ֣וֹם הַה֑וּא אֶת־הַנֹּגְשִׂ֣ים בָּעָ֔ם וְאֶת־שֹׁטְרָ֖יו לֵאמֹֽר׃ **ז**לֹ֣א תֹאסִפ֞וּן לָתֵ֨ת תֶּ֧בֶן לָעָ֛ם לִלְבֹּ֥ן הַלְּבֵנִ֖ים כִּתְמ֣וֹל שִׁלְשֹׁ֑ם הֵ֚ם יֵֽלְכ֔וּ וְקֹשְׁשׁ֥וּ לָהֶ֖ם תֶּֽבֶן׃ **ח**וְאֶת־מַתְכֹּ֨נֶת הַלְּבֵנִ֜ים אֲשֶׁ֣ר הֵם֩ עֹשִׂ֨ים תְּמ֤וֹל שִׁלְשֹׁם֙ תָּשִׂ֣ימוּ עֲלֵיהֶ֔ם לֹ֥א תִגְרְע֖וּ מִמֶּ֑נּוּ כִּֽי־נִרְפִּ֣ים הֵ֔ם עַל־כֵּ֗ן הֵ֤ם צֹֽעֲקִים֙ לֵאמֹ֔ר נֵלְכָ֖ה נִזְבְּחָ֥ה לֵאלֹהֵֽינוּ׃ **ט**תִּכְבַּ֧ד הָעֲבֹדָ֛ה עַל־הָאֲנָשִׁ֖ים וְיַעֲשׂוּ־בָ֑הּ וְאַל־יִשְׁע֖וּ בְּדִבְרֵי־שָֽׁקֶר׃ | [[111]](#footnote-111) That same day, Pharaoh commanded the people’s slave drivers and overseers: [[112]](#footnote-112) “Up to now, you have given these people straw for brick making; do so no longer: let them go and gather straw for themselves. [[113]](#footnote-113) But you are to get from them the same number of bricks as before, not reducing it at all. They are lazy, and that is why their cry is, “Let us go and offer sacrifice to our God.” [[114]](#footnote-114) Make these men work harder than ever, so that they do not have time to stop and listen to deceptive words.” |
| **י**וַיֵּ֨צְא֜וּ נֹגְשֵׂ֤י הָעָם֙ וְשֹׁ֣טְרָ֔יו וַיֹּאמְר֥וּ אֶל־הָעָ֖ם לֵאמֹ֑ר כֹּ֚ה אָמַ֣ר פַּרְעֹ֔ה אֵינֶ֛נִּי נֹתֵ֥ן לָכֶ֖ם תֶּֽבֶן׃ **יא**אַתֶּ֗ם לְכ֨וּ קְח֤וּ לָכֶם֙ תֶּ֔בֶן מֵאֲשֶׁ֖ר תִּמְצָ֑אוּ כִּ֣י אֵ֥ין נִגְרָ֛ע מֵעֲבֹדַתְכֶ֖ם דָּבָֽר׃ **יב**וַיָּ֥פֶץ הָעָ֖ם בְּכׇל־אֶ֣רֶץ מִצְרָ֑יִם לְקֹשֵׁ֥שׁ קַ֖שׁ לַתֶּֽבֶן׃ **יג**וְהַנֹּגְשִׂ֖ים אָצִ֣ים לֵאמֹ֑ר כַּלּ֤וּ מַעֲשֵׂיכֶם֙ דְּבַר־י֣וֹם בְּיוֹמ֔וֹ כַּאֲשֶׁ֖ר בִּהְי֥וֹת הַתֶּֽבֶן׃ **יד**וַיֻּכּ֗וּ שֹֽׁטְרֵי֙ בְּנֵ֣י יִשְׂרָאֵ֔ל אֲשֶׁר־שָׂ֣מוּ עֲלֵהֶ֔ם נֹגְשֵׂ֥י פַרְעֹ֖ה לֵאמֹ֑ר מַדּ֡וּעַ לֹא֩ כִלִּיתֶ֨ם חׇקְכֶ֤ם לִלְבֹּן֙ כִּתְמ֣וֹל שִׁלְשֹׁ֔ם גַּם־תְּמ֖וֹל גַּם־הַיּֽוֹם׃ | [[115]](#footnote-115) The people’s slave drivers went out with the overseers and said to the people, “Thus says Pharaoh: “I am not giving you straw. [[116]](#footnote-116) Go yourselves and get straw where you can find it; but your output will be no less.” [[117]](#footnote-117) So, the people scattered all over the land of Egypt to gather stubble for straw. [[118]](#footnote-118) The slave drivers were urgent, saying, “Complete your work for each day, just as when there was straw.” [[119]](#footnote-119) The foremen, whom Pharaoh’s slave drivers had set over the Israelites, were flogged, and were asked, “Why did you not finish the full amount of bricks as before, either yesterday or today?” |
| **טו**וַיָּבֹ֗אוּ שֹֽׁטְרֵי֙ בְּנֵ֣י יִשְׂרָאֵ֔ל וַיִּצְעֲק֥וּ אֶל־פַּרְעֹ֖ה לֵאמֹ֑ר לָ֧מָּה תַעֲשֶׂ֦ה כֹ֖ה לַעֲבָדֶֽיךָ׃ **טז**תֶּ֗בֶן אֵ֤ין נִתָּן֙ לַעֲבָדֶ֔יךָ וּלְבֵנִ֛ים אֹמְרִ֥ים לָ֖נוּ עֲשׂ֑וּ וְהִנֵּ֧ה עֲבָדֶ֛יךָ מֻכִּ֖ים וְחָטָ֥את עַמֶּֽךָ׃ **יז**וַיֹּ֛אמֶר נִרְפִּ֥ים אַתֶּ֖ם נִרְפִּ֑ים עַל־כֵּן֙ אַתֶּ֣ם אֹֽמְרִ֔ים נֵלְכָ֖ה נִזְבְּחָ֥ה לַֽיהֹוָֽה׃ **יח**וְעַתָּה֙ לְכ֣וּ עִבְד֔וּ וְתֶ֖בֶן לֹא־יִנָּתֵ֣ן לָכֶ֑ם וְתֹ֥כֶן לְבֵנִ֖ים תִּתֵּֽנוּ׃ | [[120]](#footnote-120) The Israelites’ foremen went to Pharaoh and cried, “Why do you treat your servants so? [[121]](#footnote-121) No straw is given to your servants, yet they tell us, ‘Make bricks!’ Now your servants are flogged! You are unjust to your own people.” [[122]](#footnote-122) He said, “You are lazy, lazy! That is why you say: “Let us go and sacrifice to Yahweh.” [[123]](#footnote-123) Go now, and work; you shall get no straw but you must deliver your quota of bricks.” |
| **יט**וַיִּרְא֞וּ שֹֽׁטְרֵ֧י בְנֵֽי־יִשְׂרָאֵ֛ל אֹתָ֖ם בְּרָ֣ע לֵאמֹ֑ר לֹא־תִגְרְע֥וּ מִלִּבְנֵיכֶ֖ם דְּבַר־י֥וֹם בְּיוֹמֽוֹ׃ **כ**וַֽיִּפְגְּעוּ֙ אֶת־מֹשֶׁ֣ה וְאֶֽת־אַהֲרֹ֔ן נִצָּבִ֖ים לִקְרָאתָ֑ם בְּצֵאתָ֖ם מֵאֵ֥ת פַּרְעֹֽה׃ **כא**וַיֹּאמְר֣וּ אֲלֵהֶ֔ם יֵ֧רֶא יְהֹוָ֛ה עֲלֵיכֶ֖ם וְיִשְׁפֹּ֑ט אֲשֶׁ֧ר הִבְאַשְׁתֶּ֣ם אֶת־רֵיחֵ֗נוּ בְּעֵינֵ֤י פַרְעֹה֙ וּבְעֵינֵ֣י עֲבָדָ֔יו לָֽתֶת־חֶ֥רֶב בְּיָדָ֖ם לְהׇרְגֵֽנוּ׃ **כב**וַיָּ֧שׇׁב מֹשֶׁ֛ה אֶל־יְהֹוָ֖ה וַיֹּאמַ֑ר אֲדֹנָ֗י לָמָ֤ה הֲרֵעֹ֙תָה֙ לָעָ֣ם הַזֶּ֔ה לָ֥מָּה זֶּ֖ה שְׁלַחְתָּֽנִי׃ **כג**וּמֵאָ֞ז בָּ֤אתִי אֶל־פַּרְעֹה֙ לְדַבֵּ֣ר בִּשְׁמֶ֔ךָ הֵרַ֖ע לָעָ֣ם הַזֶּ֑ה וְהַצֵּ֥ל לֹא־הִצַּ֖לְתָּ אֶת־עַמֶּֽךָ׃ | [[124]](#footnote-124) The Israelites’ foremen saw they were in trouble when told there would be no reduction in the daily quota of bricks. [[125]](#footnote-125) As they left Pharaoh, they met Moses and Aaron, who were waiting for them. [[126]](#footnote-126) They said to them, “May Yahweh look on you and judge! You have made us hated by Pharaoh and his court, and have put a sword in their hand to kill us.” [[127]](#footnote-127) Moses returned to Yahweh and said, “Lord, why do you mistreat this people? Why did you send me? [[128]](#footnote-128) Ever since I came to Pharaoh to speak in your name, he has mistreated this nation, and you have done nothing to deliver your people.” |

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| שמות פרק ו | Exodus [[129]](#footnote-129)6 |
| **א**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה עַתָּ֣ה תִרְאֶ֔ה אֲשֶׁ֥ר אֶֽעֱשֶׂ֖ה לְפַרְעֹ֑ה כִּ֣י בְיָ֤ד חֲזָקָה֙ יְשַׁלְּחֵ֔ם וּבְיָ֣ד חֲזָקָ֔ה יְגָרְשֵׁ֖ם מֵאַרְצֽוֹ׃ {ס} | [[130]](#footnote-130) Yahweh then said to Moses, “Now you will see what I will do to Pharaoh. By a mighty hand, he will let them go; by a mighty hand, he will drive them from his land.” |
| **ב**וַיְדַבֵּ֥ר אֱלֹהִ֖ים אֶל־מֹשֶׁ֑ה וַיֹּ֥אמֶר אֵלָ֖יו אֲנִ֥י יְהֹוָֽה׃ **ג**וָאֵרָ֗א אֶל־אַבְרָהָ֛ם אֶל־יִצְחָ֥ק וְאֶֽל־יַעֲקֹ֖ב בְּאֵ֣ל שַׁדָּ֑י וּשְׁמִ֣י יְהֹוָ֔ה לֹ֥א נוֹדַ֖עְתִּי לָהֶֽם׃ **ד**וְגַ֨ם הֲקִמֹ֤תִי אֶת־בְּרִיתִי֙ אִתָּ֔ם לָתֵ֥ת לָהֶ֖ם אֶת־אֶ֣רֶץ כְּנָ֑עַן אֵ֛ת אֶ֥רֶץ מְגֻרֵיהֶ֖ם אֲשֶׁר־גָּ֥רוּ בָֽהּ׃ **ה**וְגַ֣ם׀ אֲנִ֣י שָׁמַ֗עְתִּי אֶֽת־נַאֲקַת֙ בְּנֵ֣י יִשְׂרָאֵ֔ל אֲשֶׁ֥ר מִצְרַ֖יִם מַעֲבִדִ֣ים אֹתָ֑ם וָאֶזְכֹּ֖ר אֶת־בְּרִיתִֽי׃ **ו**לָכֵ֞ן אֱמֹ֥ר לִבְנֵֽי־יִשְׂרָאֵל֮ אֲנִ֣י יְהֹוָה֒ וְהוֹצֵאתִ֣י אֶתְכֶ֗ם מִתַּ֙חַת֙ סִבְלֹ֣ת מִצְרַ֔יִם וְהִצַּלְתִּ֥י אֶתְכֶ֖ם מֵעֲבֹדָתָ֑ם וְגָאַלְתִּ֤י אֶתְכֶם֙ בִּזְר֣וֹעַ נְטוּיָ֔ה וּבִשְׁפָטִ֖ים גְּדֹלִֽים׃ **ז**וְלָקַחְתִּ֨י אֶתְכֶ֥ם לִי֙ לְעָ֔ם וְהָיִ֥יתִי לָכֶ֖ם לֵֽאלֹהִ֑ים וִֽידַעְתֶּ֗ם כִּ֣י אֲנִ֤י יְהֹוָה֙ אֱלֹ֣הֵיכֶ֔ם הַמּוֹצִ֣יא אֶתְכֶ֔ם מִתַּ֖חַת סִבְל֥וֹת מִצְרָֽיִם׃ **ח**וְהֵבֵאתִ֤י אֶתְכֶם֙ אֶל־הָאָ֔רֶץ אֲשֶׁ֤ר נָשָׂ֙אתִי֙ אֶת־יָדִ֔י לָתֵ֣ת אֹתָ֔הּ לְאַבְרָהָ֥ם לְיִצְחָ֖ק וּֽלְיַעֲקֹ֑ב וְנָתַתִּ֨י אֹתָ֥הּ לָכֶ֛ם מוֹרָשָׁ֖ה אֲנִ֥י יְהֹוָֽה׃ **ט**וַיְדַבֵּ֥ר מֹשֶׁ֛ה כֵּ֖ן אֶל־בְּנֵ֣י יִשְׂרָאֵ֑ל וְלֹ֤א שָֽׁמְעוּ֙ אֶל־מֹשֶׁ֔ה מִקֹּ֣צֶר ר֔וּחַ וּמֵעֲבֹדָ֖ה קָשָֽׁה׃ {פ} | [[131]](#footnote-131) Then God spoke to Moses and said to him, “I am Yahweh. [[132]](#footnote-132) To Abraham, Isaac, and Jacob, I appeared as El Shaddai; I did not make myself known to them by my name Yahweh. [[133]](#footnote-133) I also established my Covenant with them to give them the land of Canaan, the land they lived in as strangers. [[134]](#footnote-134) And I have heard the groaning of the Israelites, enslaved by the Egyptians, and I have remembered my Covenant. [[135]](#footnote-135) Say therefore to the Israelites, “I am Yahweh. I will free you from the burdens of the Egyptians; I will release you from slavery to them and, with my outstretched arm and with strokes of power, I will deliver you. [[136]](#footnote-136) I will take you as my people, and I will be your God. Then you shall know that I am Yahweh your God, who has freed you from the burdens of the Egyptians. [[137]](#footnote-137) Then I will bring you to the land I swore to give to Abraham, to Isaac and to Jacob; and I will give it to you for your heritage; I am Yahweh!”” [[138]](#footnote-138) Moses told this to the Israelites, but they would not listen to Moses, so crushed was their spirit and so cruel their slavery. |
| **י**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **יא**בֹּ֣א דַבֵּ֔ר אֶל־פַּרְעֹ֖ה מֶ֣לֶךְ מִצְרָ֑יִם וִֽישַׁלַּ֥ח אֶת־בְּנֵֽי־יִשְׂרָאֵ֖ל מֵאַרְצֽוֹ׃ **יב**וַיְדַבֵּ֣ר מֹשֶׁ֔ה לִפְנֵ֥י יְהֹוָ֖ה לֵאמֹ֑ר הֵ֤ן בְּנֵֽי־יִשְׂרָאֵל֙ לֹֽא־שָׁמְע֣וּ אֵלַ֔י וְאֵיךְ֙ יִשְׁמָעֵ֣נִי פַרְעֹ֔ה וַאֲנִ֖י עֲרַ֥ל שְׂפָתָֽיִם׃ {פ} | [[139]](#footnote-139) Yahweh then said to Moses, [[140]](#footnote-140) “Go and tell Pharaoh, king of Egypt, to let the Israelites leave his land.” [[141]](#footnote-141) But Moses before Yahweh, saying, “Look, since the Israelites have not listened to me, why should Pharaoh listen to a poor speaker like me?” |
| **יג**וַיְדַבֵּ֣ר יְהֹוָה֮ אֶל־מֹשֶׁ֣ה וְאֶֽל־אַהֲרֹן֒ וַיְצַוֵּם֙ אֶל־בְּנֵ֣י יִשְׂרָאֵ֔ל וְאֶל־פַּרְעֹ֖ה מֶ֣לֶךְ מִצְרָ֑יִם לְהוֹצִ֥יא אֶת־בְּנֵֽי־יִשְׂרָאֵ֖ל מֵאֶ֥רֶץ מִצְרָֽיִם׃ {ס} | [[142]](#footnote-142) Then Yahweh spoke to Moses and Aaron and ordered them both to go to the Israelites, to Pharaoh, king of Egypt, and to bring the Israelites out of the land of Egypt. |
| **יד**אֵ֖לֶּה רָאשֵׁ֣י בֵית־אֲבֹתָ֑ם בְּנֵ֨י רְאוּבֵ֜ן בְּכֹ֣ר יִשְׂרָאֵ֗ל חֲנ֤וֹךְ וּפַלּוּא֙ חֶצְרֹ֣ן וְכַרְמִ֔י אֵ֖לֶּה מִשְׁפְּחֹ֥ת רְאוּבֵֽן׃ **טו**וּבְנֵ֣י שִׁמְע֗וֹן יְמוּאֵ֨ל וְיָמִ֤ין וְאֹ֙הַד֙ וְיָכִ֣ין וְצֹ֔חַר וְשָׁא֖וּל בֶּן־הַֽכְּנַעֲנִ֑ית אֵ֖לֶּה מִשְׁפְּחֹ֥ת שִׁמְעֽוֹן׃ **טז**וְאֵ֨לֶּה שְׁמ֤וֹת בְּנֵֽי־לֵוִי֙ לְתֹ֣לְדֹתָ֔ם גֵּרְשׁ֕וֹן וּקְהָ֖ת וּמְרָרִ֑י וּשְׁנֵי֙ חַיֵּ֣י לֵוִ֔י שֶׁ֧בַע וּשְׁלֹשִׁ֛ים וּמְאַ֖ת שָׁנָֽה׃ **יז**בְּנֵ֥י גֵרְשׁ֛וֹן לִבְנִ֥י וְשִׁמְעִ֖י לְמִשְׁפְּחֹתָֽם׃ **יח**וּבְנֵ֣י קְהָ֔ת עַמְרָ֣ם וְיִצְהָ֔ר וְחֶבְר֖וֹן וְעֻזִּיאֵ֑ל וּשְׁנֵי֙ חַיֵּ֣י קְהָ֔ת שָׁלֹ֧שׁ וּשְׁלֹשִׁ֛ים וּמְאַ֖ת שָׁנָֽה׃ **יט**וּבְנֵ֥י מְרָרִ֖י מַחְלִ֣י וּמוּשִׁ֑י אֵ֛לֶּה מִשְׁפְּחֹ֥ת הַלֵּוִ֖י לְתֹלְדֹתָֽם׃ **כ**וַיִּקַּ֨ח עַמְרָ֜ם אֶת־יוֹכֶ֤בֶד דֹּֽדָתוֹ֙ ל֣וֹ לְאִשָּׁ֔ה וַתֵּ֣לֶד ל֔וֹ אֶֽת־אַהֲרֹ֖ן וְאֶת־מֹשֶׁ֑ה וּשְׁנֵי֙ חַיֵּ֣י עַמְרָ֔ם שֶׁ֧בַע וּשְׁלֹשִׁ֛ים וּמְאַ֖ת שָׁנָֽה׃ **כא**וּבְנֵ֖י יִצְהָ֑ר קֹ֥רַח וָנֶ֖פֶג וְזִכְרִֽי׃ **כב**וּבְנֵ֖י עֻזִּיאֵ֑ל מִֽישָׁאֵ֥ל וְאֶלְצָפָ֖ן וְסִתְרִֽי׃ **כג**וַיִּקַּ֨ח אַהֲרֹ֜ן אֶת־אֱלִישֶׁ֧בַע בַּת־עַמִּינָדָ֛ב אֲח֥וֹת נַחְשׁ֖וֹן ל֣וֹ לְאִשָּׁ֑ה וַתֵּ֣לֶד ל֗וֹ אֶת־נָדָב֙ וְאֶת־אֲבִיה֔וּא אֶת־אֶלְעָזָ֖ר וְאֶת־אִֽיתָמָֽר׃ **כד**וּבְנֵ֣י קֹ֔רַח אַסִּ֥יר וְאֶלְקָנָ֖ה וַאֲבִיאָסָ֑ף אֵ֖לֶּה מִשְׁפְּחֹ֥ת הַקׇּרְחִֽי׃ **כה**וְאֶלְעָזָ֨ר בֶּֽן־אַהֲרֹ֜ן לָקַֽח־ל֨וֹ מִבְּנ֤וֹת פּֽוּטִיאֵל֙ ל֣וֹ לְאִשָּׁ֔ה וַתֵּ֥לֶד ל֖וֹ אֶת־פִּֽינְחָ֑ס אֵ֗לֶּה רָאשֵׁ֛י אֲב֥וֹת הַלְוִיִּ֖ם לְמִשְׁפְּחֹתָֽם׃ **כו**ה֥וּא אַהֲרֹ֖ן וּמֹשֶׁ֑ה אֲשֶׁ֨ר אָמַ֤ר יְהֹוָה֙ לָהֶ֔ם הוֹצִ֜יאוּ אֶת־בְּנֵ֧י יִשְׂרָאֵ֛ל מֵאֶ֥רֶץ מִצְרַ֖יִם עַל־צִבְאֹתָֽם׃ **כז**הֵ֗ם הַֽמְדַבְּרִים֙ אֶל־פַּרְעֹ֣ה מֶֽלֶךְ־מִצְרַ֔יִם לְהוֹצִ֥יא אֶת־בְּנֵֽי־יִשְׂרָאֵ֖ל מִמִּצְרָ֑יִם ה֥וּא מֹשֶׁ֖ה וְאַהֲרֹֽן׃ | [[143]](#footnote-143) The heads of their families: the sons of Reuben, Israel’s firstborn: Hanoch, Pallu, Hezron and Carmi: these are the clans of Reuben. [[144]](#footnote-144) The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar and Shaul, son of the Canaanite woman: the clans of Simeon. [[145]](#footnote-145) The names of the sons of Levi and their descendants: Gershon, Kohath and Merari. Levi lived for a hundred and thirty-seven years. [[146]](#footnote-146) The sons of Gershon: Libni and Shimei and their clans. [[147]](#footnote-147) The sons of Kohath: Amram, Izhar, Hebron and Uzziel. Kohath lived for a hundred and thirty-three years. [[148]](#footnote-148) The sons of Merari: Mahli and Mushi. The clans of Levi with their descendants. [[149]](#footnote-149) Amram married Jochebed, his father’s sister, who bore him Aaron and Moses. Amram lived for a hundred and thirty-seven years. [[150]](#footnote-150) The sons of Izhar: Korah, Nepheg and Zichri. [[151]](#footnote-151) The sons of Uzziel: Mishael, Elzaphan and Sithri. [[152]](#footnote-152) Aaron married Elisheba, the daughter of Amminadab and the sister of Nahshon and she bore him Nadab, Abihu, Eleazar and Ithamar. [[153]](#footnote-153) The sons of Korah: Assir, Elkanah and Abiasaph. These are the clans of the Korahites. [[154]](#footnote-154) Eleazar, son of Aaron, married one of Putiel’s daughters who bore him Phinehas. These are the heads of families of the Levites according to their clans. [[155]](#footnote-155) It was to this same Aaron and Moses that Yahweh had said, “Bring the Israelites out of the land of Egypt in battle order.” [[156]](#footnote-156) It was they who spoke with Pharaoh, king of Egypt, to lead the Israelites out of Egypt – it was the same Moses and Aaron. |
| **כח**וַיְהִ֗י בְּי֨וֹם דִּבֶּ֧ר יְהֹוָ֛ה אֶל־מֹשֶׁ֖ה בְּאֶ֥רֶץ מִצְרָֽיִם׃ {ס} **כט**וַיְדַבֵּ֧ר יְהֹוָ֛ה אֶל־מֹשֶׁ֥ה לֵּאמֹ֖ר אֲנִ֣י יְהֹוָ֑ה דַּבֵּ֗ר אֶל־פַּרְעֹה֙ מֶ֣לֶךְ מִצְרַ֔יִם אֵ֛ת כׇּל־אֲשֶׁ֥ר אֲנִ֖י דֹּבֵ֥ר אֵלֶֽיךָ׃ **ל**וַיֹּ֥אמֶר מֹשֶׁ֖ה לִפְנֵ֣י יְהֹוָ֑ה הֵ֤ן אֲנִי֙ עֲרַ֣ל שְׂפָתַ֔יִם וְאֵ֕יךְ יִשְׁמַ֥ע אֵלַ֖י פַּרְעֹֽה׃ {פ} | [[157]](#footnote-157) On the day Yahweh spoke to Moses in the land of Egypt:   [[158]](#footnote-158) Then Yahweh said this to Moses, “I am Yahweh. Tell Pharaoh, king of Egypt, all that I say to you.” [[159]](#footnote-159) However, Moses said before Yahweh’s face, “But my manner of speech is inelegant, why should Pharaoh listen to me?” |

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| שמות פרק ז | Exodus [[160]](#footnote-160)7 |
| **א**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה רְאֵ֛ה נְתַתִּ֥יךָ אֱלֹהִ֖ים לְפַרְעֹ֑ה וְאַהֲרֹ֥ן אָחִ֖יךָ יִהְיֶ֥ה נְבִיאֶֽךָ׃ **ב**אַתָּ֣ה תְדַבֵּ֔ר אֵ֖ת כׇּל־אֲשֶׁ֣ר אֲצַוֶּ֑ךָּ וְאַהֲרֹ֤ן אָחִ֙יךָ֙ יְדַבֵּ֣ר אֶל־פַּרְעֹ֔ה וְשִׁלַּ֥ח אֶת־בְּנֵֽי־יִשְׂרָאֵ֖ל מֵאַרְצֽוֹ׃ **ג**וַאֲנִ֥י אַקְשֶׁ֖ה אֶת־לֵ֣ב פַּרְעֹ֑ה וְהִרְבֵּיתִ֧י אֶת־אֹתֹתַ֛י וְאֶת־מוֹפְתַ֖י בְּאֶ֥רֶץ מִצְרָֽיִם׃ **ד**וְלֹֽא־יִשְׁמַ֤ע אֲלֵכֶם֙ פַּרְעֹ֔ה וְנָתַתִּ֥י אֶת־יָדִ֖י בְּמִצְרָ֑יִם וְהוֹצֵאתִ֨י אֶת־צִבְאֹתַ֜י אֶת־עַמִּ֤י בְנֵֽי־יִשְׂרָאֵל֙ מֵאֶ֣רֶץ מִצְרַ֔יִם בִּשְׁפָטִ֖ים גְּדֹלִֽים׃ **ה**וְיָדְע֤וּ מִצְרַ֙יִם֙ כִּֽי־אֲנִ֣י יְהֹוָ֔ה בִּנְטֹתִ֥י אֶת־יָדִ֖י עַל־מִצְרָ֑יִם וְהוֹצֵאתִ֥י אֶת־בְּנֵֽי־יִשְׂרָאֵ֖ל מִתּוֹכָֽם׃ **ו**וַיַּ֥עַשׂ מֹשֶׁ֖ה וְאַהֲרֹ֑ן כַּאֲשֶׁ֨ר צִוָּ֧ה יְהֹוָ֛ה אֹתָ֖ם כֵּ֥ן עָשֽׂוּ׃ **ז**וּמֹשֶׁה֙ בֶּן־שְׁמֹנִ֣ים שָׁנָ֔ה וְאַֽהֲרֹ֔ן בֶּן־שָׁלֹ֥שׁ וּשְׁמֹנִ֖ים שָׁנָ֑ה בְּדַבְּרָ֖ם אֶל־פַּרְעֹֽה׃ {פ} | [[161]](#footnote-161) Then Yahweh said to Moses, “See, I have made you as a god for Pharaoh, and Aaron your brother shall be your prophet. [[162]](#footnote-162) You must tell him all I command you, and Aaron your brother will tell Pharaoh to let the Israelites leave his land. [[163]](#footnote-163) But I will harden Pharaoh’s heart and perform many signs and wonders in the land of Egypt. [[164]](#footnote-164) But Pharaoh will not listen to you, so I will lay my hand on Egypt and with strokes of power lead out my armies and my people, the Israelites, from the land of Egypt. [[165]](#footnote-165) And the Egyptians shall know that I am Yahweh when I stretch out my hand against Egypt and bring out the Israelites from among them.” [[166]](#footnote-166) Moses and Aaron did so; they did what Yahweh commanded them. [[167]](#footnote-167) Moses was eighty years old and Aaron eighty-three when they spoke to Pharaoh. |
| **ח**וַיֹּ֣אמֶר יְהֹוָ֔ה אֶל־מֹשֶׁ֥ה וְאֶֽל־אַהֲרֹ֖ן לֵאמֹֽר׃ **ט**כִּי֩ יְדַבֵּ֨ר אֲלֵכֶ֤ם פַּרְעֹה֙ לֵאמֹ֔ר תְּנ֥וּ לָכֶ֖ם מוֹפֵ֑ת וְאָמַרְתָּ֣ אֶֽל־אַהֲרֹ֗ן קַ֧ח אֶֽת־מַטְּךָ֛ וְהַשְׁלֵ֥ךְ לִפְנֵֽי־פַרְעֹ֖ה יְהִ֥י לְתַנִּֽין׃ **י**וַיָּבֹ֨א מֹשֶׁ֤ה וְאַהֲרֹן֙ אֶל־פַּרְעֹ֔ה וַיַּ֣עֲשׂוּ כֵ֔ן כַּאֲשֶׁ֖ר צִוָּ֣ה יְהֹוָ֑ה וַיַּשְׁלֵ֨ךְ אַהֲרֹ֜ן אֶת־מַטֵּ֗הוּ לִפְנֵ֥י פַרְעֹ֛ה וְלִפְנֵ֥י עֲבָדָ֖יו וַיְהִ֥י לְתַנִּֽין׃ **יא**וַיִּקְרָא֙ גַּם־פַּרְעֹ֔ה לַֽחֲכָמִ֖ים וְלַֽמְכַשְּׁפִ֑ים וַיַּֽעֲשׂ֨וּ גַם־הֵ֜ם חַרְטֻמֵּ֥י מִצְרַ֛יִם בְּלַהֲטֵיהֶ֖ם כֵּֽן׃ **יב**וַיַּשְׁלִ֙יכוּ֙ אִ֣ישׁ מַטֵּ֔הוּ וַיִּהְי֖וּ לְתַנִּינִ֑ם וַיִּבְלַ֥ע מַטֵּֽה־אַהֲרֹ֖ן אֶת־מַטֹּתָֽם׃ **יג**וַיֶּֽחֱזַק֙ לֵ֣ב פַּרְעֹ֔ה וְלֹ֥א שָׁמַ֖ע אֲלֵהֶ֑ם כַּאֲשֶׁ֖ר דִּבֶּ֥ר יְהֹוָֽה׃ {ס} | [[168]](#footnote-168) Yahweh said to Moses and Aaron, [[169]](#footnote-169) “If Pharaoh says to you, “Perform a wonder,” you must say to Aaron, “Take you rod and throw it down before Pharaoh and let it turn into a serpent.”” [[170]](#footnote-170) So, Moses and Aaron went to Pharaoh and did as Yahweh commanded. Aaron threw down his rod before Pharaoh and his court, and it became a serpent. [[171]](#footnote-171) Then Pharaoh in his turn called for the sages and sorcerers, and with their witchcraft, the magicians of Egypt did the same. [[172]](#footnote-172) Each threw his rod down and they became serpents. But Aaron’s rod swallowed up theirs. [[173]](#footnote-173) Still, Pharaoh’s heart was stubborn and, as Yahweh had said, he would not listen to them. |
| **יד**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה כָּבֵ֖ד לֵ֣ב פַּרְעֹ֑ה מֵאֵ֖ן לְשַׁלַּ֥ח הָעָֽם׃ **טו**לֵ֣ךְ אֶל־פַּרְעֹ֞ה בַּבֹּ֗קֶר הִנֵּה֙ יֹצֵ֣א הַמַּ֔יְמָה וְנִצַּבְתָּ֥ לִקְרָאת֖וֹ עַל־שְׂפַ֣ת הַיְאֹ֑ר וְהַמַּטֶּ֛ה אֲשֶׁר־נֶהְפַּ֥ךְ לְנָחָ֖שׁ תִּקַּ֥ח בְּיָדֶֽךָ׃ **טז**וְאָמַרְתָּ֣ אֵלָ֗יו יְהֹוָ֞ה אֱלֹהֵ֤י הָעִבְרִים֙ שְׁלָחַ֤נִי אֵלֶ֙יךָ֙ לֵאמֹ֔ר שַׁלַּח֙ אֶת־עַמִּ֔י וְיַֽעַבְדֻ֖נִי בַּמִּדְבָּ֑ר וְהִנֵּ֥ה לֹא־שָׁמַ֖עְתָּ עַד־כֹּֽה׃ **יז**כֹּ֚ה אָמַ֣ר יְהֹוָ֔ה בְּזֹ֣את תֵּדַ֔ע כִּ֖י אֲנִ֣י יְהֹוָ֑ה הִנֵּ֨ה אָנֹכִ֜י מַכֶּ֣ה׀ בַּמַּטֶּ֣ה אֲשֶׁר־בְּיָדִ֗י עַל־הַמַּ֛יִם אֲשֶׁ֥ר בַּיְאֹ֖ר וְנֶהֶפְכ֥וּ לְדָֽם׃ **יח**וְהַדָּגָ֧ה אֲשֶׁר־בַּיְאֹ֛ר תָּמ֖וּת וּבָאַ֣שׁ הַיְאֹ֑ר וְנִלְא֣וּ מִצְרַ֔יִם לִשְׁתּ֥וֹת מַ֖יִם מִן־הַיְאֹֽר׃ {ס} | [[174]](#footnote-174) Then Yahweh said to Moses, “Pharaoh is adamant. He refuses to let the people go. [[175]](#footnote-175) In the morning go to him as he makes his way to the water and wait for him by the bank of the river. In your hand, take the rod that turned into a serpent. [[176]](#footnote-176) Say to him, “Yahweh, the God of the Hebrews, has sent me to say: Let my people go to worship me in the desert. Now, so far you have not listened. [[177]](#footnote-177) Thus says Yahweh: By this you shall learn that I am Yahweh: with the rod that is in my hand I will strike the water of the river and it shall be turned to blood. [[178]](#footnote-178) The fish in the river will die, and the river will stink and the Egyptians will be unable to drink the water of it.”” |
| **יט**וַיֹּ֨אמֶר יְהֹוָ֜ה אֶל־מֹשֶׁ֗ה אֱמֹ֣ר אֶֽל־אַהֲרֹ֡ן קַ֣ח מַטְּךָ֣ וּנְטֵֽה־יָדְךָ֩ עַל־מֵימֵ֨י מִצְרַ֜יִם עַֽל־נַהֲרֹתָ֣ם׀ עַל־יְאֹרֵיהֶ֣ם וְעַל־אַגְמֵיהֶ֗ם וְעַ֛ל כׇּל־מִקְוֵ֥ה מֵימֵיהֶ֖ם וְיִֽהְיוּ־דָ֑ם וְהָ֤יָה דָם֙ בְּכׇל־אֶ֣רֶץ מִצְרַ֔יִם וּבָעֵצִ֖ים וּבָאֲבָנִֽים׃ **כ**וַיַּֽעֲשׂוּ־כֵן֩ מֹשֶׁ֨ה וְאַהֲרֹ֜ן כַּאֲשֶׁ֣ר׀ צִוָּ֣ה יְהֹוָ֗ה וַיָּ֤רֶם בַּמַּטֶּה֙ וַיַּ֤ךְ אֶת־הַמַּ֙יִם֙ אֲשֶׁ֣ר בַּיְאֹ֔ר לְעֵינֵ֣י פַרְעֹ֔ה וּלְעֵינֵ֖י עֲבָדָ֑יו וַיֵּהָ֥פְכ֛וּ כׇּל־הַמַּ֥יִם אֲשֶׁר־בַּיְאֹ֖ר לְדָֽם׃ **כא**וְהַדָּגָ֨ה אֲשֶׁר־בַּיְאֹ֥ר מֵ֙תָה֙ וַיִּבְאַ֣שׁ הַיְאֹ֔ר וְלֹא־יָכְל֣וּ מִצְרַ֔יִם לִשְׁתּ֥וֹת מַ֖יִם מִן־הַיְאֹ֑ר וַיְהִ֥י הַדָּ֖ם בְּכׇל־אֶ֥רֶץ מִצְרָֽיִם׃ **כב**וַיַּֽעֲשׂוּ־כֵ֛ן חַרְטֻמֵּ֥י מִצְרַ֖יִם בְּלָטֵיהֶ֑ם וַיֶּחֱזַ֤ק לֵב־פַּרְעֹה֙ וְלֹא־שָׁמַ֣ע אֲלֵהֶ֔ם כַּאֲשֶׁ֖ר דִּבֶּ֥ר יְהֹוָֽה׃ | [[179]](#footnote-179) Yahweh said to Moses, “Tell Aaron, “Take your rod and stretch out your hand over the waters of Egypt, over its rivers, its canals, its ponds, all its reservoirs, and let them turn to blood throughout the land of Egypt, even in every tub and jar.”” [[180]](#footnote-180) Moses and Aaron did as Yahweh commanded. He raised his rod and, before Pharaoh and his court, struck the waters of the river; and all the water in the river turned to blood. [[181]](#footnote-181) When the fish in the river died, the river stank, so the Egyptians could not drink its water. In all the land of Egypt, there was blood. [[182]](#footnote-182) But the magicians of Egypt used their witchcraft to do the same, so that Pharaoh’s heart was hard and, as Yahweh had said, he would not listen to Moses and Aaron. |
| **כג**וַיִּ֣פֶן פַּרְעֹ֔ה וַיָּבֹ֖א אֶל־בֵּית֑וֹ וְלֹא־שָׁ֥ת לִבּ֖וֹ גַּם־לָזֹֽאת׃ **כד**וַיַּחְפְּר֧וּ כׇל־מִצְרַ֛יִם סְבִיבֹ֥ת הַיְאֹ֖ר מַ֣יִם לִשְׁתּ֑וֹת כִּ֣י לֹ֤א יָֽכְלוּ֙ לִשְׁתֹּ֔ת מִמֵּימֵ֖י הַיְאֹֽר׃ **כה**וַיִּמָּלֵ֖א שִׁבְעַ֣ת יָמִ֑ים אַחֲרֵ֥י הַכּוֹת־יְהֹוָ֖ה אֶת־הַיְאֹֽר׃ {פ} | [[183]](#footnote-183) Pharaoh turned and went into his palace, taking no notice even of this. [[184]](#footnote-184) And all the Egyptians dug holes along the banks of the river in search of drinking water, for they could not drink the water of the river. [[185]](#footnote-185) After Yahweh had struck the river, seven days passed. |
| **כו**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה בֹּ֖א אֶל־פַּרְעֹ֑ה וְאָמַרְתָּ֣ אֵלָ֗יו כֹּ֚ה אָמַ֣ר יְהֹוָ֔ה שַׁלַּ֥ח אֶת־עַמִּ֖י וְיַֽעַבְדֻֽנִי׃ **כז**וְאִם־מָאֵ֥ן אַתָּ֖ה לְשַׁלֵּ֑חַ הִנֵּ֣ה אָנֹכִ֗י נֹגֵ֛ף אֶת־כׇּל־גְּבוּלְךָ֖ בַּֽצְפַרְדְּעִֽים׃ **כח**וְשָׁרַ֣ץ הַיְאֹר֮ צְפַרְדְּעִים֒ וְעָלוּ֙ וּבָ֣אוּ בְּבֵיתֶ֔ךָ וּבַחֲדַ֥ר מִשְׁכָּבְךָ֖ וְעַל־מִטָּתֶ֑ךָ וּבְבֵ֤ית עֲבָדֶ֙יךָ֙ וּבְעַמֶּ֔ךָ וּבְתַנּוּרֶ֖יךָ וּבְמִשְׁאֲרוֹתֶֽיךָ׃ **כט**וּבְכָ֥ה וּֽבְעַמְּךָ֖ וּבְכׇל־עֲבָדֶ֑יךָ יַעֲל֖וּ הַֽצְפַרְדְּעִֽים׃ | [[186]](#footnote-186) Yahweh said to Moses, “Go to Pharaoh and say to him, “Thus says Yahweh: Let my people go to worship me. [[187]](#footnote-187) If you refuse to let them go, I will plague your whole land with frogs. [[188]](#footnote-188) The river will swarm with frogs; they will come into your palace, into your bed­room, on to your bed, into the house of your courtiers, and to your subjects’ homes, into their ovens and kneading bowls. [[189]](#footnote-189) The frogs shall come up on you, on your courtiers, and on all your subjects.”” |

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| שמות פרק ח | Exodus [[190]](#footnote-190)8 |
| **א**וַיֹּ֣אמֶר יְהֹוָה֮ אֶל־מֹשֶׁה֒ אֱמֹ֣ר אֶֽל־אַהֲרֹ֗ן נְטֵ֤ה אֶת־יָדְךָ֙ בְּמַטֶּ֔ךָ עַ֨ל־הַנְּהָרֹ֔ת עַל־הַיְאֹרִ֖ים וְעַל־הָאֲגַמִּ֑ים וְהַ֥עַל אֶת־הַֽצְפַרְדְּעִ֖ים עַל־אֶ֥רֶץ מִצְרָֽיִם׃ **ב**וַיֵּ֤ט אַהֲרֹן֙ אֶת־יָד֔וֹ עַ֖ל מֵימֵ֣י מִצְרָ֑יִם וַתַּ֙עַל֙ הַצְּפַרְדֵּ֔עַ וַתְּכַ֖ס אֶת־אֶ֥רֶץ מִצְרָֽיִם׃ **ג**וַיַּֽעֲשׂוּ־כֵ֥ן הַֽחַרְטֻמִּ֖ים בְּלָטֵיהֶ֑ם וַיַּעֲל֥וּ אֶת־הַֽצְפַרְדְּעִ֖ים עַל־אֶ֥רֶץ מִצְרָֽיִם׃ | [[191]](#footnote-191) Yahweh said to Moses, “Say to Aaron, “Stretch out your hand, with your rod, over the rivers, the canals, the pools, and make frogs swarm all over the land of Egypt.”” [[192]](#footnote-192) So, Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt. [[193]](#footnote-193) But the magicians did the same with their witchcraft, and made frogs swarm all over the land of Egypt. |
| **ד**וַיִּקְרָ֨א פַרְעֹ֜ה לְמֹשֶׁ֣ה וּֽלְאַהֲרֹ֗ן וַיֹּ֙אמֶר֙ הַעְתִּ֣ירוּ אֶל־יְהֹוָ֔ה וְיָסֵר֙ הַֽצְפַרְדְּעִ֔ים מִמֶּ֖נִּי וּמֵֽעַמִּ֑י וַאֲשַׁלְּחָה֙ אֶת־הָעָ֔ם וְיִזְבְּח֖וּ לַיהֹוָֽה׃ **ה**וַיֹּ֨אמֶר מֹשֶׁ֣ה לְפַרְעֹה֮ הִתְפָּאֵ֣ר עָלַי֒ לְמָתַ֣י׀ אַעְתִּ֣יר לְךָ֗ וְלַעֲבָדֶ֙יךָ֙ וּֽלְעַמְּךָ֔ לְהַכְרִית֙ הַֽצְﬞפַרְדְּעִ֔ים מִמְּךָ֖ וּמִבָּתֶּ֑יךָ רַ֥ק בַּיְאֹ֖ר תִּשָּׁאַֽרְנָה׃ **ו**וַיֹּ֖אמֶר לְמָחָ֑ר וַיֹּ֙אמֶר֙ כִּדְבָ֣רְךָ֔ לְמַ֣עַן תֵּדַ֔ע כִּי־אֵ֖ין כַּיהֹוָ֥ה אֱלֹהֵֽינוּ׃ **ז**וְסָר֣וּ הַֽצְﬞפַרְדְּעִ֗ים מִמְּךָ֙ וּמִבָּ֣תֶּ֔יךָ וּמֵעֲבָדֶ֖יךָ וּמֵעַמֶּ֑ךָ רַ֥ק בַּיְאֹ֖ר תִּשָּׁאַֽרְנָה׃ **ח**וַיֵּצֵ֥א מֹשֶׁ֛ה וְאַהֲרֹ֖ן מֵעִ֣ם פַּרְעֹ֑ה וַיִּצְעַ֤ק מֹשֶׁה֙ אֶל־יְהֹוָ֔ה עַל־דְּבַ֥ר הַֽצְפַרְדְּעִ֖ים אֲשֶׁר־שָׂ֥ם לְפַרְעֹֽה׃ **ט**וַיַּ֥עַשׂ יְהֹוָ֖ה כִּדְבַ֣ר מֹשֶׁ֑ה וַיָּמֻ֙תוּ֙ הַֽצְפַרְדְּעִ֔ים מִן־הַבָּתִּ֥ים מִן־הַחֲצֵרֹ֖ת וּמִן־הַשָּׂדֹֽת׃ **י**וַיִּצְבְּר֥וּ אֹתָ֖ם חֳמָרִ֣ם חֳמָרִ֑ם וַתִּבְאַ֖שׁ הָאָֽרֶץ׃ | [[194]](#footnote-194) Pharaoh called Moses and Aaron and said, “Entreat Yahweh to rid me and my people of the frogs, and I will let the people go to sacrifice to Yahweh.” [[195]](#footnote-195) Moses answered Pharaoh, “Now get the better of me! When shall I pray for you and your courtiers, and for your subjects, that the frogs leave you and your houses, and stay in the river?” [[196]](#footnote-196) “Tomorrow,” he said. “As you say,” he said. “By this you shall learn that Yahweh our God has no equal. [[197]](#footnote-197) The frogs will go from you and your palaces, your courtiers, and your subjects; they will stay in the river.” [[198]](#footnote-198) When Moses and Aaron had left Pharaoh’s presence, Moses pleaded with Yahweh about the frogs he had afflicted on Pharaoh; [[199]](#footnote-199) and Yahweh granted Moses’ prayer: and the frogs died in house, court, and field; [[200]](#footnote-200) they piled them up in heaps and the land stank. |
| **יא**וַיַּ֣רְא פַּרְעֹ֗ה כִּ֤י הָֽיְתָה֙ הָֽרְﬞוָחָ֔ה וְהַכְבֵּד֙ אֶת־לִבּ֔וֹ וְלֹ֥א שָׁמַ֖ע אֲלֵהֶ֑ם כַּאֲשֶׁ֖ר דִּבֶּ֥ר יְהֹוָֽה׃ {ס} | [[201]](#footnote-201) But when Pharaoh saw there was a respite, he became adamant again and, as Yahweh had said, he refused to listen to them. |
| **יב**וַיֹּ֣אמֶר יְהֹוָה֮ אֶל־מֹשֶׁה֒ אֱמֹר֙ אֶֽל־אַהֲרֹ֔ן נְטֵ֣ה אֶֽת־מַטְּךָ֔ וְהַ֖ךְ אֶת־עֲפַ֣ר הָאָ֑רֶץ וְהָיָ֥ה לְכִנִּ֖ם בְּכׇל־אֶ֥רֶץ מִצְרָֽיִם׃ **יג**וַיַּֽעֲשׂוּ־כֵ֗ן וַיֵּט֩ אַהֲרֹ֨ן אֶת־יָד֤וֹ בְמַטֵּ֙הוּ֙ וַיַּךְ֙ אֶת־עֲפַ֣ר הָאָ֔רֶץ וַתְּהִי֙ הַכִּנָּ֔ם בָּאָדָ֖ם וּבַבְּהֵמָ֑ה כׇּל־עֲפַ֥ר הָאָ֛רֶץ הָיָ֥ה כִנִּ֖ים בְּכׇל־אֶ֥רֶץ מִצְרָֽיִם׃ **יד**וַיַּעֲשׂוּ־כֵ֨ן הַחַרְטֻמִּ֧ים בְּלָטֵיהֶ֛ם לְהוֹצִ֥יא אֶת־הַכִּנִּ֖ים וְלֹ֣א יָכֹ֑לוּ וַתְּהִי֙ הַכִּנָּ֔ם בָּאָדָ֖ם וּבַבְּהֵמָֽה׃ **טו**וַיֹּאמְר֤וּ הַֽחַרְטֻמִּם֙ אֶל־פַּרְעֹ֔ה אֶצְבַּ֥ע אֱלֹהִ֖ים הִ֑וא וַיֶּחֱזַ֤ק לֵב־פַּרְעֹה֙ וְלֹֽא־שָׁמַ֣ע אֲלֵהֶ֔ם כַּאֲשֶׁ֖ר דִּבֶּ֥ר יְהֹוָֽה׃ {ס} | [[202]](#footnote-202) And Yahweh said to Moses, “Tell Aaron, “Stretch out your rod and strike the dust on the ground: throughout the land of Egypt, it will become gnats.”” [[203]](#footnote-203) And they did so; Aaron stretched out his hand, with his rod and struck the dust on the ground; and gnats attacked man and beast: throughout the land of Egypt, the dust on the ground became gnats. [[204]](#footnote-204) The magicians with their witchcraft tried to produce gnats and failed. There were gnats on man and beast. [[205]](#footnote-205) And the magicians said to Pharaoh, “This is the finger of God.” But Pharaoh’s heart was hard and he did not listen to them, as Yahweh had said. |
| **טז**וַיֹּ֨אמֶר יְהֹוָ֜ה אֶל־מֹשֶׁ֗ה הַשְׁכֵּ֤ם בַּבֹּ֙קֶר֙ וְהִתְיַצֵּב֙ לִפְנֵ֣י פַרְעֹ֔ה הִנֵּ֖ה יוֹצֵ֣א הַמָּ֑יְמָה וְאָמַרְתָּ֣ אֵלָ֗יו כֹּ֚ה אָמַ֣ר יְהֹוָ֔ה שַׁלַּ֥ח עַמִּ֖י וְיַֽעַבְדֻֽנִי׃ **יז**כִּ֣י אִם־אֵינְךָ֮ מְשַׁלֵּ֣חַ אֶת־עַמִּי֒ הִנְנִי֩ מַשְׁלִ֨יחַ בְּךָ֜ וּבַעֲבָדֶ֧יךָ וּֽבְעַמְּךָ֛ וּבְבָתֶּ֖יךָ אֶת־הֶעָרֹ֑ב וּמָ֨לְא֜וּ בָּתֵּ֤י מִצְרַ֙יִם֙ אֶת־הֶ֣עָרֹ֔ב וְגַ֥ם הָאֲדָמָ֖ה אֲשֶׁר־הֵ֥ם עָלֶֽיהָ׃ **יח**וְהִפְלֵיתִי֩ בַיּ֨וֹם הַה֜וּא אֶת־אֶ֣רֶץ גֹּ֗שֶׁן אֲשֶׁ֤ר עַמִּי֙ עֹמֵ֣ד עָלֶ֔יהָ לְבִלְתִּ֥י הֱיֽוֹת־שָׁ֖ם עָרֹ֑ב לְמַ֣עַן תֵּדַ֔ע כִּ֛י אֲנִ֥י יְהֹוָ֖ה בְּקֶ֥רֶב הָאָֽרֶץ׃ **יט**וְשַׂמְתִּ֣י פְדֻ֔ת בֵּ֥ין עַמִּ֖י וּבֵ֣ין עַמֶּ֑ךָ לְמָחָ֥ר יִהְיֶ֖ה הָאֹ֥ת הַזֶּֽה׃ **כ**וַיַּ֤עַשׂ יְהֹוָה֙ כֵּ֔ן וַיָּבֹא֙ עָרֹ֣ב כָּבֵ֔ד בֵּ֥יתָה פַרְעֹ֖ה וּבֵ֣ית עֲבָדָ֑יו וּבְכׇל־אֶ֧רֶץ מִצְרַ֛יִם תִּשָּׁחֵ֥ת הָאָ֖רֶץ מִפְּנֵ֥י הֶעָרֹֽב׃ | [[206]](#footnote-206) And Yahweh said to Moses, “Rise early in the morning and wait for Pharaoh as he makes for the water; tell him, “Thus says Yahweh: Let my people go to worship me. [[207]](#footnote-207) For, if you do not let my people go, I shall send flies on you, on your courtiers and your palaces; the houses of the Egyptians will be infested with them, and even the soil they stand on. [[208]](#footnote-208) But I shall set apart the land of Goshen, where my people live, on that day; there will be no flies there, and so you may know that I am Yahweh, in the midst of the land, [[209]](#footnote-209) I will separate my people from yours. This sign shall come tomorrow.”” [[210]](#footnote-210) Yahweh did so, and great swarms of flies found their way into Pharaoh’s palace, the houses of his courtiers, and all the land of Egypt, and ruined the country. |
| **כא**וַיִּקְרָ֣א פַרְעֹ֔ה אֶל־מֹשֶׁ֖ה וּֽלְאַהֲרֹ֑ן וַיֹּ֗אמֶר לְכ֛וּ זִבְח֥וּ לֵאלֹֽהֵיכֶ֖ם בָּאָֽרֶץ׃ **כב**וַיֹּ֣אמֶר מֹשֶׁ֗ה לֹ֤א נָכוֹן֙ לַעֲשׂ֣וֹת כֵּ֔ן כִּ֚י תּוֹעֲבַ֣ת מִצְרַ֔יִם נִזְבַּ֖ח לַיהֹוָ֣ה אֱלֹהֵ֑ינוּ הֵ֣ן נִזְבַּ֞ח אֶת־תּוֹעֲבַ֥ת מִצְרַ֛יִם לְעֵינֵיהֶ֖ם וְלֹ֥א יִסְקְלֻֽנוּ׃ **כג**דֶּ֚רֶךְ שְׁלֹ֣שֶׁת יָמִ֔ים נֵלֵ֖ךְ בַּמִּדְבָּ֑ר וְזָבַ֙חְנוּ֙ לַֽיהֹוָ֣ה אֱלֹהֵ֔ינוּ כַּאֲשֶׁ֖ר יֹאמַ֥ר אֵלֵֽינוּ׃ **כד**וַיֹּ֣אמֶר פַּרְעֹ֗ה אָנֹכִ֞י אֲשַׁלַּ֤ח אֶתְכֶם֙ וּזְבַחְתֶּ֞ם לַיהֹוָ֤ה אֱלֹֽהֵיכֶם֙ בַּמִּדְבָּ֔ר רַ֛ק הַרְחֵ֥ק לֹא־תַרְחִ֖יקוּ לָלֶ֑כֶת הַעְתִּ֖ירוּ בַּעֲדִֽי׃ **כה**וַיֹּ֣אמֶר מֹשֶׁ֗ה הִנֵּ֨ה אָנֹכִ֜י יוֹצֵ֤א מֵֽעִמָּךְ֙ וְהַעְתַּרְתִּ֣י אֶל־יְהֹוָ֔ה וְסָ֣ר הֶעָרֹ֗ב מִפַּרְעֹ֛ה מֵעֲבָדָ֥יו וּמֵעַמּ֖וֹ מָחָ֑ר רַ֗ק אַל־יֹסֵ֤ף פַּרְעֹה֙ הָתֵ֔ל לְבִלְתִּי֙ שַׁלַּ֣ח אֶת־הָעָ֔ם לִזְבֹּ֖חַ לַֽיהֹוָֽה׃ **כו**וַיֵּצֵ֥א מֹשֶׁ֖ה מֵעִ֣ם פַּרְעֹ֑ה וַיֶּעְתַּ֖ר אֶל־יְהֹוָֽה׃ **כז**וַיַּ֤עַשׂ יְהֹוָה֙ כִּדְבַ֣ר מֹשֶׁ֔ה וַיָּ֙סַר֙ הֶעָרֹ֔ב מִפַּרְעֹ֖ה מֵעֲבָדָ֣יו וּמֵעַמּ֑וֹ לֹ֥א נִשְׁאַ֖ר אֶחָֽד׃ **כח**וַיַּכְבֵּ֤ד פַּרְעֹה֙ אֶת־לִבּ֔וֹ גַּ֖ם בַּפַּ֣עַם הַזֹּ֑את וְלֹ֥א שִׁלַּ֖ח אֶת־הָעָֽם׃  {פ} | [[211]](#footnote-211) Pharaoh summoned Moses and Aaron. “Go,” he said, “and offer sacrifice to your God, in this land!” [[212]](#footnote-212) “That would not be right,” Moses answered. “What we sacrifice to Yahweh our God could be offensive to the Egyptians. If we offer in front of the Egyptians sacrifices that outrage them, will they not stone us? [[213]](#footnote-213) We must make a three days’ journey into the desert to sacrifice to Yahweh our God, as he commands us.” [[214]](#footnote-214) Pharaoh said, “I will let you go to sacrifice to Yahweh your God in the desert, provided you do not go far; and pray for me.” [[215]](#footnote-215) Moses said, “As soon as I leave you, I will pray to Yahweh; tomorrow, the flies will leave Pharaoh and his courtiers and his subjects. Only, Pharaoh must not play false again, in not letting the people go to sacrifice to Yahweh.” [[216]](#footnote-216) So, Moses left Pharaoh and prayed to Yahweh; [[217]](#footnote-217) and Yahweh did as Moses asked; the flies left Pharaoh, his courtiers, and his subjects; not one remained. [[218]](#footnote-218) But Pharaoh hardened his heart this time too and did not let the people go. |

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| שמות פרק ט | Exodus [[219]](#footnote-219)9 |
| **א**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה בֹּ֖א אֶל־פַּרְעֹ֑ה וְדִבַּרְתָּ֣ אֵלָ֗יו כֹּֽה־אָמַ֤ר יְהֹוָה֙ אֱלֹהֵ֣י הָֽעִבְרִ֔ים שַׁלַּ֥ח אֶת־עַמִּ֖י וְיַֽעַבְדֻֽנִי׃ **ב**כִּ֛י אִם־מָאֵ֥ן אַתָּ֖ה לְשַׁלֵּ֑חַ וְעוֹדְךָ֖ מַחֲזִ֥יק בָּֽם׃ **ג**הִנֵּ֨ה יַד־יְהֹוָ֜ה הוֹיָ֗ה בְּמִקְנְךָ֙ אֲשֶׁ֣ר בַּשָּׂדֶ֔ה בַּסּוּסִ֤ים בַּֽחֲמֹרִים֙ בַּגְּמַלִּ֔ים בַּבָּקָ֖ר וּבַצֹּ֑אן דֶּ֖בֶר כָּבֵ֥ד מְאֹֽד׃ **ד**וְהִפְלָ֣ה יְהֹוָ֔ה בֵּ֚ין מִקְנֵ֣ה יִשְׂרָאֵ֔ל וּבֵ֖ין מִקְנֵ֣ה מִצְרָ֑יִם וְלֹ֥א יָמ֛וּת מִכׇּל־לִבְנֵ֥י יִשְׂרָאֵ֖ל דָּבָֽר׃ **ה**וַיָּ֥שֶׂם יְהֹוָ֖ה מוֹעֵ֣ד לֵאמֹ֑ר מָחָ֗ר יַעֲשֶׂ֧ה יְהֹוָ֛ה הַדָּבָ֥ר הַזֶּ֖ה בָּאָֽרֶץ׃ **ו**וַיַּ֨עַשׂ יְהֹוָ֜ה אֶת־הַדָּבָ֤ר הַזֶּה֙ מִֽמׇּחֳרָ֔ת וַיָּ֕מׇת כֹּ֖ל מִקְנֵ֣ה מִצְרָ֑יִם וּמִמִּקְנֵ֥ה בְנֵֽי־יִשְׂרָאֵ֖ל לֹא־מֵ֥ת אֶחָֽד׃ **ז**וַיִּשְׁלַ֣ח פַּרְעֹ֔ה וְהִנֵּ֗ה לֹא־מֵ֛ת מִמִּקְנֵ֥ה יִשְׂרָאֵ֖ל עַד־אֶחָ֑ד וַיִּכְבַּד֙ לֵ֣ב פַּרְעֹ֔ה וְלֹ֥א שִׁלַּ֖ח אֶת־הָעָֽם׃ {פ} | [[220]](#footnote-220) Then Yahweh said to Moses, “Go to Pharaoh and tell him, “Thus says Yahweh, the God of the Hebrews: Let my people go to worship me. [[221]](#footnote-221) If you refuse to let them go and still hold them, [[222]](#footnote-222) the hand of Yahweh will fall on your livestock in the fields, horse, donkey, camel, herd and flock, with a deadly plague. [[223]](#footnote-223) Yahweh will discriminate between the livestock of Israel and of Egypt: no thing shall die of all that belongs to the Israelites. [[224]](#footnote-224) Yahweh set a time, saying: Tomorrow, Yahweh will do this thing in the land.”” [[225]](#footnote-225) Next day Yahweh kept his word: all the Egyptians’ livestock died, but none owned by the Israelites died. [[226]](#footnote-226) Pharaoh inquired and found that none of the livestock of the Israelites was dead. But Pharaoh became adamant again and did not let the people go. |
| **ח**וַיֹּ֣אמֶר יְהֹוָה֮ אֶל־מֹשֶׁ֣ה וְאֶֽל־אַהֲרֹן֒ קְח֤וּ לָכֶם֙ מְלֹ֣א חׇפְנֵיכֶ֔ם פִּ֖יחַ כִּבְשָׁ֑ן וּזְרָק֥וֹ מֹשֶׁ֛ה הַשָּׁמַ֖יְמָה לְעֵינֵ֥י פַרְעֹֽה׃ **ט**וְהָיָ֣ה לְאָבָ֔ק עַ֖ל כׇּל־אֶ֣רֶץ מִצְרָ֑יִם וְהָיָ֨ה עַל־הָאָדָ֜ם וְעַל־הַבְּהֵמָ֗ה לִשְׁחִ֥ין פֹּרֵ֛חַ אֲבַעְבֻּעֹ֖ת בְּכׇל־אֶ֥רֶץ מִצְרָֽיִם׃ **י**וַיִּקְח֞וּ אֶת־פִּ֣יחַ הַכִּבְשָׁ֗ן וַיַּֽעַמְדוּ֙ לִפְנֵ֣י פַרְעֹ֔ה וַיִּזְרֹ֥ק אֹת֛וֹ מֹשֶׁ֖ה הַשָּׁמָ֑יְמָה וַיְהִ֗י שְׁחִין֙ אֲבַעְבֻּעֹ֔ת פֹּרֵ֕חַ בָּאָדָ֖ם וּבַבְּהֵמָֽה׃ **יא**וְלֹֽא־יָכְל֣וּ הַֽחַרְטֻמִּ֗ים לַעֲמֹ֛ד לִפְנֵ֥י מֹשֶׁ֖ה מִפְּנֵ֣י הַשְּׁחִ֑ין כִּֽי־הָיָ֣ה הַשְּׁחִ֔ין בַּֽחַרְטֻמִּ֖ם וּבְכׇל־מִצְרָֽיִם׃ **יב**וַיְחַזֵּ֤ק יְהֹוָה֙ אֶת־לֵ֣ב פַּרְעֹ֔ה וְלֹ֥א שָׁמַ֖ע אֲלֵהֶ֑ם כַּאֲשֶׁ֛ר דִּבֶּ֥ר יְהֹוָ֖ה אֶל־מֹשֶֽׁה׃ {ס} | [[227]](#footnote-227) Yahweh said to Moses and Aaron, “Take handfuls of soot from the kiln and, in sight of Pharaoh, let Moses throw it up towards the sky. [[228]](#footnote-228) And it shall spread like fine dust over the whole land of Egypt and cause festering boils on man and beast all over the land of Egypt.” [[229]](#footnote-229) So, they took soot from the kiln and stood before Pharaoh, and Moses threw it up towards the sky; and it brought out festering boils on man and beast; [[230]](#footnote-230) and the magicians could not stand before Moses, because the boils covered the magicians like all the other Egyptians. [[231]](#footnote-231) But Yahweh made Pharaoh’s heart stubborn and, as Yahweh had foretold to Moses, and he refused to listen to them. |
| **יג**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה הַשְׁכֵּ֣ם בַּבֹּ֔קֶר וְהִתְיַצֵּ֖ב לִפְנֵ֣י פַרְעֹ֑ה וְאָמַרְתָּ֣ אֵלָ֗יו כֹּֽה־אָמַ֤ר יְהֹוָה֙ אֱלֹהֵ֣י הָֽעִבְרִ֔ים שַׁלַּ֥ח אֶת־עַמִּ֖י וְיַֽעַבְדֻֽנִי׃ **יד**כִּ֣י׀ בַּפַּ֣עַם הַזֹּ֗את אֲנִ֨י שֹׁלֵ֜חַ אֶת־כׇּל־מַגֵּפֹתַי֙ אֶֽל־לִבְּךָ֔ וּבַעֲבָדֶ֖יךָ וּבְעַמֶּ֑ךָ בַּעֲב֣וּר תֵּדַ֔ע כִּ֛י אֵ֥ין כָּמֹ֖נִי בְּכׇל־הָאָֽרֶץ׃ **טו**כִּ֤י עַתָּה֙ שָׁלַ֣חְתִּי אֶת־יָדִ֔י וָאַ֥ךְ אוֹתְךָ֛ וְאֶֽת־עַמְּךָ֖ בַּדָּ֑בֶר וַתִּכָּחֵ֖ד מִן־הָאָֽרֶץ׃ **טז**וְאוּלָ֗ם בַּעֲב֥וּר זֹאת֙ הֶעֱמַדְתִּ֔יךָ בַּעֲב֖וּר הַרְאֹתְךָ֣ אֶת־כֹּחִ֑י וּלְמַ֛עַן סַפֵּ֥ר שְׁמִ֖י בְּכׇל־הָאָֽרֶץ׃ **יז**עוֹדְךָ֖ מִסְתּוֹלֵ֣ל בְּעַמִּ֑י לְבִלְתִּ֖י שַׁלְּחָֽם׃ **יח**הִנְנִ֤י מַמְטִיר֙ כָּעֵ֣ת מָחָ֔ר בָּרָ֖ד כָּבֵ֣ד מְאֹ֑ד אֲשֶׁ֨ר לֹא־הָיָ֤ה כָמֹ֙הוּ֙ בְּמִצְרַ֔יִם לְמִן־הַיּ֥וֹם הִוָּסְדָ֖הֿ וְעַד־עָֽתָּה׃ **יט**וְעַתָּ֗ה שְׁלַ֤ח הָעֵז֙ אֶֽת־מִקְנְךָ֔ וְאֵ֛ת כׇּל־אֲשֶׁ֥ר לְךָ֖ בַּשָּׂדֶ֑ה כׇּל־הָאָדָ֨ם וְהַבְּהֵמָ֜ה אֲשֶֽׁר־יִמָּצֵ֣א בַשָּׂדֶ֗ה וְלֹ֤א יֵֽאָסֵף֙ הַבַּ֔יְתָה וְיָרַ֧ד עֲלֵהֶ֛ם הַבָּרָ֖ד וָמֵֽתוּ׃ **כ**הַיָּרֵא֙ אֶת־דְּבַ֣ר יְהֹוָ֔ה מֵֽעַבְדֵ֖י פַּרְעֹ֑ה הֵנִ֛יס אֶת־עֲבָדָ֥יו וְאֶת־מִקְנֵ֖הוּ אֶל־הַבָּתִּֽים׃ **כא**וַאֲשֶׁ֥ר לֹא־שָׂ֛ם לִבּ֖וֹ אֶל־דְּבַ֣ר יְהֹוָ֑ה וַֽיַּעֲזֹ֛ב אֶת־עֲבָדָ֥יו וְאֶת־מִקְנֵ֖הוּ בַּשָּׂדֶֽה׃ {פ} | [[232]](#footnote-232) Then Yahweh said to Moses, “Get up early in the morning and present yourself to Pharaoh. Tell him, “Thus says Yahweh, the God of the Hebrews: Let my people go, so they may worship me. [[233]](#footnote-233) For, this time I will send my plagues on you, on your officials and on your subjects, and you shall learn that there is no one like me in the whole world. [[234]](#footnote-234) Had I stretched out my hand to strike you and your subjects with pestilence, you would have been swept from the earth. [[235]](#footnote-235) But I have let you live for this: to make you see my power and to have my name resound through all the earth. [[236]](#footnote-236) High-handed with my people still, you will not let them go. [[237]](#footnote-237) So tomorrow, at this time, I will let fall so great a storm of hail as was never known in Egypt from the day of is foundation. [[238]](#footnote-238) So now gather your livestock, and all that is yours in the fields, indoors: every man and beast that is in the open fields and is not brought indoors will die when the hail falls on them.”” [[239]](#footnote-239) Those of Pharaoh’s courtiers who feared Yahweh’s word brought their slaves and livestock indoors [[240]](#footnote-240) but those who did not fear Yahweh’s word left their slaves and livestock in the fields. |
| **כב**וַיֹּ֨אמֶר יְהֹוָ֜ה אֶל־מֹשֶׁ֗ה נְטֵ֤ה אֶת־יָֽדְךָ֙ עַל־הַשָּׁמַ֔יִם וִיהִ֥י בָרָ֖ד בְּכׇל־אֶ֣רֶץ מִצְרָ֑יִם עַל־הָאָדָ֣ם וְעַל־הַבְּהֵמָ֗ה וְעַ֛ל כׇּל־עֵ֥שֶׂב הַשָּׂדֶ֖ה בְּאֶ֥רֶץ מִצְרָֽיִם׃ **כג**וַיֵּ֨ט מֹשֶׁ֣ה אֶת־מַטֵּ֘הוּ֮ עַל־הַשָּׁמַ֒יִם֒ וַֽיהֹוָ֗ה נָתַ֤ן קֹלֹת֙ וּבָרָ֔ד וַתִּ֥הֲלַךְ אֵ֖שׁ אָ֑רְצָה וַיַּמְטֵ֧ר יְהֹוָ֛ה בָּרָ֖ד עַל־אֶ֥רֶץ מִצְרָֽיִם׃ **כד**וַיְהִ֣י בָרָ֔ד וְאֵ֕שׁ מִתְלַקַּ֖חַת בְּת֣וֹךְ הַבָּרָ֑ד כָּבֵ֣ד מְאֹ֔ד אֲ֠שֶׁ֠ר לֹֽא־הָיָ֤ה כָמֹ֙הוּ֙ בְּכׇל־אֶ֣רֶץ מִצְרַ֔יִם מֵאָ֖ז הָיְתָ֥ה לְגֽוֹי׃ **כה**וַיַּ֨ךְ הַבָּרָ֜ד בְּכׇל־אֶ֣רֶץ מִצְרַ֗יִם אֵ֚ת כׇּל־אֲשֶׁ֣ר בַּשָּׂדֶ֔ה מֵאָדָ֖ם וְעַד־בְּהֵמָ֑ה וְאֵ֨ת כׇּל־עֵ֤שֶׂב הַשָּׂדֶה֙ הִכָּ֣ה הַבָּרָ֔ד וְאֶת־כׇּל־עֵ֥ץ הַשָּׂדֶ֖ה שִׁבֵּֽר׃ **כו**רַ֚ק בְּאֶ֣רֶץ גֹּ֔שֶׁן אֲשֶׁר־שָׁ֖ם בְּנֵ֣י יִשְׂרָאֵ֑ל לֹ֥א הָיָ֖ה בָּרָֽד׃ | [[241]](#footnote-241) Yahweh said to Moses, “Stretch out your hand towards heaven so that hail may fall on the whole land of Egypt, on man and beast and all the plants of the fields in the land of Egypt.” [[242]](#footnote-242) Moses stretched out his staff towards heaven, and Yahweh sent thunder and hail, and lightning struck the earth; and Yahweh rained hail on the land of Egypt. [[243]](#footnote-243) There was hail, with lightning flashing in the midst of it, a greater storm than had ever fallen in all the land of Egypt since it became a nation. [[244]](#footnote-244) Throughout the land of Egypt, the hail struck down everything in the fields, man and beast. It struck all the crops in the fields and shattered every tree in the fields. [[245]](#footnote-245) Only in the land of Goshen, where the Israelites lived, was there no hail. |
| **כז**וַיִּשְׁלַ֣ח פַּרְעֹ֗ה וַיִּקְרָא֙ לְמֹשֶׁ֣ה וּֽלְאַהֲרֹ֔ן וַיֹּ֥אמֶר אֲלֵהֶ֖ם חָטָ֣אתִי הַפָּ֑עַם יְהֹוָה֙ הַצַּדִּ֔יק וַאֲנִ֥י וְעַמִּ֖י הָרְשָׁעִֽים׃ **כח**הַעְתִּ֙ירוּ֙ אֶל־יְהֹוָ֔ה וְרַ֕ב מִֽהְיֹ֛ת קֹלֹ֥ת אֱלֹהִ֖ים וּבָרָ֑ד וַאֲשַׁלְּחָ֣ה אֶתְכֶ֔ם וְלֹ֥א תֹסִפ֖וּן לַעֲמֹֽד׃ **כט**וַיֹּ֤אמֶר אֵלָיו֙ מֹשֶׁ֔ה כְּצֵאתִי֙ אֶת־הָעִ֔יר אֶפְרֹ֥שׂ אֶת־כַּפַּ֖י אֶל־יְהֹוָ֑ה הַקֹּל֣וֹת יֶחְדָּל֗וּן וְהַבָּרָד֙ לֹ֣א יִֽהְיֶה־ע֔וֹד לְמַ֣עַן תֵּדַ֔ע כִּ֥י לַיהֹוָ֖ה הָאָֽרֶץ׃ **ל**וְאַתָּ֖ה וַעֲבָדֶ֑יךָ יָדַ֕עְתִּי כִּ֚י טֶ֣רֶם תִּֽירְא֔וּן מִפְּנֵ֖י יְהֹוָ֥ה אֱלֹהִֽים׃ **לא**וְהַפִּשְׁתָּ֥ה וְהַשְּׂעֹרָ֖ה נֻכָּ֑תָה כִּ֤י הַשְּׂעֹרָה֙ אָבִ֔יב וְהַפִּשְׁתָּ֖ה גִּבְעֹֽל׃ **לב**וְהַחִטָּ֥ה וְהַכֻּסֶּ֖מֶת לֹ֣א נֻכּ֑וּ כִּ֥י אֲפִילֹ֖ת הֵֽנָּה׃ | [[246]](#footnote-246) Pharaoh sent for Moses and Aaron. “This time I have sinned,” he said, “Yahweh is right; I and my people are guilty. [[247]](#footnote-247) Pray to Yahweh to stop the thunder and the hail. I will let you go; you need stay no longer.” [[248]](#footnote-248) Moses said to him, “The moment I leave the city I will stretch out my hands to Yahweh: the thunder will stop, and there will be no more hail, so that you may know that the earth is Yahweh’s. [[249]](#footnote-249) But as for you and your courtiers, I know that you do not yet fear Yahweh our God.” [[250]](#footnote-250) (The flax and the barley were ruined, since the barley was in the ear and the flax in bud; [[251]](#footnote-251) but the wheat and the spelt, being late crops, were not destroyed.) |
| **לג**וַיֵּצֵ֨א מֹשֶׁ֜ה מֵעִ֤ם פַּרְעֹה֙ אֶת־הָעִ֔יר וַיִּפְרֹ֥שׂ כַּפָּ֖יו אֶל־יְהֹוָ֑ה וַֽיַּחְדְּל֤וּ הַקֹּלוֹת֙ וְהַבָּרָ֔ד וּמָטָ֖ר לֹא־נִתַּ֥ךְ אָֽרְצָה׃ **לד**וַיַּ֣רְא פַּרְעֹ֗ה כִּֽי־חָדַ֨ל הַמָּטָ֧ר וְהַבָּרָ֛ד וְהַקֹּלֹ֖ת וַיֹּ֣סֶף לַחֲטֹ֑א וַיַּכְבֵּ֥ד לִבּ֖וֹ ה֥וּא וַעֲבָדָֽיו׃ **לה**וַיֶּֽחֱזַק֙ לֵ֣ב פַּרְעֹ֔ה וְלֹ֥א שִׁלַּ֖ח אֶת־בְּנֵ֣י יִשְׂרָאֵ֑ל כַּאֲשֶׁ֛ר דִּבֶּ֥ר יְהֹוָ֖ה בְּיַד־מֹשֶֽׁה׃ {פ} | [[252]](#footnote-252) Moses left Pharaoh, went out of the city and stretched out his hand to Yahweh; and the thunder and the hail stopped and the rain no longer poured on the earth. [[253]](#footnote-253) When Pharaoh saw that the rain, hail and thunder had stopped, he sinned yet again and became adamant, he and his courtiers. [[254]](#footnote-254) The heart of Pharaoh was stubborn and, as Yahweh had spoken through Moses, he did not let the Israelites go. |

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| שמות פרק י | Exodus [[255]](#footnote-255)10 |
| **א**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה בֹּ֖א אֶל־פַּרְעֹ֑ה כִּֽי־אֲנִ֞י הִכְבַּ֤דְתִּי אֶת־לִבּוֹ֙ וְאֶת־לֵ֣ב עֲבָדָ֔יו לְמַ֗עַן שִׁתִ֛י אֹתֹתַ֥י אֵ֖לֶּה בְּקִרְבּֽוֹ׃ **ב**וּלְמַ֡עַן תְּסַפֵּר֩ בְּאׇזְנֵ֨י בִנְךָ֜ וּבֶן־בִּנְךָ֗ אֵ֣ת אֲשֶׁ֤ר הִתְעַלַּ֙לְתִּי֙ בְּמִצְרַ֔יִם וְאֶת־אֹתֹתַ֖י אֲשֶׁר־שַׂ֣מְתִּי בָ֑ם וִֽידַעְתֶּ֖ם כִּי־אֲנִ֥י יְהֹוָֽה׃ **ג**וַיָּבֹ֨א מֹשֶׁ֣ה וְאַהֲרֹן֮ אֶל־פַּרְעֹה֒ וַיֹּאמְר֣וּ אֵלָ֗יו כֹּֽה־אָמַ֤ר יְהֹוָה֙ אֱלֹהֵ֣י הָֽעִבְרִ֔ים עַד־מָתַ֣י מֵאַ֔נְתָּ לֵעָנֹ֖ת מִפָּנָ֑י שַׁלַּ֥ח עַמִּ֖י וְיַֽעַבְדֻֽנִי׃ **ד**כִּ֛י אִם־מָאֵ֥ן אַתָּ֖ה לְשַׁלֵּ֣חַ אֶת־עַמִּ֑י הִנְנִ֨י מֵבִ֥יא מָחָ֛ר אַרְבֶּ֖ה בִּגְבֻלֶֽךָ׃ **ה**וְכִסָּה֙ אֶת־עֵ֣ין הָאָ֔רֶץ וְלֹ֥א יוּכַ֖ל לִרְאֹ֣ת אֶת־הָאָ֑רֶץ וְאָכַ֣ל׀ אֶת־יֶ֣תֶר הַפְּלֵטָ֗ה הַנִּשְׁאֶ֤רֶת לָכֶם֙ מִן־הַבָּרָ֔ד וְאָכַל֙ אֶת־כׇּל־הָעֵ֔ץ הַצֹּמֵ֥חַ לָכֶ֖ם מִן־הַשָּׂדֶֽה׃ **ו**וּמָלְא֨וּ בָתֶּ֜יךָ וּבָתֵּ֣י כׇל־עֲבָדֶ֘יךָ֮ וּבָתֵּ֣י כׇל־מִצְרַ֒יִם֒ אֲשֶׁ֨ר לֹֽא־רָא֤וּ אֲבֹתֶ֙יךָ֙ וַאֲב֣וֹת אֲבֹתֶ֔יךָ מִיּ֗וֹם הֱיוֹתָם֙ עַל־הָ֣אֲדָמָ֔ה עַ֖ד הַיּ֣וֹם הַזֶּ֑ה וַיִּ֥פֶן וַיֵּצֵ֖א מֵעִ֥ם פַּרְעֹֽה׃ **ז**וַיֹּאמְרוּ֩ עַבְדֵ֨י פַרְעֹ֜ה אֵלָ֗יו עַד־מָתַי֙ יִהְיֶ֨ה זֶ֥ה לָ֙נוּ֙ לְמוֹקֵ֔שׁ שַׁלַּח֙ אֶת־הָ֣אֲנָשִׁ֔ים וְיַֽעַבְד֖וּ אֶת־יְהֹוָ֣ה אֱלֹהֵיהֶ֑ם הֲטֶ֣רֶם תֵּדַ֔ע כִּ֥י אָבְדָ֖ה מִצְרָֽיִם׃ | [[256]](#footnote-256) Then Yahweh said to Moses, “Go to Pharaoh, for I have hardened his heart and his courtiers’, so I could work these, my signs, among them, [[257]](#footnote-257) so you can tell your son and your son’s son how I made fools of the Egyptians and what signs I performed among them, to let you know that I am Yahweh.” [[258]](#footnote-258) So, Moses and Aaron went to Pharaoh; and told him, “Thus says Yahweh, the God of the Hebrews, “How long will you refuse to submit to me? Let my people go to worship me. [[259]](#footnote-259) If you refuse to let my people go, then tomorrow I will send locusts over your land. [[260]](#footnote-260) They shall cover the surface of the soil, so no one will be able to see the soil. They shall eat the remainder that is left to you after the hail and shall eat all your trees growing in the fields; [[261]](#footnote-261) they shall fill your palaces, the houses of your courtiers and of all the Egyptians. Your fathers and fathers’ fathers never saw the like since first they lived in the land.”” Then he turned and went out from Pharaoh. [[262]](#footnote-262) Pharaoh’s courtiers said to him, “How long shall this man be a snare to us? Let the men go to worship Yahweh their God. Do you not yet know that Egypt is ruined?” |
| **ח**וַיּוּשַׁ֞ב אֶת־מֹשֶׁ֤ה וְאֶֽת־אַהֲרֹן֙ אֶל־פַּרְעֹ֔ה וַיֹּ֣אמֶר אֲלֵהֶ֔ם לְכ֥וּ עִבְד֖וּ אֶת־יְהֹוָ֣ה אֱלֹהֵיכֶ֑ם מִ֥י וָמִ֖י הַהֹלְכִֽים׃ **ט**וַיֹּ֣אמֶר מֹשֶׁ֔ה בִּנְעָרֵ֥ינוּ וּבִזְקֵנֵ֖ינוּ נֵלֵ֑ךְ בְּבָנֵ֨ינוּ וּבִבְנוֹתֵ֜נוּ בְּצֹאנֵ֤נוּ וּבִבְקָרֵ֙נוּ֙ נֵלֵ֔ךְ כִּ֥י חַג־יְהֹוָ֖ה לָֽנוּ׃ **י**וַיֹּ֣אמֶר אֲלֵהֶ֗ם יְהִ֨י כֵ֤ן יְהֹוָה֙ עִמָּכֶ֔ם כַּאֲשֶׁ֛ר אֲשַׁלַּ֥ח אֶתְכֶ֖ם וְאֶֽת־טַפְּכֶ֑ם רְא֕וּ כִּ֥י רָעָ֖ה נֶ֥גֶד פְּנֵיכֶֽם׃ **יא**לֹ֣א כֵ֗ן לְכֽוּ־נָ֤א הַגְּבָרִים֙ וְעִבְד֣וּ אֶת־יְהֹוָ֔ה כִּ֥י אֹתָ֖הּ אַתֶּ֣ם מְבַקְשִׁ֑ים וַיְגָ֣רֶשׁ אֹתָ֔ם מֵאֵ֖ת פְּנֵ֥י פַרְעֹֽה׃ {ס} | [[263]](#footnote-263) So, Moses and Aaron were brought back to Pharaoh; he said to them, “Go, serve Yahweh your God; but who are those who will go?” [[264]](#footnote-264) Moses said, “We shall take our young and our old. We shall take our sons and daughters, our flocks and our herds; for, we must hold a feast to Yahweh.” [[265]](#footnote-265) He said to them, “May Yahweh be with you if ever I let you and your little ones go! Plainly, you are up to no good. [[266]](#footnote-266) Never! Your men may go and worship Yahweh, since that is what you wanted.” And they were driven them from before Pharaoh. |
| **יב**וַיֹּ֨אמֶר יְהֹוָ֜ה אֶל־מֹשֶׁ֗ה נְטֵ֨ה יָדְךָ֜ עַל־אֶ֤רֶץ מִצְרַ֙יִם֙ בָּֽאַרְבֶּ֔ה וְיַ֖עַל עַל־אֶ֣רֶץ מִצְרָ֑יִם וְיֹאכַל֙ אֶת־כׇּל־עֵ֣שֶׂב הָאָ֔רֶץ אֵ֛ת כׇּל־אֲשֶׁ֥ר הִשְׁאִ֖יר הַבָּרָֽד׃ **יג**וַיֵּ֨ט מֹשֶׁ֣ה אֶת־מַטֵּ֘הוּ֮ עַל־אֶ֣רֶץ מִצְרַ֒יִם֒ וַֽיהֹוָ֗ה נִהַ֤ג רֽוּחַ־קָדִים֙ בָּאָ֔רֶץ כׇּל־הַיּ֥וֹם הַה֖וּא וְכׇל־הַלָּ֑יְלָה הַבֹּ֣קֶר הָיָ֔ה וְר֙וּחַ֙ הַקָּדִ֔ים נָשָׂ֖א אֶת־הָאַרְבֶּֽה׃ | [[267]](#footnote-267) Then Yahweh said to Moses, “Stretch out your hand over the land of Egypt to bring the locusts. Let them invade the land of Egypt and devour everything that grows, all that the hail has left.” [[268]](#footnote-268) Over the land of Egypt, Moses stretched his staff; and Yahweh brought up an east wind over the land and it blew all that day and night. By morning, the east wind had brought the locusts. |
| **יד**וַיַּ֣עַל הָֽאַרְבֶּ֗ה עַ֚ל כׇּל־אֶ֣רֶץ מִצְרַ֔יִם וַיָּ֕נַח בְּכֹ֖ל גְּב֣וּל מִצְרָ֑יִם כָּבֵ֣ד מְאֹ֔ד לְ֠פָנָ֠יו לֹא־הָ֨יָה כֵ֤ן אַרְבֶּה֙ כָּמֹ֔הוּ וְאַחֲרָ֖יו לֹ֥א יִֽהְיֶה־כֵּֽן׃ **טו**וַיְכַ֞ס אֶת־עֵ֣ין כׇּל־הָאָ֘רֶץ֮ וַתֶּחְשַׁ֣ךְ הָאָ֒רֶץ֒ וַיֹּ֜אכַל אֶת־כׇּל־עֵ֣שֶׂב הָאָ֗רֶץ וְאֵת֙ כׇּל־פְּרִ֣י הָעֵ֔ץ אֲשֶׁ֥ר הוֹתִ֖יר הַבָּרָ֑ד וְלֹא־נוֹתַ֨ר כׇּל־יֶ֧רֶק בָּעֵ֛ץ וּבְעֵ֥שֶׂב הַשָּׂדֶ֖ה בְּכׇל־אֶ֥רֶץ מִצְרָֽיִם׃ | [[269]](#footnote-269) The locusts invaded the whole land of Egypt. On all the territory of Egypt they fell, such great swarms that had never been before, nor ever shall be again. [[270]](#footnote-270) They covered the surface of the soil until the ground was black; they ate all the plants in the land and all the fruit of the trees that the hail had left. No green remained on tree or plant in the fields in all the land of Egypt |
| **טז**וַיְמַהֵ֣ר פַּרְעֹ֔ה לִקְרֹ֖א לְמֹשֶׁ֣ה וּֽלְאַהֲרֹ֑ן וַיֹּ֗אמֶר חָטָ֛אתִי לַיהֹוָ֥ה אֱלֹֽהֵיכֶ֖ם וְלָכֶֽם׃ **יז**וְעַתָּ֗ה שָׂ֣א נָ֤א חַטָּאתִי֙ אַ֣ךְ הַפַּ֔עַם וְהַעְתִּ֖ירוּ לַיהֹוָ֣ה אֱלֹהֵיכֶ֑ם וְיָסֵר֙ מֵֽעָלַ֔י רַ֖ק אֶת־הַמָּ֥וֶת הַזֶּֽה׃ **יח**וַיֵּצֵ֖א מֵעִ֣ם פַּרְעֹ֑ה וַיֶּעְתַּ֖ר אֶל־יְהֹוָֽה׃ **יט**וַיַּהֲפֹ֨ךְ יְהֹוָ֤ה רֽוּחַ־יָם֙ חָזָ֣ק מְאֹ֔ד וַיִּשָּׂא֙ אֶת־הָ֣אַרְבֶּ֔ה וַיִּתְקָעֵ֖הוּ יָ֣מָּה סּ֑וּף לֹ֤א נִשְׁאַר֙ אַרְבֶּ֣ה אֶחָ֔ד בְּכֹ֖ל גְּב֥וּל מִצְרָֽיִם׃ **כ**וַיְחַזֵּ֥ק יְהֹוָ֖ה אֶת־לֵ֣ב פַּרְעֹ֑ה וְלֹ֥א שִׁלַּ֖ח אֶת־בְּנֵ֥י יִשְׂרָאֵֽל׃ {פ} | [[271]](#footnote-271) Pharaoh sent urgently for Moses and Aaron and he said, “I have sinned against Yahweh your God, and against you. [[272]](#footnote-272) Please forgive my sin this time only and entreat Yahweh your God only to rid me of this death.” [[273]](#footnote-273) So, he went out from Pharaoh and prayed to Yahweh. [[274]](#footnote-274) And Yahweh changed the wind into a strong west wind, which lifted the locusts and swept them into the Sea of Reeds. Not one locust was left in the whole land of Egypt. [[275]](#footnote-275) But Yahweh hardened Pharaoh’s heart and he did not let the Israelites go. |
| **כא**וַיֹּ֨אמֶר יְהֹוָ֜ה אֶל־מֹשֶׁ֗ה נְטֵ֤ה יָֽדְךָ֙ עַל־הַשָּׁמַ֔יִם וִ֥יהִי חֹ֖שֶׁךְ עַל־אֶ֣רֶץ מִצְרָ֑יִם וְיָמֵ֖שׁ חֹֽשֶׁךְ׃ **כב**וַיֵּ֥ט מֹשֶׁ֛ה אֶת־יָד֖וֹ עַל־הַשָּׁמָ֑יִם וַיְהִ֧י חֹֽשֶׁךְ־אֲפֵלָ֛ה בְּכׇל־אֶ֥רֶץ מִצְרַ֖יִם שְׁלֹ֥שֶׁת יָמִֽים׃ **כג**לֹֽא־רָא֞וּ אִ֣ישׁ אֶת־אָחִ֗יו וְלֹא־קָ֛מוּ אִ֥ישׁ מִתַּחְתָּ֖יו שְׁלֹ֣שֶׁת יָמִ֑ים וּֽלְכׇל־בְּנֵ֧י יִשְׂרָאֵ֛ל הָ֥יָה א֖וֹר בְּמוֹשְׁבֹתָֽם׃ | [[276]](#footnote-276) Then Yahweh said to Moses, “Stretch out your hand towards the sky, and let darkness cover the land of Egypt, darkness so thick it can be felt.” [[277]](#footnote-277) So, Moses stretched out his hand towards the sky and, for three days, there was deep darkness over the whole land of Egypt. [[278]](#footnote-278) No one could see anyone else or move about for three days; but, where the Israelites lived, there was light for them. |
| **כד**וַיִּקְרָ֨א פַרְעֹ֜ה אֶל־מֹשֶׁ֗ה וַיֹּ֙אמֶר֙ לְכוּ֙ עִבְד֣וּ אֶת־יְהֹוָ֔ה רַ֛ק צֹאנְכֶ֥ם וּבְקַרְכֶ֖ם יֻצָּ֑ג גַּֽם־טַפְּכֶ֖ם יֵלֵ֥ךְ עִמָּכֶֽם׃ **כה**וַיֹּ֣אמֶר מֹשֶׁ֔ה גַּם־אַתָּ֛ה תִּתֵּ֥ן בְּיָדֵ֖נוּ זְבָחִ֣ים וְעֹלֹ֑ת וְעָשִׂ֖ינוּ לַיהֹוָ֥ה אֱלֹהֵֽינוּ׃ **כו**וְגַם־מִקְנֵ֜נוּ יֵלֵ֣ךְ עִמָּ֗נוּ לֹ֤א תִשָּׁאֵר֙ פַּרְסָ֔ה כִּ֚י מִמֶּ֣נּוּ נִקַּ֔ח לַעֲבֹ֖ד אֶת־יְהֹוָ֣ה אֱלֹהֵ֑ינוּ וַאֲנַ֣חְנוּ לֹֽא־נֵדַ֗ע מַֽה־נַּעֲבֹד֙ אֶת־יְהֹוָ֔ה עַד־בֹּאֵ֖נוּ  שָֽׁמָּה׃ | [[279]](#footnote-279) Pharaoh called Moses and said, “Go and worship Yahweh, but your flocks and herds must remain here. Your children may go with you.” [[280]](#footnote-280) Moses said, “Will you also provide us sacrifices and burnt offerings for Yahweh our God. [[281]](#footnote-281) Our livestock, also, must go with us; not one hoof must be left behind: we must choose some of them to worship Yahweh our God; we will not know what to use to worship Yahweh until we arrive there.” |
| **כז**וַיְחַזֵּ֥ק יְהֹוָ֖ה אֶת־לֵ֣ב פַּרְעֹ֑ה וְלֹ֥א אָבָ֖ה לְשַׁלְּחָֽם׃ **כח**וַיֹּֽאמֶר־ל֥וֹ פַרְעֹ֖ה לֵ֣ךְ מֵעָלָ֑י הִשָּׁ֣מֶר לְךָ֗ אַל־תֹּ֙סֶף֙ רְא֣וֹת פָּנַ֔י כִּ֗י בְּי֛וֹם רְאֹתְךָ֥ פָנַ֖י תָּמֽוּת׃ **כט**וַיֹּ֥אמֶר מֹשֶׁ֖ה כֵּ֣ן דִּבַּ֑רְתָּ לֹא־אֹסִ֥ף ע֖וֹד רְא֥וֹת פָּנֶֽיךָ׃ {פ} | [[282]](#footnote-282) But Yahweh hardened Pharaoh’s heart and he refused to let them go. [[283]](#footnote-283) Pharaoh said to him, “Out of my sight! Take care! Never appear before me again; for, on the day you do, you die!” [[284]](#footnote-284) Moses replied, “As you have said it: I shall never see your face again.” |

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| שמות פרק יא | Exodus [[285]](#footnote-285)11 |
| **א**וַיֹּ֨אמֶר יְהֹוָ֜ה אֶל־מֹשֶׁ֗ה ע֣וֹד נֶ֤גַע אֶחָד֙ אָבִ֤יא עַל־פַּרְעֹה֙ וְעַל־מִצְרַ֔יִם אַֽחֲרֵי־כֵ֕ן יְשַׁלַּ֥ח אֶתְכֶ֖ם מִזֶּ֑ה כְּשַׁ֨לְּח֔וֹ כָּלָ֕ה גָּרֵ֛שׁ יְגָרֵ֥שׁ אֶתְכֶ֖ם מִזֶּֽה׃ **ב**דַּבֶּר־נָ֖א בְּאׇזְנֵ֣י הָעָ֑ם וְיִשְׁאֲל֞וּ אִ֣ישׁ׀ מֵאֵ֣ת רֵעֵ֗הוּ וְאִשָּׁה֙ מֵאֵ֣ת רְעוּתָ֔הּ כְּלֵי־כֶ֖סֶף וּכְלֵ֥י זָהָֽב׃ **ג**וַיִּתֵּ֧ן יְהֹוָ֛ה אֶת־חֵ֥ן הָעָ֖ם בְּעֵינֵ֣י מִצְרָ֑יִם גַּ֣ם׀ הָאִ֣ישׁ מֹשֶׁ֗ה גָּד֤וֹל מְאֹד֙ בְּאֶ֣רֶץ מִצְרַ֔יִם בְּעֵינֵ֥י עַבְדֵֽי־פַרְעֹ֖ה וּבְעֵינֵ֥י הָעָֽם׃ {ס} | [[286]](#footnote-286) And Yahweh said to Moses, “I will bring one more plague on Pharaoh and Egypt, after which he will let you go. When he lets you go, he will drive you out! [[287]](#footnote-287) Tell the people that every man is to ask his neighbour, every woman hers, for jewels of silver and of gold.” [[288]](#footnote-288) Yahweh gave the people favour in the eyes of the Egyptians and Moses was a great man in the land of Egypt, in the sight of Pharaoh’s officials and of the people. |
| **ד**וַיֹּ֣אמֶר מֹשֶׁ֔ה כֹּ֖ה אָמַ֣ר יְהֹוָ֑ה כַּחֲצֹ֣ת הַלַּ֔יְלָה אֲנִ֥י יוֹצֵ֖א בְּת֥וֹךְ מִצְרָֽיִם׃ **ה**וּמֵ֣ת כׇּל־בְּכוֹר֮ בְּאֶ֣רֶץ מִצְרַ֒יִם֒ מִבְּכ֤וֹר פַּרְעֹה֙ הַיֹּשֵׁ֣ב עַל־כִּסְא֔וֹ עַ֚ד בְּכ֣וֹר הַשִּׁפְחָ֔ה אֲשֶׁ֖ר אַחַ֣ר הָרֵחָ֑יִם וְכֹ֖ל בְּכ֥וֹר בְּהֵמָֽה׃ **ו**וְהָ֥יְתָ֛ה צְעָקָ֥ה גְדֹלָ֖ה בְּכׇל־אֶ֣רֶץ מִצְרָ֑יִם אֲשֶׁ֤ר כָּמֹ֙הוּ֙ לֹ֣א נִהְיָ֔תָה וְכָמֹ֖הוּ לֹ֥א תֹסִֽף׃ **ז**וּלְכֹ֣ל׀ בְּנֵ֣י יִשְׂרָאֵ֗ל לֹ֤א יֶֽחֱרַץ־כֶּ֙לֶב֙ לְשֹׁנ֔וֹ לְמֵאִ֖ישׁ וְעַד־בְּהֵמָ֑ה לְמַ֙עַן֙ תֵּֽדְע֔וּן אֲשֶׁר֙ יַפְלֶ֣ה יְהֹוָ֔ה בֵּ֥ין מִצְרַ֖יִם וּבֵ֥ין יִשְׂרָאֵֽל׃ **ח**וְיָרְד֣וּ כׇל־עֲבָדֶ֩יךָ֩ אֵ֨לֶּה אֵלַ֜י וְהִשְׁתַּֽחֲווּ־לִ֣י לֵאמֹ֗ר צֵ֤א אַתָּה֙ וְכׇל־הָעָ֣ם אֲשֶׁר־בְּרַגְלֶ֔יךָ וְאַחֲרֵי־כֵ֖ן אֵצֵ֑א וַיֵּצֵ֥א מֵֽעִם־פַּרְעֹ֖ה בׇּחֳרִי־אָֽף׃ {ס} | [[289]](#footnote-289) Moses said, “Yahweh says this, “About midnight, I will go through Egypt. [[290]](#footnote-290) All the firstborn in the land of Egypt shall die: from the firstborn of Pharaoh, heir to his throne, to the firstborn of the maid at the mill, and all the firstborn of the cattle; [[291]](#footnote-291) and throughout the land of Egypt, there shall be such a cry as never was heard before, nor will be again. [[292]](#footnote-292) But not a dog shall bark at any of the Israelites, man or beast, so you may know that Yahweh separates Egypt and Israel. [[293]](#footnote-293) Then all your courtiers will come down to me and bow low before me and say: Go away, you and the people who follow you! After this, I shall go.”” He went from Pharaoh in hot anger. |
| **ט**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה לֹא־יִשְׁמַ֥ע אֲלֵיכֶ֖ם פַּרְעֹ֑ה לְמַ֛עַן רְב֥וֹת מוֹפְתַ֖י בְּאֶ֥רֶץ מִצְרָֽיִם׃ **י**וּמֹשֶׁ֣ה וְאַהֲרֹ֗ן עָשׂ֛וּ אֶת־כׇּל־הַמֹּפְתִ֥ים הָאֵ֖לֶּה לִפְנֵ֣י פַרְעֹ֑ה וַיְחַזֵּ֤ק יְהֹוָה֙ אֶת־לֵ֣ב פַּרְעֹ֔ה וְלֹֽא־שִׁלַּ֥ח אֶת־בְּנֵֽי־יִשְׂרָאֵ֖ל מֵאַרְצֽוֹ׃ {ס} | [[294]](#footnote-294) And Yahweh said to Moses, “Pharaoh won’t listen to you, that my wonders may be multiplied in the land of Egypt.” [[295]](#footnote-295) All these wonders Moses and Aaron worked in the presence of Pharaoh. But Yahweh hardened Pharaoh’s heart and he did not let the Israelites leave his land. |

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| שמות פרק יב | Exodus [[296]](#footnote-296)12 |
| **א**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־מֹשֶׁ֣ה וְאֶֽל־אַהֲרֹ֔ן בְּאֶ֥רֶץ מִצְרַ֖יִם לֵאמֹֽר׃ **ב**הַחֹ֧דֶשׁ הַזֶּ֛ה לָכֶ֖ם רֹ֣אשׁ חֳדָשִׁ֑ים רִאשׁ֥וֹן הוּא֙ לָכֶ֔ם לְחׇדְשֵׁ֖י הַשָּׁנָֽה׃ **ג**דַּבְּר֗וּ אֶֽל־כׇּל־עֲדַ֤ת יִשְׂרָאֵל֙ לֵאמֹ֔ר בֶּעָשֹׂ֖ר לַחֹ֣דֶשׁ הַזֶּ֑ה וְיִקְח֣וּ לָהֶ֗ם אִ֛ישׁ שֶׂ֥ה לְבֵית־אָבֹ֖ת שֶׂ֥ה לַבָּֽיִת׃ **ד**וְאִם־יִמְעַ֣ט הַבַּ֘יִת֮ מִהְי֣וֹת מִשֶּׂה֒ וְלָקַ֣ח ה֗וּא וּשְׁכֵנ֛וֹ הַקָּרֹ֥ב אֶל־בֵּית֖וֹ בְּמִכְסַ֣ת נְפָשֹׁ֑ת אִ֚ישׁ לְפִ֣י אׇכְל֔וֹ תָּכֹ֖סּוּ עַל־הַשֶּֽׂה׃ **ה**שֶׂ֥ה תָמִ֛ים זָכָ֥ר בֶּן־שָׁנָ֖ה יִהְיֶ֣ה לָכֶ֑ם מִן־הַכְּבָשִׂ֥ים וּמִן־הָעִזִּ֖ים תִּקָּֽחוּ׃ **ו**וְהָיָ֤ה לָכֶם֙ לְמִשְׁמֶ֔רֶת עַ֣ד אַרְבָּעָ֥ה עָשָׂ֛ר י֖וֹם לַחֹ֣דֶשׁ הַזֶּ֑ה וְשָׁחֲט֣וּ אֹת֗וֹ כֹּ֛ל קְהַ֥ל עֲדַֽת־יִשְׂרָאֵ֖ל בֵּ֥ין הָעַרְבָּֽיִם׃ | [[297]](#footnote-297) Yahweh said to Moses and Aaron in the land of Egypt, [[298]](#footnote-298) “This month is to be the first of all months for you, the first month of your year. [[299]](#footnote-299) Tell the whole assembly of Israel, “On the tenth day of this month each man must take a lamb, one for each family: a lamb for a household. [[300]](#footnote-300) If the household is too small for a lamb, a man must join with his neighbour next to his house, as the number of souls requires. The count for the lamb shall depend on what each can eat. [[301]](#footnote-301) It must be a lamb without blemish, a male a year old; you may take it from sheep or goats. [[302]](#footnote-302) You must keep it until the fourteenth day of the month when the whole assembly of the community of Israel shall slaughter it between the two evenings. |
| **ז**וְלָֽקְחוּ֙ מִן־הַדָּ֔ם וְנָ֥תְנ֛וּ עַל־שְׁתֵּ֥י הַמְּזוּזֹ֖ת וְעַל־הַמַּשְׁק֑וֹף עַ֚ל הַבָּ֣תִּ֔ים אֲשֶׁר־יֹאכְל֥וּ אֹת֖וֹ בָּהֶֽם׃ **ח**וְאָכְל֥וּ אֶת־הַבָּשָׂ֖ר בַּלַּ֣יְלָה הַזֶּ֑ה צְלִי־אֵ֣שׁ וּמַצּ֔וֹת עַל־מְרֹרִ֖ים יֹאכְלֻֽהוּ׃ **ט**אַל־תֹּאכְל֤וּ מִמֶּ֙נּוּ֙ נָ֔א וּבָשֵׁ֥ל מְבֻשָּׁ֖ל בַּמָּ֑יִם כִּ֣י אִם־צְלִי־אֵ֔שׁ רֹאשׁ֥וֹ עַל־כְּרָעָ֖יו וְעַל־קִרְבּֽוֹ׃ **י**וְלֹא־תוֹתִ֥ירוּ מִמֶּ֖נּוּ עַד־בֹּ֑קֶר וְהַנֹּתָ֥ר מִמֶּ֛נּוּ עַד־בֹּ֖קֶר בָּאֵ֥שׁ תִּשְׂרֹֽפוּ׃ **יא**וְכָ֘כָה֮ תֹּאכְל֣וּ אֹתוֹ֒ מׇתְנֵיכֶ֣ם חֲגֻרִ֔ים נַֽעֲלֵיכֶם֙ בְּרַגְלֵיכֶ֔ם וּמַקֶּלְכֶ֖ם בְּיֶדְכֶ֑ם וַאֲכַלְתֶּ֤ם אֹתוֹ֙ בְּחִפָּז֔וֹן פֶּ֥סַח ה֖וּא לַיהֹוָֽה׃ **יב**וְעָבַרְתִּ֣י בְאֶֽרֶץ־מִצְרַ֘יִם֮ בַּלַּ֣יְלָה הַזֶּה֒ וְהִכֵּיתִ֤י כׇל־בְּכוֹר֙ בְּאֶ֣רֶץ מִצְרַ֔יִם מֵאָדָ֖ם וְעַד־בְּהֵמָ֑ה וּבְכׇל־אֱלֹהֵ֥י מִצְרַ֛יִם אֶֽעֱשֶׂ֥ה שְׁפָטִ֖ים אֲנִ֥י יְהֹוָֽה׃ **יג**וְהָיָה֩ הַדָּ֨ם לָכֶ֜ם לְאֹ֗ת עַ֤ל הַבָּתִּים֙ אֲשֶׁ֣ר אַתֶּ֣ם שָׁ֔ם וְרָאִ֙יתִי֙ אֶת־הַדָּ֔ם וּפָסַחְתִּ֖י עֲלֵכֶ֑ם וְלֹֽא־יִֽהְיֶ֨ה בָכֶ֥ם נֶ֙גֶף֙ לְמַשְׁחִ֔ית בְּהַכֹּתִ֖י בְּאֶ֥רֶץ מִצְרָֽיִם׃ **יד**וְהָיָה֩ הַיּ֨וֹם הַזֶּ֤ה לָכֶם֙ לְזִכָּר֔וֹן וְחַגֹּתֶ֥ם אֹת֖וֹ חַ֣ג לַֽיהֹוָ֑ה לְדֹרֹ֣תֵיכֶ֔ם חֻקַּ֥ת עוֹלָ֖ם תְּחׇגֻּֽהוּ׃ | [[303]](#footnote-303) They shall take some of the blood and put on the two doorposts and the lintel of the houses in which they eat it. [[304]](#footnote-304) That night, they shall eat the lamb, roasted with fire; they shall eat it with unleavened bread and bitter herbs. [[305]](#footnote-305) Do not eat it raw or boiled, but roasted with fire, head, feet, and entrails. [[306]](#footnote-306) Let nothing remain until the morning: whatever remains until morning, you are to burn. [[307]](#footnote-307) You shall eat it like this: with a belt round your waist, sandals on your feet, and a staff in your hand. You shall eat it hastily: it is Yahweh’s Passover. [[308]](#footnote-308) That night, I will go through the land of Egypt and strike all the firstborn in the land of Egypt, both man and beast, and I will deal out punishment to all the gods of Egypt; I am Yahweh! [[309]](#footnote-309) The blood shall serve to mark the houses where you live; when I see the blood, I will pass over you and no plague shall destroy you when I strike the land of Egypt. [[310]](#footnote-310) This day is to be a memorial for you; you must celebrate it as a festival to Yahweh. For all generations you are to declare it a perpetual ordinance. |
| **טו**שִׁבְעַ֤ת יָמִים֙ מַצּ֣וֹת תֹּאכֵ֔לוּ אַ֚ךְ בַּיּ֣וֹם הָרִאשׁ֔וֹן תַּשְׁבִּ֥יתוּ שְּׂאֹ֖ר מִבָּתֵּיכֶ֑ם כִּ֣י׀ כׇּל־אֹכֵ֣ל חָמֵ֗ץ וְנִכְרְתָ֞ה הַנֶּ֤פֶשׁ הַהִוא֙ מִיִּשְׂרָאֵ֔ל מִיּ֥וֹם הָרִאשֹׁ֖ן עַד־י֥וֹם הַשְּׁבִעִֽי׃ **טז**וּבַיּ֤וֹם הָרִאשׁוֹן֙ מִקְרָא־קֹ֔דֶשׁ וּבַיּוֹם֙ הַשְּׁבִיעִ֔י מִקְרָא־קֹ֖דֶשׁ יִהְיֶ֣ה לָכֶ֑ם כׇּל־מְלָאכָה֙ לֹא־יֵעָשֶׂ֣ה בָהֶ֔ם אַ֚ךְ אֲשֶׁ֣ר יֵאָכֵ֣ל לְכׇל־נֶ֔פֶשׁ ה֥וּא לְבַדּ֖וֹ יֵעָשֶׂ֥ה לָכֶֽם׃ **יז**וּשְׁמַרְתֶּם֮ אֶת־הַמַּצּוֹת֒ כִּ֗י בְּעֶ֙צֶם֙ הַיּ֣וֹם הַזֶּ֔ה הוֹצֵ֥אתִי אֶת־צִבְאוֹתֵיכֶ֖ם מֵאֶ֣רֶץ מִצְרָ֑יִם וּשְׁמַרְתֶּ֞ם אֶת־הַיּ֥וֹם הַזֶּ֛ה לְדֹרֹתֵיכֶ֖ם חֻקַּ֥ת עוֹלָֽם׃ **יח**בָּרִאשֹׁ֡ן בְּאַרְבָּעָה֩ עָשָׂ֨ר י֤וֹם לַחֹ֙דֶשׁ֙ בָּעֶ֔רֶב תֹּאכְל֖וּ מַצֹּ֑ת עַ֠ד י֣וֹם הָאֶחָ֧ד וְעֶשְׂרִ֛ים לַחֹ֖דֶשׁ בָּעָֽרֶב׃ **יט**שִׁבְעַ֣ת יָמִ֔ים שְׂאֹ֕ר לֹ֥א יִמָּצֵ֖א בְּבָתֵּיכֶ֑ם כִּ֣י׀ כׇּל־אֹכֵ֣ל מַחְמֶ֗צֶת וְנִכְרְתָ֞ה הַנֶּ֤פֶשׁ הַהִוא֙ מֵעֲדַ֣ת יִשְׂרָאֵ֔ל בַּגֵּ֖ר וּבְאֶזְרַ֥ח הָאָֽרֶץ׃ **כ**כׇּל־מַחְמֶ֖צֶת לֹ֣א תֹאכֵ֑לוּ בְּכֹל֙ מוֹשְׁבֹ֣תֵיכֶ֔ם תֹּאכְל֖וּ מַצּֽוֹת׃  {פ} | [[311]](#footnote-311) “Seven days you must eat unleavened bread. On the first day you shall remove all yeast from your houses; for, whoever eats leavened bread from the first to the seventh day shall be cut off from Israel. [[312]](#footnote-312) And, on the first day, you are to hold a holy gathering, and on the seventh day, a holy gathering. On those days, no work is to be done, except to prepare what each man can eat. [[313]](#footnote-313) You shall observe the feast of Unleavened Bread; for, on that day, I brought your armies out of the land of Egypt; keep that day from age to age: it is an ordinance forever. [[314]](#footnote-314) In the first month, from the evening of the four­teenth day until the evening of the twenty-first day, you are to eat unleavened bread. [[315]](#footnote-315) For seven days, no yeast must be found in your houses; for, whoever eats leavened bread will be cut off from the assembly of Israel, whether stranger or native-born. [[316]](#footnote-316) You must eat nothing leavened; in all your dwellings, you must eat unleavened bread.” |
| **כא**וַיִּקְרָ֥א מֹשֶׁ֛ה לְכׇל־זִקְנֵ֥י יִשְׂרָאֵ֖ל וַיֹּ֣אמֶר אֲלֵהֶ֑ם מִֽשְׁכ֗וּ וּקְח֨וּ לָכֶ֥ם צֹ֛אן לְמִשְׁפְּחֹתֵיכֶ֖ם וְשַׁחֲט֥וּ הַפָּֽסַח׃ **כב**וּלְקַחְתֶּ֞ם אֲגֻדַּ֣ת אֵז֗וֹב וּטְבַלְתֶּם֮ בַּדָּ֣ם אֲשֶׁר־בַּסַּף֒ וְהִגַּעְתֶּ֤ם אֶל־הַמַּשְׁקוֹף֙ וְאֶל־שְׁתֵּ֣י הַמְּזוּזֹ֔ת מִן־הַדָּ֖ם אֲשֶׁ֣ר בַּסָּ֑ף וְאַתֶּ֗ם לֹ֥א תֵצְא֛וּ אִ֥ישׁ מִפֶּֽתַח־בֵּית֖וֹ עַד־בֹּֽקֶר׃ **כג**וְעָבַ֣ר יְהֹוָה֮ לִנְגֹּ֣ף אֶת־מִצְרַ֒יִם֒ וְרָאָ֤ה אֶת־הַדָּם֙ עַל־הַמַּשְׁק֔וֹף וְעַ֖ל שְׁתֵּ֣י הַמְּזוּזֹ֑ת וּפָסַ֤ח יְהֹוָה֙ עַל־הַפֶּ֔תַח וְלֹ֤א יִתֵּן֙ הַמַּשְׁחִ֔ית לָבֹ֥א אֶל־בָּתֵּיכֶ֖ם לִנְגֹּֽף׃ **כד**וּשְׁמַרְתֶּ֖ם אֶת־הַדָּבָ֣ר הַזֶּ֑ה לְחׇק־לְךָ֥ וּלְבָנֶ֖יךָ עַד־עוֹלָֽם׃ **כה**וְהָיָ֞ה כִּֽי־תָבֹ֣אוּ אֶל־הָאָ֗רֶץ אֲשֶׁ֨ר יִתֵּ֧ן יְהֹוָ֛ה לָכֶ֖ם כַּאֲשֶׁ֣ר דִּבֵּ֑ר וּשְׁמַרְתֶּ֖ם אֶת־הָעֲבֹדָ֥ה הַזֹּֽאת׃ **כו**וְהָיָ֕ה כִּֽי־יֹאמְר֥וּ אֲלֵיכֶ֖ם בְּנֵיכֶ֑ם מָ֛ה הָעֲבֹדָ֥ה הַזֹּ֖את לָכֶֽם׃ **כז**וַאֲמַרְתֶּ֡ם זֶֽבַח־פֶּ֨סַח ה֜וּא לַֽיהֹוָ֗ה אֲשֶׁ֣ר פָּ֠סַ֠ח עַל־בָּתֵּ֤י בְנֵֽי־יִשְׂרָאֵל֙ בְּמִצְרַ֔יִם בְּנׇגְפּ֥וֹ אֶת־מִצְרַ֖יִם וְאֶת־בָּתֵּ֣ינוּ הִצִּ֑יל וַיִּקֹּ֥ד הָעָ֖ם וַיִּֽשְׁתַּחֲוֽוּ׃ **כח**וַיֵּלְכ֥וּ וַֽיַּעֲשׂ֖וּ בְּנֵ֣י יִשְׂרָאֵ֑ל כַּאֲשֶׁ֨ר צִוָּ֧ה יְהֹוָ֛ה אֶת־מֹשֶׁ֥ה וְאַהֲרֹ֖ן כֵּ֥ן עָשֽׂוּ׃ {ס} | [[317]](#footnote-317) Then Moses called all the elders of Israel and said to them, “Go, choose animals from the flock for your families, and kill the Passover victim. [[318]](#footnote-318) Then take a spray of hyssop, dip it in the blood that is in the basin and, with the blood from the basin, touch the lintel and the two doorposts. Let none of you go out of the house until morning. [[319]](#footnote-319) For, when Yahweh goes through Egypt to strike it, and sees the blood on the lintel and the two doorposts, Yahweh will pass over the door and not allow the Destroyer to enter your homes and strike. [[320]](#footnote-320) You shall observe this rite as an ordinance for you and your children forever. [[321]](#footnote-321) And, when you come to land that Yahweh will give you, as he has promised, you must observe this ritual. [[322]](#footnote-322) And, when your children ask you, “What does this ritual mean?” [[323]](#footnote-323) you shall say, “It is the sacrifice of Yahweh’s Passover, when he passed over the houses of the Israelites in Egypt, and struck Egypt but spared our houses.”” And the people bowed down and worshipped. [[324]](#footnote-324) And the Israelites went and did as Yahweh had commanded Moses and Aaron. |
| **כט**וַיְהִ֣י׀ בַּחֲצִ֣י הַלַּ֗יְלָה וַֽיהֹוָה֮ הִכָּ֣ה כׇל־בְּכוֹר֮ בְּאֶ֣רֶץ מִצְרַ֒יִם֒ מִבְּכֹ֤ר פַּרְעֹה֙ הַיֹּשֵׁ֣ב עַל־כִּסְא֔וֹ עַ֚ד בְּכ֣וֹר הַשְּׁבִ֔י אֲשֶׁ֖ר בְּבֵ֣ית הַבּ֑וֹר וְכֹ֖ל בְּכ֥וֹר בְּהֵמָֽה׃ **ל**וַיָּ֨קׇם פַּרְעֹ֜ה לַ֗יְלָה ה֤וּא וְכׇל־עֲבָדָיו֙ וְכׇל־מִצְרַ֔יִם וַתְּהִ֛י צְעָקָ֥ה גְדֹלָ֖ה בְּמִצְרָ֑יִם כִּֽי־אֵ֣ין בַּ֔יִת אֲשֶׁ֥ר אֵֽין־שָׁ֖ם מֵֽת׃ **לא**וַיִּקְרָא֩ לְמֹשֶׁ֨ה וּֽלְאַהֲרֹ֜ן לַ֗יְלָה וַיֹּ֙אמֶר֙ ק֤וּמוּ צְּאוּ֙ מִתּ֣וֹךְ עַמִּ֔י גַּם־אַתֶּ֖ם גַּם־בְּנֵ֣י יִשְׂרָאֵ֑ל וּלְכ֛וּ עִבְד֥וּ אֶת־יְהֹוָ֖ה כְּדַבֶּרְכֶֽם׃ **לב**גַּם־צֹאנְכֶ֨ם גַּם־בְּקַרְכֶ֥ם קְח֛וּ כַּאֲשֶׁ֥ר דִּבַּרְתֶּ֖ם וָלֵ֑כוּ וּבֵֽרַכְתֶּ֖ם גַּם־אֹתִֽי׃ **לג**וַתֶּחֱזַ֤ק מִצְרַ֙יִם֙ עַל־הָעָ֔ם לְמַהֵ֖ר לְשַׁלְּחָ֣ם מִן־הָאָ֑רֶץ כִּ֥י אָמְר֖וּ כֻּלָּ֥נוּ מֵתִֽים׃ **לד**וַיִּשָּׂ֥א הָעָ֛ם אֶת־בְּצֵק֖וֹ טֶ֣רֶם יֶחְמָ֑ץ מִשְׁאֲרֹתָ֛ם צְרֻרֹ֥ת בְּשִׂמְלֹתָ֖ם עַל־שִׁכְמָֽם׃ | [[325]](#footnote-325) At midnight, Yahweh struck all the firstborn in the land of Egypt: the firstborn of Pharaoh, heir to the throne, the firstborn of the prisoner in his dungeon, and the firstborn of cattle. [[326]](#footnote-326) Pharaoh, all his courtiers, and all the Egyptians got up in the night, and there was a great cry in Egypt, for there was not a house without its dead; [[327]](#footnote-327) and he summoned Moses and Aaron at night, saying, “Get up and go, you and the Israelites, and get away from my people. Go and serve Yahweh as you have asked [[328]](#footnote-328) and, as you have asked, take your flocks and herds, and go. And bless me too.” [[329]](#footnote-329) The Egyptians urged the people to hurry up and leave the land because, they said, “We shall all be dead.” [[330]](#footnote-330) The people took their dough, yet unleavened, their kneading bowls wrapped in their cloaks on their shoulders. |
| **לה**וּבְנֵי־יִשְׂרָאֵ֥ל עָשׂ֖וּ כִּדְבַ֣ר מֹשֶׁ֑ה וַֽיִּשְׁאֲלוּ֙ מִמִּצְרַ֔יִם כְּלֵי־כֶ֛סֶף וּכְלֵ֥י זָהָ֖ב וּשְׂמָלֹֽת׃ **לו**וַֽיהֹוָ֞ה נָתַ֨ן אֶת־חֵ֥ן הָעָ֛ם בְּעֵינֵ֥י מִצְרַ֖יִם וַיַּשְׁאִל֑וּם וַֽיְנַצְּל֖וּ אֶת־מִצְרָֽיִם׃  {פ} | [[331]](#footnote-331) The Israelites did as Moses had told them and asked the Egyptians for silver jewels and gold, and clothes. [[332]](#footnote-332) Yahweh gave the people favour in the eyes of the Egyptians, so they gave them what they asked. Thus, they plundered the Egyptians. |
| **לז**וַיִּסְע֧וּ בְנֵֽי־יִשְׂרָאֵ֛ל מֵרַעְמְסֵ֖ס סֻכֹּ֑תָה כְּשֵׁשׁ־מֵא֨וֹת אֶ֧לֶף רַגְלִ֛י הַגְּבָרִ֖ים לְבַ֥ד מִטָּֽף׃ **לח**וְגַם־עֵ֥רֶב רַ֖ב עָלָ֣ה אִתָּ֑ם וְצֹ֣אן וּבָקָ֔ר מִקְנֶ֖ה כָּבֵ֥ד מְאֹֽד׃ **לט**וַיֹּאפ֨וּ אֶת־הַבָּצֵ֜ק אֲשֶׁ֨ר הוֹצִ֧יאוּ מִמִּצְרַ֛יִם עֻגֹ֥ת מַצּ֖וֹת כִּ֣י לֹ֣א חָמֵ֑ץ כִּֽי־גֹרְשׁ֣וּ מִמִּצְרַ֗יִם וְלֹ֤א יָֽכְלוּ֙ לְהִתְמַהְמֵ֔הַּ וְגַם־צֵדָ֖ה לֹא־עָשׂ֥וּ לָהֶֽם׃ **מ**וּמוֹשַׁב֙ בְּנֵ֣י יִשְׂרָאֵ֔ל אֲשֶׁ֥ר יָשְׁב֖וּ בְּמִצְרָ֑יִם שְׁלֹשִׁ֣ים שָׁנָ֔ה וְאַרְבַּ֥ע מֵא֖וֹת שָׁנָֽה׃ **מא**וַיְהִ֗י מִקֵּץ֙ שְׁלֹשִׁ֣ים שָׁנָ֔ה וְאַרְבַּ֥ע מֵא֖וֹת שָׁנָ֑ה וַיְהִ֗י בְּעֶ֙צֶם֙ הַיּ֣וֹם הַזֶּ֔ה יָ֥צְא֛וּ כׇּל־צִבְא֥וֹת יְהֹוָ֖ה מֵאֶ֥רֶץ מִצְרָֽיִם׃ **מב**לֵ֣יל שִׁמֻּרִ֥ים הוּא֙ לַֽיהֹוָ֔ה לְהוֹצִיאָ֖ם מֵאֶ֣רֶץ מִצְרָ֑יִם הֽוּא־הַלַּ֤יְלָה הַזֶּה֙ לַֽיהֹוָ֔ה שִׁמֻּרִ֛ים לְכׇל־בְּנֵ֥י יִשְׂרָאֵ֖ל לְדֹרֹתָֽם׃ {פ} | [[333]](#footnote-333) And the Israelites left Rameses for Succoth, about six hundred thousand men on foot, besides children. [[334]](#footnote-334) And a mixed crowd joined them; and there were flocks and herds in immense droves. [[335]](#footnote-335) They baked cakes with the dough, which they had brought from Egypt, unleavened because the dough had not risen; they had been driven out of Egypt and could not wait or prepare food for themselves. [[336]](#footnote-336) Now, the time that the Israelites had spent in Egypt was four hundred and thirty years; [[337]](#footnote-337) and, after four hundred and thirty years, to the day, all the armies of Yahweh left the land of Egypt. [[338]](#footnote-338) That night, when Yahweh kept vigil, to bring them out of the land of Egypt, must be kept as vigil in honour of Yahweh for all the Israelites, throughout their generations. |
| **מג**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־מֹשֶׁ֣ה וְאַהֲרֹ֔ן זֹ֖את חֻקַּ֣ת הַפָּ֑סַח כׇּל־בֶּן־נֵכָ֖ר לֹא־יֹ֥אכַל בּֽוֹ׃ **מד**וְכׇל־עֶ֥בֶד אִ֖ישׁ מִקְנַת־כָּ֑סֶף וּמַלְתָּ֣ה אֹת֔וֹ אָ֖ז יֹ֥אכַל בּֽוֹ׃ **מה**תּוֹשָׁ֥ב וְשָׂכִ֖יר לֹא־יֹ֥אכַל בּֽוֹ׃ **מו**בְּבַ֤יִת אֶחָד֙ יֵאָכֵ֔ל לֹא־תוֹצִ֧יא מִן־הַבַּ֛יִת מִן־הַבָּשָׂ֖ר ח֑וּצָה וְעֶ֖צֶם לֹ֥א תִשְׁבְּרוּ־בֽוֹ׃ **מז**כׇּל־עֲדַ֥ת יִשְׂרָאֵ֖ל יַעֲשׂ֥וּ אֹתֽוֹ׃ **מח**וְכִֽי־יָג֨וּר אִתְּךָ֜ גֵּ֗ר וְעָ֣שָׂה פֶ֘סַח֮ לַיהֹוָה֒ הִמּ֧וֹל ל֣וֹ כׇל־זָכָ֗ר וְאָז֙ יִקְרַ֣ב לַעֲשֹׂת֔וֹ וְהָיָ֖ה כְּאֶזְרַ֣ח הָאָ֑רֶץ וְכׇל־עָרֵ֖ל לֹֽא־יֹ֥אכַל בּֽוֹ׃ **מט**תּוֹרָ֣ה אַחַ֔ת יִהְיֶ֖ה לָֽאֶזְרָ֑ח וְלַגֵּ֖ר הַגָּ֥ר בְּתוֹכְכֶֽם׃ **נ**וַֽיַּעֲשׂ֖וּ כׇּל־בְּנֵ֣י יִשְׂרָאֵ֑ל כַּאֲשֶׁ֨ר צִוָּ֧ה יְהֹוָ֛ה אֶת־מֹשֶׁ֥ה וְאֶֽת־אַהֲרֹ֖ן כֵּ֥ן עָשֽׂוּ׃ {ס} | [[339]](#footnote-339) Yahweh said to Moses and Aaron, “This is the ordinance for the Pass­over: no alien may eat it [[340]](#footnote-340) but any slave bought for money may eat it if you have circumcised him; [[341]](#footnote-341) no bound or hired servant may eat it. [[342]](#footnote-342) It must be eaten in one house, out of which you shall not take any of the flesh; do not break any of its bones. [[343]](#footnote-343) The whole assembly of Israel must keep it. [[344]](#footnote-344) If a stranger who resides with you wants to celebrate the Passover of Yahweh, all his males must be circumcised: he may then come to the celebration; he shall be as native-born. But no uncircumcised person may eat it. [[345]](#footnote-345) One law will run for the native and the stranger resident among you.” [[346]](#footnote-346) The Israelites all obeyed; they did exactly as Yahweh had commanded Moses and Aaron. |
| **נא**וַיְהִ֕י בְּעֶ֖צֶם הַיּ֣וֹם הַזֶּ֑ה הוֹצִ֨יא יְהֹוָ֜ה אֶת־בְּנֵ֧י יִשְׂרָאֵ֛ל מֵאֶ֥רֶץ מִצְרַ֖יִם עַל־צִבְאֹתָֽם׃ {פ} | [[347]](#footnote-347) On that very day, Yahweh brought the Israelites in their armies out of Egypt. |

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| שמות פרק יג | Exodus [[348]](#footnote-348)13 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**קַדֶּשׁ־לִ֨י כׇל־בְּכ֜וֹר פֶּ֤טֶר כׇּל־רֶ֙חֶם֙ בִּבְנֵ֣י יִשְׂרָאֵ֔ל בָּאָדָ֖ם וּבַבְּהֵמָ֑ה לִ֖י  הֽוּא׃ | [[349]](#footnote-349) Yahweh spoke to Moses, saying, [[350]](#footnote-350) “Sanctify all the firstborn to me; whatever opens the womb among the Israelites, man or beast, is mine.” |
| **ג**וַיֹּ֨אמֶר מֹשֶׁ֜ה אֶל־הָעָ֗ם זָכ֞וֹר אֶת־הַיּ֤וֹם הַזֶּה֙ אֲשֶׁ֨ר יְצָאתֶ֤ם מִמִּצְרַ֙יִם֙ מִבֵּ֣ית עֲבָדִ֔ים כִּ֚י בְּחֹ֣זֶק יָ֔ד הוֹצִ֧יא יְהֹוָ֛ה אֶתְכֶ֖ם מִזֶּ֑ה וְלֹ֥א יֵאָכֵ֖ל חָמֵֽץ׃ **ד**הַיּ֖וֹם אַתֶּ֣ם יֹצְאִ֑ים בְּחֹ֖דֶשׁ הָאָבִֽיב׃ **ה**וְהָיָ֣ה כִֽי־יְבִיאֲךָ֣ יְהֹוָ֡ה אֶל־אֶ֣רֶץ הַֽ֠כְּנַעֲנִ֠י וְהַחִתִּ֨י וְהָאֱמֹרִ֜י וְהַחִוִּ֣י וְהַיְבוּסִ֗י אֲשֶׁ֨ר נִשְׁבַּ֤ע לַאֲבֹתֶ֙יךָ֙ לָ֣תֶת לָ֔ךְ אֶ֛רֶץ זָבַ֥ת חָלָ֖ב וּדְבָ֑שׁ וְעָבַדְתָּ֛ אֶת־הָעֲבֹדָ֥ה הַזֹּ֖את בַּחֹ֥דֶשׁ הַזֶּֽה׃ **ו**שִׁבְעַ֥ת יָמִ֖ים תֹּאכַ֣ל מַצֹּ֑ת וּבַיּוֹם֙ הַשְּׁבִיעִ֔י חַ֖ג לַיהֹוָֽה׃ **ז**מַצּוֹת֙ יֵֽאָכֵ֔ל אֵ֖ת שִׁבְעַ֣ת הַיָּמִ֑ים וְלֹֽא־יֵרָאֶ֨ה לְךָ֜ חָמֵ֗ץ וְלֹֽא־יֵרָאֶ֥ה לְךָ֛ שְׂאֹ֖ר בְּכׇל־גְּבֻלֶֽךָ׃ **ח**וְהִגַּדְתָּ֣ לְבִנְךָ֔ בַּיּ֥וֹם הַה֖וּא לֵאמֹ֑ר בַּעֲב֣וּר זֶ֗ה עָשָׂ֤ה יְהֹוָה֙ לִ֔י בְּצֵאתִ֖י מִמִּצְרָֽיִם׃ **ט**וְהָיָה֩ לְךָ֨ לְא֜וֹת עַל־יָדְךָ֗ וּלְזִכָּרוֹן֙ בֵּ֣ין עֵינֶ֔יךָ לְמַ֗עַן תִּהְיֶ֛ה תּוֹרַ֥ת יְהֹוָ֖ה בְּפִ֑יךָ כִּ֚י בְּיָ֣ד חֲזָקָ֔ה הוֹצִֽאֲךָ֥ יְהֹוָ֖ה מִמִּצְרָֽיִם׃ **י**וְשָׁמַרְתָּ֛ אֶת־הַחֻקָּ֥ה הַזֹּ֖את לְמוֹעֲדָ֑הּ מִיָּמִ֖ים יָמִֽימָה׃ {פ} | [[351]](#footnote-351) Moses said to the people, “Remember this day, when you came out of Egypt, from the house of slavery; for, with a mighty hand, Yahweh brought you out of it; no leavened bread must be eaten. [[352]](#footnote-352) Today, you go out in the month of Abib. [[353]](#footnote-353) When Yahweh brings you to the land of the Canaanite, the Hittite, the Amorite, the Hivite, the Jebusite, which he swore to your fathers to give you, a land where milk and honey flow, you are to hold this service in this month. [[354]](#footnote-354) Seven days you will eat unleavened bread, and the seventh day is to be a feast to Yahweh. [[355]](#footnote-355) Unleavened bread is to be eaten for seven days; no leavened bread must be seen among you, no yeast among you in all your territory. [[356]](#footnote-356) That day, you will tell your son, “It is because of what Yahweh did for me when I came out of Egypt.” [[357]](#footnote-357) It will be a sign on your hand, a memento between your eyes, so Yahweh’s Law will be on your lips; for, Yahweh brought you out of Egypt with a mighty hand. [[358]](#footnote-358) You will observe this ordinance each year at its proper time. |
| **יא**וְהָיָ֞ה כִּֽי־יְבִאֲךָ֤ יְהֹוָה֙ אֶל־אֶ֣רֶץ הַֽכְּנַעֲנִ֔י כַּאֲשֶׁ֛ר נִשְׁבַּ֥ע לְךָ֖ וְלַֽאֲבֹתֶ֑יךָ וּנְתָנָ֖הּ לָֽךְ׃ **יב**וְהַעֲבַרְתָּ֥ כׇל־פֶּֽטֶר־רֶ֖חֶם לַֽיהֹוָ֑ה וְכׇל־פֶּ֣טֶר׀ שֶׁ֣גֶר בְּהֵמָ֗ה אֲשֶׁ֨ר יִהְיֶ֥ה לְךָ֛ הַזְּכָרִ֖ים לַיהֹוָֽה׃ **יג**וְכׇל־פֶּ֤טֶר חֲמֹר֙ תִּפְדֶּ֣ה בְשֶׂ֔ה וְאִם־לֹ֥א תִפְדֶּ֖ה וַעֲרַפְתּ֑וֹ וְכֹ֨ל בְּכ֥וֹר אָדָ֛ם בְּבָנֶ֖יךָ תִּפְדֶּֽה׃ **יד**וְהָיָ֞ה כִּֽי־יִשְׁאָלְךָ֥ בִנְךָ֛ מָחָ֖ר לֵאמֹ֣ר מַה־זֹּ֑את וְאָמַרְתָּ֣ אֵלָ֔יו בְּחֹ֣זֶק יָ֗ד הוֹצִיאָ֧נוּ יְהֹוָ֛ה מִמִּצְרַ֖יִם מִבֵּ֥ית עֲבָדִֽים׃ **טו**וַיְהִ֗י כִּֽי־הִקְשָׁ֣ה פַרְעֹה֮ לְשַׁלְּחֵ֒נוּ֒ וַיַּהֲרֹ֨ג יְהֹוָ֤ה כׇּל־בְּכוֹר֙ בְּאֶ֣רֶץ מִצְרַ֔יִם מִבְּכֹ֥ר אָדָ֖ם וְעַד־בְּכ֣וֹר בְּהֵמָ֑ה עַל־כֵּן֩ אֲנִ֨י זֹבֵ֜חַ לַֽיהֹוָ֗ה כׇּל־פֶּ֤טֶר רֶ֙חֶם֙ הַזְּכָרִ֔ים וְכׇל־בְּכ֥וֹר בָּנַ֖י אֶפְדֶּֽה׃ **טז**וְהָיָ֤ה לְאוֹת֙ עַל־יָ֣דְכָ֔ה וּלְטוֹטָפֹ֖ת בֵּ֣ין עֵינֶ֑יךָ כִּ֚י בְּחֹ֣זֶק יָ֔ד הוֹצִיאָ֥נוּ יְהֹוָ֖ה מִמִּצְרָֽיִם׃{ס} | [[359]](#footnote-359) “When Yahweh brings you to the land of the Canaanite, as he swore to you and your fathers, and gives it to you, [[360]](#footnote-360) you are to make over to Yahweh all that opens the womb, and every firstborn male animal is Yahweh’s. [[361]](#footnote-361) Every firstborn donkey you shall redeem with a lamb; if you do not redeem it, you must break its neck. Every firstborn son you shall redeem; [[362]](#footnote-362) and when your son asks you, in days to come, “What is this?” you will tell him, “With a mighty hand Yahweh brought us out of Egypt, from the house of slavery. [[363]](#footnote-363) When Pharaoh stubbornly refused to let us go, Yahweh killed all the firstborn in the land of Egypt, both man and beast. For this, I sacrifice to Yahweh every male that opens the womb and redeem every firstborn son.” [[364]](#footnote-364) It will be a sign on your hand, a symbol between your eyes; for, Yahweh brought us out of Egypt with a mighty hand.” |
| **יז**וַיְהִ֗י בְּשַׁלַּ֣ח פַּרְעֹה֮ אֶת־הָעָם֒ וְלֹא־נָחָ֣ם אֱלֹהִ֗ים דֶּ֚רֶךְ אֶ֣רֶץ פְּלִשְׁתִּ֔ים כִּ֥י קָר֖וֹב ה֑וּא כִּ֣י׀ אָמַ֣ר אֱלֹהִ֗ים פֶּֽן־יִנָּחֵ֥ם הָעָ֛ם בִּרְאֹתָ֥ם מִלְחָמָ֖ה וְשָׁ֥בוּ מִצְרָֽיְמָה׃ **יח**וַיַּסֵּ֨ב אֱלֹהִ֧ים׀  אֶת־הָעָ֛ם דֶּ֥רֶךְ הַמִּדְבָּ֖ר יַם־ס֑וּף וַחֲמֻשִׁ֛ים עָל֥וּ בְנֵי־יִשְׂרָאֵ֖ל מֵאֶ֥רֶץ מִצְרָֽיִם׃ **יט**וַיִּקַּ֥ח מֹשֶׁ֛ה אֶת־עַצְמ֥וֹת יוֹסֵ֖ף עִמּ֑וֹ כִּי֩ הַשְׁבֵּ֨עַ הִשְׁבִּ֜יעַ אֶת־בְּנֵ֤י יִשְׂרָאֵל֙ לֵאמֹ֔ר פָּקֹ֨ד יִפְקֹ֤ד אֱלֹהִים֙ אֶתְכֶ֔ם וְהַעֲלִיתֶ֧ם אֶת־עַצְמֹתַ֛י מִזֶּ֖ה אִתְּכֶֽם׃ | [[365]](#footnote-365) When Pharaoh had let the people go, God did not let them take the road to the Philistine land, although that was near. God said, “The thought of war will make the people repent and return to Egypt.” [[366]](#footnote-366) And so, God led the people by the round­about way of the desert to the Sea of Reeds. The Israelites went out armed from. [[367]](#footnote-367) Moses took with him the bones of Joseph who had put the Israelites on solemn oath, saying, “God will surely visit you, and then you must take my bones from here with you.” |
| **כ**וַיִּסְע֖וּ מִסֻּכֹּ֑ת וַיַּחֲנ֣וּ בְאֵתָ֔ם בִּקְצֵ֖ה הַמִּדְבָּֽר׃ **כא**וַֽיהֹוָ֡ה הֹלֵךְ֩ לִפְנֵיהֶ֨ם יוֹמָ֜ם בְּעַמּ֤וּד עָנָן֙ לַנְחֹתָ֣ם הַדֶּ֔רֶךְ וְלַ֛יְלָה בְּעַמּ֥וּד אֵ֖שׁ לְהָאִ֣יר לָהֶ֑ם לָלֶ֖כֶת יוֹמָ֥ם וָלָֽיְלָה׃ **כב**לֹֽא־יָמִ֞ישׁ עַמּ֤וּד הֶֽעָנָן֙ יוֹמָ֔ם וְעַמּ֥וּד הָאֵ֖שׁ לָ֑יְלָה לִפְנֵ֖י הָעָֽם׃ {פ} | [[368]](#footnote-368) From Succoth they moved on and camped at Etham, on the edge of the desert. [[369]](#footnote-369) Yahweh went before them: by day in a pillar of cloud to show them the way, and by night in a pillar of fire to give them light, so they could travel by day and by night. [[370]](#footnote-370) The pillar of cloud by day and the pillar of fire by night never left the front of the people. |

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| שמות פרק יד | Exodus [[371]](#footnote-371)14 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**דַּבֵּר֮ אֶל־בְּנֵ֣י יִשְׂרָאֵל֒ וְיָשֻׁ֗בוּ וְיַחֲנוּ֙ לִפְנֵי֙ פִּ֣י הַחִירֹ֔ת בֵּ֥ין מִגְדֹּ֖ל וּבֵ֣ין הַיָּ֑ם לִפְנֵי֙ בַּ֣עַל צְפֹ֔ן נִכְח֥וֹ תַחֲנ֖וּ עַל־הַיָּֽם׃ **ג**וְאָמַ֤ר פַּרְעֹה֙ לִבְנֵ֣י יִשְׂרָאֵ֔ל נְבֻכִ֥ים הֵ֖ם בָּאָ֑רֶץ סָגַ֥ר עֲלֵיהֶ֖ם הַמִּדְבָּֽר׃ **ד**וְחִזַּקְתִּ֣י אֶת־לֵב־פַּרְעֹה֮ וְרָדַ֣ף אַחֲרֵיהֶם֒ וְאִכָּבְדָ֤ה בְּפַרְעֹה֙ וּבְכׇל־חֵיל֔וֹ וְיָדְע֥וּ מִצְרַ֖יִם כִּֽי־אֲנִ֣י יְהֹוָ֑ה וַיַּֽעֲשׂוּ־כֵֽן׃ | [[372]](#footnote-372) Yahweh said to Moses, [[373]](#footnote-373) “Tell the Israelites to turn back and camp in front of Pi-Hahiroth, between Migdol and the sea, facing Baal-Zephon; pitch your camp opposite it, by the sea. [[374]](#footnote-374) Pharaoh will say, “Look at these Israelites wandering in the land; the desert has closed in on them.” [[375]](#footnote-375) I will harden Pharaoh’s heart and he will pursue them; but I will win honour over Pharaoh, and all his armies, and the Egyptians will learn that I am Yahweh.” They did so. |
| **ה**וַיֻּגַּד֙ לְמֶ֣לֶךְ מִצְרַ֔יִם כִּ֥י בָרַ֖ח הָעָ֑ם וַ֠יֵּהָפֵ֠ךְ לְבַ֨ב פַּרְעֹ֤ה וַעֲבָדָיו֙ אֶל־הָעָ֔ם וַיֹּֽאמְרוּ֙ מַה־זֹּ֣את עָשִׂ֔ינוּ כִּֽי־שִׁלַּ֥חְנוּ אֶת־יִשְׂרָאֵ֖ל מֵעׇבְדֵֽנוּ׃ **ו**וַיֶּאְסֹ֖ר אֶת־רִכְבּ֑וֹ וְאֶת־עַמּ֖וֹ לָקַ֥ח עִמּֽוֹ׃ **ז**וַיִּקַּ֗ח שֵׁשׁ־מֵא֥וֹת רֶ֙כֶב֙ בָּח֔וּר וְכֹ֖ל רֶ֣כֶב מִצְרָ֑יִם וְשָׁלִשִׁ֖ם עַל־כֻּלּֽוֹ׃ | [[376]](#footnote-376) The king of Egypt was told that the people had fled and he and his courtiers changed their minds about the people. They said, “What have we done, allowing Israel to leave our service?” [[377]](#footnote-377) So, he prepared his chariot, and took his troops with him, [[378]](#footnote-378) taking six hundred picked chariots and all the chariots in Egypt, each manned by officers. |
| **ח**וַיְחַזֵּ֣ק יְהֹוָ֗ה אֶת־לֵ֤ב פַּרְעֹה֙ מֶ֣לֶךְ מִצְרַ֔יִם וַיִּרְדֹּ֕ף אַחֲרֵ֖י בְּנֵ֣י יִשְׂרָאֵ֑ל וּבְנֵ֣י יִשְׂרָאֵ֔ל יֹצְאִ֖ים בְּיָ֥ד רָמָֽה׃ **ט**וַיִּרְדְּפ֨וּ מִצְרַ֜יִם אַחֲרֵיהֶ֗ם וַיַּשִּׂ֤יגוּ אוֹתָם֙ חֹנִ֣ים עַל־הַיָּ֔ם כׇּל־סוּס֙ רֶ֣כֶב פַּרְעֹ֔ה וּפָרָשָׁ֖יו וְחֵיל֑וֹ עַל־פִּי֙ הַֽחִירֹ֔ת לִפְנֵ֖י בַּ֥עַל צְפֹֽן׃ | [[379]](#footnote-379) Yahweh made Pharaoh, king of Egypt, stubborn, and he gave chase to the Israelites as they escaped boldly. [[380]](#footnote-380) And the Egyptians gave chase and overtook them encamping by the sea (all Pharaoh’s horses, his chariots, his horsemen, and his army), near Pi-Hahiroth, facing Bal-Zephon. |
| **י**וּפַרְעֹ֖ה הִקְרִ֑יב וַיִּשְׂאוּ֩ בְנֵֽי־יִשְׂרָאֵ֨ל אֶת־עֵינֵיהֶ֜ם וְהִנֵּ֥ה מִצְרַ֣יִם׀ נֹסֵ֣עַ אַחֲרֵיהֶ֗ם וַיִּֽירְאוּ֙ מְאֹ֔ד וַיִּצְעֲק֥וּ בְנֵֽי־יִשְׂרָאֵ֖ל אֶל־יְהֹוָֽה׃ **יא**וַיֹּאמְרוּ֮ אֶל־מֹשֶׁה֒ הֲֽמִבְּלִ֤י אֵין־קְבָרִים֙ בְּמִצְרַ֔יִם לְקַחְתָּ֖נוּ לָמ֣וּת בַּמִּדְבָּ֑ר מַה־זֹּאת֙ עָשִׂ֣יתָ לָּ֔נוּ לְהוֹצִיאָ֖נוּ מִמִּצְרָֽיִם׃ **יב**הֲלֹא־זֶ֣ה הַדָּבָ֗ר אֲשֶׁר֩ דִּבַּ֨רְנוּ אֵלֶ֤יךָ בְמִצְרַ֙יִם֙ לֵאמֹ֔ר חֲדַ֥ל מִמֶּ֖נּוּ וְנַֽעַבְדָ֣ה אֶת־מִצְרָ֑יִם כִּ֣י ט֥וֹב לָ֙נוּ֙ עֲבֹ֣ד אֶת־מִצְרַ֔יִם מִמֻּתֵ֖נוּ בַּמִּדְבָּֽר׃ **יג**וַיֹּ֨אמֶר מֹשֶׁ֣ה אֶל־הָעָם֮ אַל־תִּירָ֒אוּ֒ הִֽתְיַצְּב֗וּ וּרְאוּ֙ אֶת־יְשׁוּעַ֣ת יְהֹוָ֔ה אֲשֶׁר־יַעֲשֶׂ֥ה לָכֶ֖ם הַיּ֑וֹם כִּ֗י אֲשֶׁ֨ר רְאִיתֶ֤ם אֶת־מִצְרַ֙יִם֙ הַיּ֔וֹם לֹ֥א תֹסִ֛פוּ לִרְאֹתָ֥ם ע֖וֹד עַד־עוֹלָֽם׃ **יד**יְהֹוָ֖ה יִלָּחֵ֣ם לָכֶ֑ם וְאַתֶּ֖ם תַּחֲרִשֽׁוּן׃ {פ} | [[381]](#footnote-381) And, as Pharaoh approached, the Israelites looked up and saw the Egyptians in pursuit of them! The Israelites were terrified and cried out to Yahweh. [[382]](#footnote-382) And they said to Moses, “Were there no graves in Egypt that you must lead us out to die in the desert? What good have you done us, bringing us out of Egypt? [[383]](#footnote-383) Was this not exactly what we told you in Egypt? “Leave us alone,” we said, “we would rather work for the Egyptians!” Better to work for the Egyptians than die in the desert!” [[384]](#footnote-384) Moses answered the people, “Have no fear! Stand firm, and you will see what Yahweh will do to save you today: the Egyptians you see today, you will never see again. [[385]](#footnote-385) Yahweh will do the fighting for you; you have only to keep still.” |
| **טו**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה מַה־תִּצְעַ֖ק אֵלָ֑י דַּבֵּ֥ר אֶל־בְּנֵי־יִשְׂרָאֵ֖ל וְיִסָּֽעוּ׃ **טז**וְאַתָּ֞ה הָרֵ֣ם אֶֽת־מַטְּךָ֗ וּנְטֵ֧ה אֶת־יָדְךָ֛ עַל־הַיָּ֖ם וּבְקָעֵ֑הוּ וְיָבֹ֧אוּ בְנֵֽי־יִשְׂרָאֵ֛ל בְּת֥וֹךְ הַיָּ֖ם בַּיַּבָּשָֽׁה׃ **יז**וַאֲנִ֗י הִנְנִ֤י מְחַזֵּק֙ אֶת־לֵ֣ב מִצְרַ֔יִם וְיָבֹ֖אוּ אַחֲרֵיהֶ֑ם וְאִכָּבְדָ֤ה בְּפַרְעֹה֙ וּבְכׇל־חֵיל֔וֹ בְּרִכְבּ֖וֹ וּבְפָרָשָֽׁיו׃ **יח**וְיָדְע֥וּ מִצְרַ֖יִם כִּי־אֲנִ֣י יְהֹוָ֑ה בְּהִכָּבְדִ֣י בְּפַרְעֹ֔ה בְּרִכְבּ֖וֹ וּבְפָרָשָֽׁיו׃ | [[386]](#footnote-386) Yahweh said to Moses, “Why cry out to me? Tell the Israelites to march on. [[387]](#footnote-387) Raise your rod, stretch out your hand over the sea, and divide it, so the Israelites can cross the sea on dry ground. [[388]](#footnote-388) Then I will harden the Egyptians’ hearts and they will follow them, and I shall win glory over Pharaoh, and all his army, his chariots and his horsemen. [[389]](#footnote-389) The Egyptians will know that I am Yahweh when I have won glory over Pharaoh, and his chariots, and his army.” |
| **יט**וַיִּסַּ֞ע מַלְאַ֣ךְ הָאֱלֹהִ֗ים הַהֹלֵךְ֙ לִפְנֵי֙ מַחֲנֵ֣ה יִשְׂרָאֵ֔ל וַיֵּ֖לֶךְ מֵאַחֲרֵיהֶ֑ם וַיִּסַּ֞ע עַמּ֤וּד הֶֽעָנָן֙ מִפְּנֵיהֶ֔ם וַֽיַּעֲמֹ֖ד מֵאַחֲרֵיהֶֽם׃ **כ**וַיָּבֹ֞א בֵּ֣ין׀ מַחֲנֵ֣ה מִצְרַ֗יִם וּבֵין֙ מַחֲנֵ֣ה יִשְׂרָאֵ֔ל וַיְהִ֤י הֶֽעָנָן֙ וְהַחֹ֔שֶׁךְ וַיָּ֖אֶר אֶת־הַלָּ֑יְלָה וְלֹא־קָרַ֥ב זֶ֛ה אֶל־זֶ֖ה כׇּל־הַלָּֽיְלָה׃ | [[390]](#footnote-390) The Angel of God, who marched in front of the army of Israel, moved to the rear; and the pillar of cloud moved from the front to the rear of them, and stayed there. [[391]](#footnote-391) It came between the camp of the Egyptians and the camp of Israel. The cloud was dark, and the night passed without the armies drawing any closer all night. |
| **כא**וַיֵּ֨ט מֹשֶׁ֣ה אֶת־יָדוֹ֮ עַל־הַיָּם֒ וַיּ֣וֹלֶךְ יְהֹוָ֣ה׀ אֶת־הַ֠יָּ֠ם בְּר֨וּחַ קָדִ֤ים עַזָּה֙ כׇּל־הַלַּ֔יְלָה וַיָּ֥שֶׂם אֶת־הַיָּ֖ם לֶחָרָבָ֑ה וַיִּבָּקְע֖וּ הַמָּֽיִם׃ **כב**וַיָּבֹ֧אוּ בְנֵֽי־יִשְׂרָאֵ֛ל בְּת֥וֹךְ הַיָּ֖ם בַּיַּבָּשָׁ֑ה וְהַמַּ֤יִם לָהֶם֙ חוֹמָ֔ה מִֽימִינָ֖ם וּמִשְּׂמֹאלָֽם׃ **כג**וַיִּרְדְּפ֤וּ מִצְרַ֙יִם֙ וַיָּבֹ֣אוּ אַחֲרֵיהֶ֔ם כֹּ֚ל ס֣וּס פַּרְעֹ֔ה רִכְבּ֖וֹ וּפָרָשָׁ֑יו אֶל־תּ֖וֹךְ הַיָּֽם׃ | [[392]](#footnote-392) Moses stretched out his hand over the sea. Yahweh drove back the sea with a strong east wind all night, and he made dry land of the sea. The waters parted [[393]](#footnote-393) and the Israelites crossed the sea on dry ground, walls of water to right and to left of them. [[394]](#footnote-394) The Egyptians gave chase: after them, they went, right into the sea, all Pharaoh’s horses, his chariots and his horsemen. |
| **כד**וַֽיְהִי֙ בְּאַשְׁמֹ֣רֶת הַבֹּ֔קֶר וַיַּשְׁקֵ֤ף יְהֹוָה֙ אֶל־מַחֲנֵ֣ה מִצְרַ֔יִם בְּעַמּ֥וּד אֵ֖שׁ וְעָנָ֑ן וַיָּ֕הׇם אֵ֖ת מַחֲנֵ֥ה מִצְרָֽיִם׃ **כה**וַיָּ֗סַר אֵ֚ת אֹפַ֣ן מַרְכְּבֹתָ֔יו וַֽיְנַהֲגֵ֖הוּ בִּכְבֵדֻ֑ת וַיֹּ֣אמֶר מִצְרַ֗יִם אָנ֙וּסָה֙ מִפְּנֵ֣י יִשְׂרָאֵ֔ל כִּ֣י יְהֹוָ֔ה נִלְחָ֥ם לָהֶ֖ם בְּמִצְרָֽיִם׃ {פ} | [[395]](#footnote-395) In the morning watch, Yahweh looked down on the army of the Egyptians from the pillar of fire and cloud, and threw the Egyptian army into panic. [[396]](#footnote-396) He so clogged their chariot wheels that they could not make headway; the Egyptians cried, “Let us flee from the face of Israel. Yahweh is fighting for them against the Egyptians!” |
| **כו**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה נְטֵ֥ה אֶת־יָדְךָ֖ עַל־הַיָּ֑ם וְיָשֻׁ֤בוּ הַמַּ֙יִם֙ עַל־מִצְרַ֔יִם עַל־רִכְבּ֖וֹ וְעַל־פָּרָשָֽׁיו׃ **כז**וַיֵּט֩ מֹשֶׁ֨ה אֶת־יָד֜וֹ עַל־הַיָּ֗ם וַיָּ֨שׇׁב הַיָּ֜ם לִפְנ֥וֹת בֹּ֙קֶר֙ לְאֵ֣יתָנ֔וֹ וּמִצְרַ֖יִם נָסִ֣ים לִקְרָאת֑וֹ וַיְנַעֵ֧ר יְהֹוָ֛ה אֶת־מִצְרַ֖יִם בְּת֥וֹךְ הַיָּֽם׃ **כח**וַיָּשֻׁ֣בוּ הַמַּ֗יִם וַיְכַסּ֤וּ אֶת־הָרֶ֙כֶב֙ וְאֶת־הַפָּ֣רָשִׁ֔ים לְכֹל֙ חֵ֣יל פַּרְעֹ֔ה הַבָּאִ֥ים אַחֲרֵיהֶ֖ם בַּיָּ֑ם לֹֽא־נִשְׁאַ֥ר בָּהֶ֖ם עַד־אֶחָֽד׃ **כט**וּבְנֵ֧י יִשְׂרָאֵ֛ל הָלְכ֥וּ בַיַּבָּשָׁ֖ה בְּת֣וֹךְ הַיָּ֑ם וְהַמַּ֤יִם לָהֶם֙ חֹמָ֔ה מִֽימִינָ֖ם וּמִשְּׂמֹאלָֽם׃ **ל**וַיּ֨וֹשַׁע יְהֹוָ֜ה בַּיּ֥וֹם הַה֛וּא אֶת־יִשְׂרָאֵ֖ל מִיַּ֣ד מִצְרָ֑יִם וַיַּ֤רְא יִשְׂרָאֵל֙ אֶת־מִצְרַ֔יִם מֵ֖ת עַל־שְׂפַ֥ת הַיָּֽם׃ **לא**וַיַּ֨רְא יִשְׂרָאֵ֜ל אֶת־הַיָּ֣ד הַגְּדֹלָ֗ה אֲשֶׁ֨ר עָשָׂ֤ה יְהֹוָה֙ בְּמִצְרַ֔יִם וַיִּֽירְא֥וּ הָעָ֖ם אֶת־יְהֹוָ֑ה וַֽיַּאֲמִ֙ינוּ֙ בַּֽיהֹוָ֔ה וּבְמֹשֶׁ֖ה עַבְדּֽוֹ׃ {ר}  {ש} | [[397]](#footnote-397) Yahweh said to Moses, “Stretch out your hand over the sea, so the waters may flow back on the Egyptians, their chariots, and their horsemen.” [[398]](#footnote-398) Moses stretched out his hand over the sea and, at dawn, the sea returned to its bed. The Egyptians fled before it and Yahweh overthrew the Egyptians in the middle of the sea. [[399]](#footnote-399) The returning waters covered the chariots and the horsemen of Pharaoh’s whole army that had followed them into the sea; not one remained. [[400]](#footnote-400) But the Israelites walked through the sea on dry ground, walls of water to right and to left of them. [[401]](#footnote-401) That day, Yahweh saved Israel from the Egyptians and Israel saw the Egyptians lying dead on the shore. [[402]](#footnote-402) Israel witnessed the great work that Yahweh did against the Egyptians and the people venerated Yahweh; and they believed in Yahweh and in Moses, his servant. |

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| שמות פרק טו | Exodus [[403]](#footnote-403)15 |
| **א**אָ֣ז יָשִֽׁיר־מֹשֶׁה֩ וּבְנֵ֨י יִשְׂרָאֵ֜ל אֶת־הַשִּׁירָ֤ה הַזֹּאת֙ לַֽיהֹוָ֔ה וַיֹּאמְר֖וּ {ר} לֵאמֹ֑ר {ס} | [[404]](#footnote-404) It was then that Moses and the Israelites sang this song in honour of Yahweh. They said: |
| אָשִׁ֤ירָה לַֽיהֹוָה֙ כִּֽי־גָאֹ֣ה גָּאָ֔ה {ס} ס֥וּס {ר}  וְרֹכְב֖וֹ רָמָ֥ה בַיָּֽם׃ {ס} **ב**עׇזִּ֤י וְזִמְרָת֙ יָ֔הּ וַֽיְהִי־לִ֖י {ר}  לִֽישׁוּעָ֑ה {ס} זֶ֤ה אֵלִי֙ וְאַנְוֵ֔הוּ {ס} אֱלֹהֵ֥י {ר}  אָבִ֖י וַאֲרֹמְמֶֽנְהוּ׃ {ס} **ג**יְהֹוָ֖ה אִ֣ישׁ מִלְחָמָ֑ה יְהֹוָ֖ה {ר}  שְׁמֽוֹ׃ {ס} **ד**מַרְכְּבֹ֥ת פַּרְעֹ֛ה וְחֵיל֖וֹ יָרָ֣ה בַיָּ֑ם {ס}  וּמִבְחַ֥ר {ר}  שָֽׁלִשָׁ֖יו טֻבְּע֥וּ בְיַם־סֽוּף׃ {ס}  **ה**תְּהֹמֹ֖ת יְכַסְיֻ֑מוּ יָרְד֥וּ בִמְצוֹלֹ֖ת כְּמוֹ־ {ר}  אָֽבֶן׃ {ס} **ו**יְמִֽינְךָ֣ יְהֹוָ֔ה נֶאְדָּרִ֖י בַּכֹּ֑חַ {ס}  יְמִֽינְךָ֥ {ר}  יְהֹוָ֖ה תִּרְעַ֥ץ אוֹיֵֽב׃ {ס} **ז**וּבְרֹ֥ב גְּאוֹנְךָ֖ תַּהֲרֹ֣ס {ר}  קָמֶ֑יךָ {ס} תְּשַׁלַּח֙ חֲרֹ֣נְךָ֔ יֹאכְלֵ֖מוֹ כַּקַּֽשׁ׃ {ס}  **ח**וּבְר֤וּחַ {ר}  אַפֶּ֙יךָ֙ נֶ֣עֶרְמוּ מַ֔יִם {ס} נִצְּב֥וּ כְמוֹ־נֵ֖ד {ר}  נֹזְלִ֑ים {ס} קָֽפְא֥וּ תְהֹמֹ֖ת בְּלֶב־יָֽם׃ {ס} **ט**אָמַ֥ר {ר}  אוֹיֵ֛ב אֶרְדֹּ֥ף אַשִּׂ֖יג {ס} אֲחַלֵּ֣ק שָׁלָ֑ל תִּמְלָאֵ֣מוֹ {ר}  נַפְשִׁ֔י {ס} אָרִ֣יק חַרְבִּ֔י תּוֹרִישֵׁ֖מוֹ יָדִֽי׃ {ס}  **י**נָשַׁ֥פְתָּ {ר}  בְרוּחֲךָ֖ כִּסָּ֣מוֹ יָ֑ם {ס} צָֽלְﬞלוּ֙ כַּֽעוֹפֶ֔רֶת בְּמַ֖יִם {ר}  אַדִּירִֽים׃ {ס} **יא**מִֽי־כָמֹ֤כָה בָּֽאֵלִם֙ יְהֹוָ֔ה {ס} מִ֥י {ר}  כָּמֹ֖כָה נֶאְדָּ֣ר בַּקֹּ֑דֶשׁ {ס} נוֹרָ֥א תְהִלֹּ֖ת עֹ֥שֵׂה {ר}  פֶֽלֶא׃ {ס} **יב**נָטִ֙יתָ֙ יְמִ֣ינְךָ֔ תִּבְלָעֵ֖מוֹ אָֽרֶץ׃ {ס}  **יג**נָחִ֥יתָ {ר}  בְחַסְדְּךָ֖ עַם־ז֣וּ גָּאָ֑לְתָּ {ס} נֵהַ֥לְתָּ בְעׇזְּךָ֖ אֶל־נְוֵ֥ה {ר}  קׇדְשֶֽׁךָ׃ {ס} **יד**שָֽׁמְע֥וּ עַמִּ֖ים יִרְגָּז֑וּן {ס} חִ֣יל {ר}  אָחַ֔ז יֹשְׁבֵ֖י פְּלָֽשֶׁת׃ {ס} **טו**אָ֤ז נִבְהֲלוּ֙ אַלּוּפֵ֣י {ר}  אֱד֔וֹם {ס} אֵילֵ֣י מוֹאָ֔ב יֹֽאחֲזֵ֖מוֹ רָ֑עַד {ס} נָמֹ֕גוּ {ר}  כֹּ֖ל יֹשְׁבֵ֥י כְנָֽעַן׃ {ס} **טז**תִּפֹּ֨ל עֲלֵיהֶ֤ם אֵימָ֙תָה֙ {ר}  וָפַ֔חַד {ס} בִּגְדֹ֥ל זְרוֹעֲךָ֖ יִדְּמ֣וּ כָּאָ֑בֶן {ס} עַד־ {ר}  יַעֲבֹ֤ר עַמְּךָ֙ יְהֹוָ֔ה {ס} עַֽד־יַעֲבֹ֖ר עַם־ז֥וּ {ר}  קָנִֽיתָ׃ {ס} **יז**תְּבִאֵ֗מוֹ וְתִטָּעֵ֙מוֹ֙ בְּהַ֣ר נַחֲלָֽתְךָ֔ {ס}  מָכ֧וֹן {ר}  לְשִׁבְתְּךָ֛ פָּעַ֖לְתָּ יְהֹוָ֑ה {ס} מִקְּדָ֕שׁ אֲדֹנָ֖י כּוֹנְנ֥וּ {ר}  יָדֶֽיךָ׃ {ס} **יח**יְהֹוָ֥ה׀  יִמְלֹ֖ךְ לְעֹלָ֥ם וָעֶֽד׃ {ס} **יט**כִּ֣י {ר}  בָא֩ ס֨וּס פַּרְעֹ֜ה בְּרִכְבּ֤וֹ וּבְפָרָשָׁיו֙ בַּיָּ֔ם {ס}  וַיָּ֧שֶׁב יְהֹוָ֛ה עֲלֵהֶ֖ם {ר}  אֶת־מֵ֣י הַיָּ֑ם {ס}  וּבְנֵ֧י יִשְׂרָאֵ֛ל הָלְכ֥וּ בַיַּבָּשָׁ֖ה בְּת֥וֹךְ הַיָּֽם׃ {ר}  {ש} | “I shall sing to Yahweh, for he is highly exalted. Horse and rider,  he has thrown into the sea. [[405]](#footnote-405) Yah is my strength and my song;  he has become my salvation. He is my God: I shall praise him,  my father’s God: I will exalt him. [[406]](#footnote-406) Yahweh is a warrior; Yahweh  is his name. [[407]](#footnote-407) Pharaoh’s chariots and army he has cast into the sea; his picked officers  were sunk in the Sea of Reeds.  [[408]](#footnote-408) The floods covered them; then they went down into the depths  like a stone. [[409]](#footnote-409) Your right hand, Yahweh, glories in power;  your right hand,  Yahweh, shatters the enemy. [[410]](#footnote-410) So great your splendour, you crush  your foes; you unleash your fury, it consumed them like chaff.  [[411]](#footnote-411) At a blast from your nostrils  the waters piled high; the waves stood upright like a dyke;  the bed of the sea became firm ground. [[412]](#footnote-412) The enemy said,  “I will pursue and overtake, I will divide the spoil and  glut on them, I will draw my sword, my hand will destroy them.”  [[413]](#footnote-413) You blew with your breath  and the sea covered them; they sank like lead in the mighty  waters. [[414]](#footnote-414) Yahweh, who is like you among the gods,  who is like you, majestic in sanctity, fearsome of deed, working  wonders? [[415]](#footnote-415) You stretched out your right hand, the earth swallowed them! [[416]](#footnote-416) In your love,  you led the people you redeemed; you guided them in your might  to your holy dwelling. [[417]](#footnote-417) Hearing of this, the people trembled;  pangs seized the inhabitants of Philistia [[418]](#footnote-418) The chiefs of Edom  are dismayed, panic has seized Moab’s princes; all the inhabitants  of Canaan melted away. [[419]](#footnote-419) On them fall terror and dread.  By the power of your arm, they are still as stone until your people  passed by, Yahweh, until the people passed by,  you bought. [[420]](#footnote-420) You brought them in and set them on the mountain that is your heritage,  the place you, Yahweh, made your dwelling, the sanctuary,  your own hands made. [[421]](#footnote-421) Yahweh will reign forever. [[422]](#footnote-422) For,  Pharaoh’s cavalry, his chariots and horsemen, went into the sea, Yahweh brought back the waters  of the sea over them  but the Israelites walked right through the sea on dry ground. |
| **כ**וַתִּקַּח֩ מִרְיָ֨ם הַנְּבִיאָ֜ה אֲח֧וֹת אַהֲרֹ֛ן אֶת־הַתֹּ֖ף בְּיָדָ֑הּ וַתֵּצֶ֤אןָ כׇֽל־הַנָּשִׁים֙ אַחֲרֶ֔יהָ בְּתֻפִּ֖ים וּבִמְחֹלֹֽת׃ **כא**וַתַּ֥עַן לָהֶ֖ם מִרְיָ֑ם  שִׁ֤ירוּ לַֽיהֹוָה֙ כִּֽי־גָאֹ֣ה גָּאָ֔ה  ס֥וּס וְרֹכְב֖וֹ רָמָ֥ה בַיָּֽם׃  {ס} | [[423]](#footnote-423) Miriam, the prophetess, Aaron’s sister, took up a tambourine, and all the women followed her with tambourines, dancing, [[424]](#footnote-424) and Miriam sang to them:  “ Sing to Yahweh, for he has covered himself in glory,  horse and rider he has thrown into the sea.” |
| **כב**וַיַּסַּ֨ע מֹשֶׁ֤ה אֶת־יִשְׂרָאֵל֙ מִיַּם־ס֔וּף וַיֵּצְא֖וּ אֶל־מִדְבַּר־שׁ֑וּר וַיֵּלְכ֧וּ שְׁלֹֽשֶׁת־יָמִ֛ים בַּמִּדְבָּ֖ר וְלֹא־מָ֥צְאוּ מָֽיִם׃ **כג**וַיָּבֹ֣אוּ מָרָ֔תָה וְלֹ֣א יָֽכְל֗וּ לִשְׁתֹּ֥ת מַ֙יִם֙ מִמָּרָ֔ה כִּ֥י מָרִ֖ים הֵ֑ם עַל־כֵּ֥ן קָרָֽא־שְׁמָ֖הּ מָרָֽה׃ **כד**וַיִּלֹּ֧נוּ הָעָ֛ם עַל־מֹשֶׁ֥ה לֵּאמֹ֖ר מַה־נִּשְׁתֶּֽה׃ **כה**וַיִּצְעַ֣ק אֶל־יְהֹוָ֗ה וַיּוֹרֵ֤הוּ יְהֹוָה֙ עֵ֔ץ וַיַּשְׁלֵךְ֙ אֶל־הַמַּ֔יִם וַֽיִּמְתְּק֖וּ הַמָּ֑יִם שָׁ֣ם שָׂ֥ם ל֛וֹ חֹ֥ק וּמִשְׁפָּ֖ט וְשָׁ֥ם נִסָּֽהוּ׃ **כו**וַיֹּ֩אמֶר֩ אִם־שָׁמ֨וֹעַ תִּשְׁמַ֜ע לְק֣וֹל׀ יְהֹוָ֣ה אֱלֹהֶ֗יךָ וְהַיָּשָׁ֤ר בְּעֵינָיו֙ תַּעֲשֶׂ֔ה וְהַֽאֲזַנְתָּ֙ לְמִצְוֺתָ֔יו וְשָׁמַרְתָּ֖ כׇּל־חֻקָּ֑יו כׇּֽל־הַמַּחֲלָ֞ה אֲשֶׁר־שַׂ֤מְתִּי בְמִצְרַ֙יִם֙ לֹא־אָשִׂ֣ים עָלֶ֔יךָ כִּ֛י אֲנִ֥י יְהֹוָ֖ה רֹפְאֶֽךָ׃ {ס} | [[425]](#footnote-425) Moses led Israel on from the Sea of Reeds and they made for the desert of Shur; they went three days and found no water. [[426]](#footnote-426) They reached Marah but the water was too bitter to drink; this is why it was named Marah. [[427]](#footnote-427) The people grumbled at Moses, saying, “What can we drink?” [[428]](#footnote-428) So, he cried to Yahweh, and Yahweh showed him a tree; he threw it into the water and the water became sweet. There he laid down a statute and law for them and there he tested them. [[429]](#footnote-429) He said, “If you listen carefully to Yahweh your God’s voice and do what is right in his eyes, if you give ear to his command­ments and keep his statutes, I will put on you none of the diseases I put on the Egyptians; for, I am Yahweh your Healer” |
| **כז**וַיָּבֹ֣אוּ אֵילִ֔מָה וְשָׁ֗ם שְׁתֵּ֥ים עֶשְׂרֵ֛ה עֵינֹ֥ת מַ֖יִם וְשִׁבְעִ֣ים תְּמָרִ֑ים וַיַּחֲנוּ־שָׁ֖ם עַל־הַמָּֽיִם׃ | [[430]](#footnote-430) Thus, they came to Elim where twelve water-springs were, and seventy palm trees; and there they camped beside the water. |

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| שמות פרק טז | Exodus [[431]](#footnote-431)16 |
| **א**וַיִּסְעוּ֙ מֵֽאֵילִ֔ם וַיָּבֹ֜אוּ כׇּל־עֲדַ֤ת בְּנֵֽי־יִשְׂרָאֵל֙ אֶל־מִדְבַּר־סִ֔ין אֲשֶׁ֥ר בֵּין־אֵילִ֖ם וּבֵ֣ין סִינָ֑י בַּחֲמִשָּׁ֨ה עָשָׂ֥ר יוֹם֙ לַחֹ֣דֶשׁ הַשֵּׁנִ֔י לְצֵאתָ֖ם מֵאֶ֥רֶץ מִצְרָֽיִם׃ **ב**וילינו וַיִּלּ֜וֹנוּ כׇּל־עֲדַ֧ת בְּנֵי־יִשְׂרָאֵ֛ל עַל־מֹשֶׁ֥ה וְעַֽל־אַהֲרֹ֖ן בַּמִּדְבָּֽר׃ **ג**וַיֹּאמְר֨וּ אֲלֵהֶ֜ם בְּנֵ֣י יִשְׂרָאֵ֗ל מִֽי־יִתֵּ֨ן מוּתֵ֤נוּ בְיַד־יְהֹוָה֙ בְּאֶ֣רֶץ מִצְרַ֔יִם בְּשִׁבְתֵּ֙נוּ֙ עַל־סִ֣יר הַבָּשָׂ֔ר בְּאׇכְלֵ֥נוּ לֶ֖חֶם לָשֹׂ֑בַע כִּֽי־הוֹצֵאתֶ֤ם אֹתָ֙נוּ֙ אֶל־הַמִּדְבָּ֣ר הַזֶּ֔ה לְהָמִ֛ית אֶת־כׇּל־הַקָּהָ֥ל הַזֶּ֖ה בָּרָעָֽב׃ {ס} | [[432]](#footnote-432) From Elim they set out and the whole community of Israelites entered the desert of Sin – between Elim and Sinai – on the fifteenth day of the second month after they had left Egypt. [[433]](#footnote-433) And the whole community of Israelites complained against Moses and Aaron in the desert [[434]](#footnote-434) and said to them, “Why did we not die at Yahweh’s hand in the land of Egypt, when we were able to sit down to pans of meat and could eat bread to our heart’s content? For, you have brought us to this desert to starve this whole company to death!” |
| **ד**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה הִנְנִ֨י מַמְטִ֥יר לָכֶ֛ם לֶ֖חֶם מִן־הַשָּׁמָ֑יִם וְיָצָ֨א הָעָ֤ם וְלָֽקְטוּ֙ דְּבַר־י֣וֹם בְּיוֹמ֔וֹ לְמַ֧עַן אֲנַסֶּ֛נּוּ הֲיֵלֵ֥ךְ בְּתוֹרָתִ֖י אִם־לֹֽא׃ **ה**וְהָיָה֙ בַּיּ֣וֹם הַשִּׁשִּׁ֔י וְהֵכִ֖ינוּ אֵ֣ת אֲשֶׁר־יָבִ֑יאוּ וְהָיָ֣ה מִשְׁנֶ֔ה עַ֥ל אֲשֶֽׁר־יִלְקְט֖וּ י֥וֹם׀  יֽוֹם׃ | [[435]](#footnote-435) Then Yahweh said to Moses, “Now I will rain bread for you from the sky. The people are to go out and gather a day’s portion each day, so I will test them: whether they will follow my law or not. [[436]](#footnote-436) On the sixth day, when they prepare what they have brought in, it will be twice as much as the daily gathering.” |
| **ו**וַיֹּ֤אמֶר מֹשֶׁה֙ וְאַהֲרֹ֔ן אֶֽל־כׇּל־בְּנֵ֖י יִשְׂרָאֵ֑ל עֶ֕רֶב וִֽידַעְתֶּ֕ם כִּ֧י יְהֹוָ֛ה הוֹצִ֥יא אֶתְכֶ֖ם מֵאֶ֥רֶץ מִצְרָֽיִם׃ **ז**וּבֹ֗קֶר וּרְאִיתֶם֙ אֶת־כְּב֣וֹד יְהֹוָ֔ה בְּשׇׁמְע֥וֹ אֶת־תְּלֻנֹּתֵיכֶ֖ם עַל־יְהֹוָ֑ה וְנַ֣חְנוּ מָ֔ה כִּ֥י תלונו תַלִּ֖ינוּ עָלֵֽינוּ׃ **ח**וַיֹּ֣אמֶר מֹשֶׁ֗ה בְּתֵ֣ת יְהֹוָה֩ לָכֶ֨ם בָּעֶ֜רֶב בָּשָׂ֣ר לֶאֱכֹ֗ל וְלֶ֤חֶם בַּבֹּ֙קֶר֙ לִשְׂבֹּ֔עַ בִּשְׁמֹ֤עַ יְהֹוָה֙ אֶת־תְּלֻנֹּ֣תֵיכֶ֔ם אֲשֶׁר־אַתֶּ֥ם מַלִּינִ֖ם עָלָ֑יו וְנַ֣חְנוּ מָ֔ה לֹא־עָלֵ֥ינוּ תְלֻנֹּתֵיכֶ֖ם כִּ֥י עַל־יְהֹוָֽה׃ | [[437]](#footnote-437) Moses and Aaron said to all the Israelites, “At evening, you shall learn that Yahweh brought you out of the land of Egypt; [[438]](#footnote-438) in the morning, you shall see the glory of Yahweh; for, he has heard your complaints about him. Who are we, that you complain about us?” [[439]](#footnote-439) Moses said, “In the evening, Yahweh will give you meat to eat, in the morning your fill of bread; for, Yahweh has heard the complaints you made about him. Who are we? Your complaining is not about us but about Yahweh.” |
| **ט**וַיֹּ֤אמֶר מֹשֶׁה֙ אֶֽל־אַהֲרֹ֔ן אֱמֹ֗ר אֶֽל־כׇּל־עֲדַת֙ בְּנֵ֣י יִשְׂרָאֵ֔ל קִרְב֖וּ לִפְנֵ֣י יְהֹוָ֑ה כִּ֣י שָׁמַ֔ע אֵ֖ת תְּלֻנֹּתֵיכֶֽם׃ **י**וַיְהִ֗י כְּדַבֵּ֤ר אַהֲרֹן֙ אֶל־כׇּל־עֲדַ֣ת בְּנֵֽי־יִשְׂרָאֵ֔ל וַיִּפְנ֖וּ אֶל־הַמִּדְבָּ֑ר וְהִנֵּה֙ כְּב֣וֹד יְהֹוָ֔ה נִרְאָ֖ה בֶּעָנָֽן׃ {פ} | [[440]](#footnote-440) Moses said to Aaron, “Say to the whole community of Israelites, “Draw near to Yahweh; for, he has heard your complaints.”” [[441]](#footnote-441) As Aaron spoke to the whole community of Israelites, they turned towards the desert and the glory of Yahweh appeared in the cloud. |
| **יא**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **יב**שָׁמַ֗עְתִּי אֶת־תְּלוּנֹּת֮ בְּנֵ֣י יִשְׂרָאֵל֒ דַּבֵּ֨ר אֲלֵהֶ֜ם לֵאמֹ֗ר בֵּ֤ין הָֽעַרְבַּ֙יִם֙ תֹּאכְל֣וּ בָשָׂ֔ר וּבַבֹּ֖קֶר תִּשְׂבְּעוּ־לָ֑חֶם וִֽידַעְתֶּ֕ם כִּ֛י אֲנִ֥י יְהֹוָ֖ה אֱלֹהֵיכֶֽם׃ **יג**וַיְהִ֣י בָעֶ֔רֶב וַתַּ֣עַל הַשְּׂלָ֔ו וַתְּכַ֖ס אֶת־הַֽמַּחֲנֶ֑ה וּבַבֹּ֗קֶר הָֽיְתָה֙ שִׁכְבַ֣ת הַטַּ֔ל סָבִ֖יב לַֽמַּחֲנֶֽה׃ **יד**וַתַּ֖עַל שִׁכְבַ֣ת הַטָּ֑ל וְהִנֵּ֞ה עַל־פְּנֵ֤י הַמִּדְבָּר֙ דַּ֣ק מְחֻסְפָּ֔ס דַּ֥ק כַּכְּפֹ֖ר עַל־הָאָֽרֶץ׃ **טו**וַיִּרְא֣וּ בְנֵֽי־יִשְׂרָאֵ֗ל וַיֹּ֨אמְר֜וּ אִ֤ישׁ אֶל־אָחִיו֙ מָ֣ן ה֔וּא כִּ֛י לֹ֥א יָדְע֖וּ מַה־ה֑וּא וַיֹּ֤אמֶר מֹשֶׁה֙ אֲלֵהֶ֔ם ה֣וּא הַלֶּ֔חֶם אֲשֶׁ֨ר נָתַ֧ן יְהֹוָ֛ה לָכֶ֖ם לְאׇכְלָֽה׃ **טז**זֶ֤ה הַדָּבָר֙ אֲשֶׁ֣ר צִוָּ֣ה יְהֹוָ֔ה לִקְט֣וּ מִמֶּ֔נּוּ אִ֖ישׁ לְפִ֣י אׇכְל֑וֹ עֹ֣מֶר לַגֻּלְגֹּ֗לֶת מִסְפַּר֙ נַפְשֹׁ֣תֵיכֶ֔ם אִ֛ישׁ לַאֲשֶׁ֥ר בְּאׇהֳל֖וֹ תִּקָּֽחוּ׃ | [[442]](#footnote-442) Yahweh spoke to Moses, saying, [[443]](#footnote-443) “I have heard the complaints of the Israelites; tell them, “At dusk, you shall eat meat and, in the morning, you shall have your fill of bread. Then you will know that I am Yahweh, your God.”” [[444]](#footnote-444) In the evening, quails flew up and covered the camp; in the morning, dew lay around the camp. [[445]](#footnote-445) When the dew lifted, there on the surface of the desert was something fine and granular, as fine as frost on the ground. [[446]](#footnote-446) When the Israelites saw it, they said to each other, “What is it?” not knowing what it was. Moses said to them, “That is the bread Yahweh gives you to eat. [[447]](#footnote-447) This is Yahweh’s command: Each must gather as much as he needs, one omer a head, according to the size of your family; each should gather for those who share his tent.” |
| **יז**וַיַּעֲשׂוּ־כֵ֖ן בְּנֵ֣י יִשְׂרָאֵ֑ל וַֽיִּלְקְט֔וּ הַמַּרְבֶּ֖ה וְהַמַּמְעִֽיט׃ **יח**וַיָּמֹ֣דּוּ בָעֹ֔מֶר וְלֹ֤א הֶעְדִּיף֙ הַמַּרְבֶּ֔ה וְהַמַּמְעִ֖יט לֹ֣א הֶחְסִ֑יר אִ֥ישׁ לְפִֽי־אׇכְל֖וֹ לָקָֽטוּ׃ | [[448]](#footnote-448) The Israelites did so, some gathering more, some less. [[449]](#footnote-449) When they measured it in an omer, he who gathered more had no excess, he who gathered less had no lack: each gathered what he needed. |
| **יט**וַיֹּ֥אמֶר מֹשֶׁ֖ה אֲלֵהֶ֑ם אִ֕ישׁ אַל־יוֹתֵ֥ר מִמֶּ֖נּוּ עַד־בֹּֽקֶר׃ **כ**וְלֹא־שָׁמְע֣וּ אֶל־מֹשֶׁ֗ה וַיּוֹתִ֨רוּ אֲנָשִׁ֤ים מִמֶּ֙נּוּ֙ עַד־בֹּ֔קֶר וַיָּ֥רֻם תּוֹלָעִ֖ים וַיִּבְאַ֑שׁ וַיִּקְצֹ֥ף עֲלֵהֶ֖ם מֹשֶֽׁה׃ **כא**וַיִּלְקְט֤וּ אֹתוֹ֙ בַּבֹּ֣קֶר בַּבֹּ֔קֶר אִ֖ישׁ כְּפִ֣י אׇכְל֑וֹ וְחַ֥ם הַשֶּׁ֖מֶשׁ  וְנָמָֽס׃ | [[450]](#footnote-450) Moses said to them, “Let no one keep any of it for morning.” [[451]](#footnote-451) But some would not listen to Moses and kept part of it for the morning, and it bred worms and smelt foul; and Moses was angry with them. [[452]](#footnote-452) Every morning, they gathered it, each as much as he needed; when the sun grew hot, it melted. |
| **כב**וַיְהִ֣י׀ בַּיּ֣וֹם הַשִּׁשִּׁ֗י לָֽקְט֥וּ לֶ֙חֶם֙ מִשְׁנֶ֔ה שְׁנֵ֥י הָעֹ֖מֶר לָאֶחָ֑ד וַיָּבֹ֙אוּ֙ כׇּל־נְשִׂיאֵ֣י הָֽעֵדָ֔ה וַיַּגִּ֖ידוּ לְמֹשֶֽׁה׃ **כג**וַיֹּ֣אמֶר אֲלֵהֶ֗ם ה֚וּא אֲשֶׁ֣ר דִּבֶּ֣ר יְהֹוָ֔ה שַׁבָּת֧וֹן שַׁבַּת־קֹ֛דֶשׁ לַֽיהֹוָ֖ה מָחָ֑ר אֵ֣ת אֲשֶׁר־תֹּאפ֞וּ אֵפ֗וּ וְאֵ֤ת אֲשֶֽׁר־תְּבַשְּׁלוּ֙ בַּשֵּׁ֔לוּ וְאֵת֙ כׇּל־הָ֣עֹדֵ֔ף הַנִּ֧יחוּ לָכֶ֛ם לְמִשְׁמֶ֖רֶת עַד־הַבֹּֽקֶר׃ **כד**וַיַּנִּ֤יחוּ אֹתוֹ֙ עַד־הַבֹּ֔קֶר כַּאֲשֶׁ֖ר צִוָּ֣ה מֹשֶׁ֑ה וְלֹ֣א הִבְאִ֔ישׁ וְרִמָּ֖ה לֹא־הָ֥יְתָה בּֽוֹ׃ **כה**וַיֹּ֤אמֶר מֹשֶׁה֙ אִכְלֻ֣הוּ הַיּ֔וֹם כִּֽי־שַׁבָּ֥ת הַיּ֖וֹם לַיהֹוָ֑ה הַיּ֕וֹם לֹ֥א תִמְצָאֻ֖הוּ בַּשָּׂדֶֽה׃ **כו**שֵׁ֥שֶׁת יָמִ֖ים תִּלְקְטֻ֑הוּ וּבַיּ֧וֹם הַשְּׁבִיעִ֛י שַׁבָּ֖ת לֹ֥א יִֽהְיֶה־בּֽוֹ׃ **כז**וַֽיְהִי֙ בַּיּ֣וֹם הַשְּׁבִיעִ֔י יָצְא֥וּ מִן־הָעָ֖ם לִלְקֹ֑ט וְלֹ֖א מָצָֽאוּ׃ {ס} | [[453]](#footnote-453) On the sixth day, they gathered twice the amount of food: two omers a head. All the leaders of the community came to tell Moses, [[454]](#footnote-454) and he said to them, “This is Yahweh’s command: Tomorrow is a day of solemn rest, a holy Sabbath to Yahweh. Bake what you want to bake, boil what you want to boil; put aside all that is left for tomorrow.” [[455]](#footnote-455) So, as Moses ordered, they put it aside until morning, and it did not stink and there was no worm in it. [[456]](#footnote-456) Moses said, “Eat it today, for today is a Sabbath to Yahweh; you shall not find it in the field today. [[457]](#footnote-457) Six days you are to gather it, but on the seventh day, the Sabbath, there will be none.” [[458]](#footnote-458) On the seventh day, some of the people went to gather it, but they found none. |
| **כח**וַיֹּ֥אמֶר יְהֹוָ֖ה אֶל־מֹשֶׁ֑ה עַד־אָ֙נָה֙ מֵֽאַנְתֶּ֔ם לִשְׁמֹ֥ר מִצְוֺתַ֖י וְתוֹרֹתָֽי׃ **כט**רְא֗וּ כִּֽי־יְהֹוָה֮ נָתַ֣ן לָכֶ֣ם הַשַּׁבָּת֒ עַל־כֵּ֠ן ה֣וּא נֹתֵ֥ן לָכֶ֛ם בַּיּ֥וֹם הַשִּׁשִּׁ֖י לֶ֣חֶם יוֹמָ֑יִם שְׁב֣וּ׀ אִ֣ישׁ תַּחְתָּ֗יו אַל־יֵ֥צֵא אִ֛ישׁ מִמְּקֹמ֖וֹ בַּיּ֥וֹם הַשְּׁבִיעִֽי׃ **ל**וַיִּשְׁבְּת֥וּ הָעָ֖ם בַּיּ֥וֹם הַשְּׁבִעִֽי׃ | [[459]](#footnote-459) Yahweh said to Moses, “How long will you refuse to keep my commandments and my laws? [[460]](#footnote-460) See! Yahweh has given you the Sabbath; so, he gives you two days’ food on the sixth day; each of you stay where you are; do not leave your home on the seventh day.” [[461]](#footnote-461) So, the people rested on the seventh day. |
| **לא**וַיִּקְרְא֧וּ בֵֽית־יִשְׂרָאֵ֛ל אֶת־שְׁמ֖וֹ מָ֑ן וְה֗וּא כְּזֶ֤רַע גַּד֙ לָבָ֔ן וְטַעְמ֖וֹ כְּצַפִּיחִ֥ת בִּדְבָֽשׁ׃ | [[462]](#footnote-462) The House of Israel named it ‘manna’. It was like coriander seed: white, and its taste was like wafers made with honey. |
| **לב**וַיֹּ֣אמֶר מֹשֶׁ֗ה זֶ֤ה הַדָּבָר֙ אֲשֶׁ֣ר צִוָּ֣ה יְהֹוָ֔ה מְלֹ֤א הָעֹ֙מֶר֙ מִמֶּ֔נּוּ לְמִשְׁמֶ֖רֶת לְדֹרֹתֵיכֶ֑ם לְמַ֣עַן׀ יִרְא֣וּ אֶת־הַלֶּ֗חֶם אֲשֶׁ֨ר הֶאֱכַ֤לְתִּי אֶתְכֶם֙ בַּמִּדְבָּ֔ר בְּהוֹצִיאִ֥י אֶתְכֶ֖ם מֵאֶ֥רֶץ מִצְרָֽיִם׃ **לג**וַיֹּ֨אמֶר מֹשֶׁ֜ה אֶֽל־אַהֲרֹ֗ן קַ֚ח צִנְצֶ֣נֶת אַחַ֔ת וְתֶן־שָׁ֥מָּה מְלֹֽא־הָעֹ֖מֶר מָ֑ן וְהַנַּ֤ח אֹתוֹ֙ לִפְנֵ֣י יְהֹוָ֔ה לְמִשְׁמֶ֖רֶת לְדֹרֹתֵיכֶֽם׃ **לד**כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶל־מֹשֶׁ֑ה וַיַּנִּיחֵ֧הוּ אַהֲרֹ֛ן לִפְנֵ֥י הָעֵדֻ֖ת לְמִשְׁמָֽרֶת׃ | [[463]](#footnote-463) Moses said, “This is Yahweh’s command: Fill an omer with it, and let it be kept for your descendants, to let them see the food that I fed you with in the desert when I brought you out of the land of Egypt.” [[464]](#footnote-464) Moses said to Aaron, “Take a jar and put in it a full omer of manna and place it before Yahweh, to be kept for your descendants.” [[465]](#footnote-465) As Yahweh commanded Moses, so Aaron placed it before the Covenant, for safekeeping. |
| **לה**וּבְנֵ֣י יִשְׂרָאֵ֗ל אָֽכְל֤וּ אֶת־הַמָּן֙ אַרְבָּעִ֣ים שָׁנָ֔ה עַד־בֹּאָ֖ם אֶל־אֶ֣רֶץ נוֹשָׁ֑בֶת אֶת־הַמָּן֙ אָֽכְל֔וּ עַד־בֹּאָ֕ם אֶל־קְצֵ֖ה אֶ֥רֶץ כְּנָֽעַן׃ **לו**וְהָעֹ֕מֶר עֲשִׂרִ֥ית הָאֵיפָ֖ה הֽוּא׃ {פ} | [[466]](#footnote-466) The Israelites ate manna for forty years, until they reached inhabited country: they ate manna until they reached the frontier of the land of Canaan. [[467]](#footnote-467) An omer is one tenth of an ephah. |

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| שמות פרק יז | Exodus [[468]](#footnote-468)17 |
| **א**וַ֠יִּסְע֠וּ כׇּל־עֲדַ֨ת בְּנֵֽי־יִשְׂרָאֵ֧ל מִמִּדְבַּר־סִ֛ין לְמַסְעֵיהֶ֖ם עַל־פִּ֣י יְהֹוָ֑ה וַֽיַּחֲנוּ֙ בִּרְפִידִ֔ים וְאֵ֥ין מַ֖יִם לִשְׁתֹּ֥ת הָעָֽם׃ **ב**וַיָּ֤רֶב הָעָם֙ עִם־מֹשֶׁ֔ה וַיֹּ֣אמְר֔וּ תְּנוּ־לָ֥נוּ מַ֖יִם וְנִשְׁתֶּ֑ה וַיֹּ֤אמֶר לָהֶם֙ מֹשֶׁ֔ה מַה־תְּרִיבוּן֙ עִמָּדִ֔י מַה־תְּנַסּ֖וּן אֶת־יְהֹוָֽה׃ **ג**וַיִּצְמָ֨א שָׁ֤ם הָעָם֙ לַמַּ֔יִם וַיָּ֥לֶן הָעָ֖ם עַל־מֹשֶׁ֑ה וַיֹּ֗אמֶר לָ֤מָּה זֶּה֙ הֶעֱלִיתָ֣נוּ מִמִּצְרַ֔יִם לְהָמִ֥ית אֹתִ֛י וְאֶת־בָּנַ֥י וְאֶת־מִקְנַ֖י בַּצָּמָֽא׃ **ד**וַיִּצְעַ֤ק מֹשֶׁה֙ אֶל־יְהֹוָ֣ה לֵאמֹ֔ר מָ֥ה אֶעֱשֶׂ֖ה לָעָ֣ם הַזֶּ֑ה ע֥וֹד מְעַ֖ט וּסְקָלֻֽנִי׃ **ה**וַיֹּ֨אמֶר יְהֹוָ֜ה אֶל־מֹשֶׁ֗ה עֲבֹר֙ לִפְנֵ֣י הָעָ֔ם וְקַ֥ח אִתְּךָ֖ מִזִּקְנֵ֣י יִשְׂרָאֵ֑ל וּמַטְּךָ֗ אֲשֶׁ֨ר הִכִּ֤יתָ בּוֹ֙ אֶת־הַיְאֹ֔ר קַ֥ח בְּיָדְךָ֖ וְהָלָֽכְתָּ׃ **ו**הִנְנִ֣י עֹמֵד֩ לְפָנֶ֨יךָ שָּׁ֥ם׀ עַֽל־הַצּוּר֮ בְּחֹרֵב֒ וְהִכִּ֣יתָ בַצּ֗וּר וְיָצְא֥וּ מִמֶּ֛נּוּ מַ֖יִם וְשָׁתָ֣ה הָעָ֑ם וַיַּ֤עַשׂ כֵּן֙ מֹשֶׁ֔ה לְעֵינֵ֖י זִקְנֵ֥י יִשְׂרָאֵֽל׃ **ז**וַיִּקְרָא֙ שֵׁ֣ם הַמָּק֔וֹם מַסָּ֖ה וּמְרִיבָ֑ה עַל־רִ֣יב׀ בְּנֵ֣י יִשְׂרָאֵ֗ל וְעַ֨ל נַסֹּתָ֤ם אֶת־יְהֹוָה֙ לֵאמֹ֔ר הֲיֵ֧שׁ יְהֹוָ֛ה בְּקִרְבֵּ֖נוּ אִם־אָֽיִן׃ {פ} | [[469]](#footnote-469) From the desert of Sin, all the community of Israelites journeyed by stages, at Yahweh’s command, and camped at Rephidim but there was no water for the people to drink. [[470]](#footnote-470) So, they complained to Moses, saying, “Give us water to drink.” Moses said to them, “Why do you grumble to me? Why do you test Yahweh?” [[471]](#footnote-471) But, thirsty for water, the people grumbled about Moses, saying, “Why did you bring us out of Egypt? To kill us, our children, and our cattle with thirst?” [[472]](#footnote-472) Moses cried to Yahweh, “What shall I do with this people? They are almost ready stone me!” [[473]](#footnote-473) And Yahweh said to Moses, “Take some elders of Israel and go on ahead of the people; take in your hand the rod with which you struck the Nile and go. [[474]](#footnote-474) I shall stand before you there on the rock, at Horeb. Strike the rock and water will flow from it for the people to drink.” Moses did so in the sight of the elders of Israel. [[475]](#footnote-475) He named the place Massah and Meribah; for, the Israelites grumbled and tested Yahweh, saying, “Is Yahweh with us, or not?” |
| **ח**וַיָּבֹ֖א עֲמָלֵ֑ק וַיִּלָּ֥חֶם עִם־יִשְׂרָאֵ֖ל בִּרְפִידִֽם׃ **ט**וַיֹּ֨אמֶר מֹשֶׁ֤ה אֶל־יְהוֹשֻׁ֙עַ֙ בְּחַר־לָ֣נוּ אֲנָשִׁ֔ים וְצֵ֖א הִלָּחֵ֣ם בַּעֲמָלֵ֑ק מָחָ֗ר אָנֹכִ֤י נִצָּב֙ עַל־רֹ֣אשׁ הַגִּבְעָ֔ה וּמַטֵּ֥ה הָאֱלֹהִ֖ים בְּיָדִֽי׃ **י**וַיַּ֣עַשׂ יְהוֹשֻׁ֗עַ כַּאֲשֶׁ֤ר אָֽמַר־לוֹ֙ מֹשֶׁ֔ה לְהִלָּחֵ֖ם בַּעֲמָלֵ֑ק וּמֹשֶׁה֙ אַהֲרֹ֣ן וְח֔וּר עָל֖וּ רֹ֥אשׁ הַגִּבְעָֽה׃ **יא**וְהָיָ֗ה כַּאֲשֶׁ֨ר יָרִ֥ים מֹשֶׁ֛ה יָד֖וֹ וְגָבַ֣ר יִשְׂרָאֵ֑ל וְכַאֲשֶׁ֥ר יָנִ֛יחַ יָד֖וֹ וְגָבַ֥ר עֲמָלֵֽק׃ **יב**וִידֵ֤י מֹשֶׁה֙ כְּבֵדִ֔ים וַיִּקְחוּ־אֶ֛בֶן וַיָּשִׂ֥ימוּ תַחְתָּ֖יו וַיֵּ֣שֶׁב עָלֶ֑יהָ וְאַהֲרֹ֨ן וְח֜וּר תָּֽמְכ֣וּ בְיָדָ֗יו מִזֶּ֤ה אֶחָד֙ וּמִזֶּ֣ה אֶחָ֔ד וַיְהִ֥י יָדָ֛יו אֱמוּנָ֖ה עַד־בֹּ֥א הַשָּֽׁמֶשׁ׃ **יג**וַיַּחֲלֹ֧שׁ יְהוֹשֻׁ֛עַ אֶת־עֲמָלֵ֥ק וְאֶת־עַמּ֖וֹ לְפִי־חָֽרֶב׃ {פ} | [[476]](#footnote-476) Then Amalek came and attacked Israel at Rephidim. [[477]](#footnote-477) Moses said to Joshua, “Pick out men for us, and march out to engage Amalek. Tomorrow, I will stand on the hilltop, the rod of God in my hand.” [[478]](#footnote-478) Joshua did as Moses told him and engaged Amalek, while Moses, Aaron, and Hur went up to the top of the hill. [[479]](#footnote-479) As long as Moses kept his arms raised, Israel prevailed; when he let his arms fall, Amalek prevailed. [[480]](#footnote-480) But Moses’ arms grew heavy, so they took a stone and put it under him and on this he sat, Aaron and Hur supporting his arms, one on one side, one on the other; and his arms remained firm till sunset. [[481]](#footnote-481) With the edge of the sword, Joshua cut down Amalek and his people. |
| **יד**וַיֹּ֨אמֶר יְהֹוָ֜ה אֶל־מֹשֶׁ֗ה כְּתֹ֨ב זֹ֤את זִכָּרוֹן֙ בַּסֵּ֔פֶר וְשִׂ֖ים בְּאׇזְנֵ֣י יְהוֹשֻׁ֑עַ כִּֽי־מָחֹ֤ה אֶמְחֶה֙ אֶת־זֵ֣כֶר עֲמָלֵ֔ק מִתַּ֖חַת הַשָּׁמָֽיִם׃ **טו**וַיִּ֥בֶן מֹשֶׁ֖ה מִזְבֵּ֑חַ וַיִּקְרָ֥א שְׁמ֖וֹ יְהֹוָ֥ה ׀ נִסִּֽי׃ **טז**וַיֹּ֗אמֶר כִּֽי־יָד֙ עַל־כֵּ֣ס יָ֔הּ מִלְחָמָ֥ה לַיהֹוָ֖ה בַּֽעֲמָלֵ֑ק מִדֹּ֖ר דֹּֽר׃ {פ} | [[482]](#footnote-482) Then Yahweh said to Moses, “Write this down in a book as a reminder and say in Joshua’s hearing: I shall wipe out the memory of Amalek from under heaven.” [[483]](#footnote-483) And Moses built an altar and named it Yahweh-Nissi. [[484]](#footnote-484) He said, “A hand upon Yahweh’s banner! Yahweh will be at war with Amalek generation after generation.” |

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| שמות פרק יח | Exodus [[485]](#footnote-485)18 |
| **א**וַיִּשְׁמַ֞ע יִתְר֨וֹ כֹהֵ֤ן מִדְיָן֙ חֹתֵ֣ן מֹשֶׁ֔ה אֵת֩ כׇּל־אֲשֶׁ֨ר עָשָׂ֤ה אֱלֹהִים֙ לְמֹשֶׁ֔ה וּלְיִשְׂרָאֵ֖ל עַמּ֑וֹ כִּֽי־הוֹצִ֧יא יְהֹוָ֛ה אֶת־יִשְׂרָאֵ֖ל מִמִּצְרָֽיִם׃ **ב**וַיִּקַּ֗ח יִתְרוֹ֙ חֹתֵ֣ן מֹשֶׁ֔ה אֶת־צִפֹּרָ֖ה אֵ֣שֶׁת מֹשֶׁ֑ה אַחַ֖ר שִׁלּוּחֶֽיהָ׃ **ג**וְאֵ֖ת שְׁנֵ֣י בָנֶ֑יהָ אֲשֶׁ֨ר שֵׁ֤ם הָֽאֶחָד֙ גֵּֽרְשֹׁ֔ם כִּ֣י אָמַ֔ר גֵּ֣ר הָיִ֔יתִי בְּאֶ֖רֶץ נׇכְרִיָּֽה׃ **ד**וְשֵׁ֥ם הָאֶחָ֖ד אֱלִיעֶ֑זֶר כִּֽי־אֱלֹהֵ֤י אָבִי֙ בְּעֶזְרִ֔י וַיַּצִּלֵ֖נִי מֵחֶ֥רֶב פַּרְעֹֽה׃ **ה**וַיָּבֹ֞א יִתְר֨וֹ חֹתֵ֥ן מֹשֶׁ֛ה וּבָנָ֥יו וְאִשְׁתּ֖וֹ אֶל־מֹשֶׁ֑ה אֶל־הַמִּדְבָּ֗ר אֲשֶׁר־ה֛וּא חֹנֶ֥ה שָׁ֖ם הַ֥ר הָאֱלֹהִֽים׃ **ו**וַיֹּ֙אמֶר֙ אֶל־מֹשֶׁ֔ה אֲנִ֛י חֹתֶנְךָ֥ יִתְר֖וֹ בָּ֣א אֵלֶ֑יךָ וְאִ֨שְׁתְּךָ֔ וּשְׁנֵ֥י בָנֶ֖יהָ עִמָּֽהּ׃ **ז**וַיֵּצֵ֨א מֹשֶׁ֜ה לִקְרַ֣את חֹֽתְנ֗וֹ וַיִּשְׁתַּ֙חוּ֙ וַיִּשַּׁק־ל֔וֹ וַיִּשְׁאֲל֥וּ אִישׁ־לְרֵעֵ֖הוּ לְשָׁל֑וֹם וַיָּבֹ֖אוּ הָאֹֽהֱלָה׃ **ח**וַיְסַפֵּ֤ר מֹשֶׁה֙ לְחֹ֣תְנ֔וֹ אֵת֩ כׇּל־אֲשֶׁ֨ר עָשָׂ֤ה יְהֹוָה֙ לְפַרְעֹ֣ה וּלְמִצְרַ֔יִם עַ֖ל אוֹדֹ֣ת יִשְׂרָאֵ֑ל אֵ֤ת כׇּל־הַתְּלָאָה֙ אֲשֶׁ֣ר מְצָאָ֣תַם בַּדֶּ֔רֶךְ וַיַּצִּלֵ֖ם יְהֹוָֽה׃ **ט**וַיִּ֣חַדְּ יִתְר֔וֹ עַ֚ל כׇּל־הַטּוֹבָ֔ה אֲשֶׁר־עָשָׂ֥ה יְהֹוָ֖ה לְיִשְׂרָאֵ֑ל אֲשֶׁ֥ר הִצִּיל֖וֹ מִיַּ֥ד מִצְרָֽיִם׃ **י**וַיֹּ֘אמֶר֮ יִתְרוֹ֒ בָּר֣וּךְ יְהֹוָ֔ה אֲשֶׁ֨ר הִצִּ֥יל אֶתְכֶ֛ם מִיַּ֥ד מִצְרַ֖יִם וּמִיַּ֣ד פַּרְעֹ֑ה אֲשֶׁ֤ר הִצִּיל֙ אֶת־הָעָ֔ם מִתַּ֖חַת יַד־מִצְרָֽיִם׃ **יא**עַתָּ֣ה יָדַ֔עְתִּי כִּֽי־גָד֥וֹל יְהֹוָ֖ה מִכׇּל־הָאֱלֹהִ֑ים כִּ֣י בַדָּבָ֔ר אֲשֶׁ֥ר זָד֖וּ עֲלֵיהֶֽם׃ | [[486]](#footnote-486) Jethro priest of Midian, Moses’ father-in-law, heard of all that God had done for Moses and Israel his people, how Yahweh had brought Israel out of Egypt. [[487]](#footnote-487) Moses’ father-in-law Jethro brought Moses’ wife Zipporah, after he had dismissed her, [[488]](#footnote-488) with her two sons. One of these was named Gershom, for, he said, “I am a stranger in a foreign land;” [[489]](#footnote-489) the name of the other was Eliezer, for, “The God of my father was my help and delivered me from Pharaoh’s sword.” [[490]](#footnote-490) So, Jethro, Moses’ father-in-law, came with his sons and wife to Moses, in the desert where he camped, at the mountain of God. [[491]](#footnote-491) He told Moses, “I, your father-in-law Jethro, have come, with your wife and her two sons.” [[492]](#footnote-492) So, Moses went out to meet his father-in-law and bowed and kissed him; they enquired of each other’s health then went into the tent. [[493]](#footnote-493) Then Moses told his father-in-law all that Yahweh had done to Pharaoh and the Egyptians for Israel’s sake, and all the travail that had beset them on the way, and how Yahweh rescued them. [[494]](#footnote-494) Jethro rejoiced at all Yahweh’s goodness to Israel in rescuing them from the Egyptians’ hands. [[495]](#footnote-495) Jethro said, “Blessed be Yahweh, who has rescued you from the Egyptians and from Pharaoh. [[496]](#footnote-496) Now I know that Yahweh is greater than all the gods, because he has rescued the people from the grasp of the Egyptians.” |
| **יב**וַיִּקַּ֞ח יִתְר֨וֹ חֹתֵ֥ן מֹשֶׁ֛ה עֹלָ֥ה וּזְבָחִ֖ים לֵֽאלֹהִ֑ים וַיָּבֹ֨א אַהֲרֹ֜ן וְכֹ֣ל׀ זִקְנֵ֣י יִשְׂרָאֵ֗ל לֶאֱכׇל־לֶ֛חֶם עִם־חֹתֵ֥ן מֹשֶׁ֖ה לִפְנֵ֥י הָאֱלֹהִֽים׃ | [[497]](#footnote-497) Then Jethro, Moses’ father-in-law, made a high-offering and sacri­fices to God; and Aaron came with all the elders of Israel to share the meal with Moses’ father-in-law in the presence of God. |
| **יג**וַֽיְהִי֙ מִֽמׇּחֳרָ֔ת וַיֵּ֥שֶׁב מֹשֶׁ֖ה לִשְׁפֹּ֣ט אֶת־הָעָ֑ם וַיַּעֲמֹ֤ד הָעָם֙ עַל־מֹשֶׁ֔ה מִן־הַבֹּ֖קֶר עַד־הָעָֽרֶב׃ **יד**וַיַּרְא֙ חֹתֵ֣ן מֹשֶׁ֔ה אֵ֛ת כׇּל־אֲשֶׁר־ה֥וּא עֹשֶׂ֖ה לָעָ֑ם וַיֹּ֗אמֶר מָֽה־הַדָּבָ֤ר הַזֶּה֙ אֲשֶׁ֨ר אַתָּ֤ה עֹשֶׂה֙ לָעָ֔ם מַדּ֗וּעַ אַתָּ֤ה יוֹשֵׁב֙ לְבַדֶּ֔ךָ וְכׇל־הָעָ֛ם נִצָּ֥ב עָלֶ֖יךָ מִן־בֹּ֥קֶר עַד־עָֽרֶב׃ **טו**וַיֹּ֥אמֶר מֹשֶׁ֖ה לְחֹתְנ֑וֹ כִּֽי־יָבֹ֥א אֵלַ֛י הָעָ֖ם לִדְרֹ֥שׁ אֱלֹהִֽים׃ **טז**כִּֽי־יִהְיֶ֨ה לָהֶ֤ם דָּבָר֙ בָּ֣א אֵלַ֔י וְשָׁ֣פַטְתִּ֔י בֵּ֥ין אִ֖ישׁ וּבֵ֣ין רֵעֵ֑הוּ וְהוֹדַעְתִּ֛י אֶת־חֻקֵּ֥י הָאֱלֹהִ֖ים וְאֶת־תּוֹרֹתָֽיו׃ **יז**וַיֹּ֛אמֶר חֹתֵ֥ן מֹשֶׁ֖ה אֵלָ֑יו לֹא־טוֹב֙ הַדָּבָ֔ר אֲשֶׁ֥ר אַתָּ֖ה עֹשֶֽׂה׃ **יח**נָבֹ֣ל תִּבֹּ֔ל גַּם־אַתָּ֕ה גַּם־הָעָ֥ם הַזֶּ֖ה אֲשֶׁ֣ר עִמָּ֑ךְ כִּֽי־כָבֵ֤ד מִמְּךָ֙ הַדָּבָ֔ר לֹא־תוּכַ֥ל עֲשֹׂ֖הוּ לְבַדֶּֽךָ׃ **יט**עַתָּ֞ה שְׁמַ֤ע בְּקֹלִי֙ אִיעָ֣צְךָ֔ וִיהִ֥י אֱלֹהִ֖ים עִמָּ֑ךְ הֱיֵ֧ה אַתָּ֣ה לָעָ֗ם מ֚וּל הָֽאֱלֹהִ֔ים וְהֵבֵאתָ֥ אַתָּ֛ה אֶת־הַדְּבָרִ֖ים אֶל־הָאֱלֹהִֽים׃ **כ**וְהִזְהַרְתָּ֣ה אֶתְהֶ֔ם אֶת־הַחֻקִּ֖ים וְאֶת־הַתּוֹרֹ֑ת וְהוֹדַעְתָּ֣ לָהֶ֗ם אֶת־הַדֶּ֙רֶךְ֙ יֵ֣לְכוּ בָ֔הּ וְאֶת־הַֽמַּעֲשֶׂ֖ה אֲשֶׁ֥ר יַעֲשֽׂוּן׃ **כא**וְאַתָּ֣ה תֶחֱזֶ֣ה מִכׇּל־הָ֠עָ֠ם אַנְשֵׁי־חַ֜יִל יִרְאֵ֧י אֱלֹהִ֛ים אַנְשֵׁ֥י אֱמֶ֖ת שֹׂ֣נְאֵי בָ֑צַע וְשַׂמְתָּ֣ עֲלֵהֶ֗ם שָׂרֵ֤י אֲלָפִים֙ שָׂרֵ֣י מֵא֔וֹת שָׂרֵ֥י חֲמִשִּׁ֖ים וְשָׂרֵ֥י עֲשָׂרֹֽת׃ **כב**וְשָׁפְט֣וּ אֶת־הָעָם֮ בְּכׇל־עֵת֒ וְהָיָ֞ה כׇּל־הַדָּבָ֤ר הַגָּדֹל֙ יָבִ֣יאוּ אֵלֶ֔יךָ וְכׇל־הַדָּבָ֥ר הַקָּטֹ֖ן יִשְׁפְּטוּ־הֵ֑ם וְהָקֵל֙ מֵֽעָלֶ֔יךָ וְנָשְׂא֖וּ אִתָּֽךְ׃ **כג**אִ֣ם אֶת־הַדָּבָ֤ר הַזֶּה֙ תַּעֲשֶׂ֔ה וְצִוְּךָ֣ אֱלֹהִ֔ים וְיָֽכׇלְתָּ֖ עֲמֹ֑ד וְגַם֙ כׇּל־הָעָ֣ם הַזֶּ֔ה עַל־מְקֹמ֖וֹ יָבֹ֥א בְשָׁלֽוֹם׃ | [[498]](#footnote-498) The next day, Moses sat as judge for the people and, from morning until evening, they stood round him. [[499]](#footnote-499) Seeing what labours he took on himself for the people’s sake, Moses’ father-in-law said to him, “What are you doing for the people? Why do you sit here alone, with the people standing round you, from morning until evening?” [[500]](#footnote-500) Moses said to his father-in-law, “Because the people come to me to inquire of God. [[501]](#footnote-501) When they have a dispute they come to me, and I decide between one man and another, and I instruct them in God’s statutes and his decisions.” [[502]](#footnote-502) “What you are doing is not good,” Moses’ father-in-law said to him, [[503]](#footnote-503) “You will tire yourself out, you and the people with you. The work is too heavy for you. You cannot do it alone. [[504]](#footnote-504) Take my advice, and God will be with you. You should represent the people before God and bring their cases to him. [[505]](#footnote-505) Teach them the statutes and the decisions; show them the way they must do and what they must do. [[506]](#footnote-506) Yet, choose from the people some able and God-fearing men, trustworthy and incorruptible, and appoint them as leaders of the people: leaders of thousands, hun­dreds, fifties and tens. [[507]](#footnote-507) Let these sit as judges for the people at all times. They can refer all difficult questions to you, but all smaller questions they will decide for themselves; so, it will be easier for you and they will share the burden with you. [[508]](#footnote-508) If you do this – and may God so command you – you will be able to endure, and all these people will go home satisfied.” |
| **כד**וַיִּשְׁמַ֥ע מֹשֶׁ֖ה לְק֣וֹל חֹתְנ֑וֹ וַיַּ֕עַשׂ כֹּ֖ל אֲשֶׁ֥ר אָמָֽר׃ **כה**וַיִּבְחַ֨ר מֹשֶׁ֤ה אַנְשֵׁי־חַ֙יִל֙ מִכׇּל־יִשְׂרָאֵ֔ל וַיִּתֵּ֥ן אֹתָ֛ם רָאשִׁ֖ים עַל־הָעָ֑ם שָׂרֵ֤י אֲלָפִים֙ שָׂרֵ֣י מֵא֔וֹת שָׂרֵ֥י חֲמִשִּׁ֖ים וְשָׂרֵ֥י עֲשָׂרֹֽת׃ **כו**וְשָׁפְט֥וּ אֶת־הָעָ֖ם בְּכׇל־עֵ֑ת אֶת־הַדָּבָ֤ר הַקָּשֶׁה֙ יְבִיא֣וּן אֶל־מֹשֶׁ֔ה וְכׇל־הַדָּבָ֥ר הַקָּטֹ֖ן יִשְׁפּוּט֥וּ הֵֽם׃ **כז**וַיְשַׁלַּ֥ח מֹשֶׁ֖ה אֶת־חֹתְנ֑וֹ וַיֵּ֥לֶךְ ל֖וֹ אֶל־אַרְצֽוֹ׃ {פ} | [[509]](#footnote-509) So, Moses took his father-in-law’s advice and did all that he had said. [[510]](#footnote-510) Moses chose able men from the ranks of the Israelites and set them over the people: leaders of thousands, hundreds, fifties and tens. [[511]](#footnote-511) They sat as judges for the people at all times. They referred important questions to Moses and decided smaller questions by themselves. [[512]](#footnote-512) Then Moses let his father-in-law go and he went to his own land. |

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| שמות פרק יט | Exodus [[513]](#footnote-513)19 |
| **א**בַּחֹ֙דֶשׁ֙ הַשְּׁלִישִׁ֔י לְצֵ֥את בְּנֵי־יִשְׂרָאֵ֖ל מֵאֶ֣רֶץ מִצְרָ֑יִם בַּיּ֣וֹם הַזֶּ֔ה בָּ֖אוּ מִדְבַּ֥ר סִינָֽי׃ **ב**וַיִּסְע֣וּ מֵרְפִידִ֗ים וַיָּבֹ֙אוּ֙ מִדְבַּ֣ר סִינַ֔י וַֽיַּחֲנ֖וּ בַּמִּדְבָּ֑ר וַיִּֽחַן־שָׁ֥ם יִשְׂרָאֵ֖ל נֶ֥גֶד  הָהָֽר׃ | [[514]](#footnote-514) On the third new moon after the Israelites came out of the land of Egypt, on this day, they came to the desert of Sinai. [[515]](#footnote-515) They set out from Rephidim, reached the desert of Sinai and pitched camp in the desert; there Israel pitched camp, facing the mountain. |
| **ג**וּמֹשֶׁ֥ה עָלָ֖ה אֶל־הָאֱלֹהִ֑ים וַיִּקְרָ֨א אֵלָ֤יו יְהֹוָה֙ מִן־הָהָ֣ר לֵאמֹ֔ר כֹּ֤ה תֹאמַר֙ לְבֵ֣ית יַעֲקֹ֔ב וְתַגֵּ֖יד לִבְנֵ֥י יִשְׂרָאֵֽל׃ **ד**אַתֶּ֣ם רְאִיתֶ֔ם אֲשֶׁ֥ר עָשִׂ֖יתִי לְמִצְרָ֑יִם וָאֶשָּׂ֤א אֶתְכֶם֙ עַל־כַּנְפֵ֣י נְשָׁרִ֔ים וָאָבִ֥א אֶתְכֶ֖ם אֵלָֽי׃ **ה**וְעַתָּ֗ה אִם־שָׁמ֤וֹעַ תִּשְׁמְעוּ֙ בְּקֹלִ֔י וּשְׁמַרְתֶּ֖ם אֶת־בְּרִיתִ֑י וִהְיִ֨יתֶם לִ֤י סְגֻלָּה֙ מִכׇּל־הָ֣עַמִּ֔ים כִּי־לִ֖י כׇּל־הָאָֽרֶץ׃ **ו**וְאַתֶּ֧ם תִּהְיוּ־לִ֛י מַמְלֶ֥כֶת כֹּהֲנִ֖ים וְג֣וֹי קָד֑וֹשׁ אֵ֚לֶּה הַדְּבָרִ֔ים אֲשֶׁ֥ר תְּדַבֵּ֖ר אֶל־בְּנֵ֥י יִשְׂרָאֵֽל׃ **ז**וַיָּבֹ֣א מֹשֶׁ֔ה וַיִּקְרָ֖א לְזִקְנֵ֣י הָעָ֑ם וַיָּ֣שֶׂם לִפְנֵיהֶ֗ם אֵ֚ת כׇּל־הַדְּבָרִ֣ים הָאֵ֔לֶּה אֲשֶׁ֥ר צִוָּ֖הוּ יְהֹוָֽה׃ **ח**וַיַּעֲנ֨וּ כׇל־הָעָ֤ם יַחְדָּו֙ וַיֹּ֣אמְר֔וּ כֹּ֛ל אֲשֶׁר־דִּבֶּ֥ר יְהֹוָ֖ה נַעֲשֶׂ֑ה וַיָּ֧שֶׁב מֹשֶׁ֛ה אֶת־דִּבְרֵ֥י הָעָ֖ם אֶל־יְהֹוָֽה׃ | [[516]](#footnote-516) Moses went up to God and Yahweh called to him from the mountain, saying, “Say this to the house of Jacob, and tell the sons of Israel, [[517]](#footnote-517) “You have seen what I did to the Egyptians, how I bore you on eagle’s wings and brought you to myself. [[518]](#footnote-518) Now, therefore, if you obey my voice and keep my Covenant, you, of all peoples, shall be my personal possession; for, the whole world is mine. [[519]](#footnote-519) I will count you a kingdom of priests, a holy nation.” These are the words you shall speak to the Israelites.” [[520]](#footnote-520) So, Moses went and called the elders of the people, putting before them all that Yahweh had bidden him. [[521]](#footnote-521) Then all the people answered as one, “All that Yahweh has said, we will do.” Moses took the people’s reply back to Yahweh. |
| **ט**וַיֹּ֨אמֶר יְהֹוָ֜ה אֶל־מֹשֶׁ֗ה הִנֵּ֨ה אָנֹכִ֜י בָּ֣א אֵלֶ֘יךָ֮ בְּעַ֣ב הֶֽעָנָן֒ בַּעֲב֞וּר יִשְׁמַ֤ע הָעָם֙ בְּדַבְּרִ֣י עִמָּ֔ךְ וְגַם־בְּךָ֖ יַאֲמִ֣ינוּ לְעוֹלָ֑ם וַיַּגֵּ֥ד מֹשֶׁ֛ה אֶת־דִּבְרֵ֥י הָעָ֖ם אֶל־יְהֹוָֽה׃ | [[522]](#footnote-522) Yahweh said to Moses, “I am coming to you in a dense cloud so that the people may hear when I speak to you and may trust you always.” Moses took the people’s reply back to Yahweh. |
| **י**וַיֹּ֨אמֶר יְהֹוָ֤ה אֶל־מֹשֶׁה֙ לֵ֣ךְ אֶל־הָעָ֔ם וְקִדַּשְׁתָּ֥ם הַיּ֖וֹם וּמָחָ֑ר וְכִבְּס֖וּ שִׂמְלֹתָֽם׃ **יא**וְהָי֥וּ נְכֹנִ֖ים לַיּ֣וֹם הַשְּׁלִישִׁ֑י כִּ֣י׀ בַּיּ֣וֹם הַשְּׁלִשִׁ֗י יֵרֵ֧ד יְהֹוָ֛ה לְעֵינֵ֥י כׇל־הָעָ֖ם עַל־הַ֥ר סִינָֽי׃ **יב**וְהִגְבַּלְתָּ֤ אֶת־הָעָם֙ סָבִ֣יב לֵאמֹ֔ר הִשָּׁמְר֥וּ לָכֶ֛ם עֲל֥וֹת בָּהָ֖ר וּנְגֹ֣עַ בְּקָצֵ֑הוּ כׇּל־הַנֹּגֵ֥עַ בָּהָ֖ר מ֥וֹת יוּמָֽת׃ **יג**לֹא־תִגַּ֨ע בּ֜וֹ יָ֗ד כִּֽי־סָק֤וֹל יִסָּקֵל֙ אוֹ־יָרֹ֣ה יִיָּרֶ֔ה אִם־בְּהֵמָ֥ה אִם־אִ֖ישׁ לֹ֣א יִחְיֶ֑ה בִּמְשֹׁךְ֙ הַיֹּבֵ֔ל הֵ֖מָּה יַעֲל֥וּ בָהָֽר׃ | [[523]](#footnote-523) Yahweh said to Moses, “Go to the people and prepare them today and tomorrow. Let them wash their clothes [[524]](#footnote-524) and be ready for the third day; for, on the third day, Yahweh will descend in sight of all the people on Mount Sinai. [[525]](#footnote-525) Set limits for the people saying, “Take care not to go up the mountain nor touch its foot. Any who touch the mountain will be put to death. [[526]](#footnote-526) No hand must touch him; he must be stoned or shot, whether man or beast; he must not live.” When the ram’s horn sounds a long blast, they may go up the mountain.” |
| **יד**וַיֵּ֧רֶד מֹשֶׁ֛ה מִן־הָהָ֖ר אֶל־הָעָ֑ם וַיְקַדֵּשׁ֙ אֶת־הָעָ֔ם וַֽיְכַבְּס֖וּ שִׂמְלֹתָֽם׃ **טו**וַיֹּ֙אמֶר֙ אֶל־הָעָ֔ם הֱי֥וּ נְכֹנִ֖ים לִשְׁלֹ֣שֶׁת יָמִ֑ים אַֽל־תִּגְּשׁ֖וּ אֶל־אִשָּֽׁה׃ | [[527]](#footnote-527) So, Moses came down from the mountain to the people and prepared them; and they washed their clothes. [[528]](#footnote-528) He then said to the people, “Be ready for the third day; do not lie with a woman.” |
| **טז**וַיְהִי֩ בַיּ֨וֹם הַשְּׁלִישִׁ֜י בִּֽהְיֹ֣ת הַבֹּ֗קֶר וַיְהִי֩ קֹלֹ֨ת וּבְרָקִ֜ים וְעָנָ֤ן כָּבֵד֙ עַל־הָהָ֔ר וְקֹ֥ל שֹׁפָ֖ר חָזָ֣ק מְאֹ֑ד וַיֶּחֱרַ֥ד כׇּל־הָעָ֖ם אֲשֶׁ֥ר בַּֽמַּחֲנֶֽה׃ **יז**וַיּוֹצֵ֨א מֹשֶׁ֧ה אֶת־הָעָ֛ם לִקְרַ֥את הָֽאֱלֹהִ֖ים מִן־הַֽמַּחֲנֶ֑ה וַיִּֽתְיַצְּב֖וּ בְּתַחְתִּ֥ית הָהָֽר׃ **יח**וְהַ֤ר סִינַי֙ עָשַׁ֣ן כֻּלּ֔וֹ מִ֠פְּנֵ֠י אֲשֶׁ֨ר יָרַ֥ד עָלָ֛יו יְהֹוָ֖ה בָּאֵ֑שׁ וַיַּ֤עַל עֲשָׁנוֹ֙ כְּעֶ֣שֶׁן הַכִּבְשָׁ֔ן וַיֶּחֱרַ֥ד כׇּל־הָהָ֖ר מְאֹֽד׃ **יט**וַֽיְהִי֙ ק֣וֹל הַשֹּׁפָ֔ר הוֹלֵ֖ךְ וְחָזֵ֣ק מְאֹ֑ד מֹשֶׁ֣ה יְדַבֵּ֔ר וְהָאֱלֹהִ֖ים יַעֲנֶ֥נּוּ בְקֽוֹל׃ **כ**וַיֵּ֧רֶד יְהֹוָ֛ה עַל־הַ֥ר סִינַ֖י אֶל־רֹ֣אשׁ הָהָ֑ר וַיִּקְרָ֨א יְהֹוָ֧ה לְמֹשֶׁ֛ה אֶל־רֹ֥אשׁ הָהָ֖ר וַיַּ֥עַל מֹשֶֽׁה׃ **כא**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה רֵ֖ד הָעֵ֣ד בָּעָ֑ם פֶּן־יֶהֶרְס֤וּ אֶל־יְהֹוָה֙ לִרְא֔וֹת וְנָפַ֥ל מִמֶּ֖נּוּ רָֽב׃ **כב**וְגַ֧ם הַכֹּהֲנִ֛ים הַנִּגָּשִׁ֥ים אֶל־יְהֹוָ֖ה יִתְקַדָּ֑שׁוּ פֶּן־יִפְרֹ֥ץ בָּהֶ֖ם יְהֹוָֽה׃ **כג**וַיֹּ֤אמֶר מֹשֶׁה֙ אֶל־יְהֹוָ֔ה לֹא־יוּכַ֣ל הָעָ֔ם לַעֲלֹ֖ת אֶל־הַ֣ר סִינָ֑י כִּֽי־אַתָּ֞ה הַעֵדֹ֤תָה בָּ֙נוּ֙ לֵאמֹ֔ר הַגְבֵּ֥ל אֶת־הָהָ֖ר וְקִדַּשְׁתּֽוֹ׃ **כד**וַיֹּ֨אמֶר אֵלָ֤יו יְהֹוָה֙ לֶךְ־רֵ֔ד וְעָלִ֥יתָ אַתָּ֖ה וְאַהֲרֹ֣ן עִמָּ֑ךְ וְהַכֹּהֲנִ֣ים וְהָעָ֗ם אַל־יֶֽהֶרְס֛וּ לַעֲלֹ֥ת אֶל־יְהֹוָ֖ה פֶּן־יִפְרׇץ־בָּֽם׃ **כה**וַיֵּ֥רֶד מֹשֶׁ֖ה אֶל־הָעָ֑ם וַיֹּ֖אמֶר אֲלֵהֶֽם׃  {ס} | [[529]](#footnote-529) On the third day, at dawn, there was thunder and lightning and a dense cloud on the mountain, and a trumpet blast so that all inside the camp trembled. [[530]](#footnote-530) Moses led the people out of the camp to meet God; and they stood at the foot of the mountain. [[531]](#footnote-531) Mount Sinai was wrapped in smoke, for Yahweh descended on it in fire. The smoke went up like smoke of a kiln, and the whole mountain shook violently. [[532]](#footnote-532) Louder and louder grew the sound of the horn. Moses spoke and God answered him in thunder. [[533]](#footnote-533) Yahweh came down on Mount Sinai, on the mountaintop; Yahweh called Moses to the top of the mountain and Moses went up. [[534]](#footnote-534) Yahweh said to Moses, “Go down and warn the people not to break through to look on Yahweh, or many will die. [[535]](#footnote-535) Even the priests who approach Yahweh must purify themselves, or Yahweh will break out against them.” [[536]](#footnote-536) Moses said to Yahweh, “The people cannot come up Mount Sinai; for, you warned us saying, “Set limits for the mountain and keep it holy.”” [[537]](#footnote-537) Yahweh said to him, “Go down and return with Aaron; but do not let the priests or the people break through to come up to Yahweh, or he will break out against them.” [[538]](#footnote-538) So, Moses went down to the people and told them. |

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| שמות פרק כ | Exodus [[539]](#footnote-539)20 |
| **א**וַיְדַבֵּ֣ר אֱלֹהִ֔ים אֵ֛ת כׇּל־הַדְּבָרִ֥ים הָאֵ֖לֶּה לֵאמֹֽר׃ {ס} | [[540]](#footnote-540) Then God spoke all these words. He said: |
| **ב**אָֽנֹכִ֖י֙ יְהֹוָ֣ה אֱלֹהֶ֑֔יךָ אֲשֶׁ֧ר הוֹצֵאתִ֛יךָ מֵאֶ֥רֶץ מִצְרַ֖יִם מִבֵּ֣֥ית עֲבָדִ֑͏ֽים׃  לֹֽ֣א־יִהְיֶ֥͏ֽה־לְךָ֛֩ אֱלֹהִ֥֨ים אֲחֵרִ֖֜ים עַל־פָּנָֽ֗͏ַי׃  **ג**לֹֽ֣א־תַעֲשֶֽׂ֨ה־לְךָ֥֣ פֶ֣֙סֶל֙ ׀  וְכׇל־תְּמוּנָ֔֡ה אֲשֶׁ֤֣ר בַּשָּׁמַ֣֙יִם֙׀  מִמַּ֔֡עַל וַֽאֲשֶׁ֥ר֩ בָּאָ֖֨רֶץ מִתָּ֑֜͏ַחַת וַאֲשֶׁ֥ר בַּמַּ֖֣יִם׀ מִתַּ֥֣חַת לָאָֽ֗רֶץ׃ **ד**לֹֽא־תִשְׁתַּחֲוֶ֥֣ה לָהֶ֖ם֮ וְלֹ֣א תׇעׇבְדֵ֑ם֒ כִּ֣י אָֽנֹכִ֞י יְהֹוָ֤ה אֱלֹהֶ֙יךָ֙ אֵ֣ל קַנָּ֔א פֹּ֠קֵ֠ד עֲוֺ֨ן אָבֹ֧ת עַל־בָּנִ֛ים עַל־שִׁלֵּשִׁ֥ים וְעַל־רִבֵּעִ֖ים לְשֹׂנְאָֽ֑י׃ **ה**וְעֹ֥֤שֶׂה חֶ֖֙סֶד֙ לַאֲלָפִ֑֔ים לְאֹהֲבַ֖י וּלְשֹׁמְרֵ֥י מִצְוֺתָֽי׃ {ס} | [[541]](#footnote-541) “I am Yahweh your God who brought you out of the land of Egypt, out of the house of slavery.“You shall have no other gods before me.[[542]](#footnote-542) “You shall not make yourself a carved image or any likeness of anything in heaven, or on earth beneath, or in the water under the earth. [[543]](#footnote-543) You shall not bow down to them or serve them. For I, Yahweh your God, am a jealous God, punishing a father’s sin in the sons to the third and fourth generations of those who hate me; [[544]](#footnote-544) but I show mercy to thousands who love me and keep my commandments. |
| **ו**לֹ֥א תִשָּׂ֛א אֶת־שֵֽׁם־יְהֹוָ֥ה אֱלֹהֶ֖יךָ לַשָּׁ֑וְא כִּ֣י לֹ֤א יְנַקֶּה֙ יְהֹוָ֔ה אֵ֛ת אֲשֶׁר־יִשָּׂ֥א אֶת־שְׁמ֖וֹ לַשָּֽׁוְא׃ {פ} | [[545]](#footnote-545) “You shall not misuse the name of Yahweh your God, for Yahweh will not hold guiltless anyone who misuses his name. |
| **ז**זָכ֛וֹר֩ אֶת־י֥֨וֹם הַשַּׁבָּ֖֜ת לְקַדְּשֽׁ֗וֹ׃ **ח**שֵׁ֤֣שֶׁת יָמִ֣ים֙ תַּֽעֲבֹ֔ד֮ וְעָשִׂ֖֣יתָ כׇּֿל־מְלַאכְתֶּֽךָ֒׃ **ט**וְי֨וֹם֙ הַשְּׁבִיעִ֔֜י שַׁבָּ֖֣ת׀ לַיהֹוָ֣ה אֱלֹהֶ֑֗יךָ לֹֽ֣א־תַעֲשֶׂ֣֨ה כׇל־מְלָאכָ֜֡ה אַתָּ֣ה׀ וּבִנְךָ֣͏ֽ־וּ֠בִתֶּ֗ךָ עַבְדְּךָ֤֨ וַאֲמָֽתְךָ֜֙ וּבְהֶמְתֶּ֔֗ךָ וְגֵרְךָ֖֙ אֲשֶׁ֥֣ר בִּשְׁעָרֶֽ֔יךָ׃ **י**כִּ֣י שֵֽׁשֶׁת־יָמִים֩ עָשָׂ֨ה יְהֹוָ֜ה אֶת־הַשָּׁמַ֣יִם וְאֶת־הָאָ֗רֶץ אֶת־הַיָּם֙ וְאֶת־כׇּל־אֲשֶׁר־בָּ֔ם וַיָּ֖נַח בַּיּ֣וֹם הַשְּׁבִיעִ֑י עַל־כֵּ֗ן בֵּרַ֧ךְ יְהֹוָ֛ה אֶת־י֥וֹם הַשַּׁבָּ֖ת וַֽיְקַדְּשֵֽׁהוּ׃ {ס} | [[546]](#footnote-546) “Remember the Sabbath day, to keep it holy. [[547]](#footnote-547) Six days, you may labour and do all your work, [[548]](#footnote-548) but the seventh day is a Sabbath to Yahweh your God. You shall do no work that day, you, nor your son nor your daughter nor your servant, maid, your animals, nor the alien living with you. [[549]](#footnote-549) For, in six days, Yahweh made heaven and earth, the sea, and all that is in them, and rested on the seventh day; therefore, Yahweh blessed the Sabbath day and made it holy. |
| **יא**כַּבֵּ֥ד אֶת־אָבִ֖יךָ וְאֶת־אִמֶּ֑ךָ לְמַ֙עַן֙ יַאֲרִכ֣וּן יָמֶ֔יךָ עַ֚ל הָאֲדָמָ֔ה אֲשֶׁר־יְהֹוָ֥ה אֱלֹהֶ֖יךָ נֹתֵ֥ן לָֽךְ׃ {ס} | [[550]](#footnote-550) “Honour your father and your mother, so that you may live long in the land that Yahweh your God gives you. |
| **יב**לֹ֥֖א תִּֿרְצָ֖͏ֽח׃ {ס}לֹ֣֖א תִּֿנְאָ֑͏ֽף׃ {ס}לֹ֣֖א תִּֿגְנֹֽ֔ב׃ {ס}לֹֽא־תַעֲנֶ֥ה בְרֵעֲךָ֖ עֵ֥ד שָֽׁקֶר׃ {ס} | [[551]](#footnote-551) “You shall not kill.  “You shall not commit adultery.  “You shall not steal. “You shall not give false evidence against your neighbour. |
| **יג**לֹ֥א תַחְמֹ֖ד בֵּ֣ית רֵעֶ֑ךָ {ס}  לֹֽא־תַחְמֹ֞ד אֵ֣שֶׁת רֵעֶ֗ךָ וְעַבְדּ֤וֹ וַאֲמָתוֹ֙ וְשׁוֹר֣וֹ וַחֲמֹר֔וֹ וְכֹ֖ל אֲשֶׁ֥ר לְרֵעֶֽךָ׃ {פ} | [[552]](#footnote-552) “You shall not covet your neighbour’s house. “You shall not covet your neighbour’s wife, or servant, maid, or ox, or donkey, or anything that is his.” |
| **יד**וְכׇל־הָעָם֩ רֹאִ֨ים אֶת־הַקּוֹלֹ֜ת וְאֶת־הַלַּפִּידִ֗ם וְאֵת֙ ק֣וֹל הַשֹּׁפָ֔ר וְאֶת־הָהָ֖ר עָשֵׁ֑ן וַיַּ֤רְא הָעָם֙ וַיָּנֻ֔עוּ וַיַּֽעַמְד֖וּ מֵֽרָחֹֽק׃ **טו**וַיֹּֽאמְרוּ֙ אֶל־מֹשֶׁ֔ה דַּבֵּר־אַתָּ֥ה עִמָּ֖נוּ וְנִשְׁמָ֑עָה וְאַל־יְדַבֵּ֥ר עִמָּ֛נוּ אֱלֹהִ֖ים פֶּן־נָמֽוּת׃ **טז**וַיֹּ֨אמֶר מֹשֶׁ֣ה אֶל־הָעָם֮ אַל־תִּירָ֒אוּ֒ כִּ֗י לְבַֽעֲבוּר֙ נַסּ֣וֹת אֶתְכֶ֔ם בָּ֖א הָאֱלֹהִ֑ים וּבַעֲב֗וּר תִּהְיֶ֧ה יִרְאָת֛וֹ עַל־פְּנֵיכֶ֖ם לְבִלְתִּ֥י תֶחֱטָֽאוּ׃ **יז**וַיַּעֲמֹ֥ד הָעָ֖ם מֵרָחֹ֑ק וּמֹשֶׁה֙ נִגַּ֣שׁ אֶל־הָֽעֲרָפֶ֔ל אֲשֶׁר־שָׁ֖ם הָאֱלֹהִֽים׃ {ס} | [[553]](#footnote-553) And all the people shook with fear when they perceived the peals of thunder and the lightning flashes, the sound of the trumpet, and the smoking mountain; and they kept their distance. [[554]](#footnote-554) “Speak to us yourself,” they said to Moses, “or we shall die.” [[555]](#footnote-555) And Moses answered the people, “Do not be afraid; God has come to test you, so that your fear of him, being always in your mind, may keep you from sinning.” [[556]](#footnote-556) Therefore, the people kept their distance while Moses approached the dark cloud where God was. |
| **יח**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה כֹּ֥ה תֹאמַ֖ר אֶל־בְּנֵ֣י יִשְׂרָאֵ֑ל אַתֶּ֣ם רְאִיתֶ֔ם כִּ֚י מִן־הַשָּׁמַ֔יִם דִּבַּ֖רְתִּי עִמָּכֶֽם׃ **יט**לֹ֥א תַעֲשׂ֖וּן אִתִּ֑י אֱלֹ֤הֵי כֶ֙סֶף֙ וֵאלֹהֵ֣י זָהָ֔ב לֹ֥א תַעֲשׂ֖וּ לָכֶֽם׃ **כ**מִזְבַּ֣ח אֲדָמָה֮ תַּעֲשֶׂה־לִּי֒ וְזָבַחְתָּ֣ עָלָ֗יו אֶת־עֹלֹתֶ֙יךָ֙ וְאֶת־שְׁלָמֶ֔יךָ אֶת־צֹֽאנְךָ֖ וְאֶת־בְּקָרֶ֑ךָ בְּכׇל־הַמָּקוֹם֙ אֲשֶׁ֣ר אַזְכִּ֣יר אֶת־שְׁמִ֔י אָב֥וֹא אֵלֶ֖יךָ וּבֵרַכְתִּֽיךָ׃ **כא**וְאִם־מִזְבַּ֤ח אֲבָנִים֙ תַּֽעֲשֶׂה־לִּ֔י לֹֽא־תִבְנֶ֥ה אֶתְהֶ֖ן גָּזִ֑ית כִּ֧י חַרְבְּךָ֛ הֵנַ֥פְתָּ עָלֶ֖יהָ וַתְּחַֽלְלֶֽהָ׃ **כב**וְלֹֽא־תַעֲלֶ֥ה בְמַעֲלֹ֖ת עַֽל־מִזְבְּחִ֑י אֲשֶׁ֛ר לֹֽא־תִגָּלֶ֥ה עֶרְוָתְךָ֖ עָלָֽיו׃  {פ} | [[557]](#footnote-557) Yahweh said to Moses, “Tell the Israelites this, “You have seen for yourselves that I have spoken to you from heaven. [[558]](#footnote-558) You shall not make beside me gods of silver or make gods of gold for yourselves. [[559]](#footnote-559) You must make for me an altar of earth on which to make your burnt offerings and peace offerings, your sheep and your cattle. Wherever I choose to have my name remembered, I shall come to you and bless you. [[560]](#footnote-560) If you make me an altar of stone, do not build it of cut stones: for, if you use a tool on it, you have profaned it. [[561]](#footnote-561) And you must not go up to my altar by steps, that your nakedness may not be exposed to it.” |

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| שמות פרק כא | Exodus [[562]](#footnote-562)21 |
| **א**וְאֵ֙לֶּה֙ הַמִּשְׁפָּטִ֔ים אֲשֶׁ֥ר תָּשִׂ֖ים לִפְנֵיהֶֽם׃ **ב**כִּ֤י תִקְנֶה֙ עֶ֣בֶד עִבְרִ֔י שֵׁ֥שׁ שָׁנִ֖ים יַעֲבֹ֑ד וּבַ֨שְּׁבִעִ֔ת יֵצֵ֥א לַֽחׇפְשִׁ֖י חִנָּֽם׃ **ג**אִם־בְּגַפּ֥וֹ יָבֹ֖א בְּגַפּ֣וֹ יֵצֵ֑א אִם־בַּ֤עַל אִשָּׁה֙ ה֔וּא וְיָצְאָ֥ה אִשְׁתּ֖וֹ עִמּֽוֹ׃ **ד**אִם־אֲדֹנָיו֙ יִתֶּן־ל֣וֹ אִשָּׁ֔ה וְיָלְדָה־ל֥וֹ בָנִ֖ים א֣וֹ בָנ֑וֹת הָאִשָּׁ֣ה וִילָדֶ֗יהָ תִּהְיֶה֙ לַֽאדֹנֶ֔יהָ וְה֖וּא יֵצֵ֥א בְגַפּֽוֹ׃ **ה**וְאִם־אָמֹ֤ר יֹאמַר֙ הָעֶ֔בֶד אָהַ֙בְתִּי֙ אֶת־אֲדֹנִ֔י אֶת־אִשְׁתִּ֖י וְאֶת־בָּנָ֑י לֹ֥א אֵצֵ֖א חׇפְשִֽׁי׃ **ו**וְהִגִּישׁ֤וֹ אֲדֹנָיו֙ אֶל־הָ֣אֱלֹהִ֔ים וְהִגִּישׁוֹ֙ אֶל־הַדֶּ֔לֶת א֖וֹ אֶל־הַמְּזוּזָ֑ה וְרָצַ֨ע אֲדֹנָ֤יו אֶת־אׇזְנוֹ֙ בַּמַּרְצֵ֔עַ וַעֲבָד֖וֹ לְעֹלָֽם׃ {ס} | [[563]](#footnote-563) “These are the decisions you are to set before them: [[564]](#footnote-564) “If you buy a Hebrew slave, he shall serve for six years. In the seventh year, he may leave free, without debt. [[565]](#footnote-565) If he came single, he shall leave single; if he came married, his wife shall go with him. [[566]](#footnote-566) If his master gives him a wife and she bears him sons or daugh­ters, wife and children shall her master’s and the man must leave alone. [[567]](#footnote-567) But if the slave declares, “I love my master, my wife, and my children; I will not go free,” [[568]](#footnote-568) then his master shall take him to God, leading him to the door or doorpost. His master shall pierce his ear with an awl and he shall serve him for life. |
| **ז**וְכִֽי־יִמְכֹּ֥ר אִ֛ישׁ אֶת־בִּתּ֖וֹ לְאָמָ֑ה לֹ֥א תֵצֵ֖א כְּצֵ֥את הָעֲבָדִֽים׃ **ח**אִם־רָעָ֞ה בְּעֵינֵ֧י אֲדֹנֶ֛יהָ אֲשֶׁר־ל֥וֹ לא יְעָדָ֖הּ וְהֶפְדָּ֑הּ לְעַ֥ם נׇכְרִ֛י לֹא־יִמְשֹׁ֥ל לְמׇכְרָ֖הּ בְּבִגְדוֹ־בָֽהּ׃ **ט**וְאִם־לִבְנ֖וֹ יִֽיעָדֶ֑נָּה כְּמִשְׁפַּ֥ט הַבָּנ֖וֹת יַעֲשֶׂה־לָּֽהּ׃ **י**אִם־אַחֶ֖רֶת יִֽקַּֽח־ל֑וֹ שְׁאֵרָ֛הּ כְּסוּתָ֥הּ וְעֹנָתָ֖הּ לֹ֥א יִגְרָֽע׃ **יא**וְאִ֨ם־שְׁלׇשׁ־אֵ֔לֶּה לֹ֥א יַעֲשֶׂ֖ה לָ֑הּ וְיָצְאָ֥ה חִנָּ֖ם אֵ֥ין כָּֽסֶף׃ {ס} | [[569]](#footnote-569) “If a man sells his daughter as a slave, she shall not leave as male slaves do. [[570]](#footnote-570) If she does not please her master who intended her for himself, he must let her be redeemed: he has no right to sell her to foreigners, as he has dealt unfairly with her. [[571]](#footnote-571) If he intends her for his son, he shall treat her as daughters. [[572]](#footnote-572) If he takes another, he must not reduce her food, clothing, or conjugal rights. [[573]](#footnote-573) If he denies her these three things she may leave, freely, without paying any money. |
| **יב**מַכֵּ֥ה אִ֛ישׁ וָמֵ֖ת מ֥וֹת יוּמָֽת׃ **יג**וַאֲשֶׁר֙ לֹ֣א צָדָ֔ה וְהָאֱלֹהִ֖ים אִנָּ֣ה לְיָד֑וֹ וְשַׂמְתִּ֤י לְךָ֙ מָק֔וֹם אֲשֶׁ֥ר יָנ֖וּס שָֽׁמָּה׃ {ס} | [[574]](#footnote-574) “He who strikes a man and so causes his death must die. [[575]](#footnote-575) If he does not lie in wait for him but God allows it to happen, then I will appoint you a place where he may seek refuge. |
| **יד**וְכִֽי־יָזִ֥ד אִ֛ישׁ עַל־רֵעֵ֖הוּ לְהׇרְג֣וֹ בְעׇרְמָ֑ה מֵעִ֣ם מִזְבְּחִ֔י תִּקָּחֶ֖נּוּ לָמֽוּת׃ {ס} | [[576]](#footnote-576) “But, if a man dares to kill his fellow by treachery, you must take him even from my altar to be put to death. |
| **טו**וּמַכֵּ֥ה אָבִ֛יו וְאִמּ֖וֹ מ֥וֹת יוּמָֽת׃ {ס} | [[577]](#footnote-577) “Anyone who strikes his father or mother must die. |
| **טז**וְגֹנֵ֨ב אִ֧ישׁ וּמְכָר֛וֹ וְנִמְצָ֥א בְיָד֖וֹ מ֥וֹת יוּמָֽת׃ {ס} | [[578]](#footnote-578) “He who abducts a man and sells him, or holds him, must die. |
| **יז**וּמְקַלֵּ֥ל אָבִ֛יו וְאִמּ֖וֹ מ֥וֹת יוּמָֽת׃ {ס} | [[579]](#footnote-579) “Anyone who curses father or mother must die. |
| **יח**וְכִֽי־יְרִיבֻ֣ן אֲנָשִׁ֔ים וְהִכָּה־אִישׁ֙ אֶת־רֵעֵ֔הוּ בְּאֶ֖בֶן א֣וֹ בְאֶגְרֹ֑ף וְלֹ֥א יָמ֖וּת וְנָפַ֥ל לְמִשְׁכָּֽב׃ **יט**אִם־יָק֞וּם וְהִתְהַלֵּ֥ךְ בַּח֛וּץ עַל־מִשְׁעַנְתּ֖וֹ וְנִקָּ֣ה הַמַּכֶּ֑ה רַ֥ק שִׁבְתּ֛וֹ יִתֵּ֖ן וְרַפֹּ֥א יְרַפֵּֽא׃ {ס} | [[580]](#footnote-580) “If men quarrel and one strikes the other with a stone or fist, so that the man, though not dead, must keep his bed, [[581]](#footnote-581) the assailant shall not be liable if the other gets up and can go about, even with a stick. But he must pay for lost time and arrange for full recovery. |
| **כ**וְכִֽי־יַכֶּה֩ אִ֨ישׁ אֶת־עַבְדּ֜וֹ א֤וֹ אֶת־אֲמָתוֹ֙ בַּשֵּׁ֔בֶט וּמֵ֖ת תַּ֣חַת יָד֑וֹ נָקֹ֖ם יִנָּקֵֽם׃ **כא**אַ֥ךְ אִם־י֛וֹם א֥וֹ יוֹמַ֖יִם יַעֲמֹ֑ד לֹ֣א יֻקַּ֔ם כִּ֥י כַסְפּ֖וֹ הֽוּא׃ {ס} | [[582]](#footnote-582) “If a man beats his slave, male or female, and he dies at his hands, he must pay the penalty. [[583]](#footnote-583) But, if the slave survives for a day or two, he shall pay no penalty as he is his property. |
| **כב**וְכִֽי־יִנָּצ֣וּ אֲנָשִׁ֗ים וְנָ֨גְפ֜וּ אִשָּׁ֤ה הָרָה֙ וְיָצְא֣וּ יְלָדֶ֔יהָ וְלֹ֥א יִהְיֶ֖ה אָס֑וֹן עָנ֣וֹשׁ יֵעָנֵ֗שׁ כַּֽאֲשֶׁ֨ר יָשִׁ֤ית עָלָיו֙ בַּ֣עַל הָֽאִשָּׁ֔ה וְנָתַ֖ן בִּפְלִלִֽים׃ **כג**וְאִם־אָס֖וֹן יִהְיֶ֑ה וְנָתַתָּ֥ה נֶ֖פֶשׁ תַּ֥חַת נָֽפֶשׁ׃ **כד**עַ֚יִן תַּ֣חַת עַ֔יִן שֵׁ֖ן תַּ֣חַת שֵׁ֑ן יָ֚ד תַּ֣חַת יָ֔ד רֶ֖גֶל תַּ֥חַת רָֽגֶל׃ **כה**כְּוִיָּה֙ תַּ֣חַת כְּוִיָּ֔ה פֶּ֖צַע תַּ֣חַת פָּ֑צַע חַבּוּרָ֕ה תַּ֖חַת חַבּוּרָֽה׃ {ס} | [[584]](#footnote-584) “If, when men fight, they hurt a pregnant woman and she has a miscarriage, though she does not die, the man responsible must pay the compensation demanded of him by the woman’s master; he shall hand it over, after arbitration. [[585]](#footnote-585) But should she die, you shall give life for life, [[586]](#footnote-586) eye for eye, tooth for tooth, hand for hand, foot for foot, [[587]](#footnote-587) burn for burn, wound for wound, stroke for stroke. |
| **כו**וְכִֽי־יַכֶּ֨ה אִ֜ישׁ אֶת־עֵ֥ין עַבְדּ֛וֹ אֽוֹ־אֶת־עֵ֥ין אֲמָת֖וֹ וְשִֽׁחֲתָ֑הּ לַֽחׇפְשִׁ֥י יְשַׁלְּחֶ֖נּוּ תַּ֥חַת עֵינֽוֹ׃ **כז**וְאִם־שֵׁ֥ן עַבְדּ֛וֹ אֽוֹ־שֵׁ֥ן אֲמָת֖וֹ יַפִּ֑יל לַֽחׇפְשִׁ֥י יְשַׁלְּחֶ֖נּוּ תַּ֥חַת שִׁנּֽוֹ׃ {פ} | [[588]](#footnote-588) “If a man strikes the eye of his slave or maid and destroys it, he must let him go free for his eye’s sake. [[589]](#footnote-589) If he knocks out a tooth of his slave or maid, he must let him go free for the tooth’s sake. |
| **כח**וְכִֽי־יִגַּ֨ח שׁ֥וֹר אֶת־אִ֛ישׁ א֥וֹ אֶת־אִשָּׁ֖ה וָמֵ֑ת סָק֨וֹל יִסָּקֵ֜ל הַשּׁ֗וֹר וְלֹ֤א יֵאָכֵל֙ אֶת־בְּשָׂר֔וֹ וּבַ֥עַל הַשּׁ֖וֹר נָקִֽי׃ **כט**וְאִ֡ם שׁוֹר֩ נַגָּ֨ח ה֜וּא מִתְּמֹ֣ל שִׁלְשֹׁ֗ם וְהוּעַ֤ד בִּבְעָלָיו֙ וְלֹ֣א יִשְׁמְרֶ֔נּוּ וְהֵמִ֥ית אִ֖ישׁ א֣וֹ אִשָּׁ֑ה הַשּׁוֹר֙ יִסָּקֵ֔ל וְגַם־בְּעָלָ֖יו יוּמָֽת׃ **ל**אִם־כֹּ֖פֶר יוּשַׁ֣ת עָלָ֑יו וְנָתַן֙ פִּדְיֹ֣ן נַפְשׁ֔וֹ כְּכֹ֥ל אֲשֶׁר־יוּשַׁ֖ת עָלָֽיו׃ **לא**אוֹ־בֵ֥ן יִגָּ֖ח אוֹ־בַ֣ת יִגָּ֑ח כַּמִּשְׁפָּ֥ט הַזֶּ֖ה יֵעָ֥שֶׂה לּֽוֹ׃ **לב**אִם־עֶ֛בֶד יִגַּ֥ח הַשּׁ֖וֹר א֣וֹ אָמָ֑ה כֶּ֣סֶף׀ שְׁלֹשִׁ֣ים שְׁקָלִ֗ים יִתֵּן֙ לַֽאדֹנָ֔יו וְהַשּׁ֖וֹר יִסָּקֵֽל׃ {ס} | [[590]](#footnote-590) “If an ox gores a man or woman to death, the ox must be stoned. Its flesh shall not be eaten but the owner of the ox shall not be liable. [[591]](#footnote-591) If the ox had the habit of goring and its owner was warned but did not keep it in, and this ox kills a man or woman, the ox must be stoned and its owner put to death. [[592]](#footnote-592) If a ransom is imposed on him, he must pay whatever is imposed, to redeem his life. [[593]](#footnote-593) If it gores a boy or girl, he must be treated according to this same rule. [[594]](#footnote-594) If the ox gores a slave or maid, the owner must pay their master thirty shekels of silver and the ox must be stoned. |
| **לג**וְכִֽי־יִפְתַּ֨ח אִ֜ישׁ בּ֗וֹר א֠וֹ כִּֽי־יִכְרֶ֥ה אִ֛ישׁ בֹּ֖ר וְלֹ֣א יְכַסֶּ֑נּוּ וְנָֽפַל־שָׁ֥מָּה שּׁ֖וֹר א֥וֹ חֲמֽוֹר׃ **לד**בַּ֤עַל הַבּוֹר֙ יְשַׁלֵּ֔ם כֶּ֖סֶף יָשִׁ֣יב לִבְעָלָ֑יו וְהַמֵּ֖ת יִֽהְיֶה־לּֽוֹ׃ {ס} | [[595]](#footnote-595) “If a man leaves a pit open, or digs one but does not cover it, and an ox or donkey falls into it, [[596]](#footnote-596) the owner of the pit shall make good the loss: pay its owner money but keeping the dead animal. |
| **לה**וְכִֽי־יִגֹּ֧ף שֽׁוֹר־אִ֛ישׁ אֶת־שׁ֥וֹר רֵעֵ֖הוּ וָמֵ֑ת וּמָ֨כְר֜וּ אֶת־הַשּׁ֤וֹר הַחַי֙ וְחָצ֣וּ אֶת־כַּסְפּ֔וֹ וְגַ֥ם אֶת־הַמֵּ֖ת יֶֽחֱצֽוּן׃ **לו**א֣וֹ נוֹדַ֗ע כִּ֠י שׁ֣וֹר נַגָּ֥ח הוּא֙ מִתְּמ֣וֹל שִׁלְשֹׁ֔ם וְלֹ֥א יִשְׁמְרֶ֖נּוּ בְּעָלָ֑יו שַׁלֵּ֨ם יְשַׁלֵּ֥ם שׁוֹר֙ תַּ֣חַת הַשּׁ֔וֹר וְהַמֵּ֖ת יִֽהְיֶה־לּֽוֹ׃ {ס} | [[597]](#footnote-597) If one man’s ox harms another’s so that it dies, the owners must sell the live ox and share the proceeds; they shall also share the dead one. [[598]](#footnote-598) But if it is known that the ox had the habit of goring before, and its owner has not kept it in, he must repay ox for ox; the dead animal shall be his own. |
| **לז**כִּ֤י יִגְנֹֽב־אִישׁ֙ שׁ֣וֹר אוֹ־שֶׂ֔ה וּטְבָח֖וֹ א֣וֹ מְכָר֑וֹ חֲמִשָּׁ֣ה בָקָ֗ר יְשַׁלֵּם֙ תַּ֣חַת הַשּׁ֔וֹר וְאַרְבַּע־צֹ֖אן תַּ֥חַת הַשֶּֽׂה׃ | [[599]](#footnote-599) “If a man steals an ox or a sheep and slaughters or sells it, he must pay back five oxen for the ox, four sheep for the sheep. |

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| שמות פרק כב | Exodus [[600]](#footnote-600)22 |
| **א**אִם־בַּמַּחְתֶּ֛רֶת יִמָּצֵ֥א הַגַּנָּ֖ב וְהֻכָּ֣ה וָמֵ֑ת אֵ֥ין ל֖וֹ דָּמִֽים׃ **ב**אִם־זָרְחָ֥ה הַשֶּׁ֛מֶשׁ עָלָ֖יו דָּמִ֣ים ל֑וֹ שַׁלֵּ֣ם יְשַׁלֵּ֔ם אִם־אֵ֣ין ל֔וֹ וְנִמְכַּ֖ר בִּגְנֵבָתֽוֹ׃ **ג**אִֽם־הִמָּצֵא֩ תִמָּצֵ֨א בְיָד֜וֹ הַגְּנֵבָ֗ה מִשּׁ֧וֹר עַד־חֲמ֛וֹר עַד־שֶׂ֖ה חַיִּ֑ים שְׁנַ֖יִם יְשַׁלֵּֽם׃ {ס} | [[601]](#footnote-601) “If a thief is caught breaking in and is beaten to death, no blood guilt is incurred; [[602]](#footnote-602) if it was after dawn, there shall be blood guilt. He must make restitution; if he has nothing, he must be sold for his theft. [[603]](#footnote-603) If a stolen animal is found alive in his hands – ox, donkey, or sheep – he must pay double. |
| **ד**כִּ֤י יַבְעֶר־אִישׁ֙ שָׂדֶ֣ה אוֹ־כֶ֔רֶם וְשִׁלַּח֙ אֶת־בְּעִירֹ֔ה וּבִעֵ֖ר בִּשְׂדֵ֣ה אַחֵ֑ר מֵיטַ֥ב שָׂדֵ֛הוּ וּמֵיטַ֥ב כַּרְמ֖וֹ יְשַׁלֵּֽם׃ {ס} | [[604]](#footnote-604) “If a man grazes his animals in a field or vineyard and lets his beasts graze in another’s field, he must make restitution from the best of his own field or vineyard. |
| **ה**כִּֽי־תֵצֵ֨א אֵ֜שׁ וּמָצְאָ֤ה קֹצִים֙ וְנֶאֱכַ֣ל גָּדִ֔ישׁ א֥וֹ הַקָּמָ֖ה א֣וֹ הַשָּׂדֶ֑ה שַׁלֵּ֣ם יְשַׁלֵּ֔ם הַמַּבְעִ֖ר אֶת־הַבְּעֵרָֽה׃ {ס} | [[605]](#footnote-605) “If fire spreads and catches in thorns, burning stacked or standing corn or the field, he who started the fire must make full restitution. |
| **ו**כִּֽי־יִתֵּן֩ אִ֨ישׁ אֶל־רֵעֵ֜הוּ כֶּ֤סֶף אֽוֹ־כֵלִים֙ לִשְׁמֹ֔ר וְגֻנַּ֖ב מִבֵּ֣ית הָאִ֑ישׁ אִם־יִמָּצֵ֥א הַגַּנָּ֖ב יְשַׁלֵּ֥ם שְׁנָֽיִם׃ **ז**אִם־לֹ֤א יִמָּצֵא֙ הַגַּנָּ֔ב וְנִקְרַ֥ב בַּֽעַל־הַבַּ֖יִת אֶל־הָֽאֱלֹהִ֑ים אִם־לֹ֥א שָׁלַ֛ח יָד֖וֹ בִּמְלֶ֥אכֶת רֵעֵֽהוּ׃ **ח**עַֽל־כׇּל־דְּבַר־פֶּ֡שַׁע עַל־שׁ֡וֹר עַל־חֲ֠מ֠וֹר עַל־שֶׂ֨ה עַל־שַׂלְמָ֜ה עַל־כׇּל־אֲבֵדָ֗ה אֲשֶׁ֤ר יֹאמַר֙ כִּי־ה֣וּא זֶ֔ה עַ֚ד הָֽאֱלֹהִ֔ים יָבֹ֖א דְּבַר־שְׁנֵיהֶ֑ם אֲשֶׁ֤ר יַרְשִׁיעֻן֙ אֱלֹהִ֔ים יְשַׁלֵּ֥ם שְׁנַ֖יִם לְרֵעֵֽהוּ׃ {ס} | [[606]](#footnote-606) “If a man gives money or goods to another’s keeping and it is stolen from his house, the thief, if found, must repay double. [[607]](#footnote-607) If the thief is not found, the owner of the house must swear before God that he has not laid hands on the neighbour’s goods. [[608]](#footnote-608) In cases of breach of trust involving ox, donkey, sheep, clothing, or any other loss, for which it is claimed, “This is mine,” the dispute shall be brought before God. The one whom God condemns must pay double to the other. |
| **ט**כִּֽי־יִתֵּן֩ אִ֨ישׁ אֶל־רֵעֵ֜הוּ חֲמ֨וֹר אוֹ־שׁ֥וֹר אוֹ־שֶׂ֛ה וְכׇל־בְּהֵמָ֖ה לִשְׁמֹ֑ר וּמֵ֛ת אוֹ־נִשְׁבַּ֥ר אוֹ־נִשְׁבָּ֖ה אֵ֥ין רֹאֶֽה׃ **י**שְׁבֻעַ֣ת יְהֹוָ֗ה תִּהְיֶה֙ בֵּ֣ין שְׁנֵיהֶ֔ם אִם־לֹ֥א שָׁלַ֛ח יָד֖וֹ בִּמְלֶ֣אכֶת רֵעֵ֑הוּ וְלָקַ֥ח בְּעָלָ֖יו וְלֹ֥א יְשַׁלֵּֽם׃ **יא**וְאִם־גָּנֹ֥ב יִגָּנֵ֖ב מֵעִמּ֑וֹ יְשַׁלֵּ֖ם לִבְעָלָֽיו׃ **יב**אִם־טָרֹ֥ף יִטָּרֵ֖ף יְבִאֵ֣הוּ עֵ֑ד הַטְּרֵפָ֖ה לֹ֥א יְשַׁלֵּֽם׃{פ} | [[609]](#footnote-609) “If a man entrusts to another a donkey, ox, sheep, or any beast whatever, and it dies, is injured, or carried off, without a witness, [[610]](#footnote-610) an oath by Yahweh shall decide between them, whether one man has laid hands on the other’s property. The owner shall accept this and he shall not make restitution. [[611]](#footnote-611) But if it has been stolen, he must make restitution to the owner. [[612]](#footnote-612) If it has been gored, he must bring it as evidence, and he shall not make restitution. |
| **יג**וְכִֽי־יִשְׁאַ֥ל אִ֛ישׁ מֵעִ֥ם רֵעֵ֖הוּ וְנִשְׁבַּ֣ר אוֹ־מֵ֑ת בְּעָלָ֥יו אֵין־עִמּ֖וֹ שַׁלֵּ֥ם יְשַׁלֵּֽם׃ **יד**אִם־בְּעָלָ֥יו עִמּ֖וֹ לֹ֣א יְשַׁלֵּ֑ם אִם־שָׂכִ֣יר ה֔וּא בָּ֖א בִּשְׂכָרֽוֹ׃ {ס} | [[613]](#footnote-613) “If a man borrows anything from another and it is hurt or dies in the owner’s absence, he must make it good. [[614]](#footnote-614) If the owner is with it, he need not make it good; if it was hired, only the hiring fee is due. |
| **טו**וְכִֽי־יְפַתֶּ֣ה אִ֗ישׁ בְּתוּלָ֛ה אֲשֶׁ֥ר לֹא־אֹרָ֖שָׂה וְשָׁכַ֣ב עִמָּ֑הּ מָהֹ֛ר יִמְהָרֶ֥נָּה לּ֖וֹ לְאִשָּֽׁה׃ **טז**אִם־מָאֵ֧ן יְמָאֵ֛ן אָבִ֖יהָ לְתִתָּ֣הּ ל֑וֹ כֶּ֣סֶף יִשְׁקֹ֔ל כְּמֹ֖הַר הַבְּתוּלֹֽת׃ {ס} | [[615]](#footnote-615) “If a man seduces a virgin who is not betrothed and lies with her, he must pay the dowry and make her his wife. [[616]](#footnote-616) If her father refuses to let him have her, he must pay the dowry amount for virgins. |
| **יז**מְכַשֵּׁפָ֖ה לֹ֥א תְחַיֶּֽה׃ **יח**כׇּל־שֹׁכֵ֥ב עִם־בְּהֵמָ֖ה מ֥וֹת יוּמָֽת׃ {ס} | [[617]](#footnote-617) “You shall not allow a sorceress to live. [[618]](#footnote-618) Anyone who lies with an animal must die. |
| **יט**זֹבֵ֥חַ לָאֱלֹהִ֖ים יׇֽחֳרָ֑ם בִּלְתִּ֥י לַיהֹוָ֖ה לְבַדּֽוֹ׃ **כ**וְגֵ֥ר לֹא־תוֹנֶ֖ה וְלֹ֣א תִלְחָצֶ֑נּוּ כִּֽי־גֵרִ֥ים הֱיִיתֶ֖ם בְּאֶ֥רֶץ מִצְרָֽיִם׃ **כא**כׇּל־אַלְמָנָ֥ה וְיָת֖וֹם לֹ֥א תְעַנּֽוּן׃ **כב**אִם־עַנֵּ֥ה תְעַנֶּ֖ה אֹת֑וֹ כִּ֣י אִם־צָעֹ֤ק יִצְעַק֙ אֵלַ֔י שָׁמֹ֥עַ אֶשְׁמַ֖ע צַעֲקָתֽוֹ׃ **כג**וְחָרָ֣ה אַפִּ֔י וְהָרַגְתִּ֥י אֶתְכֶ֖ם בֶּחָ֑רֶב וְהָי֤וּ נְשֵׁיכֶם֙ אַלְמָנ֔וֹת וּבְנֵיכֶ֖ם יְתֹמִֽים׃ {פ} | [[619]](#footnote-619) “Anyone who sacrifices to the gods, except Yahweh alone, shall come under the ban. [[620]](#footnote-620) You must not molest the alien or oppress him, for you lived as aliens in the land of Egypt. [[621]](#footnote-621) You must not abuse the widow or the orphan; [[622]](#footnote-622) if you abuse them and they cry to me, I will surely hear their cry; [[623]](#footnote-623) my anger will burn and I will kill you with the sword; your wives will be widows, your children orphans. |
| **כד**אִם־כֶּ֣סֶף׀ תַּלְוֶ֣ה אֶת־עַמִּ֗י אֶת־הֶֽעָנִי֙ עִמָּ֔ךְ לֹא־תִהְיֶ֥ה ל֖וֹ כְּנֹשֶׁ֑ה לֹֽא־תְשִׂימ֥וּן עָלָ֖יו נֶֽשֶׁךְ׃ **כה**אִם־חָבֹ֥ל תַּחְבֹּ֖ל שַׂלְמַ֣ת רֵעֶ֑ךָ עַד־בֹּ֥א הַשֶּׁ֖מֶשׁ תְּשִׁיבֶ֥נּוּ לֽוֹ׃ **כו**כִּ֣י הִ֤וא כְסוּתֹה֙ לְבַדָּ֔הּ הִ֥וא שִׂמְלָת֖וֹ לְעֹר֑וֹ בַּמֶּ֣ה יִשְׁכָּ֔ב וְהָיָה֙ כִּֽי־יִצְעַ֣ק אֵלַ֔י וְשָׁמַעְתִּ֖י כִּֽי־חַנּ֥וּן אָֽנִי׃ {ס} | [[624]](#footnote-624) “If you lend money to any of my people with you who is poor, you must not deal with him as a usurer; you must not lay interest on him. [[625]](#footnote-625) If you take another’s cloak in pawn, you must restore it before sunset; [[626]](#footnote-626) it is all the covering he has to wrap his body in. What else would he sleep in? If he cries to me, I will listen, for I am full of pity. |
| **כז**אֱלֹהִ֖ים לֹ֣א תְקַלֵּ֑ל וְנָשִׂ֥יא בְעַמְּךָ֖ לֹ֥א תָאֹֽר׃ **כח**מְלֵאָתְךָ֥ וְדִמְעֲךָ֖ לֹ֣א תְאַחֵ֑ר בְּכ֥וֹר בָּנֶ֖יךָ תִּתֶּן־לִֽי׃ **כט**כֵּֽן־תַּעֲשֶׂ֥ה לְשֹׁרְךָ֖ לְצֹאנֶ֑ךָ שִׁבְעַ֤ת יָמִים֙ יִהְיֶ֣ה עִם־אִמּ֔וֹ בַּיּ֥וֹם הַשְּׁמִינִ֖י תִּתְּנוֹ־לִֽי׃ **ל**וְאַנְשֵׁי־קֹ֖דֶשׁ תִּהְי֣וּן לִ֑י וּבָשָׂ֨ר בַּשָּׂדֶ֤ה טְרֵפָה֙ לֹ֣א תֹאכֵ֔לוּ לַכֶּ֖לֶב תַּשְׁלִכ֥וּן אֹתֽוֹ׃ {ס} | [[627]](#footnote-627) “You shall not revile God nor curse a ruler of your people. [[628]](#footnote-628) Do not delay making offerings from your surplus. You must give me the firstborn of your sons; [[629]](#footnote-629) you must do the same with your sheep and oxen: it must stay with its mother for seven days; on the eighth day, you must give it to me. [[630]](#footnote-630) You shall be my holy men. You must not eat meat torn by wild beasts; you must throw it to the dogs. |

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| שמות פרק כג | Exodus [[631]](#footnote-631)23 |
| **א**לֹ֥א תִשָּׂ֖א שֵׁ֣מַע שָׁ֑וְא אַל־תָּ֤שֶׁת יָֽדְךָ֙ עִם־רָשָׁ֔ע לִהְיֹ֖ת עֵ֥ד חָמָֽס׃ **ב**לֹֽא־תִהְיֶ֥ה אַחֲרֵֽי־רַבִּ֖ים לְרָעֹ֑ת וְלֹא־תַעֲנֶ֣ה עַל־רִ֗ב לִנְטֹ֛ת אַחֲרֵ֥י רַבִּ֖ים לְהַטֹּֽת׃ **ג**וְדָ֕ל לֹ֥א תֶהְדַּ֖ר בְּרִיבֽוֹ׃ {ס} | [[632]](#footnote-632) “You must not make a false report; you must not support the wicked with malicious evidence. [[633]](#footnote-633) You must not follow a crowd in wrongdoing, nor side with the majority to pervert justice. [[634]](#footnote-634) You shall not favour a poor man in his cause. |
| **ד**כִּ֣י תִפְגַּ֞ע שׁ֧וֹר אֹֽיִבְךָ֛ א֥וֹ חֲמֹר֖וֹ תֹּעֶ֑ה הָשֵׁ֥ב תְּשִׁיבֶ֖נּוּ לֽוֹ׃ {ס} | [[635]](#footnote-635) “If you meet your enemy’s ox or donkey going astray, you must lead it back. |
| **ה**כִּֽי־תִרְאֶ֞ה חֲמ֣וֹר שֹׂנַאֲךָ֗ רֹבֵץ֙ תַּ֣חַת מַשָּׂא֔וֹ וְחָדַלְתָּ֖ מֵעֲזֹ֣ב ל֑וֹ עָזֹ֥ב תַּעֲזֹ֖ב עִמּֽוֹ׃ {ס} | [[636]](#footnote-636) “If you see the donkey of he who hates you fallen under its load, do not pass him by but go and help him with it. |
| **ו**לֹ֥א תַטֶּ֛ה מִשְׁפַּ֥ט אֶבְיֹנְךָ֖ בְּרִיבֽוֹ׃ **ז**מִדְּבַר־שֶׁ֖קֶר תִּרְחָ֑ק וְנָקִ֤י וְצַדִּיק֙ אַֽל־תַּהֲרֹ֔ג כִּ֥י לֹא־אַצְדִּ֖יק רָשָֽׁע׃ **ח**וְשֹׁ֖חַד לֹ֣א תִקָּ֑ח כִּ֤י הַשֹּׁ֙חַד֙ יְעַוֵּ֣ר פִּקְחִ֔ים וִֽיסַלֵּ֖ף דִּבְרֵ֥י  צַדִּיקִֽים׃ | [[637]](#footnote-637) “You must not deny justice to your poor in his cause. [[638]](#footnote-638) Keep clear of fraud; do not kill the innocent or upright; for, I will not justify the wicked. [[639]](#footnote-639) You must take no bribe, for a bribe binds clear-sighted men and perverts the words of the upright. |
| **ט**וְגֵ֖ר לֹ֣א תִלְחָ֑ץ וְאַתֶּ֗ם יְדַעְתֶּם֙ אֶת־נֶ֣פֶשׁ הַגֵּ֔ר כִּֽי־גֵרִ֥ים הֱיִיתֶ֖ם בְּאֶ֥רֶץ מִצְרָֽיִם׃ | [[640]](#footnote-640) “You must not oppress the resident alien; you know how an alien feels, for you lived as aliens in the land of Egypt. |
| **י**וְשֵׁ֥שׁ שָׁנִ֖ים תִּזְרַ֣ע אֶת־אַרְצֶ֑ךָ וְאָסַפְתָּ֖ אֶת־תְּבוּאָתָֽהּ׃ **יא**וְהַשְּׁבִיעִ֞ת תִּשְׁמְטֶ֣נָּה וּנְטַשְׁתָּ֗הּ וְאָֽכְלוּ֙ אֶבְיֹנֵ֣י עַמֶּ֔ךָ וְיִתְרָ֕ם תֹּאכַ֖ל חַיַּ֣ת הַשָּׂדֶ֑ה כֵּֽן־תַּעֲשֶׂ֥ה לְכַרְמְךָ֖ לְזֵיתֶֽךָ׃ | [[641]](#footnote-641) “For six years you may sow your land and gather its yield, [[642]](#footnote-642) but the seventh year you must let it rest and lie fallow, so the poor of your people may eat, and let the wild animals eat what they leave. You shall do the same with your vineyard and olive grove. |
| **יב**שֵׁ֤שֶׁת יָמִים֙ תַּעֲשֶׂ֣ה מַעֲשֶׂ֔יךָ וּבַיּ֥וֹם הַשְּׁבִיעִ֖י תִּשְׁבֹּ֑ת לְמַ֣עַן יָנ֗וּחַ שֽׁוֹרְךָ֙ וַחֲמֹרֶ֔ךָ וְיִנָּפֵ֥שׁ בֶּן־אֲמָתְךָ֖ וְהַגֵּֽר׃ | [[643]](#footnote-643) “Six days you shall do your work but stop on the seventh day, so that your ox and your donkey may rest and your home-born slave and the stranger may be refreshed. |
| **יג**וּבְכֹ֛ל אֲשֶׁר־אָמַ֥רְתִּי אֲלֵיכֶ֖ם תִּשָּׁמֵ֑רוּ וְשֵׁ֨ם אֱלֹהִ֤ים אֲחֵרִים֙ לֹ֣א תַזְכִּ֔ירוּ לֹ֥א יִשָּׁמַ֖ע עַל־פִּֽיךָ׃ | [[644]](#footnote-644) “Take notice of all I have told you and do not repeat the name of other gods: let it not be heard from your lips. |
| **יד**שָׁלֹ֣שׁ רְגָלִ֔ים תָּחֹ֥ג לִ֖י בַּשָּׁנָֽה׃ **טו**אֶת־חַ֣ג הַמַּצּוֹת֮ תִּשְׁמֹר֒ שִׁבְעַ֣ת יָמִים֩ תֹּאכַ֨ל מַצּ֜וֹת כַּֽאֲשֶׁ֣ר צִוִּיתִ֗ךָ לְמוֹעֵד֙ חֹ֣דֶשׁ הָֽאָבִ֔יב כִּי־ב֖וֹ יָצָ֣אתָ מִמִּצְרָ֑יִם וְלֹא־יֵרָא֥וּ פָנַ֖י רֵיקָֽם׃ **טז**וְחַ֤ג הַקָּצִיר֙ בִּכּוּרֵ֣י מַעֲשֶׂ֔יךָ אֲשֶׁ֥ר תִּזְרַ֖ע בַּשָּׂדֶ֑ה וְחַ֤ג הָֽאָסִף֙ בְּצֵ֣את הַשָּׁנָ֔ה בְּאׇסְפְּךָ֥ אֶֽת־מַעֲשֶׂ֖יךָ מִן־הַשָּׂדֶֽה׃ **יז**שָׁלֹ֥שׁ פְּעָמִ֖ים בַּשָּׁנָ֑ה יֵרָאֶה֙ כׇּל־זְכ֣וּרְךָ֔ אֶל־פְּנֵ֖י הָאָדֹ֥ן ׀  יְהֹוָֽה׃ | [[645]](#footnote-645) “Three times a year you are to hold a feast for me. [[646]](#footnote-646) You must hold the feast of Unleavened Bread: seven days you must eat unleavened bread, as I commanded you, at the appointed time in the month of Abib; for, in it, you came out of Egypt; no one may appear before me empty. [[647]](#footnote-647) And the feast of Harvest, the first fruits of your labour, which you sow in the field; and the feast of Ingathering, at the end of the year when you gather your labour in the fields. [[648]](#footnote-648) Three times a year, all your men folk must appear before the Lord Yahweh. |
| **יח**לֹֽא־תִזְבַּ֥ח עַל־חָמֵ֖ץ דַּם־זִבְחִ֑י וְלֹֽא־יָלִ֥ין חֵֽלֶב־חַגִּ֖י עַד־בֹּֽקֶר׃ **יט**רֵאשִׁ֗ית בִּכּוּרֵי֙ אַדְמָ֣תְךָ֔ תָּבִ֕יא בֵּ֖ית יְהֹוָ֣ה אֱלֹהֶ֑יךָ לֹֽא־תְבַשֵּׁ֥ל גְּדִ֖י בַּחֲלֵ֥ב אִמּֽוֹ׃{פ} | [[649]](#footnote-649) “You must not offer leavened bread with the blood of my sacrifice or let the fat of my festival remain until morning. [[650]](#footnote-650) You must bring the best first fruits of your soil to the house of Yahweh your God. You must not boil a kid in its mother’s milk. |
| **כ**הִנֵּ֨ה אָנֹכִ֜י שֹׁלֵ֤חַ מַלְאָךְ֙ לְפָנֶ֔יךָ לִשְׁמׇרְךָ֖ בַּדָּ֑רֶךְ וְלַהֲבִ֣יאֲךָ֔ אֶל־הַמָּק֖וֹם אֲשֶׁ֥ר הֲכִנֹֽתִי׃ **כא**הִשָּׁ֧מֶר מִפָּנָ֛יו וּשְׁמַ֥ע בְּקֹל֖וֹ אַל־תַּמֵּ֣ר בּ֑וֹ כִּ֣י לֹ֤א יִשָּׂא֙ לְפִשְׁעֲכֶ֔ם כִּ֥י שְׁמִ֖י בְּקִרְבּֽוֹ׃ **כב**כִּ֣י אִם־שָׁמ֤וֹעַ תִּשְׁמַע֙ בְּקֹל֔וֹ וְעָשִׂ֕יתָ כֹּ֖ל אֲשֶׁ֣ר אֲדַבֵּ֑ר וְאָֽיַבְתִּי֙ אֶת־אֹ֣יְבֶ֔יךָ וְצַרְתִּ֖י אֶת־צֹרְרֶֽיךָ׃ **כג**כִּֽי־יֵלֵ֣ךְ מַלְאָכִי֮ לְפָנֶ֒יךָ֒ וֶהֱבִֽיאֲךָ֗ אֶל־הָֽאֱמֹרִי֙ וְהַ֣חִתִּ֔י וְהַפְּרִזִּי֙ וְהַֽכְּנַעֲנִ֔י הַחִוִּ֖י וְהַיְבוּסִ֑י וְהִכְחַדְתִּֽיו׃ **כד**לֹֽא־תִשְׁתַּחֲוֶ֤ה לֵאלֹֽהֵיהֶם֙ וְלֹ֣א תׇֽעׇבְדֵ֔ם וְלֹ֥א תַעֲשֶׂ֖ה כְּמַֽעֲשֵׂיהֶ֑ם כִּ֤י הָרֵס֙ תְּהָ֣רְסֵ֔ם וְשַׁבֵּ֥ר תְּשַׁבֵּ֖ר מַצֵּבֹתֵיהֶֽם׃ **כה**וַעֲבַדְתֶּ֗ם אֵ֚ת יְהֹוָ֣ה אֱלֹֽהֵיכֶ֔ם וּבֵרַ֥ךְ אֶֽת־לַחְמְךָ֖ וְאֶת־מֵימֶ֑יךָ וַהֲסִרֹתִ֥י מַחֲלָ֖ה מִקִּרְבֶּֽךָ׃ {ס} | [[651]](#footnote-651) “I send an angel to precede you, to guard you as you go and bring you to the place I have prepared. [[652]](#footnote-652) Revere him and obey what he says. Do not defy him; he will not forgive your wrongdoing; for, my name is in him. [[653]](#footnote-653) If you indeed listen to his voice and do all that I say, I shall be enemy to your enemies, foe to you foes. [[654]](#footnote-654) When my angel goes before you and leads you to the Amorite, the Hittite, the Perizzite, the Canaanite, the Hivite, the Jebusite; and I shall blot them out. [[655]](#footnote-655) You must not bow down to their gods, nor worship them, nor do as they do: you must utterly destroy them and smash their standing-stones. [[656]](#footnote-656) You are to worship Yahweh your God and he will bless your bread and water, and remove sickness from among you. |
| **כו**לֹ֥א תִהְיֶ֛ה מְשַׁכֵּלָ֥ה וַעֲקָרָ֖ה בְּאַרְצֶ֑ךָ אֶת־מִסְפַּ֥ר יָמֶ֖יךָ אֲמַלֵּֽא׃ **כז**אֶת־אֵֽימָתִי֙ אֲשַׁלַּ֣ח לְפָנֶ֔יךָ וְהַמֹּתִי֙ אֶת־כׇּל־הָעָ֔ם אֲשֶׁ֥ר תָּבֹ֖א בָּהֶ֑ם וְנָתַתִּ֧י אֶת־כׇּל־אֹיְבֶ֛יךָ אֵלֶ֖יךָ עֹֽרֶף׃ **כח**וְשָׁלַחְתִּ֥י אֶת־הַצִּרְעָ֖ה לְפָנֶ֑יךָ וְגֵרְשָׁ֗ה אֶת־הַחִוִּ֧י אֶת־הַֽכְּנַעֲנִ֛י וְאֶת־הַחִתִּ֖י מִלְּפָנֶֽיךָ׃ **כט**לֹ֧א אֲגָרְﬞשֶׁ֛נּוּ מִפָּנֶ֖יךָ בְּשָׁנָ֣ה אֶחָ֑ת פֶּן־תִּהְיֶ֤ה הָאָ֙רֶץ֙ שְׁמָמָ֔ה וְרַבָּ֥ה עָלֶ֖יךָ חַיַּ֥ת הַשָּׂדֶֽה׃ **ל**מְעַ֥ט מְעַ֛ט אֲגָרְﬞשֶׁ֖נּוּ מִפָּנֶ֑יךָ עַ֚ד אֲשֶׁ֣ר תִּפְרֶ֔ה וְנָחַלְתָּ֖ אֶת־הָאָֽרֶץ׃ **לא**וְשַׁתִּ֣י אֶת־גְּבֻלְךָ֗ מִיַּם־סוּף֙ וְעַד־יָ֣ם פְּלִשְׁתִּ֔ים וּמִמִּדְבָּ֖ר עַד־הַנָּהָ֑ר כִּ֣י׀ אֶתֵּ֣ן בְּיֶדְכֶ֗ם אֵ֚ת יֹשְׁבֵ֣י הָאָ֔רֶץ וְגֵרַשְׁתָּ֖מוֹ מִפָּנֶֽיךָ׃ **לב**לֹֽא־תִכְרֹ֥ת לָהֶ֛ם וְלֵאלֹֽהֵיהֶ֖ם בְּרִֽית׃ **לג**לֹ֤א יֵשְׁבוּ֙ בְּאַרְצְךָ֔ פֶּן־יַחֲטִ֥יאוּ אֹתְךָ֖ לִ֑י כִּ֤י תַעֲבֹד֙ אֶת־אֱלֹ֣הֵיהֶ֔ם כִּֽי־יִהְיֶ֥ה לְךָ֖ לְמוֹקֵֽשׁ׃{פ} | [[657]](#footnote-657) “No one shall miscarry or be barren in your land. I will give you your full term of life. [[658]](#footnote-658) I will send panic before you; I will discomfit all the people you meet; I will make all your enemies turn their backs to you. [[659]](#footnote-659) I will send hornets before you to drive Hivite, Canaanite and Hittite from before you. [[660]](#footnote-660) I will not drive them out before you in one year, lest the land become desolate and wild animals multiply against you. [[661]](#footnote-661) Little by little, I will drive them out before you until you multiply and inherit the land. [[662]](#footnote-662) For your border, I shall fix the Sea of Reeds and the Philistine Sea, the desert and the river; yes, I will deliver the inhabitants of the land into your hands, and you will drive them out before you. [[663]](#footnote-663) You must make no pact with them or with their gods. [[664]](#footnote-664) They must not live in your land lest they make you sin against me; for, if you worship their gods, that would be a snare for you!”” |

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| שמות פרק כד | Exodus [[665]](#footnote-665)24 |
| **א**וְאֶל־מֹשֶׁ֨ה אָמַ֜ר עֲלֵ֣ה אֶל־יְהֹוָ֗ה אַתָּה֙ וְאַהֲרֹן֙ נָדָ֣ב וַאֲבִיה֔וּא וְשִׁבְעִ֖ים מִזִּקְנֵ֣י יִשְׂרָאֵ֑ל וְהִשְׁתַּחֲוִיתֶ֖ם מֵרָחֹֽק׃ **ב**וְנִגַּ֨שׁ מֹשֶׁ֤ה לְבַדּוֹ֙ אֶל־יְהֹוָ֔ה וְהֵ֖ם לֹ֣א יִגָּ֑שׁוּ וְהָעָ֕ם לֹ֥א יַעֲל֖וּ עִמּֽוֹ׃ | [[666]](#footnote-666) To Moses he had said, “Come up to Yahweh, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel and worship at a distance. [[667]](#footnote-667) Moses alone may approach Yahweh; the other must not, nor must the people go up with him.” |
| **ג**וַיָּבֹ֣א מֹשֶׁ֗ה וַיְסַפֵּ֤ר לָעָם֙ אֵ֚ת כׇּל־דִּבְרֵ֣י יְהֹוָ֔ה וְאֵ֖ת כׇּל־הַמִּשְׁפָּטִ֑ים וַיַּ֨עַן כׇּל־הָעָ֜ם ק֤וֹל אֶחָד֙ וַיֹּ֣אמְר֔וּ כׇּל־הַדְּבָרִ֛ים אֲשֶׁר־דִּבֶּ֥ר יְהֹוָ֖ה נַעֲשֶֽׂה׃ **ד**וַיִּכְתֹּ֣ב מֹשֶׁ֗ה אֵ֚ת כׇּל־דִּבְרֵ֣י יְהֹוָ֔ה וַיַּשְׁכֵּ֣ם בַּבֹּ֔קֶר וַיִּ֥בֶן מִזְבֵּ֖חַ תַּ֣חַת הָהָ֑ר וּשְׁתֵּ֤ים עֶשְׂרֵה֙ מַצֵּבָ֔ה לִשְׁנֵ֥ים עָשָׂ֖ר שִׁבְטֵ֥י יִשְׂרָאֵֽל׃ **ה**וַיִּשְׁלַ֗ח אֶֽת־נַעֲרֵי֙ בְּנֵ֣י יִשְׂרָאֵ֔ל וַֽיַּעֲל֖וּ עֹלֹ֑ת וַֽיִּזְבְּח֞וּ זְבָחִ֧ים שְׁלָמִ֛ים לַיהֹוָ֖ה פָּרִֽים׃ **ו**וַיִּקַּ֤ח מֹשֶׁה֙ חֲצִ֣י הַדָּ֔ם וַיָּ֖שֶׂם בָּאַגָּנֹ֑ת וַחֲצִ֣י הַדָּ֔ם זָרַ֖ק עַל־הַמִּזְבֵּֽחַ׃ **ז**וַיִּקַּח֙ סֵ֣פֶר הַבְּרִ֔ית וַיִּקְרָ֖א בְּאׇזְנֵ֣י הָעָ֑ם וַיֹּ֣אמְר֔וּ כֹּ֛ל אֲשֶׁר־דִּבֶּ֥ר יְהֹוָ֖ה נַעֲשֶׂ֥ה וְנִשְׁמָֽע׃ **ח**וַיִּקַּ֤ח מֹשֶׁה֙ אֶת־הַדָּ֔ם וַיִּזְרֹ֖ק עַל־הָעָ֑ם וַיֹּ֗אמֶר הִנֵּ֤ה דַֽם־הַבְּרִית֙ אֲשֶׁ֨ר כָּרַ֤ת יְהֹוָה֙ עִמָּכֶ֔ם עַ֥ל כׇּל־הַדְּבָרִ֖ים הָאֵֽלֶּה׃ | [[668]](#footnote-668) Moses went and told the people all Yahweh’s words and all the laws, and all the people answered with one voice, “All the words Yahweh has spoken we will do!” [[669]](#footnote-669) Moses wrote all Yahweh’s words and, early next morning, he built an altar at the foot of the mountain, with twelve pillars for the twelve tribes of Israel. [[670]](#footnote-670) He sent young Israelites to give high-offerings and to slaughter oxen to Yahweh as peace offerings. [[671]](#footnote-671) Moses took half the blood and put it in basins and half he cast on the altar; [[672]](#footnote-672) then he took the Book of the Covenant and read it to the listening people, and they said, “We will do all that Yahweh has decreed; we will obey.” [[673]](#footnote-673) Then Moses took the blood, cast it on the people, and said, “See the blood of the Covenant that Yahweh has made with you, containing all these rules.” |
| **ט**וַיַּ֥עַל מֹשֶׁ֖ה וְאַהֲרֹ֑ן נָדָב֙ וַאֲבִיה֔וּא וְשִׁבְעִ֖ים מִזִּקְנֵ֥י יִשְׂרָאֵֽל׃ **י**וַיִּרְא֕וּ אֵ֖ת אֱלֹהֵ֣י יִשְׂרָאֵ֑ל וְתַ֣חַת רַגְלָ֗יו כְּמַעֲשֵׂה֙ לִבְנַ֣ת הַסַּפִּ֔יר וּכְעֶ֥צֶם הַשָּׁמַ֖יִם לָטֹֽהַר׃ **יא**וְאֶל־אֲצִילֵי֙ בְּנֵ֣י יִשְׂרָאֵ֔ל לֹ֥א שָׁלַ֖ח יָד֑וֹ וַיֶּֽחֱזוּ֙ אֶת־הָ֣אֱלֹהִ֔ים וַיֹּאכְל֖וּ וַיִּשְׁתּֽוּ׃ {ס} | [[674]](#footnote-674) Moses went up with Aaron, Nadab and Abihu, and seventy elders of Israel, [[675]](#footnote-675) and they saw the God of Israel. Beneath his feet, there was something like a sapphire pavement, pure as the heavens themselves. [[676]](#footnote-676) He laid no hand on these notables of the Israelites; they gazed on God. They ate and they drank. |
| **יב**וַיֹּ֨אמֶר יְהֹוָ֜ה אֶל־מֹשֶׁ֗ה עֲלֵ֥ה אֵלַ֛י הָהָ֖רָה וֶהְיֵה־שָׁ֑ם וְאֶתְּנָ֨ה לְךָ֜ אֶת־לֻחֹ֣ת הָאֶ֗בֶן וְהַתּוֹרָה֙ וְהַמִּצְוָ֔ה אֲשֶׁ֥ר כָּתַ֖בְתִּי לְהוֹרֹתָֽם׃ **יג**וַיָּ֣קׇם מֹשֶׁ֔ה וִיהוֹשֻׁ֖עַ מְשָׁרְת֑וֹ וַיַּ֥עַל מֹשֶׁ֖ה אֶל־הַ֥ר הָאֱלֹהִֽים׃ **יד**וְאֶל־הַזְּקֵנִ֤ים אָמַר֙ שְׁבוּ־לָ֣נוּ בָזֶ֔ה עַ֥ד אֲשֶׁר־נָשׁ֖וּב אֲלֵיכֶ֑ם וְהִנֵּ֨ה אַהֲרֹ֤ן וְחוּר֙ עִמָּכֶ֔ם מִי־בַ֥עַל דְּבָרִ֖ים יִגַּ֥שׁ אֲלֵהֶֽם׃ | [[677]](#footnote-677) Yahweh said to Moses, “Come up to me on the mountain and stay there; I will give you the stone tablets, the law and the command­ments, which I have written to teach them.” [[678]](#footnote-678) Moses set out with his servant Joshua and they went up the Mountain of God. [[679]](#footnote-679) He said to the elders, “Wait here for us until we come back to you; for Aaron and Hur are with you; whoever has a dispute may go to them.” |
| **טו**וַיַּ֥עַל מֹשֶׁ֖ה אֶל־הָהָ֑ר וַיְכַ֥ס הֶעָנָ֖ן אֶת־הָהָֽר׃ **טז**וַיִּשְׁכֹּ֤ן כְּבוֹד־יְהֹוָה֙ עַל־הַ֣ר סִינַ֔י וַיְכַסֵּ֥הוּ הֶעָנָ֖ן שֵׁ֣שֶׁת יָמִ֑ים וַיִּקְרָ֧א אֶל־מֹשֶׁ֛ה בַּיּ֥וֹם הַשְּׁבִיעִ֖י מִתּ֥וֹךְ הֶעָנָֽן׃ **יז**וּמַרְאֵה֙ כְּב֣וֹד יְהֹוָ֔ה כְּאֵ֥שׁ אֹכֶ֖לֶת בְּרֹ֣אשׁ הָהָ֑ר לְעֵינֵ֖י בְּנֵ֥י יִשְׂרָאֵֽל׃ **יח**וַיָּבֹ֥א מֹשֶׁ֛ה בְּת֥וֹךְ הֶעָנָ֖ן וַיַּ֣עַל אֶל־הָהָ֑ר וַיְהִ֤י מֹשֶׁה֙ בָּהָ֔ר אַרְבָּעִ֣ים י֔וֹם וְאַרְבָּעִ֖ים לָֽיְלָה׃{פ} | [[680]](#footnote-680) Then Moses went up the mountain and the cloud covered the mountain; [[681]](#footnote-681) the glory of Yahweh settled on Mount Sinai; for six days, the cloud covered it; on the seventh day, he called to Moses out of the cloud. [[682]](#footnote-682) To the eyes of the Israelites, the glory of Yahweh was like a devouring fire on the mountaintop. [[683]](#footnote-683) Moses entered the cloud. He went up the mountain and stayed there for forty days and forty nights. |

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| שמות פרק כה | Exodus [[684]](#footnote-684)25 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**דַּבֵּר֙ אֶל־בְּנֵ֣י יִשְׂרָאֵ֔ל וְיִקְחוּ־לִ֖י תְּרוּמָ֑ה מֵאֵ֤ת כׇּל־אִישׁ֙ אֲשֶׁ֣ר יִדְּבֶ֣נּוּ לִבּ֔וֹ תִּקְח֖וּ אֶת־תְּרוּמָתִֽי׃ **ג**וְזֹאת֙ הַתְּרוּמָ֔ה אֲשֶׁ֥ר תִּקְח֖וּ מֵאִתָּ֑ם זָהָ֥ב וָכֶ֖סֶף וּנְחֹֽשֶׁת׃ **ד**וּתְכֵ֧לֶת וְאַרְגָּמָ֛ן וְתוֹלַ֥עַת שָׁנִ֖י וְשֵׁ֥שׁ וְעִזִּֽים׃ **ה**וְעֹרֹ֨ת אֵילִ֧ם מְאׇדָּמִ֛ים וְעֹרֹ֥ת תְּחָשִׁ֖ים וַעֲצֵ֥י שִׁטִּֽים׃ **ו**שֶׁ֖מֶן לַמָּאֹ֑ר בְּשָׂמִים֙ לְשֶׁ֣מֶן הַמִּשְׁחָ֔ה וְלִקְטֹ֖רֶת הַסַּמִּֽים׃ **ז**אַבְנֵי־שֹׁ֕הַם וְאַבְנֵ֖י מִלֻּאִ֑ים לָאֵפֹ֖ד וְלַחֹֽשֶׁן׃ **ח**וְעָ֥שׂוּ לִ֖י מִקְדָּ֑שׁ וְשָׁכַנְתִּ֖י בְּתוֹכָֽם׃ **ט**כְּכֹ֗ל אֲשֶׁ֤ר אֲנִי֙ מַרְאֶ֣ה אוֹתְךָ֔ אֵ֚ת תַּבְנִ֣ית הַמִּשְׁכָּ֔ן וְאֵ֖ת תַּבְנִ֣ית כׇּל־כֵּלָ֑יו וְכֵ֖ן תַּעֲשֽׂוּ׃ {ס} | [[685]](#footnote-685) Yahweh spoke to Moses: [[686]](#footnote-686) “Tell the Israelites to set aside an offering for me; you shall accept this offering from all whose heart prompts them to give it. [[687]](#footnote-687) You shall accept from them the following offerings: gold, silver and bronze; [[688]](#footnote-688) blue, purple and scarlet yarns, fine linen, goats’ hair; [[689]](#footnote-689) rams’ skins dyed red, fine leather, acacia wood; [[690]](#footnote-690) oil for the lamps, spices for the anointing oil and for fragrant incense; [[691]](#footnote-691) onyx stones and gems to be set in the ephod and in the breastplate. [[692]](#footnote-692) Make me a sanctuary so that I may reside among them. [[693]](#footnote-693) You will make it all according to the design of the Tabernacle and the design for its furnishings that I shall now show you. |
| **י**וְעָשׂ֥וּ אֲר֖וֹן עֲצֵ֣י שִׁטִּ֑ים אַמָּתַ֨יִם וָחֵ֜צִי אׇרְכּ֗וֹ וְאַמָּ֤ה וָחֵ֙צִי֙ רׇחְבּ֔וֹ וְאַמָּ֥ה וָחֵ֖צִי קֹמָתֽוֹ׃ **יא**וְצִפִּיתָ֤ אֹתוֹ֙ זָהָ֣ב טָה֔וֹר מִבַּ֥יִת וּמִח֖וּץ תְּצַפֶּ֑נּוּ וְעָשִׂ֧יתָ עָלָ֛יו זֵ֥ר זָהָ֖ב סָבִֽיב׃ **יב**וְיָצַ֣קְתָּ לּ֗וֹ אַרְבַּע֙ טַבְּעֹ֣ת זָהָ֔ב וְנָ֣תַתָּ֔ה עַ֖ל אַרְבַּ֣ע פַּעֲמֹתָ֑יו וּשְׁתֵּ֣י טַבָּעֹ֗ת עַל־צַלְעוֹ֙ הָֽאֶחָ֔ת וּשְׁתֵּי֙ טַבָּעֹ֔ת עַל־צַלְע֖וֹ הַשֵּׁנִֽית׃ **יג**וְעָשִׂ֥יתָ בַדֵּ֖י עֲצֵ֣י שִׁטִּ֑ים וְצִפִּיתָ֥ אֹתָ֖ם זָהָֽב׃ **יד**וְהֵבֵאתָ֤ אֶת־הַבַּדִּים֙ בַּטַּבָּעֹ֔ת עַ֖ל צַלְעֹ֣ת הָאָרֹ֑ן לָשֵׂ֥את אֶת־הָאָרֹ֖ן בָּהֶֽם׃ **טו**בְּטַבְּעֹת֙ הָאָרֹ֔ן יִהְי֖וּ הַבַּדִּ֑ים לֹ֥א יָסֻ֖רוּ מִמֶּֽנּוּ׃ **טז**וְנָתַתָּ֖ אֶל־הָאָרֹ֑ן אֵ֚ת הָעֵדֻ֔ת אֲשֶׁ֥ר אֶתֵּ֖ן אֵלֶֽיךָ׃ | [[694]](#footnote-694) “You are to make me an ark of acacia wood, two and a half cubits long, one and a half cubits wide, and one and a half cubits high. [[695]](#footnote-695) You are to plate it, inside and out, with pure gold, and decorate it all round with a gold moulding. [[696]](#footnote-696) You will cast four gold rings for the Ark and fix them to its four feet: two rings on one side and two rings on the other. [[697]](#footnote-697) You will also make poles of acacia wood plated with gold [[698]](#footnote-698) and pass the poles through the rings on the sides of the Ark, in order to carry the Ark. [[699]](#footnote-699) The poles must remain in the rings of the Ark and not be withdrawn. [[700]](#footnote-700) Inside the Ark, you will place the Covenant that I shall give you. |
| **יז**וְעָשִׂ֥יתָ כַפֹּ֖רֶת זָהָ֣ב טָה֑וֹר אַמָּתַ֤יִם וָחֵ֙צִי֙ אׇרְכָּ֔הּ וְאַמָּ֥ה וָחֵ֖צִי רׇחְבָּֽהּ׃ **יח**וְעָשִׂ֛יתָ שְׁנַ֥יִם כְּרֻבִ֖ים זָהָ֑ב מִקְשָׁה֙ תַּעֲשֶׂ֣ה אֹתָ֔ם מִשְּׁנֵ֖י קְצ֥וֹת הַכַּפֹּֽרֶת׃ **יט**וַ֠עֲשֵׂ֠ה כְּר֨וּב אֶחָ֤ד מִקָּצָה֙ מִזֶּ֔ה וּכְרוּב־אֶחָ֥ד מִקָּצָ֖ה מִזֶּ֑ה מִן־הַכַּפֹּ֛רֶת תַּעֲשׂ֥וּ אֶת־הַכְּרֻבִ֖ים עַל־שְׁנֵ֥י קְצוֹתָֽיו׃ **כ**וְהָי֣וּ הַכְּרֻבִים֩ פֹּרְשֵׂ֨י כְנָפַ֜יִם לְמַ֗עְלָה סֹכְכִ֤ים בְּכַנְפֵיהֶם֙ עַל־הַכַּפֹּ֔רֶת וּפְנֵיהֶ֖ם אִ֣ישׁ אֶל־אָחִ֑יו אֶ֨ל־הַכַּפֹּ֔רֶת יִהְי֖וּ פְּנֵ֥י הַכְּרֻבִֽים׃ **כא**וְנָתַתָּ֧ אֶת־הַכַּפֹּ֛רֶת עַל־הָאָרֹ֖ן מִלְמָ֑עְלָה וְאֶל־הָ֣אָרֹ֔ן תִּתֵּן֙ אֶת־הָ֣עֵדֻ֔ת אֲשֶׁ֥ר אֶתֵּ֖ן אֵלֶֽיךָ׃ **כב**וְנוֹעַדְתִּ֣י לְךָ֮ שָׁם֒ וְדִבַּרְתִּ֨י אִתְּךָ֜ מֵעַ֣ל הַכַּפֹּ֗רֶת מִבֵּין֙ שְׁנֵ֣י הַכְּרֻבִ֔ים אֲשֶׁ֖ר עַל־אֲר֣וֹן הָעֵדֻ֑ת אֵ֣ת כׇּל־אֲשֶׁ֧ר אֲצַוֶּ֛ה אוֹתְךָ֖ אֶל־בְּנֵ֥י יִשְׂרָאֵֽל׃ {פ} | [[701]](#footnote-701) “Then you are to make a mercy seat, of pure gold, two and a half cubits long and one and a half cubits wide. [[702]](#footnote-702) For the two ends of the mercy seat, you are to make two golden Cherubim; you are to make them of beaten gold. [[703]](#footnote-703) Make one cherub for one end and one for the other; put them at the two ends of the mercy seat, making one piece with it. [[704]](#footnote-704) The Cherubim are to have their wings spread upwards so that they overshadow the mercy seat. They must face one another, their faces towards the mercy seat. [[705]](#footnote-705) You must put the mercy seat on top of the Ark, and in the Ark you must put the Covenant that I shall give you. [[706]](#footnote-706) There I will meet you; there, from above the mercy seat, from between the two Cherubim that are on the Ark of the Covenant, I shall give you all my commands for the Israelites. |
| **כג**וְעָשִׂ֥יתָ שֻׁלְחָ֖ן עֲצֵ֣י שִׁטִּ֑ים אַמָּתַ֤יִם אׇרְכּוֹ֙ וְאַמָּ֣ה רׇחְבּ֔וֹ וְאַמָּ֥ה וָחֵ֖צִי קֹמָתֽוֹ׃ **כד**וְצִפִּיתָ֥ אֹת֖וֹ זָהָ֣ב טָה֑וֹר וְעָשִׂ֥יתָ לּ֛וֹ זֵ֥ר זָהָ֖ב סָבִֽיב׃ **כה**וְעָשִׂ֨יתָ לּ֥וֹ מִסְגֶּ֛רֶת טֹ֖פַח סָבִ֑יב וְעָשִׂ֧יתָ זֵר־זָהָ֛ב לְמִסְגַּרְתּ֖וֹ סָבִֽיב׃ **כו**וְעָשִׂ֣יתָ לּ֔וֹ אַרְבַּ֖ע טַבְּעֹ֣ת זָהָ֑ב וְנָתַתָּ֙ אֶת־הַטַּבָּעֹ֔ת עַ֚ל אַרְבַּ֣ע הַפֵּאֹ֔ת אֲשֶׁ֖ר לְאַרְבַּ֥ע רַגְלָֽיו׃ **כז**לְעֻמַּת֙ הַמִּסְגֶּ֔רֶת תִּהְיֶ֖יןָ הַטַּבָּעֹ֑ת לְבָתִּ֣ים לְבַדִּ֔ים לָשֵׂ֖את אֶת־הַשֻּׁלְחָֽן׃ **כח**וְעָשִׂ֤יתָ אֶת־הַבַּדִּים֙ עֲצֵ֣י שִׁטִּ֔ים וְצִפִּיתָ֥ אֹתָ֖ם זָהָ֑ב וְנִשָּׂא־בָ֖ם אֶת־הַשֻּׁלְחָֽן׃ **כט**וְעָשִׂ֨יתָ קְּעָרֹתָ֜יו וְכַפֹּתָ֗יו וּקְשׂוֹתָיו֙ וּמְנַקִּיֹּתָ֔יו אֲשֶׁ֥ר יֻסַּ֖ךְ בָּהֵ֑ן זָהָ֥ב טָה֖וֹר תַּעֲשֶׂ֥ה אֹתָֽם׃ **ל**וְנָתַתָּ֧ עַֽל־הַשֻּׁלְחָ֛ן לֶ֥חֶם פָּנִ֖ים לְפָנַ֥י תָּמִֽיד׃ {פ} | [[707]](#footnote-707) “You are to make a table of acacia wood, two cubits long, one cubit wide, and one and a half cubits high. [[708]](#footnote-708) You are to plate it with pure gold and make a gold moulding all round it. [[709]](#footnote-709) You are to fit it with a rim, one hand’s breadth wide, and decorate this rim with a golden moulding. [[710]](#footnote-710) You are to make for it four gold rings and fix these at the four corners where the four legs are. [[711]](#footnote-711) The rings must be close to the rim: places for the poles for carrying the table. [[712]](#footnote-712) You are to make the shafts of acacia wood and plate them with gold. The table is to be carried by these. [[713]](#footnote-713) You are to make dishes for it, cups for it, jars for it and libation bowls for it; you are to make these of pure gold. [[714]](#footnote-714) On the table, before me, you must place the bread of the Presence. |
| **לא**וְעָשִׂ֥יתָ מְנֹרַ֖ת זָהָ֣ב טָה֑וֹר מִקְשָׁ֞ה תֵּעָשֶׂ֤ה הַמְּנוֹרָה֙ יְרֵכָ֣הּ וְקָנָ֔הּ גְּבִיעֶ֛יהָ כַּפְתֹּרֶ֥יהָ וּפְרָחֶ֖יהָ מִמֶּ֥נָּה יִהְיֽוּ׃ **לב**וְשִׁשָּׁ֣ה קָנִ֔ים יֹצְאִ֖ים מִצִּדֶּ֑יהָ שְׁלֹשָׁ֣ה׀ קְנֵ֣י מְנֹרָ֗ה מִצִּדָּהּ֙ הָאֶחָ֔ד וּשְׁלֹשָׁה֙ קְנֵ֣י מְנֹרָ֔ה מִצִּדָּ֖הּ הַשֵּׁנִֽי׃ **לג**שְׁלֹשָׁ֣ה גְ֠בִעִ֠ים מְֽשֻׁקָּדִ֞ים בַּקָּנֶ֣ה הָאֶחָד֮ כַּפְתֹּ֣ר וָפֶ֒רַח֒ וּשְׁלֹשָׁ֣ה גְבִעִ֗ים מְשֻׁקָּדִ֛ים בַּקָּנֶ֥ה הָאֶחָ֖ד כַּפְתֹּ֣ר וָפָ֑רַח כֵּ֚ן לְשֵׁ֣שֶׁת הַקָּנִ֔ים הַיֹּצְאִ֖ים מִן־הַמְּנֹרָֽה׃ **לד**וּבַמְּנֹרָ֖ה אַרְבָּעָ֣ה גְבִעִ֑ים מְשֻׁ֨קָּדִ֔ים כַּפְתֹּרֶ֖יהָ וּפְרָחֶֽיהָ׃ **לה**וְכַפְתֹּ֡ר תַּ֩חַת֩ שְׁנֵ֨י הַקָּנִ֜ים מִמֶּ֗נָּה וְכַפְתֹּר֙ תַּ֣חַת שְׁנֵ֤י הַקָּנִים֙ מִמֶּ֔נָּה וְכַפְתֹּ֕ר תַּחַת־שְׁנֵ֥י הַקָּנִ֖ים מִמֶּ֑נָּה לְשֵׁ֙שֶׁת֙ הַקָּנִ֔ים הַיֹּצְאִ֖ים מִן־הַמְּנֹרָֽה׃ **לו**כַּפְתֹּרֵיהֶ֥ם וּקְנֹתָ֖ם מִמֶּ֣נָּה יִהְי֑וּ כֻּלָּ֛הּ מִקְשָׁ֥ה אַחַ֖ת זָהָ֥ב טָהֽוֹר׃ **לז**וְעָשִׂ֥יתָ אֶת־נֵרֹתֶ֖יהָ שִׁבְעָ֑ה וְהֶֽעֱלָה֙ אֶת־נֵ֣רֹתֶ֔יהָ וְהֵאִ֖יר עַל־עֵ֥בֶר פָּנֶֽיהָ׃ **לח**וּמַלְקָחֶ֥יהָ וּמַחְתֹּתֶ֖יהָ זָהָ֥ב טָהֽוֹר׃ **לט**כִּכָּ֛ר זָהָ֥ב טָה֖וֹר יַעֲשֶׂ֣ה אֹתָ֑הּ אֵ֥ת כׇּל־הַכֵּלִ֖ים הָאֵֽלֶּה׃ **מ**וּרְאֵ֖ה וַעֲשֵׂ֑ה בְּתַ֨בְנִיתָ֔ם אֲשֶׁר־אַתָּ֥ה מׇרְאֶ֖ה בָּהָֽר׃  {ס} | [[715]](#footnote-715) “You are to make a lampstand of pure gold; the lampstand must be of beaten gold; its base, stem, cups, buds, and petals must be one piece with it. [[716]](#footnote-716) Six branches must extend from its sides: three from one side and three from the other. [[717]](#footnote-717) One branch is to carry three cups made like almond flowers, each with its bud and petals; the next branch, too, is to carry three cups made like almond flowers, each with its bud and petals, and so for all six branches extending from the lampstand. [[718]](#footnote-718) On the lampstand shall be four cups made like almond flowers, each with its bud and petals, [[719]](#footnote-719) thus: one bud under the first two branches extending from the lampstand, one under the next pair, one under the last pair, for the six branches extending from the lampstand. [[720]](#footnote-720) The buds and the branches must be of one piece with it, and the whole made from one piece of beaten gold. [[721]](#footnote-721) You are to make its seven lamps and set them so that they give light to the area in front of it. [[722]](#footnote-722) The snuffers and trays must be of pure gold. [[723]](#footnote-723) It, and all these utensils, shall be made from a talent of pure gold. [[724]](#footnote-724) Be sure to make them after the pattern shown to you on the mountain. |

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| שמות פרק כו | Exodus [[725]](#footnote-725)26 |
| **א**וְאֶת־הַמִּשְׁכָּ֥ן תַּעֲשֶׂ֖ה עֶ֣שֶׂר יְרִיעֹ֑ת שֵׁ֣שׁ מׇשְׁזָ֗ר וּתְכֵ֤לֶת וְאַרְגָּמָן֙ וְתֹלַ֣עַת שָׁנִ֔י כְּרֻבִ֛ים מַעֲשֵׂ֥ה חֹשֵׁ֖ב תַּעֲשֶׂ֥ה אֹתָֽם׃ **ב**אֹ֣רֶךְ׀ הַיְרִיעָ֣ה הָֽאַחַ֗ת שְׁמֹנֶ֤ה וְעֶשְׂרִים֙ בָּֽאַמָּ֔ה וְרֹ֙חַב֙ אַרְבַּ֣ע בָּאַמָּ֔ה הַיְרִיעָ֖ה הָאֶחָ֑ת מִדָּ֥ה אַחַ֖ת לְכׇל־הַיְרִיעֹֽת׃ **ג**חֲמֵ֣שׁ הַיְרִיעֹ֗ת תִּֽהְיֶ֙יןָ֙ חֹֽבְרֹ֔ת אִשָּׁ֖ה אֶל־אֲחֹתָ֑הּ וְחָמֵ֤שׁ יְרִיעֹת֙ חֹֽבְרֹ֔ת אִשָּׁ֖ה אֶל־אֲחֹתָֽהּ׃ **ד**וְעָשִׂ֜יתָ לֻֽלְאֹ֣ת תְּכֵ֗לֶת עַ֣ל שְׂפַ֤ת הַיְרִיעָה֙ הָאֶחָ֔ת מִקָּצָ֖ה בַּחֹבָ֑רֶת וְכֵ֤ן תַּעֲשֶׂה֙ בִּשְׂפַ֣ת הַיְרִיעָ֔ה הַקִּ֣יצוֹנָ֔ה בַּמַּחְבֶּ֖רֶת הַשֵּׁנִֽית׃ **ה**חֲמִשִּׁ֣ים לֻֽלָאֹ֗ת תַּעֲשֶׂה֮ בַּיְרִיעָ֣ה הָאֶחָת֒ וַחֲמִשִּׁ֣ים לֻֽלָאֹ֗ת תַּעֲשֶׂה֙ בִּקְצֵ֣ה הַיְרִיעָ֔ה אֲשֶׁ֖ר בַּמַּחְבֶּ֣רֶת הַשֵּׁנִ֑ית מַקְבִּילֹת֙ הַלֻּ֣לָאֹ֔ת אִשָּׁ֖ה אֶל־אֲחֹתָֽהּ׃ **ו**וְעָשִׂ֕יתָ חֲמִשִּׁ֖ים קַרְסֵ֣י זָהָ֑ב וְחִבַּרְתָּ֨ אֶת־הַיְרִיעֹ֜ת אִשָּׁ֤ה אֶל־אֲחֹתָהּ֙ בַּקְּרָסִ֔ים וְהָיָ֥ה הַמִּשְׁכָּ֖ן אֶחָֽד׃ | [[726]](#footnote-726) “Moreover, the Dwelling you are to make with ten curtains: of finely woven linen, of blue material, purple shade and crimson, and of scarlet stuffs; you are to have these curtains finely brocaded with Cherubim. [[727]](#footnote-727) The length of each curtain is to be twenty-eight cubits, the width of each curtain is to be four cubits; all the curtains shall be of the same size. [[728]](#footnote-728) Five of the curtains must be coupled together, one to another and the other five shall be coupled together. [[729]](#footnote-729) You must attach loops of blue material to the border of the last curtain in one set, and do the same for the border of the last curtain in the other set. [[730]](#footnote-730) You are to put fifty loops on the first curtain and, matching them one by one, fifty loops on the border of the last curtain in the second set; [[731]](#footnote-731) and you are to make fifty gold clasps and couple the curtains together with the clasps. In this way the Dwelling will be a unified whole. |
| **ז**וְעָשִׂ֙יתָ֙ יְרִיעֹ֣ת עִזִּ֔ים לְאֹ֖הֶל עַל־הַמִּשְׁכָּ֑ן עַשְׁתֵּי־עֶשְׂרֵ֥ה יְרִיעֹ֖ת תַּעֲשֶׂ֥ה אֹתָֽם׃ **ח**אֹ֣רֶךְ׀ הַיְרִיעָ֣ה הָֽאַחַ֗ת שְׁלֹשִׁים֙ בָּֽאַמָּ֔ה וְרֹ֙חַב֙ אַרְבַּ֣ע בָּאַמָּ֔ה הַיְרִיעָ֖ה הָאֶחָ֑ת מִדָּ֣ה אַחַ֔ת לְעַשְׁתֵּ֥י עֶשְׂרֵ֖ה יְרִיעֹֽת׃ **ט**וְחִבַּרְתָּ֞ אֶת־חֲמֵ֤שׁ הַיְרִיעֹת֙ לְבָ֔ד וְאֶת־שֵׁ֥שׁ הַיְרִיעֹ֖ת לְבָ֑ד וְכָפַלְתָּ֙ אֶת־הַיְרִיעָ֣ה הַשִּׁשִּׁ֔ית אֶל־מ֖וּל פְּנֵ֥י הָאֹֽהֶל׃ **י**וְעָשִׂ֜יתָ חֲמִשִּׁ֣ים לֻֽלָאֹ֗ת עַ֣ל שְׂפַ֤ת הַיְרִיעָה֙ הָֽאֶחָ֔ת הַקִּיצֹנָ֖ה בַּחֹבָ֑רֶת וַחֲמִשִּׁ֣ים לֻֽלָאֹ֗ת עַ֚ל שְׂפַ֣ת הַיְרִיעָ֔ה הַחֹבֶ֖רֶת הַשֵּׁנִֽית׃ **יא**וְעָשִׂ֛יתָ קַרְסֵ֥י נְחֹ֖שֶׁת חֲמִשִּׁ֑ים וְהֵבֵאתָ֤ אֶת־הַקְּרָסִים֙ בַּלֻּ֣לָאֹ֔ת וְחִבַּרְתָּ֥ אֶת־הָאֹ֖הֶל וְהָיָ֥ה אֶחָֽד׃ | [[732]](#footnote-732) “You are to make curtains of goats’ hair to form a tent over the Dwelling; you will make eleven of these curtains. [[733]](#footnote-733) The length of a single curtain is to be thirty cubits, the width of each curtain four cubits, the eleven curtains to be all of the same size. [[734]](#footnote-734) You must couple five of these curtains together into one set, and six curtains into another set; the sixth curtain you will fold double over the front of the tent. [[735]](#footnote-735) You must attach fifty loops to the border of the last curtain in one set, and do the same for the border of the last curtain in the second set. [[736]](#footnote-736) You must make fifty bronze clasps and put them into the loops, to draw the tent together and make it a unified whole. |
| **יב**וְסֶ֙רַח֙ הָעֹדֵ֔ף בִּירִיעֹ֖ת הָאֹ֑הֶל חֲצִ֤י הַיְרִיעָה֙ הָעֹדֶ֔פֶת תִּסְרַ֕ח עַ֖ל אֲחֹרֵ֥י הַמִּשְׁכָּֽן׃ **יג**וְהָאַמָּ֨ה מִזֶּ֜ה וְהָאַמָּ֤ה מִזֶּה֙ בָּעֹדֵ֔ף בְּאֹ֖רֶךְ יְרִיעֹ֣ת הָאֹ֑הֶל יִהְיֶ֨ה סָר֜וּחַ עַל־צִדֵּ֧י הַמִּשְׁכָּ֛ן מִזֶּ֥ה וּמִזֶּ֖ה לְכַסֹּתֽוֹ׃ **יד**וְעָשִׂ֤יתָ מִכְסֶה֙ לָאֹ֔הֶל עֹרֹ֥ת אֵילִ֖ם מְאׇדָּמִ֑ים וּמִכְסֵ֛ה עֹרֹ֥ת תְּחָשִׁ֖ים מִלְמָֽעְלָה׃ {פ} | [[737]](#footnote-737) “The half of the extra curtain of the tent left overhanging is to hang over the back of the Dwelling. [[738]](#footnote-738) The extra cubit on one side and the cubit on the other side along the length of the tent curtains shall hang over the sides of the Dwelling as a covering for it. [[739]](#footnote-739) “For the tent you will further make a covering of rams’ skin dyed red, and a covering of fine leather to spread over this. |
| **טו**וְעָשִׂ֥יתָ אֶת־הַקְּרָשִׁ֖ים לַמִּשְׁכָּ֑ן עֲצֵ֥י שִׁטִּ֖ים עֹמְדִֽים׃ **טז**עֶ֥שֶׂר אַמּ֖וֹת אֹ֣רֶךְ הַקָּ֑רֶשׁ וְאַמָּה֙ וַחֲצִ֣י הָֽאַמָּ֔ה רֹ֖חַב הַקֶּ֥רֶשׁ הָאֶחָֽד׃ **יז**שְׁתֵּ֣י יָד֗וֹת לַקֶּ֙רֶשׁ֙ הָאֶחָ֔ד מְשֻׁ֨לָּבֹ֔ת אִשָּׁ֖ה אֶל־אֲחֹתָ֑הּ כֵּ֣ן תַּעֲשֶׂ֔ה לְכֹ֖ל קַרְשֵׁ֥י הַמִּשְׁכָּֽן׃ **יח**וְעָשִׂ֥יתָ אֶת־הַקְּרָשִׁ֖ים לַמִּשְׁכָּ֑ן עֶשְׂרִ֣ים קֶ֔רֶשׁ לִפְאַ֖ת נֶ֥גְבָּה תֵימָֽנָה׃ **יט**וְאַרְבָּעִים֙ אַדְנֵי־כֶ֔סֶף תַּעֲשֶׂ֕ה תַּ֖חַת עֶשְׂרִ֣ים הַקָּ֑רֶשׁ שְׁנֵ֨י אֲדָנִ֜ים תַּֽחַת־הַקֶּ֤רֶשׁ הָאֶחָד֙ לִשְׁתֵּ֣י יְדֹתָ֔יו וּשְׁנֵ֧י אֲדָנִ֛ים תַּֽחַת־הַקֶּ֥רֶשׁ הָאֶחָ֖ד לִשְׁתֵּ֥י יְדֹתָֽיו׃ **כ**וּלְצֶ֧לַע הַמִּשְׁכָּ֛ן הַשֵּׁנִ֖ית לִפְאַ֣ת צָפ֑וֹן עֶשְׂרִ֖ים קָֽרֶשׁ׃ **כא**וְאַרְבָּעִ֥ים אַדְנֵיהֶ֖ם כָּ֑סֶף שְׁנֵ֣י אֲדָנִ֗ים תַּ֚חַת הַקֶּ֣רֶשׁ הָֽאֶחָ֔ד וּשְׁנֵ֣י אֲדָנִ֔ים תַּ֖חַת הַקֶּ֥רֶשׁ הָאֶחָֽד׃ **כב**וּֽלְיַרְכְּתֵ֥י הַמִּשְׁכָּ֖ן יָ֑מָּה תַּעֲשֶׂ֖ה שִׁשָּׁ֥ה קְרָשִֽׁים׃ **כג**וּשְׁנֵ֤י קְרָשִׁים֙ תַּעֲשֶׂ֔ה לִמְקֻצְעֹ֖ת הַמִּשְׁכָּ֑ן בַּיַּרְכָתָֽיִם׃ **כד**וְיִֽהְי֣וּ תֹֽאֲמִם֮ מִלְּמַ֒טָּה֒ וְיַחְדָּ֗ו יִהְי֤וּ תַמִּים֙ עַל־רֹאשׁ֔וֹ אֶל־הַטַּבַּ֖עַת הָאֶחָ֑ת כֵּ֚ן יִהְיֶ֣ה לִשְׁנֵיהֶ֔ם לִשְׁנֵ֥י הַמִּקְצֹעֹ֖ת יִהְיֽוּ׃ **כה**וְהָיוּ֙ שְׁמֹנָ֣ה קְרָשִׁ֔ים וְאַדְנֵיהֶ֣ם כֶּ֔סֶף שִׁשָּׁ֥ה עָשָׂ֖ר אֲדָנִ֑ים שְׁנֵ֣י אֲדָנִ֗ים תַּ֚חַת הַקֶּ֣רֶשׁ הָאֶחָ֔ד וּשְׁנֵ֣י אֲדָנִ֔ים תַּ֖חַת הַקֶּ֥רֶשׁ הָאֶחָֽד׃ | [[740]](#footnote-740) “You are to make upright frames of acacia wood for the Dwelling. [[741]](#footnote-741) Each frame is to be ten cubits in length and one and a half cubits in width. [[742]](#footnote-742) Each frame must be fitted with twin pegs; for all the frames of the Dwelling, you must do this. [[743]](#footnote-743) You are to make the frames for the Dwelling: twenty frames for the southern side, facing the south country. [[744]](#footnote-744) You are to make forty silver sockets for putting under the twenty frames thus: two sockets under the first frame to receive its two pegs, and two sockets under another frame to receive its two pegs. [[745]](#footnote-745) The second side of the Dwelling, on the north, is to have twenty frames [[746]](#footnote-746) supported by their forty silver sockets, two sockets under one frame and two sockets under the next frame. [[747]](#footnote-747) For the back of the Dwelling, facing west, you must make six frames. [[748]](#footnote-748) You are to make two frames for the corners at the back of the Dwelling. [[749]](#footnote-749) These must be coupled at the bottom, and right up to the top, to the level of the first ring; this for the two frames that must form the two corners. [[750]](#footnote-750) Thus, there will be eight frames with their sixteen silver sockets: two sockets under the first frame and two sockets under the next frame. |
| **כו**וְעָשִׂ֥יתָ בְרִיחִ֖ם עֲצֵ֣י שִׁטִּ֑ים חֲמִשָּׁ֕ה לְקַרְשֵׁ֥י צֶֽלַע־הַמִּשְׁכָּ֖ן הָאֶחָֽד׃ **כז**וַחֲמִשָּׁ֣ה בְרִיחִ֔ם לְקַרְשֵׁ֥י צֶֽלַע־הַמִּשְׁכָּ֖ן הַשֵּׁנִ֑ית וַחֲמִשָּׁ֣ה בְרִיחִ֗ם לְקַרְשֵׁי֙ צֶ֣לַע הַמִּשְׁכָּ֔ן לַיַּרְכָתַ֖יִם יָֽמָּה׃ **כח**וְהַבְּרִ֥יחַ הַתִּיכֹ֖ן בְּת֣וֹךְ הַקְּרָשִׁ֑ים מַבְרִ֕חַ מִן־הַקָּצֶ֖ה אֶל־הַקָּצֶֽה׃ **כט**וְֽאֶת־הַקְּרָשִׁ֞ים תְּצַפֶּ֣ה זָהָ֗ב וְאֶת־טַבְּעֹֽתֵיהֶם֙ תַּעֲשֶׂ֣ה זָהָ֔ב בָּתִּ֖ים לַבְּרִיחִ֑ם וְצִפִּיתָ֥ אֶת־הַבְּרִיחִ֖ם זָהָֽב׃ **ל**וַהֲקֵמֹתָ֖ אֶת־הַמִּשְׁכָּ֑ן כְּמִ֨שְׁפָּט֔וֹ אֲשֶׁ֥ר הׇרְאֵ֖יתָ בָּהָֽר׃ {ס} | [[751]](#footnote-751) “You are to make bars of acacia wood: five for the frames on one side of the Dwelling, [[752]](#footnote-752) five for the frames on the second side of the Dwelling, and five for the frames that form the west end of the Dwelling. [[753]](#footnote-753) The middle bar, fixed halfway up, is to run from end to end. [[754]](#footnote-754) You shall overlay the frames with gold, and with gold rings on them to take the bars, which you are to overlay with gold. [[755]](#footnote-755) This is how you are to erect the Dwelling according to the plan for it that was shown to you on the mountain. |
| **לא**וְעָשִׂ֣יתָ פָרֹ֗כֶת תְּכֵ֧לֶת וְאַרְגָּמָ֛ן וְתוֹלַ֥עַת שָׁנִ֖י וְשֵׁ֣שׁ מׇשְׁזָ֑ר מַעֲשֵׂ֥ה חֹשֵׁ֛ב יַעֲשֶׂ֥ה אֹתָ֖הּ כְּרֻבִֽים׃ **לב**וְנָתַתָּ֣ה אֹתָ֗הּ עַל־אַרְבָּעָה֙ עַמּוּדֵ֣י שִׁטִּ֔ים מְצֻפִּ֣ים זָהָ֔ב וָוֵיהֶ֖ם זָהָ֑ב עַל־אַרְבָּעָ֖ה אַדְנֵי־כָֽסֶף׃ **לג**וְנָתַתָּ֣ה אֶת־הַפָּרֹ֘כֶת֮ תַּ֣חַת הַקְּרָסִים֒ וְהֵבֵאתָ֥ שָׁ֙מָּה֙ מִבֵּ֣ית לַפָּרֹ֔כֶת אֵ֖ת אֲר֣וֹן הָעֵד֑וּת וְהִבְדִּילָ֤ה הַפָּרֹ֙כֶת֙ לָכֶ֔ם בֵּ֣ין הַקֹּ֔דֶשׁ וּבֵ֖ין קֹ֥דֶשׁ הַקֳּדָשִֽׁים׃ **לד**וְנָתַתָּ֙ אֶת־הַכַּפֹּ֔רֶת עַ֖ל אֲר֣וֹן הָעֵדֻ֑ת בְּקֹ֖דֶשׁ הַקֳּדָשִֽׁים׃ **לה**וְשַׂמְתָּ֤ אֶת־הַשֻּׁלְחָן֙ מִח֣וּץ לַפָּרֹ֔כֶת וְאֶת־הַמְּנֹרָה֙ נֹ֣כַח הַשֻּׁלְחָ֔ן עַ֛ל צֶ֥לַע הַמִּשְׁכָּ֖ן תֵּימָ֑נָה וְהַ֨שֻּׁלְחָ֔ן תִּתֵּ֖ן עַל־צֶ֥לַע צָפֽוֹן׃ **לו**וְעָשִׂ֤יתָ מָסָךְ֙ לְפֶ֣תַח הָאֹ֔הֶל תְּכֵ֧לֶת וְאַרְגָּמָ֛ן וְתוֹלַ֥עַת שָׁנִ֖י וְשֵׁ֣שׁ מׇשְׁזָ֑ר מַעֲשֵׂ֖ה רֹקֵֽם׃ **לז**וְעָשִׂ֣יתָ לַמָּסָ֗ךְ חֲמִשָּׁה֙ עַמּוּדֵ֣י שִׁטִּ֔ים וְצִפִּיתָ֤ אֹתָם֙ זָהָ֔ב וָוֵיהֶ֖ם זָהָ֑ב וְיָצַקְתָּ֣ לָהֶ֔ם חֲמִשָּׁ֖ה אַדְנֵ֥י נְחֹֽשֶׁת׃ {ס} | [[756]](#footnote-756) “You are to make a veil of blue, purple, and crimson yarns, and of finely woven linen; it shall be finely embroidered with Cherubim. [[757]](#footnote-757) You are to hang it on four posts of acacia plated with gold, fixed with gold hooks set in four silver sockets. [[758]](#footnote-758) You must hang the veil from the clasps and there behind the veil you must place the Ark of the Covenant, and the veil will serve you to separate the Holy Place from the Most Holy. [[759]](#footnote-759) The mercy seat you must put on the Ark of the Covenant in the Most Holy Place. [[760]](#footnote-760) The table you must set outside the veil, and the lampstand on the south side of the Dwelling, opposite the table. You must put the table on the north side. [[761]](#footnote-761) For the door of the Tent, you are to make a screen of blue, purple, and crimson yarns, and finely woven linen, the work of a skilled weaver. [[762]](#footnote-762) For the screen, you are to make five posts of acacia plated with gold, with gold hooks; you are to cast five bronze sockets for them. |

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| שמות פרק כז | Exodus [[763]](#footnote-763)27 |
| **א**וְעָשִׂ֥יתָ אֶת־הַמִּזְבֵּ֖חַ עֲצֵ֣י שִׁטִּ֑ים חָמֵשׁ֩ אַמּ֨וֹת אֹ֜רֶךְ וְחָמֵ֧שׁ אַמּ֣וֹת רֹ֗חַב רָב֤וּעַ יִהְיֶה֙ הַמִּזְבֵּ֔חַ וְשָׁלֹ֥שׁ אַמּ֖וֹת קֹמָתֽוֹ׃ **ב**וְעָשִׂ֣יתָ קַרְנֹתָ֗יו עַ֚ל אַרְבַּ֣ע פִּנֹּתָ֔יו מִמֶּ֖נּוּ תִּהְיֶ֣יןָ קַרְנֹתָ֑יו וְצִפִּיתָ֥ אֹת֖וֹ נְחֹֽשֶׁת׃ **ג**וְעָשִׂ֤יתָ סִּֽירֹתָיו֙ לְדַשְּׁנ֔וֹ וְיָעָיו֙ וּמִזְרְקֹתָ֔יו וּמִזְלְגֹתָ֖יו וּמַחְתֹּתָ֑יו לְכׇל־כֵּלָ֖יו תַּעֲשֶׂ֥ה נְחֹֽשֶׁת׃ **ד**וְעָשִׂ֤יתָ לּוֹ֙ מִכְבָּ֔ר מַעֲשֵׂ֖ה רֶ֣שֶׁת נְחֹ֑שֶׁת וְעָשִׂ֣יתָ עַל־הָרֶ֗שֶׁת אַרְבַּע֙ טַבְּעֹ֣ת נְחֹ֔שֶׁת עַ֖ל אַרְבַּ֥ע קְצוֹתָֽיו׃ **ה**וְנָתַתָּ֣ה אֹתָ֗הּ תַּ֛חַת כַּרְכֹּ֥ב הַמִּזְבֵּ֖חַ מִלְּמָ֑טָּה וְהָיְתָ֣ה הָרֶ֔שֶׁת עַ֖ד חֲצִ֥י הַמִּזְבֵּֽחַ׃ **ו**וְעָשִׂ֤יתָ בַדִּים֙ לַמִּזְבֵּ֔חַ בַּדֵּ֖י עֲצֵ֣י שִׁטִּ֑ים וְצִפִּיתָ֥ אֹתָ֖ם נְחֹֽשֶׁת׃ **ז**וְהוּבָ֥א אֶת־בַּדָּ֖יו בַּטַּבָּעֹ֑ת וְהָי֣וּ הַבַּדִּ֗ים עַל־שְׁתֵּ֛י צַלְעֹ֥ת הַמִּזְבֵּ֖חַ בִּשְׂאֵ֥ת אֹתֽוֹ׃ **ח**נְב֥וּב לֻחֹ֖ת תַּעֲשֶׂ֣ה אֹת֑וֹ כַּאֲשֶׁ֨ר הֶרְאָ֥ה אֹתְךָ֛ בָּהָ֖ר כֵּ֥ן יַעֲשֽׂוּ׃ {ס} | [[764]](#footnote-764) “You are to make to altar of acacia, five cubits long and five cubits wide, a square three cubits high. [[765]](#footnote-765) At its four corners, you are to put horns, the horns to be of one piece with it, plating it with bronze. [[766]](#footnote-766) You are to make pans for it, for the ashes, shovels, sprinkling basins, hooks, fire pans; you must make all the vessels for the altar out of bronze. [[767]](#footnote-767) You are also to make a grating for it of bronze network, and on the four corners of this, fix four bronze rings. [[768]](#footnote-768) This grating you must set under the altar’s ledge, below, so that it comes halfway up the altar; [[769]](#footnote-769) and for the altar, you are to make poles of acacia wood and plate them with bronze. [[770]](#footnote-770) The poles are to be put through the rings, so that the poles are on either side of the altar, for carrying it. [[771]](#footnote-771) You are to make the altar hollow, of boards; you will make it as you were shown on the mountain. |
| **ט**וְעָשִׂ֕יתָ אֵ֖ת חֲצַ֣ר הַמִּשְׁכָּ֑ן לִפְאַ֣ת נֶֽגֶב־תֵּ֠ימָ֠נָה קְלָעִ֨ים לֶחָצֵ֜ר שֵׁ֣שׁ מׇשְׁזָ֗ר מֵאָ֤ה בָֽאַמָּה֙ אֹ֔רֶךְ לַפֵּאָ֖ה הָאֶחָֽת׃ **י**וְעַמֻּדָ֣יו עֶשְׂרִ֔ים וְאַדְנֵיהֶ֥ם עֶשְׂרִ֖ים נְחֹ֑שֶׁת וָוֵ֧י הָעַמֻּדִ֛ים וַחֲשֻׁקֵיהֶ֖ם כָּֽסֶף׃ **יא**וְכֵ֨ן לִפְאַ֤ת צָפוֹן֙ בָּאֹ֔רֶךְ קְלָעִ֖ים מֵ֣אָה אֹ֑רֶךְ וְעַמֻּדָ֣ו עֶשְׂרִ֗ים וְאַדְנֵיהֶ֤ם עֶשְׂרִים֙ נְחֹ֔שֶׁת וָוֵ֧י הָֽעַמֻּדִ֛ים וַחֲשֻׁקֵיהֶ֖ם כָּֽסֶף׃ **יב**וְרֹ֤חַב הֶֽחָצֵר֙ לִפְאַת־יָ֔ם קְלָעִ֖ים חֲמִשִּׁ֣ים אַמָּ֑ה עַמֻּדֵיהֶ֣ם עֲשָׂרָ֔ה וְאַדְנֵיהֶ֖ם עֲשָׂרָֽה׃ **יג**וְרֹ֣חַב הֶֽחָצֵ֗ר לִפְאַ֛ת קֵ֥דְמָה מִזְרָ֖חָה חֲמִשִּׁ֥ים אַמָּֽה׃ **יד**וַחֲמֵ֨שׁ עֶשְׂרֵ֥ה אַמָּ֛ה קְלָעִ֖ים לַכָּתֵ֑ף עַמֻּדֵיהֶ֣ם שְׁלֹשָׁ֔ה וְאַדְנֵיהֶ֖ם שְׁלֹשָֽׁה׃ **טו**וְלַכָּתֵף֙ הַשֵּׁנִ֔ית חֲמֵ֥שׁ עֶשְׂרֵ֖ה קְלָעִ֑ים עַמֻּדֵיהֶ֣ם שְׁלֹשָׁ֔ה וְאַדְנֵיהֶ֖ם שְׁלֹשָֽׁה׃ **טז**וּלְשַׁ֨עַר הֶֽחָצֵ֜ר מָסָ֣ךְ׀ עֶשְׂרִ֣ים אַמָּ֗ה תְּכֵ֨לֶת וְאַרְגָּמָ֜ן וְתוֹלַ֧עַת שָׁנִ֛י וְשֵׁ֥שׁ מׇשְׁזָ֖ר מַעֲשֵׂ֣ה רֹקֵ֑ם עַמֻּֽדֵיהֶם֙ אַרְבָּעָ֔ה וְאַדְנֵיהֶ֖ם אַרְבָּעָֽה׃ **יז**כׇּל־עַמּוּדֵ֨י הֶֽחָצֵ֤ר סָבִיב֙ מְחֻשָּׁקִ֣ים כֶּ֔סֶף וָוֵיהֶ֖ם כָּ֑סֶף וְאַדְנֵיהֶ֖ם נְחֹֽשֶׁת׃ **יח**אֹ֣רֶךְ הֶֽחָצֵר֩ מֵאָ֨ה בָֽאַמָּ֜ה וְרֹ֣חַב׀ חֲמִשִּׁ֣ים בַּחֲמִשִּׁ֗ים וְקֹמָ֛ה חָמֵ֥שׁ אַמּ֖וֹת שֵׁ֣שׁ מׇשְׁזָ֑ר וְאַדְנֵיהֶ֖ם נְחֹֽשֶׁת׃ **יט**לְכֹל֙ כְּלֵ֣י הַמִּשְׁכָּ֔ן בְּכֹ֖ל עֲבֹדָת֑וֹ וְכׇל־יְתֵדֹתָ֛יו וְכׇל־יִתְדֹ֥ת הֶחָצֵ֖ר נְחֹֽשֶׁת׃ {ס} | [[772]](#footnote-772) “You are to make the court of the Dwelling. On the south side, the court’s hangings are to be of finely woven linen, a hundred cubits long for one side. [[773]](#footnote-773) Its twenty bronze posts are to be set in twenty bronze bases with hooks and rods of silver. [[774]](#footnote-774) Also, for the north side there are to be hangings a hundred cubits long and twenty posts set in twenty bronze bases, with hooks and rods of silver. [[775]](#footnote-775) For the width of the court on the west side, there are to be fifty cubits of hangings, with ten posts set in ten bases; [[776]](#footnote-776) the width of the court on the east side facing east is to be fifty cubits. [[777]](#footnote-777) On one side there are to be fifteen cubits of hang­ings, with three posts set in three bases; [[778]](#footnote-778) and on the other side there are to be fifteen cubits of hangings, with three posts set in three bases. [[779]](#footnote-779) The gate to the court is to be a screen of twenty cubits, of blue, purple, and crimson, and finely woven linen, the work of an embroiderer, with four posts in four bases. [[780]](#footnote-780) All the posts around the court are to be banded with silver; their hooks of silver, their bases of bronze. [[781]](#footnote-781) The court is to be a hundred cubits long, fifty cubits wide, and five cubits high, of finely woven linen, and their bases of bronze. [[782]](#footnote-782) All the utensils for any use in the Dwelling, all its pegs and those of the court, must be bronze. |
| **כ**וְאַתָּ֞ה תְּצַוֶּ֣ה׀ אֶת־בְּנֵ֣י יִשְׂרָאֵ֗ל וְיִקְח֨וּ אֵלֶ֜יךָ שֶׁ֣מֶן זַ֥יִת זָ֛ךְ כָּתִ֖ית לַמָּא֑וֹר לְהַעֲלֹ֥ת נֵ֖ר תָּמִֽיד׃ **כא**בְּאֹ֣הֶל מוֹעֵד֩ מִח֨וּץ לַפָּרֹ֜כֶת אֲשֶׁ֣ר עַל־הָעֵדֻ֗ת יַעֲרֹךְ֩ אֹת֨וֹ אַהֲרֹ֧ן וּבָנָ֛יו מֵעֶ֥רֶב עַד־בֹּ֖קֶר לִפְנֵ֣י יְהֹוָ֑ה חֻקַּ֤ת עוֹלָם֙ לְדֹ֣רֹתָ֔ם מֵאֵ֖ת בְּנֵ֥י יִשְׂרָאֵֽל׃ {ס} | [[783]](#footnote-783) “You are to order the Israelites to bring pure olive oil for the light, and to keep a flame burning there regularly. [[784]](#footnote-784) In the Tent of Meeting, outside the veil that is before the Covenant, Aaron and his sons shall tend it from evening to morning before Yahweh. This is a perpetual decree for all generations of Israelites. |

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| שמות פרק כח | Exodus [[785]](#footnote-785)28 |
| **א**וְאַתָּ֡ה הַקְרֵ֣ב אֵלֶ֩יךָ֩ אֶת־אַהֲרֹ֨ן אָחִ֜יךָ וְאֶת־בָּנָ֣יו אִתּ֗וֹ מִתּ֛וֹךְ בְּנֵ֥י יִשְׂרָאֵ֖ל לְכַהֲנוֹ־לִ֑י אַהֲרֹ֕ן נָדָ֧ב וַאֲבִיה֛וּא אֶלְעָזָ֥ר וְאִיתָמָ֖ר בְּנֵ֥י אַהֲרֹֽן׃ **ב**וְעָשִׂ֥יתָ בִגְדֵי־קֹ֖דֶשׁ לְאַהֲרֹ֣ן אָחִ֑יךָ לְכָב֖וֹד וּלְתִפְאָֽרֶת׃ **ג**וְאַתָּ֗ה תְּדַבֵּר֙ אֶל־כׇּל־חַכְמֵי־לֵ֔ב אֲשֶׁ֥ר מִלֵּאתִ֖יו ר֣וּחַ חׇכְמָ֑ה וְעָשׂ֞וּ אֶת־בִּגְדֵ֧י אַהֲרֹ֛ן לְקַדְּשׁ֖וֹ לְכַהֲנוֹ־לִֽי׃ **ד**וְאֵ֨לֶּה הַבְּגָדִ֜ים אֲשֶׁ֣ר יַעֲשׂ֗וּ חֹ֤שֶׁן וְאֵפוֹד֙ וּמְעִ֔יל וּכְתֹ֥נֶת תַּשְׁבֵּ֖ץ מִצְנֶ֣פֶת וְאַבְנֵ֑ט וְעָשׂ֨וּ בִגְדֵי־קֹ֜דֶשׁ לְאַהֲרֹ֥ן אָחִ֛יךָ וּלְבָנָ֖יו לְכַהֲנוֹ־לִֽי׃ **ה**וְהֵם֙ יִקְח֣וּ אֶת־הַזָּהָ֔ב וְאֶת־הַתְּכֵ֖לֶת וְאֶת־הָֽאַרְגָּמָ֑ן וְאֶת־תּוֹלַ֥עַת הַשָּׁנִ֖י וְאֶת־הַשֵּֽׁשׁ׃ {פ} | [[786]](#footnote-786) “From among the Israelites summon your brother Aaron and his sons to be priests in my service: Aaron, Nadab and Abihu, Eleazar and Ithamar, sons of Aaron. [[787]](#footnote-787) For Aaron your brother you are to make sacred vestments for his glorious adornment. [[788]](#footnote-788) You are to instruct all with ability, whose skill I have given them, to make Aaron’s vestments for his consecration to my priesthood. [[789]](#footnote-789) These are the vestments they must make: a breast-piece, an ephod, a robe, a fitted tunic, a turban and a belt. When they make sacred vestments for your brother Aaron and his sons to be priests in my service, [[790]](#footnote-790) they must use gold, blue, purple and scarlet yarns, and fine linen. |
| **ו**וְעָשׂ֖וּ אֶת־הָאֵפֹ֑ד זָ֠הָ֠ב תְּכֵ֨לֶת וְאַרְגָּמָ֜ן תּוֹלַ֧עַת שָׁנִ֛י וְשֵׁ֥שׁ מׇשְׁזָ֖ר מַעֲשֵׂ֥ה חֹשֵֽׁב׃ **ז**שְׁתֵּ֧י כְתֵפֹ֣ת חֹֽבְרֹ֗ת יִֽהְיֶה־לּ֛וֹ אֶל־שְׁנֵ֥י קְצוֹתָ֖יו וְחֻבָּֽר׃ **ח**וְחֵ֤שֶׁב אֲפֻדָּתוֹ֙ אֲשֶׁ֣ר עָלָ֔יו כְּמַעֲשֵׂ֖הוּ מִמֶּ֣נּוּ יִהְיֶ֑ה זָהָ֗ב תְּכֵ֧לֶת וְאַרְגָּמָ֛ן וְתוֹלַ֥עַת שָׁנִ֖י וְשֵׁ֥שׁ מׇשְׁזָֽר׃ **ט**וְלָ֣קַחְתָּ֔ אֶת־שְׁתֵּ֖י אַבְנֵי־שֹׁ֑הַם וּפִתַּחְתָּ֣ עֲלֵיהֶ֔ם שְׁמ֖וֹת בְּנֵ֥י יִשְׂרָאֵֽל׃ **י**שִׁשָּׁה֙ מִשְּׁמֹתָ֔ם עַ֖ל הָאֶ֣בֶן הָאֶחָ֑ת וְאֶת־שְׁמ֞וֹת הַשִּׁשָּׁ֧ה הַנּוֹתָרִ֛ים עַל־הָאֶ֥בֶן הַשֵּׁנִ֖ית כְּתוֹלְדֹתָֽם׃ **יא**מַעֲשֵׂ֣ה חָרַשׁ֮ אֶ֒בֶן֒ פִּתּוּחֵ֣י חֹתָ֗ם תְּפַתַּח֙ אֶת־שְׁתֵּ֣י הָאֲבָנִ֔ים עַל־שְׁמֹ֖ת בְּנֵ֣י יִשְׂרָאֵ֑ל מֻסַבֹּ֛ת מִשְׁבְּצ֥וֹת זָהָ֖ב תַּעֲשֶׂ֥ה אֹתָֽם׃ **יב**וְשַׂמְתָּ֞ אֶת־שְׁתֵּ֣י הָאֲבָנִ֗ים עַ֚ל כִּתְפֹ֣ת הָֽאֵפֹ֔ד אַבְנֵ֥י זִכָּרֹ֖ן לִבְנֵ֣י יִשְׂרָאֵ֑ל וְנָשָׂא֩ אַהֲרֹ֨ן אֶת־שְׁמוֹתָ֜ם לִפְנֵ֧י יְהֹוָ֛ה עַל־שְׁתֵּ֥י כְתֵפָ֖יו לְזִכָּרֹֽן׃ {ס} | [[791]](#footnote-791) “They are to make the ephod of gold, blue, purple and scarlet yarns, and fine linen, skilfully worked. [[792]](#footnote-792) It must have two shoulder straps fitted to it to join it together. [[793]](#footnote-793) The woven band on it to hold it is to be of similar workmanship and form one piece with it: this must be of gold, blue, purple and scarlet yarns, and fine linen. [[794]](#footnote-794) You will take two onyx stones and engrave on them the names of the sons of Israel, [[795]](#footnote-795) six of their names on one stone, the remaining six on the other, in the order of their birth. [[796]](#footnote-796) As a gem-cutter engraves signets, you are to engrave the two stones with the names of the sons of Israel, and mount them in settings of gold mesh. [[797]](#footnote-797) You are to fasten the two stones commemorating the sons of Israel to the shoulder straps of the ephod. In this way, Aaron will bear their names on his shoulders in the presence of Yahweh, to commemorate them. |
| **יג**וְעָשִׂ֥יתָ מִשְׁבְּצֹ֖ת זָהָֽב׃ **יד**וּשְׁתֵּ֤י שַׁרְשְׁרֹת֙ זָהָ֣ב טָה֔וֹר מִגְבָּלֹ֛ת תַּעֲשֶׂ֥ה אֹתָ֖ם מַעֲשֵׂ֣ה עֲבֹ֑ת וְנָתַתָּ֛ה אֶת־שַׁרְשְׁרֹ֥ת הָעֲבֹתֹ֖ת עַל־הַֽמִּשְׁבְּצֹֽת׃ {ס} | [[798]](#footnote-798) “You must also make settings of gold filigree, [[799]](#footnote-799) and two chains of pure gold; you must make them like twisted cord; you are to attach these cord-like chains to the settings. |
| **טו**וְעָשִׂ֜יתָ חֹ֤שֶׁן מִשְׁפָּט֙ מַעֲשֵׂ֣ה חֹשֵׁ֔ב כְּמַעֲשֵׂ֥ה אֵפֹ֖ד תַּעֲשֶׂ֑נּוּ זָ֠הָ֠ב תְּכֵ֨לֶת וְאַרְגָּמָ֜ן וְתוֹלַ֧עַת שָׁנִ֛י וְשֵׁ֥שׁ מׇשְׁזָ֖ר תַּעֲשֶׂ֥ה אֹתֽוֹ׃ **טז**רָב֥וּעַ יִֽהְיֶ֖ה כָּפ֑וּל זֶ֥רֶת אׇרְכּ֖וֹ וְזֶ֥רֶת רׇחְבּֽוֹ׃ **יז**וּמִלֵּאתָ֥ בוֹ֙ מִלֻּ֣אַת אֶ֔בֶן אַרְבָּעָ֖ה טוּרִ֣ים אָ֑בֶן ט֗וּר אֹ֤דֶם פִּטְדָה֙ וּבָרֶ֔קֶת הַטּ֖וּר הָאֶחָֽד׃ **יח**וְהַטּ֖וּר הַשֵּׁנִ֑י נֹ֥פֶךְ סַפִּ֖יר וְיָהֲלֹֽם׃ **יט**וְהַטּ֖וּר הַשְּׁלִישִׁ֑י לֶ֥שֶׁם שְׁב֖וֹ וְאַחְלָֽמָה׃ **כ**וְהַטּוּר֙ הָרְבִיעִ֔י תַּרְשִׁ֥ישׁ וְשֹׁ֖הַם וְיָשְׁפֵ֑ה מְשֻׁבָּצִ֥ים זָהָ֛ב יִהְי֖וּ בְּמִלּוּאֹתָֽם׃ **כא**וְ֠הָאֲבָנִ֠ים תִּֽהְיֶ֜יןָ עַל־שְׁמֹ֧ת בְּנֵֽי־יִשְׂרָאֵ֛ל שְׁתֵּ֥ים עֶשְׂרֵ֖ה עַל־שְׁמֹתָ֑ם פִּתּוּחֵ֤י חוֹתָם֙ אִ֣ישׁ עַל־שְׁמ֔וֹ תִּֽהְיֶ֕יןָ לִשְׁנֵ֥י עָשָׂ֖ר שָֽׁבֶט׃ **כב**וְעָשִׂ֧יתָ עַל־הַחֹ֛שֶׁן שַֽׁרְשֹׁ֥ת גַּבְלֻ֖ת מַעֲשֵׂ֣ה עֲבֹ֑ת זָהָ֖ב טָהֽוֹר׃ **כג**וְעָשִׂ֙יתָ֙ עַל־הַחֹ֔שֶׁן שְׁתֵּ֖י טַבְּע֣וֹת זָהָ֑ב וְנָתַתָּ֗ אֶת־שְׁתֵּי֙ הַטַּבָּע֔וֹת עַל־שְׁנֵ֖י קְצ֥וֹת הַחֹֽשֶׁן׃ **כד**וְנָתַתָּ֗ה אֶת־שְׁתֵּי֙ עֲבֹתֹ֣ת הַזָּהָ֔ב עַל־שְׁתֵּ֖י הַטַּבָּעֹ֑ת אֶל־קְצ֖וֹת הַחֹֽשֶׁן׃ **כה**וְאֵ֨ת שְׁתֵּ֤י קְצוֹת֙ שְׁתֵּ֣י הָעֲבֹתֹ֔ת תִּתֵּ֖ן עַל־שְׁתֵּ֣י הַֽמִּשְׁבְּצ֑וֹת וְנָתַתָּ֛ה עַל־כִּתְפ֥וֹת הָאֵפֹ֖ד אֶל־מ֥וּל פָּנָֽיו׃ **כו**וְעָשִׂ֗יתָ שְׁתֵּי֙ טַבְּע֣וֹת זָהָ֔ב וְשַׂמְתָּ֣ אֹתָ֔ם עַל־שְׁנֵ֖י קְצ֣וֹת הַחֹ֑שֶׁן עַל־שְׂפָת֕וֹ אֲשֶׁ֛ר אֶל־עֵ֥בֶר הָאֵפֹ֖ד בָּֽיְתָה׃ **כז**וְעָשִׂ֘יתָ֮ שְׁתֵּ֣י טַבְּע֣וֹת זָהָב֒ וְנָתַתָּ֣ה אֹתָ֡ם עַל־שְׁתֵּי֩ כִתְפ֨וֹת הָאֵפ֤וֹד מִלְּמַ֙טָּה֙ מִמּ֣וּל פָּנָ֔יו לְעֻמַּ֖ת מַחְבַּרְתּ֑וֹ מִמַּ֕עַל לְחֵ֖שֶׁב הָאֵפֽוֹד׃ | [[800]](#footnote-800) “You are to make the breastplate of judgement, finely brocaded, of the same workmanship as the ephod. You are to make it of gold, blue, purple and scarlet yarns, and fine linen. [[801]](#footnote-801) It is to be square and doubled, a span long and a span wide. [[802]](#footnote-802) In this, you are to set four rows of stones. A carnelian, topaz, and emerald, for the first row; [[803]](#footnote-803) a garnet, sapphire and diamond the second row; [[804]](#footnote-804) the third row: a hyacinth, a ruby and an amethyst; [[805]](#footnote-805) the fourth row: a beryl, a carn­elian and a jasper. These are to be mounted in gold settings. [[806]](#footnote-806) There shall be twelve stones with names corresponding to the names of the sons of Israel; they shall be like signets, each engraved with its name, for the twelve tribes. [[807]](#footnote-807) For the breastplate, you will make chains of pure gold like cords, [[808]](#footnote-808) and on the breastplate, you must make two gold rings and fix them to its two edges. [[809]](#footnote-809) You must fasten the two gold cords to the two rings at the edges of the breastplate. [[810]](#footnote-810) The two ends of the two cords you must fasten to the two settings, and so attach them to the shoulder straps on the front of the ephod. [[811]](#footnote-811) You are to make two gold rings and fix them to the ends of the breast­plate, on the inner hem, next to the ephod. [[812]](#footnote-812) You are to make two more gold rings and fix them low down on the front of the two shoulder-pieces of the ephod, close to the join, above the decorated band of the ephod. |
| **כח**וְיִרְכְּס֣וּ אֶת־הַ֠חֹ֠שֶׁן מִֽטַּבְּעֹתָ֞ו אֶל־טַבְּעֹ֤ת הָאֵפוֹד֙ בִּפְתִ֣יל תְּכֵ֔לֶת לִֽהְי֖וֹת עַל־חֵ֣שֶׁב הָאֵפ֑וֹד וְלֹֽא־יִזַּ֣ח הַחֹ֔שֶׁן מֵעַ֖ל הָאֵפֽוֹד׃ **כט**וְנָשָׂ֣א אַ֠הֲרֹ֠ן אֶת־שְׁמ֨וֹת בְּנֵֽי־יִשְׂרָאֵ֜ל בְּחֹ֧שֶׁן הַמִּשְׁפָּ֛ט עַל־לִבּ֖וֹ בְּבֹא֣וֹ אֶל־הַקֹּ֑דֶשׁ לְזִכָּרֹ֥ן לִפְנֵֽי־יְהֹוָ֖ה תָּמִֽיד׃ **ל**וְנָתַתָּ֞ אֶל־חֹ֣שֶׁן הַמִּשְׁפָּ֗ט אֶת־הָאוּרִים֙ וְאֶת־הַתֻּמִּ֔ים וְהָיוּ֙ עַל־לֵ֣ב אַהֲרֹ֔ן בְּבֹא֖וֹ לִפְנֵ֣י יְהֹוָ֑ה וְנָשָׂ֣א אַ֠הֲרֹ֠ן אֶת־מִשְׁפַּ֨ט בְּנֵי־יִשְׂרָאֵ֧ל עַל־לִבּ֛וֹ לִפְנֵ֥י יְהֹוָ֖ה תָּמִֽיד׃  {ס} | [[813]](#footnote-813) “You must bind the breastplate with a blue cord through its rings and those of the ephod, so that it will sit on the woven band and not swing from the ephod. [[814]](#footnote-814) So, in the breastplate of judgement, when Aaron enters the sanctuary, he will bear the names of the sons of Israel on his heart as a continual reminder before Yahweh. [[815]](#footnote-815) To the breastplate of judgement, you will add the Urim and the Thummim, and these will be on Aaron’s heart when he goes before Yahweh. So, Aaron will always bear the Israelites’ judgement on his heart before Yahweh. |
| **לא**וְעָשִׂ֛יתָ אֶת־מְעִ֥יל הָאֵפ֖וֹד כְּלִ֥יל תְּכֵֽלֶת׃ **לב**וְהָיָ֥ה פִֽי־רֹאשׁ֖וֹ בְּתוֹכ֑וֹ שָׂפָ֡ה יִֽהְיֶה֩ לְפִ֨יו סָבִ֜יב מַעֲשֵׂ֣ה אֹרֵ֗ג כְּפִ֥י תַחְרָ֛א יִֽהְיֶה־לּ֖וֹ לֹ֥א יִקָּרֵֽעַ׃ **לג**וְעָשִׂ֣יתָ עַל־שׁוּלָ֗יו רִמֹּנֵי֙ תְּכֵ֤לֶת וְאַרְגָּמָן֙ וְתוֹלַ֣עַת שָׁנִ֔י עַל־שׁוּלָ֖יו סָבִ֑יב וּפַעֲמֹנֵ֥י זָהָ֛ב בְּתוֹכָ֖ם סָבִֽיב׃ **לד**פַּעֲמֹ֤ן זָהָב֙ וְרִמּ֔וֹן פַּֽעֲמֹ֥ן זָהָ֖ב וְרִמּ֑וֹן עַל־שׁוּלֵ֥י הַמְּעִ֖יל סָבִֽיב׃ **לה**וְהָיָ֥ה עַֽל־אַהֲרֹ֖ן לְשָׁרֵ֑ת וְנִשְׁמַ֣ע ק֠וֹל֠וֹ בְּבֹא֨וֹ אֶל־הַקֹּ֜דֶשׁ לִפְנֵ֧י יְהֹוָ֛ה וּבְצֵאת֖וֹ וְלֹ֥א יָמֽוּת׃ {ס} | [[816]](#footnote-816) “You are to make the robe of the ephod all of blue. [[817]](#footnote-817) In the centre, it must have a hole for the head, to have round it a border woven like the neck of a coat of mail to keep it from being torn. [[818]](#footnote-818) The lower hem you are to decorate with pomegranates of blue, purple and scarlet yarns with golden bells between: [[819]](#footnote-819) a gold bell and a pomegranate, all round the hem of the robe. [[820]](#footnote-820) Aaron is to wear it when he officiates, so the sound shall be heard when he enters the sanctuary before Yahweh, or leaves it; thus, he will not die. |
| **לו**וְעָשִׂ֥יתָ צִּ֖יץ זָהָ֣ב טָה֑וֹר וּפִתַּחְתָּ֤ עָלָיו֙ פִּתּוּחֵ֣י חֹתָ֔ם קֹ֖דֶשׁ לַֽיהֹוָֽה׃ **לז**וְשַׂמְתָּ֤ אֹתוֹ֙ עַל־פְּתִ֣יל תְּכֵ֔לֶת וְהָיָ֖ה עַל־הַמִּצְנָ֑פֶת אֶל־מ֥וּל פְּנֵֽי־הַמִּצְנֶ֖פֶת יִהְיֶֽה׃ **לח**וְהָיָה֮ עַל־מֵ֣צַח אַהֲרֹן֒ וְנָשָׂ֨א אַהֲרֹ֜ן אֶת־עֲוֺ֣ן הַקֳּדָשִׁ֗ים אֲשֶׁ֤ר יַקְדִּ֙ישׁוּ֙ בְּנֵ֣י יִשְׂרָאֵ֔ל לְכׇֽל־מַתְּנֹ֖ת קׇדְשֵׁיהֶ֑ם וְהָיָ֤ה עַל־מִצְחוֹ֙ תָּמִ֔יד לְרָצ֥וֹן לָהֶ֖ם לִפְנֵ֥י יְהֹוָֽה׃ **לט**וְשִׁבַּצְתָּ֙ הַכְּתֹ֣נֶת שֵׁ֔שׁ וְעָשִׂ֖יתָ מִצְנֶ֣פֶת שֵׁ֑שׁ וְאַבְנֵ֥ט תַּעֲשֶׂ֖ה מַעֲשֵׂ֥ה רֹקֵֽם׃ **מ**וְלִבְנֵ֤י אַהֲרֹן֙ תַּעֲשֶׂ֣ה כֻתֳּנֹ֔ת וְעָשִׂ֥יתָ לָהֶ֖ם אַבְנֵטִ֑ים וּמִגְבָּעוֹת֙ תַּעֲשֶׂ֣ה לָהֶ֔ם לְכָב֖וֹד וּלְתִפְאָֽרֶת׃ **מא**וְהִלְבַּשְׁתָּ֤ אֹתָם֙ אֶת־אַהֲרֹ֣ן אָחִ֔יךָ וְאֶת־בָּנָ֖יו אִתּ֑וֹ וּמָשַׁחְתָּ֨ אֹתָ֜ם וּמִלֵּאתָ֧ אֶת־יָדָ֛ם וְקִדַּשְׁתָּ֥ אֹתָ֖ם וְכִהֲנ֥וּ לִֽי׃ **מב**וַעֲשֵׂ֤ה לָהֶם֙ מִכְנְסֵי־בָ֔ד לְכַסּ֖וֹת בְּשַׂ֣ר עֶרְוָ֑ה מִמׇּתְנַ֥יִם וְעַד־יְרֵכַ֖יִם יִהְיֽוּ׃ **מג**וְהָיוּ֩ עַל־אַהֲרֹ֨ן וְעַל־בָּנָ֜יו בְּבֹאָ֣ם׀ אֶל־אֹ֣הֶל מוֹעֵ֗ד א֣וֹ בְגִשְׁתָּ֤ם אֶל־הַמִּזְבֵּ֙חַ֙ לְשָׁרֵ֣ת בַּקֹּ֔דֶשׁ וְלֹא־יִשְׂא֥וּ עָוֺ֖ן וָמֵ֑תוּ חֻקַּ֥ת עוֹלָ֛ם ל֖וֹ וּלְזַרְע֥וֹ אַחֲרָֽיו׃ {ס} | [[821]](#footnote-821) “You are to make a plate of pure gold and engrave on it, “Holy to Yahweh,” as a man engraves a seal. [[822]](#footnote-822) You will fasten this to the turban with a blue cord; it shall be on the front of the turban. [[823]](#footnote-823) Aaron is to wear it on his brow, and so bear any guilt incurred in what the Israelites donate in any of their sacred offerings; it must always be on his brow, so that they may be accepted before Yahweh. [[824]](#footnote-824) The tunic you must weave of fine linen, and make a turban of fine linen, and a sash, the work of a skilled embroiderer. [[825]](#footnote-825) For Aaron’s sons you are to make tunic, girdle and headdress for their glorious adornment. [[826]](#footnote-826) You will put these on your brother Aaron and his sons; and you will anoint, invest and consecrate them to serve me as priests. [[827]](#footnote-827) You are to make them linen breeches to cover their naked flesh from loin to thigh. [[828]](#footnote-828) Aaron and his sons must wear these when they go into the Tent of Meeting or when they approach the altar to serve in the sanctuary, or they will bring guilt on themselves and die; this is an irrevocable ordinance for Aaron and his seed after him. |

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| שמות פרק כט | Exodus [[829]](#footnote-829)29 |
| **א**וְזֶ֨ה הַדָּבָ֜ר אֲשֶֽׁר־תַּעֲשֶׂ֥ה לָהֶ֛ם לְקַדֵּ֥שׁ אֹתָ֖ם לְכַהֵ֣ן לִ֑י לְ֠קַ֠ח פַּ֣ר אֶחָ֧ד בֶּן־בָּקָ֛ר וְאֵילִ֥ם שְׁנַ֖יִם תְּמִימִֽם׃ **ב**וְלֶ֣חֶם מַצּ֗וֹת וְחַלֹּ֤ת מַצֹּת֙ בְּלוּלֹ֣ת בַּשֶּׁ֔מֶן וּרְקִיקֵ֥י מַצּ֖וֹת מְשֻׁחִ֣ים בַּשָּׁ֑מֶן סֹ֥לֶת חִטִּ֖ים תַּעֲשֶׂ֥ה אֹתָֽם׃ **ג**וְנָתַתָּ֤ אוֹתָם֙ עַל־סַ֣ל אֶחָ֔ד וְהִקְרַבְתָּ֥ אֹתָ֖ם בַּסָּ֑ל וְאֶ֨ת־הַפָּ֔ר וְאֵ֖ת שְׁנֵ֥י הָאֵילִֽם׃ | [[830]](#footnote-830) “This is the ritual you must use for them when you consecrate them to serve me in the priesthood. Take one young bull and two rams without blemish, [[831]](#footnote-831) unleavened bread, unleavened cakes mixed with oil, and unleavened wafers spread with oil, made from fine flour. [[832]](#footnote-832) You must put these into a basket and present them in the basket, at the same time as the young bull and the two rams. |
| **ד**וְאֶת־אַהֲרֹ֤ן וְאֶת־בָּנָיו֙ תַּקְרִ֔יב אֶל־פֶּ֖תַח אֹ֣הֶל מוֹעֵ֑ד וְרָחַצְתָּ֥ אֹתָ֖ם בַּמָּֽיִם׃ **ה**וְלָקַחְתָּ֣ אֶת־הַבְּגָדִ֗ים וְהִלְבַּשְׁתָּ֤ אֶֽת־אַהֲרֹן֙ אֶת־הַכֻּתֹּ֔נֶת וְאֵת֙ מְעִ֣יל הָאֵפֹ֔ד וְאֶת־הָאֵפֹ֖ד וְאֶת־הַחֹ֑שֶׁן וְאָפַדְתָּ֣ ל֔וֹ בְּחֵ֖שֶׁב הָאֵפֹֽד׃ **ו**וְשַׂמְתָּ֥ הַמִּצְנֶ֖פֶת עַל־רֹאשׁ֑וֹ וְנָתַתָּ֛ אֶת־נֵ֥זֶר הַקֹּ֖דֶשׁ עַל־הַמִּצְנָֽפֶת׃ **ז**וְלָֽקַחְתָּ֙ אֶת־שֶׁ֣מֶן הַמִּשְׁחָ֔ה וְיָצַקְתָּ֖ עַל־רֹאשׁ֑וֹ וּמָשַׁחְתָּ֖ אֹתֽוֹ׃ | [[833]](#footnote-833) “You shall bring Aaron and his sons to the entrance of the Tent of Meeting and bathe them with water. [[834]](#footnote-834) And you shall take the vestments and clothe Aaron in the tunic, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the skilfully woven band of the ephod. [[835]](#footnote-835) You shall put the turban on his head, and on the turban fix the holy diadem; [[836]](#footnote-836) and then you shall take the anointing oil and pour it on his head, and so anoint him. |
| **ח**וְאֶת־בָּנָ֖יו תַּקְרִ֑יב וְהִלְבַּשְׁתָּ֖ם כֻּתֳּנֹֽת׃ **ט**וְחָגַרְתָּ֩ אֹתָ֨ם אַבְנֵ֜ט אַהֲרֹ֣ן וּבָנָ֗יו וְחָבַשְׁתָּ֤ לָהֶם֙ מִגְבָּעֹ֔ת וְהָיְתָ֥ה לָהֶ֛ם כְּהֻנָּ֖ה לְחֻקַּ֣ת עוֹלָ֑ם וּמִלֵּאתָ֥ יַֽד־אַהֲרֹ֖ן וְיַד־בָּנָֽיו׃ | [[837]](#footnote-837) “And bring his sons and put tunics on them. [[838]](#footnote-838) Pass the girdles round them and tie headbands on them; and, by perpetual ordin­ance, the priesthood will be theirs; so shall you ordain Aaron and his sons. |
| **י**וְהִקְרַבְתָּ֙ אֶת־הַפָּ֔ר לִפְנֵ֖י אֹ֣הֶל מוֹעֵ֑ד וְסָמַ֨ךְ אַהֲרֹ֧ן וּבָנָ֛יו אֶת־יְדֵיהֶ֖ם עַל־רֹ֥אשׁ הַפָּֽר׃ **יא**וְשָׁחַטְתָּ֥ אֶת־הַפָּ֖ר לִפְנֵ֣י יְהֹוָ֑ה פֶּ֖תַח אֹ֥הֶל מוֹעֵֽד׃ **יב**וְלָֽקַחְתָּ֙ מִדַּ֣ם הַפָּ֔ר וְנָתַתָּ֛ה עַל־קַרְנֹ֥ת הַמִּזְבֵּ֖חַ בְּאֶצְבָּעֶ֑ךָ וְאֶת־כׇּל־הַדָּ֣ם תִּשְׁפֹּ֔ךְ אֶל־יְס֖וֹד הַמִּזְבֵּֽחַ׃ **יג**וְלָֽקַחְתָּ֗ אֶֽת־כׇּל־הַחֵ֘לֶב֮ הַֽמְכַסֶּ֣ה אֶת־הַקֶּ֒רֶב֒ וְאֵ֗ת הַיֹּתֶ֙רֶת֙ עַל־הַכָּבֵ֔ד וְאֵת֙ שְׁתֵּ֣י הַכְּלָיֹ֔ת וְאֶת־הַחֵ֖לֶב אֲשֶׁ֣ר עֲלֵיהֶ֑ן וְהִקְטַרְתָּ֖ הַמִּזְבֵּֽחָה׃ **יד**וְאֶת־בְּשַׂ֤ר הַפָּר֙ וְאֶת־עֹר֣וֹ וְאֶת־פִּרְשׁ֔וֹ תִּשְׂרֹ֣ף בָּאֵ֔שׁ מִח֖וּץ לַֽמַּחֲנֶ֑ה חַטָּ֖את הֽוּא׃ | [[839]](#footnote-839) “You are to bring the bull in front of the Tent of Meeting. Aaron and his sons are to lay their hands on its head; [[840]](#footnote-840) and slaughter the bull before Yahweh at the entrance to the Tent of Meeting. [[841]](#footnote-841) Then take some of its blood and with your finger put it on the horns of the altar. Next, pour out the rest of the blood at the foot of the altar; [[842]](#footnote-842) and then take all the fat that covers the entrails, the lobe that is over the liver, the two kidneys with their covering fat, and burn them on the altar. [[843]](#footnote-843) As for the bull’s flesh, its skin and its dung, you must burn them outside the camp, for it is a sin offering. |
| **טו**וְאֶת־הָאַ֥יִל הָאֶחָ֖ד תִּקָּ֑ח וְסָ֨מְכ֜וּ אַהֲרֹ֧ן וּבָנָ֛יו אֶת־יְדֵיהֶ֖ם עַל־רֹ֥אשׁ הָאָֽיִל׃ **טז**וְשָׁחַטְתָּ֖ אֶת־הָאָ֑יִל וְלָֽקַחְתָּ֙ אֶת־דָּמ֔וֹ וְזָרַקְתָּ֥ עַל־הַמִּזְבֵּ֖חַ סָבִֽיב׃ **יז**וְאֶ֨ת־הָאַ֔יִל תְּנַתֵּ֖חַ לִנְתָחָ֑יו וְרָחַצְתָּ֤ קִרְבּוֹ֙ וּכְרָעָ֔יו וְנָתַתָּ֥ עַל־נְתָחָ֖יו וְעַל־רֹאשֽׁוֹ׃ **יח**וְהִקְטַרְתָּ֤ אֶת־כׇּל־הָאַ֙יִל֙ הַמִּזְבֵּ֔חָה עֹלָ֥ה ה֖וּא לַֽיהֹוָ֑ה רֵ֣יחַ נִיח֔וֹחַ אִשֶּׁ֥ה לַיהֹוָ֖ה הֽוּא׃ | [[844]](#footnote-844) “And you are to take one ram; Aaron and his sons are to lay their hands on its head. [[845]](#footnote-845) You are to kill the ram, take its blood and pour it around the altar. [[846]](#footnote-846) Next, divide the ram in pieces, wash the entrails and legs, and put them with its parts and head. [[847]](#footnote-847) Then burn the whole ram on the altar. This will be a burnt offering, whose odour will appease Yahweh, an offering by fire in honour of Yahweh. |
| **יט**וְלָ֣קַחְתָּ֔ אֵ֖ת הָאַ֣יִל הַשֵּׁנִ֑י וְסָמַ֨ךְ אַהֲרֹ֧ן וּבָנָ֛יו אֶת־יְדֵיהֶ֖ם עַל־רֹ֥אשׁ הָאָֽיִל׃ **כ**וְשָׁחַטְתָּ֣ אֶת־הָאַ֗יִל וְלָקַחְתָּ֤ מִדָּמוֹ֙ וְנָֽתַתָּ֡ה עַל־תְּנוּךְ֩ אֹ֨זֶן אַהֲרֹ֜ן וְעַל־תְּנ֨וּךְ אֹ֤זֶן בָּנָיו֙ הַיְמָנִ֔ית וְעַל־בֹּ֤הֶן יָדָם֙ הַיְמָנִ֔ית וְעַל־בֹּ֥הֶן רַגְלָ֖ם הַיְמָנִ֑ית וְזָרַקְתָּ֧ אֶת־הַדָּ֛ם עַל־הַמִּזְבֵּ֖חַ סָבִֽיב׃ **כא**וְלָקַחְתָּ֞ מִן־הַדָּ֨ם אֲשֶׁ֥ר עַֽל־הַמִּזְבֵּ֘חַ֮ וּמִשֶּׁ֣מֶן הַמִּשְׁחָה֒ וְהִזֵּיתָ֤ עַֽל־אַהֲרֹן֙ וְעַל־בְּגָדָ֔יו וְעַל־בָּנָ֛יו וְעַל־בִּגְדֵ֥י בָנָ֖יו אִתּ֑וֹ וְקָדַ֥שׁ הוּא֙ וּבְגָדָ֔יו וּבָנָ֛יו וּבִגְדֵ֥י בָנָ֖יו אִתּֽוֹ׃ | [[848]](#footnote-848) “And you are to take the other ram; Aaron and his sons are to lay their hands on its head. [[849]](#footnote-849) You are to kill the ram, take some of its blood and put it on the tip of Aaron’s right ear, on the tips of his sons’ right ears, the thumbs of their right hands, and the big toes of their right feet, and pour out the rest around the altar. [[850]](#footnote-850) Then take some of the blood on the altar, and some of the anointing oil, and sprinkle it on Aaron and his clothes and on his sons and their clothes: so that he and his clothes will be holy and his sons and their clothes. |
| **כב**וְלָקַחְתָּ֣ מִן־הָ֠אַ֠יִל הַחֵ֨לֶב וְהָֽאַלְיָ֜ה וְאֶת־הַחֵ֣לֶב׀ הַֽמְכַסֶּ֣ה אֶת־הַקֶּ֗רֶב וְאֵ֨ת יֹתֶ֤רֶת הַכָּבֵד֙ וְאֵ֣ת׀ שְׁתֵּ֣י הַכְּלָיֹ֗ת וְאֶת־הַחֵ֙לֶב֙ אֲשֶׁ֣ר עֲלֵיהֶ֔ן וְאֵ֖ת שׁ֣וֹק הַיָּמִ֑ין כִּ֛י אֵ֥יל מִלֻּאִ֖ים הֽוּא׃ **כג**וְכִכַּ֨ר לֶ֜חֶם אַחַ֗ת וְֽחַלַּ֨ת לֶ֥חֶם שֶׁ֛מֶן אַחַ֖ת וְרָקִ֣יק אֶחָ֑ד מִסַּל֙ הַמַּצּ֔וֹת אֲשֶׁ֖ר לִפְנֵ֥י יְהֹוָֽה׃ **כד**וְשַׂמְתָּ֣ הַכֹּ֔ל עַ֚ל כַּפֵּ֣י אַהֲרֹ֔ן וְעַ֖ל כַּפֵּ֣י בָנָ֑יו וְהֵנַפְתָּ֥ אֹתָ֛ם תְּנוּפָ֖ה לִפְנֵ֥י יְהֹוָֽה׃ **כה**וְלָקַחְתָּ֤ אֹתָם֙ מִיָּדָ֔ם וְהִקְטַרְתָּ֥ הַמִּזְבֵּ֖חָה עַל־הָעֹלָ֑ה לְרֵ֤יחַ נִיח֙וֹחַ֙ לִפְנֵ֣י יְהֹוָ֔ה אִשֶּׁ֥ה ה֖וּא לַיהֹוָֽה׃ | [[851]](#footnote-851) “You are to take the fat of the ram: the tail, the fat that covers the entrails, the lobe that is over the liver, the two kidneys with their covering fat and the right thigh (for this is a ram of ordination), [[852]](#footnote-852) and a loaf of bread, a cake of bread made with oil, and a wafer from the basket of unleavened bread set before Yahweh; [[853]](#footnote-853) and put all these into Aaron’s hands and those of his sons and make the gesture of offering before Yahweh. [[854]](#footnote-854) Then you are to take them back and burn them on the altar, on top of the burnt offering of pleasing odour before Yahweh; it is a burnt offering to Yahweh. |
| **כו**וְלָקַחְתָּ֣ אֶת־הֶֽחָזֶ֗ה מֵאֵ֤יל הַמִּלֻּאִים֙ אֲשֶׁ֣ר לְאַהֲרֹ֔ן וְהֵנַפְתָּ֥ אֹת֛וֹ תְּנוּפָ֖ה לִפְנֵ֣י יְהֹוָ֑ה וְהָיָ֥ה לְךָ֖ לְמָנָֽה׃ **כז**וְקִדַּשְׁתָּ֞ אֵ֣ת׀ חֲזֵ֣ה הַתְּנוּפָ֗ה וְאֵת֙ שׁ֣וֹק הַתְּרוּמָ֔ה אֲשֶׁ֥ר הוּנַ֖ף וַאֲשֶׁ֣ר הוּרָ֑ם מֵאֵיל֙ הַמִּלֻּאִ֔ים מֵאֲשֶׁ֥ר לְאַהֲרֹ֖ן וּמֵאֲשֶׁ֥ר לְבָנָֽיו׃ **כח**וְהָיָה֩ לְאַהֲרֹ֨ן וּלְבָנָ֜יו לְחׇק־עוֹלָ֗ם מֵאֵת֙ בְּנֵ֣י יִשְׂרָאֵ֔ל כִּ֥י תְרוּמָ֖ה ה֑וּא וּתְרוּמָ֞ה יִהְיֶ֨ה מֵאֵ֤ת בְּנֵֽי־יִשְׂרָאֵל֙ מִזִּבְחֵ֣י שַׁלְמֵיהֶ֔ם תְּרוּמָתָ֖ם לַיהֹוָֽה׃ | [[855]](#footnote-855) “You are to take the breast of the ram of Aaron’s ordination and make the gesture of offering before Yahweh; it is to be your portion. [[856]](#footnote-856) You are to consecrate the breast thus offered and the thigh set aside from the ram of ordination of Aaron and his sons. [[857]](#footnote-857) This will be what Aaron and his sons are to receive as their portion forever from the Israelites: it is the portion set aside, a portion the Israelites are to set aside from their peace offerings, the portion they owe to Yahweh. |
| **כט**וּבִגְדֵ֤י הַקֹּ֙דֶשׁ֙ אֲשֶׁ֣ר לְאַהֲרֹ֔ן יִהְי֥וּ לְבָנָ֖יו אַחֲרָ֑יו לְמׇשְׁחָ֣ה בָהֶ֔ם וּלְמַלֵּא־בָ֖ם אֶת־יָדָֽם׃ **ל**שִׁבְעַ֣ת יָמִ֗ים יִלְבָּשָׁ֧ם הַכֹּהֵ֛ן תַּחְתָּ֖יו מִבָּנָ֑יו אֲשֶׁ֥ר יָבֹ֛א אֶל־אֹ֥הֶל מוֹעֵ֖ד לְשָׁרֵ֥ת בַּקֹּֽדֶשׁ׃ | [[858]](#footnote-858) “Aaron’s sacred clothes are to pass to his sons after him, and they will wear them for their anointing and ordination. [[859]](#footnote-859) The son of Aaron who succeeds him in the priesthood and enters the Tent of Meeting to serve in the sanctuary must wear them for seven days. |
| **לא**וְאֵ֛ת אֵ֥יל הַמִּלֻּאִ֖ים תִּקָּ֑ח וּבִשַּׁלְתָּ֥ אֶת־בְּשָׂר֖וֹ בְּמָקֹ֥ם קָדֹֽשׁ׃ **לב**וְאָכַ֨ל אַהֲרֹ֤ן וּבָנָיו֙ אֶת־בְּשַׂ֣ר הָאַ֔יִל וְאֶת־הַלֶּ֖חֶם אֲשֶׁ֣ר בַּסָּ֑ל פֶּ֖תַח אֹ֥הֶל מוֹעֵֽד׃ **לג**וְאָכְל֤וּ אֹתָם֙ אֲשֶׁ֣ר כֻּפַּ֣ר בָּהֶ֔ם לְמַלֵּ֥א אֶת־יָדָ֖ם לְקַדֵּ֣שׁ אֹתָ֑ם וְזָ֥ר לֹא־יֹאכַ֖ל כִּי־קֹ֥דֶשׁ הֵֽם׃ **לד**וְֽאִם־יִוָּתֵ֞ר מִבְּשַׂ֧ר הַמִּלֻּאִ֛ים וּמִן־הַלֶּ֖חֶם עַד־הַבֹּ֑קֶר וְשָׂרַפְתָּ֤ אֶת־הַנּוֹתָר֙ בָּאֵ֔שׁ לֹ֥א יֵאָכֵ֖ל כִּי־קֹ֥דֶשׁ הֽוּא׃ **לה**וְעָשִׂ֜יתָ לְאַהֲרֹ֤ן וּלְבָנָיו֙ כָּ֔כָה כְּכֹ֥ל אֲשֶׁר־צִוִּ֖יתִי אֹתָ֑כָה שִׁבְעַ֥ת יָמִ֖ים תְּמַלֵּ֥א יָדָֽם׃ | [[860]](#footnote-860) “You are to take the ram of ordination and boil its flesh in a holy place. [[861]](#footnote-861) Aaron and his sons will eat the meat of the ram, and the bread that is in the basket, at the door of the Tent of Meeting. [[862]](#footnote-862) They are to eat what was used for atonement, to ordain and consecrate them; no layman may eat them: they are holy. [[863]](#footnote-863) If any of the meat for the ordination, or the bread, remains until morning, you must burn the remainder with fire: it is not to be eaten, it is holy. [[864]](#footnote-864) For Aaron and his sons, you are to do exactly as I have commanded you: through seven days you shall ordain them. |
| **לו**וּפַ֨ר חַטָּ֜את תַּעֲשֶׂ֤ה לַיּוֹם֙ עַל־הַכִּפֻּרִ֔ים וְחִטֵּאתָ֙ עַל־הַמִּזְבֵּ֔חַ בְּכַפֶּרְךָ֖ עָלָ֑יו וּמָֽשַׁחְתָּ֥ אֹת֖וֹ לְקַדְּשֽׁוֹ׃ **לז**שִׁבְעַ֣ת יָמִ֗ים תְּכַפֵּר֙ עַל־הַמִּזְבֵּ֔חַ וְקִדַּשְׁתָּ֖ אֹת֑וֹ וְהָיָ֤ה הַמִּזְבֵּ֙חַ֙ קֹ֣דֶשׁ קׇֽדָשִׁ֔ים כׇּל־הַנֹּגֵ֥עַ בַּמִּזְבֵּ֖חַ יִקְדָּֽשׁ׃ {ס} | [[865]](#footnote-865) “Every day you must offer a bull as a sin offering for atone­ment; you will cleanse the altar by making atonement for it; then you must anoint it, to sanctify it. [[866]](#footnote-866) Seven days, you must atone for the altar and sanctify it; it will be most holy and whatever touches it will be holy. |
| **לח**וְזֶ֕ה אֲשֶׁ֥ר תַּעֲשֶׂ֖ה עַל־הַמִּזְבֵּ֑חַ כְּבָשִׂ֧ים בְּנֵֽי־שָׁנָ֛ה שְׁנַ֥יִם לַיּ֖וֹם תָּמִֽיד׃ **לט**אֶת־הַכֶּ֥בֶשׂ הָאֶחָ֖ד תַּעֲשֶׂ֣ה בַבֹּ֑קֶר וְאֵת֙ הַכֶּ֣בֶשׂ הַשֵּׁנִ֔י תַּעֲשֶׂ֖ה בֵּ֥ין הָעַרְבָּֽיִם׃ **מ**וְעִשָּׂרֹ֨ן סֹ֜לֶת בָּל֨וּל בְּשֶׁ֤מֶן כָּתִית֙ רֶ֣בַע הַהִ֔ין וְנֵ֕סֶךְ רְבִיעִ֥ת הַהִ֖ין יָ֑יִן לַכֶּ֖בֶשׂ הָאֶחָֽד׃ **מא**וְאֵת֙ הַכֶּ֣בֶשׂ הַשֵּׁנִ֔י תַּעֲשֶׂ֖ה בֵּ֣ין הָעַרְבָּ֑יִם כְּמִנְחַ֨ת הַבֹּ֤קֶר וּכְנִסְכָּהּ֙ תַּֽעֲשֶׂה־לָּ֔הּ לְרֵ֣יחַ נִיחֹ֔חַ אִשֶּׁ֖ה לַיהֹוָֽה׃ **מב**עֹלַ֤ת תָּמִיד֙ לְדֹרֹ֣תֵיכֶ֔ם פֶּ֥תַח אֹֽהֶל־מוֹעֵ֖ד לִפְנֵ֣י יְהֹוָ֑ה אֲשֶׁ֨ר אִוָּעֵ֤ד לָכֶם֙ שָׁ֔מָּה לְדַבֵּ֥ר אֵלֶ֖יךָ שָֽׁם׃ | [[867]](#footnote-867) “This is what you are to offer on the altar: two yearling lambs regularly each day. [[868]](#footnote-868) One lamb you must offer in the morning, the other at dusk. [[869]](#footnote-869) With one lamb, you must offer a tenth of an ephah of fine flour mixed with a quarter of a hin of purest oil and, for a libation, a quarter of a hin of wine. [[870]](#footnote-870) The other lamb you must offer at dusk; do this with the same oblation and libation as in the morn­ing, as a pleasing odour, a burnt offering to Yahweh. [[871]](#footnote-871) It shall be a perpetual high-offering for all generations, at the door to the Tent of Meeting before Yahweh, where I shall meet you and speak to you. |
| **מג**וְנֹעַדְתִּ֥י שָׁ֖מָּה לִבְנֵ֣י יִשְׂרָאֵ֑ל וְנִקְדַּ֖שׁ בִּכְבֹדִֽי׃ **מד**וְקִדַּשְׁתִּ֛י אֶת־אֹ֥הֶל מוֹעֵ֖ד וְאֶת־הַמִּזְבֵּ֑חַ וְאֶת־אַהֲרֹ֧ן וְאֶת־בָּנָ֛יו אֲקַדֵּ֖שׁ לְכַהֵ֥ן לִֽי׃ **מה**וְשָׁ֣כַנְתִּ֔י בְּת֖וֹךְ בְּנֵ֣י יִשְׂרָאֵ֑ל וְהָיִ֥יתִי לָהֶ֖ם לֵאלֹהִֽים׃ **מו**וְיָדְע֗וּ כִּ֣י אֲנִ֤י יְהֹוָה֙ אֱלֹ֣הֵיהֶ֔ם אֲשֶׁ֨ר הוֹצֵ֧אתִי אֹתָ֛ם מֵאֶ֥רֶץ מִצְרַ֖יִם לְשׇׁכְנִ֣י בְתוֹכָ֑ם אֲנִ֖י יְהֹוָ֥ה אֱלֹהֵיהֶֽם׃ {פ} | [[872]](#footnote-872) “I will meet the Israelites in the place sanctified by my glory. [[873]](#footnote-873) I will sanctify the Tent of Meeting and the altar; I will sanctify Aaron too, and his sons, to be priests in my service. [[874]](#footnote-874) I will dwell among the Israelites, and I will be their God. [[875]](#footnote-875) And they will know that it is I, Yahweh their God, who brought them out of the land of Egypt to dwell among them: I, Yahweh their God. |

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| שמות פרק ל | Exodus [[876]](#footnote-876)30 |
| **א**וְעָשִׂ֥יתָ מִזְבֵּ֖חַ מִקְטַ֣ר קְטֹ֑רֶת עֲצֵ֥י שִׁטִּ֖ים תַּעֲשֶׂ֥ה אֹתֽוֹ׃ **ב**אַמָּ֨ה אׇרְכּ֜וֹ וְאַמָּ֤ה רׇחְבּוֹ֙ רָב֣וּעַ יִהְיֶ֔ה וְאַמָּתַ֖יִם קֹמָת֑וֹ מִמֶּ֖נּוּ קַרְנֹתָֽיו׃ **ג**וְצִפִּיתָ֨ אֹת֜וֹ זָהָ֣ב טָה֗וֹר אֶת־גַּגּ֧וֹ וְאֶת־קִירֹתָ֛יו סָבִ֖יב וְאֶת־קַרְנֹתָ֑יו וְעָשִׂ֥יתָ לּ֛וֹ זֵ֥ר זָהָ֖ב סָבִֽיב׃ **ד**וּשְׁתֵּי֩ טַבְּעֹ֨ת זָהָ֜ב תַּֽעֲשֶׂה־לּ֣וֹ׀ מִתַּ֣חַת לְזֵר֗וֹ עַ֚ל שְׁתֵּ֣י צַלְעֹתָ֔יו תַּעֲשֶׂ֖ה עַל־שְׁנֵ֣י צִדָּ֑יו וְהָיָה֙ לְבָתִּ֣ים לְבַדִּ֔ים לָשֵׂ֥את אֹת֖וֹ בָּהֵֽמָּה׃ **ה**וְעָשִׂ֥יתָ אֶת־הַבַּדִּ֖ים עֲצֵ֣י שִׁטִּ֑ים וְצִפִּיתָ֥ אֹתָ֖ם זָהָֽב׃ **ו**וְנָתַתָּ֤ה אֹתוֹ֙ לִפְנֵ֣י הַפָּרֹ֔כֶת אֲשֶׁ֖ר עַל־אֲרֹ֣ן הָעֵדֻ֑ת לִפְנֵ֣י הַכַּפֹּ֗רֶת אֲשֶׁר֙ עַל־הָ֣עֵדֻ֔ת אֲשֶׁ֛ר אִוָּעֵ֥ד לְךָ֖ שָֽׁמָּה׃ **ז**וְהִקְטִ֥יר עָלָ֛יו אַהֲרֹ֖ן קְטֹ֣רֶת סַמִּ֑ים בַּבֹּ֣קֶר בַּבֹּ֗קֶר בְּהֵיטִיב֛וֹ אֶת־הַנֵּרֹ֖ת יַקְטִירֶֽנָּה׃ **ח**וּבְהַעֲלֹ֨ת אַהֲרֹ֧ן אֶת־הַנֵּרֹ֛ת בֵּ֥ין הָעַרְבַּ֖יִם יַקְטִירֶ֑נָּה קְטֹ֧רֶת תָּמִ֛יד לִפְנֵ֥י יְהֹוָ֖ה לְדֹרֹתֵיכֶֽם׃ **ט**לֹא־תַעֲל֥וּ עָלָ֛יו קְטֹ֥רֶת זָרָ֖ה וְעֹלָ֣ה וּמִנְחָ֑ה וְנֵ֕סֶךְ לֹ֥א תִסְּכ֖וּ עָלָֽיו׃ **י**וְכִפֶּ֤ר אַהֲרֹן֙ עַל־קַרְנֹתָ֔יו אַחַ֖ת בַּשָּׁנָ֑ה מִדַּ֞ם חַטַּ֣את הַכִּפֻּרִ֗ים אַחַ֤ת בַּשָּׁנָה֙ יְכַפֵּ֤ר עָלָיו֙ לְדֹרֹ֣תֵיכֶ֔ם קֹֽדֶשׁ־קׇדָשִׁ֥ים ה֖וּא לַיהֹוָֽה׃ {פ} | [[877]](#footnote-877) “You must make an altar to burn incense; you are to make it of acacia. [[878]](#footnote-878) It is to be square, a cubit long, a cubit wide and two cubits high; its horns are to be of one piece with it. [[879]](#footnote-879) You must plate with pure gold its top, its sides, and its horns, with a gold moulding all round. [[880]](#footnote-880) You must fix two gold rings under the moulding on its two sides: these are for the poles to carry it. [[881]](#footnote-881) These poles you must make of acacia and plate with gold. [[882]](#footnote-882) You must set it up before the veil by the Ark of the Covenant, opposite the mercy seat above the Cove­nant, where I will meet you. [[883]](#footnote-883) Aaron must burn fragrant incense on it each morning when he trims the lamps; [[884]](#footnote-884) and, at dusk, when Aaron lights the lamps, he must burn it, a perpetual incense to Yahweh for all generations. [[885]](#footnote-885) You must offer no profane incense on it: no high- offering, no oblation; and you must pour no libation on it. [[886]](#footnote-886) Once a year, Aaron is to perform the rite of atonement on one of its horns; with the blood of the sacrifice offered for sin, he is to perform the rite of atonement once a year; you shall do the same for all generations. It is most holy to Yahweh.” |
| **יא**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **יב**כִּ֣י תִשָּׂ֞א אֶת־רֹ֥אשׁ בְּנֵֽי־יִשְׂרָאֵל֮ לִפְקֻדֵיהֶם֒ וְנָ֨תְנ֜וּ אִ֣ישׁ כֹּ֧פֶר נַפְשׁ֛וֹ לַיהֹוָ֖ה בִּפְקֹ֣ד אֹתָ֑ם וְלֹא־יִהְיֶ֥ה בָהֶ֛ם נֶ֖גֶף בִּפְקֹ֥ד אֹתָֽם׃ **יג**זֶ֣ה׀ יִתְּנ֗וּ כׇּל־הָעֹבֵר֙ עַל־הַפְּקֻדִ֔ים מַחֲצִ֥ית הַשֶּׁ֖קֶל בְּשֶׁ֣קֶל הַקֹּ֑דֶשׁ עֶשְׂרִ֤ים גֵּרָה֙ הַשֶּׁ֔קֶל מַחֲצִ֣ית הַשֶּׁ֔קֶל תְּרוּמָ֖ה לַֽיהֹוָֽה׃ **יד**כֹּ֗ל הָעֹבֵר֙ עַל־הַפְּקֻדִ֔ים מִבֶּ֛ן עֶשְׂרִ֥ים שָׁנָ֖ה וָמָ֑עְלָה יִתֵּ֖ן תְּרוּמַ֥ת יְהֹוָֽה׃ **טו**הֶֽעָשִׁ֣יר לֹֽא־יַרְבֶּ֗ה וְהַדַּל֙ לֹ֣א יַמְעִ֔יט מִֽמַּחֲצִ֖ית הַשָּׁ֑קֶל לָתֵת֙ אֶת־תְּרוּמַ֣ת יְהֹוָ֔ה לְכַפֵּ֖ר עַל־נַפְשֹׁתֵיכֶֽם׃ **טז**וְלָקַחְתָּ֞ אֶת־כֶּ֣סֶף הַכִּפֻּרִ֗ים מֵאֵת֙ בְּנֵ֣י יִשְׂרָאֵ֔ל וְנָתַתָּ֣ אֹת֔וֹ עַל־עֲבֹדַ֖ת אֹ֣הֶל מוֹעֵ֑ד וְהָיָה֩ לִבְנֵ֨י יִשְׂרָאֵ֤ל לְזִכָּרוֹן֙ לִפְנֵ֣י יְהֹוָ֔ה לְכַפֵּ֖ר עַל־נַפְשֹׁתֵיכֶֽם׃ {פ} | [[887]](#footnote-887) Yahweh spoke to Moses: [[888]](#footnote-888) “When you take a census and make a register of Israelites, each is to pay Yahweh a ransom for his life, when numbering them, so that no plague comes on them when numbering them. [[889]](#footnote-889) Everyone subject to the census must pay half a shekel, reckoning by the sanctuary shekel, twenty gerahs to the shekel: a half-shekel as an offering to Yahweh. [[890]](#footnote-890) Everyone subject to the census, twenty years old and over, must pay the sum set aside for Yahweh. [[891]](#footnote-891) The rich is not to give more, nor the poor less, than half a shekel as payment of the sum set aside of Yahweh, the ransom for your lives. [[892]](#footnote-892) You will devote this ransom money given to you by the Israelites to the service of the Tent of Meeting. It will remind Yahweh of the Israelites and will be the ransom for your lives.” |
| **יז**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **יח**וְעָשִׂ֜יתָ כִּיּ֥וֹר נְחֹ֛שֶׁת וְכַנּ֥וֹ נְחֹ֖שֶׁת לְרׇחְצָ֑ה וְנָתַתָּ֣ אֹת֗וֹ בֵּֽין־אֹ֤הֶל מוֹעֵד֙ וּבֵ֣ין הַמִּזְבֵּ֔חַ וְנָתַתָּ֥ שָׁ֖מָּה מָֽיִם׃ **יט**וְרָחֲצ֛וּ אַהֲרֹ֥ן וּבָנָ֖יו מִמֶּ֑נּוּ אֶת־יְדֵיהֶ֖ם וְאֶת־רַגְלֵיהֶֽם׃ **כ**בְּבֹאָ֞ם אֶל־אֹ֧הֶל מוֹעֵ֛ד יִרְחֲצוּ־מַ֖יִם וְלֹ֣א יָמֻ֑תוּ א֣וֹ בְגִשְׁתָּ֤ם אֶל־הַמִּזְבֵּ֙חַ֙ לְשָׁרֵ֔ת לְהַקְטִ֥יר אִשֶּׁ֖ה לַֽיהֹוָֽה׃ **כא**וְרָחֲצ֛וּ יְדֵיהֶ֥ם וְרַגְלֵיהֶ֖ם וְלֹ֣א יָמֻ֑תוּ וְהָיְתָ֨ה לָהֶ֧ם חׇק־עוֹלָ֛ם ל֥וֹ וּלְזַרְע֖וֹ לְדֹרֹתָֽם׃{פ} | [[893]](#footnote-893) Yahweh spoke to Moses: [[894]](#footnote-894) “You must make a bronze basin on a bronze base, for washing. Set it between the Tent of Meeting and the altar and put water in it. [[895]](#footnote-895) In it, Aaron and his sons must wash their hands and feet. [[896]](#footnote-896) When they enter the Tent of Meeting, they must wash in water lest they die, or when they come near the altar to minister, or to make an offering by fire to Yahweh. [[897]](#footnote-897) They must wash their hands and feet lest they die. This is a lasting ordinance for them and their seed for all generations.” |
| **כב**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **כג**וְאַתָּ֣ה קַח־לְךָ֮ בְּשָׂמִ֣ים רֹאשׁ֒ מׇר־דְּרוֹר֙ חֲמֵ֣שׁ מֵא֔וֹת וְקִנְּמׇן־בֶּ֥שֶׂם מַחֲצִית֖וֹ חֲמִשִּׁ֣ים וּמָאתָ֑יִם וּקְנֵה־בֹ֖שֶׂם חֲמִשִּׁ֥ים וּמָאתָֽיִם׃ **כד**וְקִדָּ֕ה חֲמֵ֥שׁ מֵא֖וֹת בְּשֶׁ֣קֶל הַקֹּ֑דֶשׁ וְשֶׁ֥מֶן זַ֖יִת הִֽין׃ **כה**וְעָשִׂ֣יתָ אֹת֗וֹ שֶׁ֚מֶן מִשְׁחַת־קֹ֔דֶשׁ רֹ֥קַח מִרְקַ֖חַת מַעֲשֵׂ֣ה רֹקֵ֑חַ שֶׁ֥מֶן מִשְׁחַת־קֹ֖דֶשׁ יִהְיֶֽה׃ **כו**וּמָשַׁחְתָּ֥ ב֖וֹ אֶת־אֹ֣הֶל מוֹעֵ֑ד וְאֵ֖ת אֲר֥וֹן הָעֵדֻֽת׃ **כז**וְאֶת־הַשֻּׁלְחָן֙ וְאֶת־כׇּל־כֵּלָ֔יו וְאֶת־הַמְּנֹרָ֖ה וְאֶת־כֵּלֶ֑יהָ וְאֵ֖ת מִזְבַּ֥ח הַקְּטֹֽרֶת׃ **כח**וְאֶת־מִזְבַּ֥ח הָעֹלָ֖ה וְאֶת־כׇּל־כֵּלָ֑יו וְאֶת־הַכִּיֹּ֖ר וְאֶת־כַּנּֽוֹ׃ **כט**וְקִדַּשְׁתָּ֣ אֹתָ֔ם וְהָי֖וּ קֹ֣דֶשׁ קׇֽדָשִׁ֑ים כׇּל־הַנֹּגֵ֥עַ בָּהֶ֖ם יִקְדָּֽשׁ׃ **ל**וְאֶת־אַהֲרֹ֥ן וְאֶת־בָּנָ֖יו תִּמְשָׁ֑ח וְקִדַּשְׁתָּ֥ אֹתָ֖ם לְכַהֵ֥ן לִֽי׃ **לא**וְאֶל־בְּנֵ֥י יִשְׂרָאֵ֖ל תְּדַבֵּ֣ר לֵאמֹ֑ר שֶׁ֠מֶן מִשְׁחַת־קֹ֨דֶשׁ יִהְיֶ֥ה זֶ֛ה לִ֖י לְדֹרֹתֵיכֶֽם׃ **לב**עַל־בְּשַׂ֤ר אָדָם֙ לֹ֣א יִיסָ֔ךְ וּ֨בְמַתְכֻּנְתּ֔וֹ לֹ֥א תַעֲשׂ֖וּ כָּמֹ֑הוּ קֹ֣דֶשׁ ה֔וּא קֹ֖דֶשׁ יִהְיֶ֥ה לָכֶֽם׃ **לג**אִ֚ישׁ אֲשֶׁ֣ר יִרְקַ֣ח כָּמֹ֔הוּ וַאֲשֶׁ֥ר יִתֵּ֛ן מִמֶּ֖נּוּ עַל־זָ֑ר וְנִכְרַ֖ת מֵעַמָּֽיו׃ {ס} | [[898]](#footnote-898) Yahweh spoke to Moses: [[899]](#footnote-899) “Take the choicest spices: of liquid myrrh five hundred shekels, of fragrant cinnamon, half as much, two hundred and fifty, and of scented cane two hun­dred and fifty; [[900]](#footnote-900) of cassia five hundred (reckoning by the sanctuary shekel) and one hin of olive oil; [[901]](#footnote-901) and you shall make of these a sacred anointing oil blended as by the perfumer; it shall be a holy anointing oil. [[902]](#footnote-902) With it, you are to anoint the Tent of Meeting, the Ark of the Covenant, [[903]](#footnote-903) the table and all its uten­sils, the lampstand and all its utensils, the altar of incense, [[904]](#footnote-904) the altar of high-offerings with all its utensils, and the basin with its base. [[905]](#footnote-905) You are to sanctify them so they will be most holy; what­ever touches them will be holy. [[906]](#footnote-906) And you must anoint Aaron and his sons and sanctify them, so they may serve me as priests. [[907]](#footnote-907) Then you are to say to the Israelites, “This shall be my holy anoint­ing oil for all generations. [[908]](#footnote-908) It must not be applied to the body, nor are you to make any other of the same mixture; it is holy and must be holy to you. [[909]](#footnote-909) Whoever copies the composition of it or uses it on a layman shall be cut off from his people.”” |
| **לד**וַיֹּ֩אמֶר֩ יְהֹוָ֨ה אֶל־מֹשֶׁ֜ה קַח־לְךָ֣ סַמִּ֗ים נָטָ֤ף׀ וּשְׁחֵ֙לֶת֙ וְחֶלְבְּנָ֔ה סַמִּ֖ים וּלְבֹנָ֣ה זַכָּ֑ה בַּ֥ד בְּבַ֖ד יִהְיֶֽה׃ **לה**וְעָשִׂ֤יתָ אֹתָהּ֙ קְטֹ֔רֶת רֹ֖קַח מַעֲשֵׂ֣ה רוֹקֵ֑חַ מְמֻלָּ֖ח טָה֥וֹר קֹֽדֶשׁ׃ **לו**וְשָֽׁחַקְתָּ֣ מִמֶּ֘נָּה֮ הָדֵק֒ וְנָתַתָּ֨ה מִמֶּ֜נָּה לִפְנֵ֤י הָעֵדֻת֙ בְּאֹ֣הֶל מוֹעֵ֔ד אֲשֶׁ֛ר אִוָּעֵ֥ד לְךָ֖ שָׁ֑מָּה קֹ֥דֶשׁ קׇֽדָשִׁ֖ים תִּהְיֶ֥ה לָכֶֽם׃ **לז**וְהַקְּטֹ֙רֶת֙ אֲשֶׁ֣ר תַּעֲשֶׂ֔ה בְּמַ֨תְכֻּנְתָּ֔הּ לֹ֥א תַעֲשׂ֖וּ לָכֶ֑ם קֹ֛דֶשׁ תִּהְיֶ֥ה לְךָ֖ לַיהֹוָֽה׃ **לח**אִ֛ישׁ אֲשֶׁר־יַעֲשֶׂ֥ה כָמ֖וֹהָ לְהָרִ֣יחַ בָּ֑הּ וְנִכְרַ֖ת מֵעַמָּֽיו׃  {ס} | [[910]](#footnote-910) Yahweh said to Moses, “Take sweet spices: storax, onycha, galban­um, sweet spices and pure frankincense in equal parts, [[911]](#footnote-911) and compound an incense, blended as by a perfumer, salted, pure and holy. [[912]](#footnote-912) Crush a part of it into a fine powder and put some of this in front of the Covenant in the Tent of Meeting, where I shall meet with you. You must regard it as most holy. [[913]](#footnote-913) You are not to make any incense of similar composition for your own use. You must consider it holy to Yahweh. Whoever copies it shall be cut off from his people.” |

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| שמות פרק לא | Exodus [[914]](#footnote-914)31 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**רְאֵ֖ה קָרָ֣אתִֽי בְשֵׁ֑ם בְּצַלְאֵ֛ל בֶּן־אוּרִ֥י בֶן־ח֖וּר לְמַטֵּ֥ה יְהוּדָֽה׃ **ג**וָאֲמַלֵּ֥א אֹת֖וֹ ר֣וּחַ אֱלֹהִ֑ים בְּחׇכְמָ֛ה וּבִתְבוּנָ֥ה וּבְדַ֖עַת וּבְכׇל־מְלָאכָֽה׃ **ד**לַחְשֹׁ֖ב מַחֲשָׁבֹ֑ת לַעֲשׂ֛וֹת בַּזָּהָ֥ב וּבַכֶּ֖סֶף וּבַנְּחֹֽשֶׁת׃ **ה**וּבַחֲרֹ֥שֶׁת אֶ֛בֶן לְמַלֹּ֖את וּבַחֲרֹ֣שֶׁת עֵ֑ץ לַעֲשׂ֖וֹת בְּכׇל־מְלָאכָֽה׃ **ו**וַאֲנִ֞י הִנֵּ֧ה נָתַ֣תִּי אִתּ֗וֹ אֵ֣ת אׇהֳלִיאָ֞ב בֶּן־אֲחִֽיסָמָךְ֙ לְמַטֵּה־דָ֔ן וּבְלֵ֥ב כׇּל־חֲכַם־לֵ֖ב נָתַ֣תִּי חׇכְמָ֑ה וְעָשׂ֕וּ אֵ֖ת כׇּל־אֲשֶׁ֥ר צִוִּיתִֽךָ׃ **ז**אֵ֣ת׀ אֹ֣הֶל מוֹעֵ֗ד וְאֶת־הָֽאָרֹן֙ לָֽעֵדֻ֔ת וְאֶת־הַכַּפֹּ֖רֶת אֲשֶׁ֣ר עָלָ֑יו וְאֵ֖ת כׇּל־כְּלֵ֥י הָאֹֽהֶל׃ **ח**וְאֶת־הַשֻּׁלְחָן֙ וְאֶת־כֵּלָ֔יו וְאֶת־הַמְּנֹרָ֥ה הַטְּהֹרָ֖ה וְאֶת־כׇּל־כֵּלֶ֑יהָ וְאֵ֖ת מִזְבַּ֥ח הַקְּטֹֽרֶת׃ **ט**וְאֶת־מִזְבַּ֥ח הָעֹלָ֖ה וְאֶת־כׇּל־כֵּלָ֑יו וְאֶת־הַכִּיּ֖וֹר וְאֶת־כַּנּֽוֹ׃ **י**וְאֵ֖ת בִּגְדֵ֣י הַשְּׂרָ֑ד וְאֶת־בִּגְדֵ֤י הַקֹּ֙דֶשׁ֙ לְאַהֲרֹ֣ן הַכֹּהֵ֔ן וְאֶת־בִּגְדֵ֥י בָנָ֖יו לְכַהֵֽן׃ **יא**וְאֵ֨ת שֶׁ֧מֶן הַמִּשְׁחָ֛ה וְאֶת־קְטֹ֥רֶת הַסַּמִּ֖ים לַקֹּ֑דֶשׁ כְּכֹ֥ל אֲשֶׁר־צִוִּיתִ֖ךָ יַעֲשֽׂוּ׃ {פ} | [[915]](#footnote-915) Yahweh spoke to Moses, [[916]](#footnote-916) “See, I have singled out Bezalel son of Uri, son of Hur, of the tribe of Judah. [[917]](#footnote-917) I have filled him with the spirit of God, in skill, perception, and knowledge of every kind of craft: [[918]](#footnote-918) to make artistic designs and work in gold, silver and bronze; [[919]](#footnote-919) in cutting stones to be set, in carving wood, in every kind of craft. [[920]](#footnote-920) And I give him a partner, Oholiab son of Ahisamach, of the tribe of Dan; and to all the men who have skill I have given more, so they may make all I have commanded you: [[921]](#footnote-921) the Tent of Meeting; the Ark of the Covenant; the mercy seat that covers it, and all the furnishings of the tent; [[922]](#footnote-922) the table and all its utensils; the pure lamp-stand and all its accessories; the altar of incense; [[923]](#footnote-923) the altar of high-offerings with all its utensils; the basin with its stand; [[924]](#footnote-924) the sumptuous vestments, sacred vestments for Aaron the priest, and vestments for his sons, for the priestly functions; [[925]](#footnote-925) the anointing oil and the fragrant incense for the Sanctuary. In this, they are to do exactly as I have directed you.” |
| **יב**וַיֹּ֥אמֶר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **יג**וְאַתָּ֞ה דַּבֵּ֨ר אֶל־בְּנֵ֤י יִשְׂרָאֵל֙ לֵאמֹ֔ר אַ֥ךְ אֶת־שַׁבְּתֹתַ֖י תִּשְׁמֹ֑רוּ כִּי֩ א֨וֹת הִ֜וא בֵּינִ֤י וּבֵֽינֵיכֶם֙ לְדֹרֹ֣תֵיכֶ֔ם לָדַ֕עַת כִּ֛י אֲנִ֥י יְהֹוָ֖ה מְקַדִּשְׁכֶֽם׃ **יד**וּשְׁמַרְתֶּם֙ אֶת־הַשַּׁבָּ֔ת כִּ֛י קֹ֥דֶשׁ הִ֖וא לָכֶ֑ם מְחַֽלְלֶ֙יהָ֙ מ֣וֹת יוּמָ֔ת כִּ֗י כׇּל־הָעֹשֶׂ֥ה בָהּ֙ מְלָאכָ֔ה וְנִכְרְתָ֛ה הַנֶּ֥פֶשׁ הַהִ֖וא מִקֶּ֥רֶב עַמֶּֽיהָ׃ **טו**שֵׁ֣שֶׁת יָמִים֮ יֵעָשֶׂ֣ה מְלָאכָה֒ וּבַיּ֣וֹם הַשְּׁבִיעִ֗י שַׁבַּ֧ת שַׁבָּת֛וֹן קֹ֖דֶשׁ לַיהֹוָ֑ה כׇּל־הָעֹשֶׂ֧ה מְלָאכָ֛ה בְּי֥וֹם הַשַּׁבָּ֖ת מ֥וֹת יוּמָֽת׃ **טז**וְשָׁמְר֥וּ בְנֵֽי־יִשְׂרָאֵ֖ל אֶת־הַשַּׁבָּ֑ת לַעֲשׂ֧וֹת אֶת־הַשַּׁבָּ֛ת לְדֹרֹתָ֖ם בְּרִ֥ית עוֹלָֽם׃ **יז**בֵּינִ֗י וּבֵין֙ בְּנֵ֣י יִשְׂרָאֵ֔ל א֥וֹת הִ֖וא לְעֹלָ֑ם כִּי־שֵׁ֣שֶׁת יָמִ֗ים עָשָׂ֤ה יְהֹוָה֙ אֶת־הַשָּׁמַ֣יִם וְאֶת־הָאָ֔רֶץ וּבַיּוֹם֙ הַשְּׁבִיעִ֔י שָׁבַ֖ת וַיִּנָּפַֽשׁ׃ {ס} | [[926]](#footnote-926) Yahweh said to Moses, [[927]](#footnote-927) “Tell the Israelites, “You must keep my Sabbaths, because the Sabbath is a sign between myself and you for all generations to show that I, Yahweh, sanctify you. [[928]](#footnote-928) You must keep the Sabbath; you shall hold it sacred. Whoever profanes it must be put to death; whoever does any work on that day shall be cut off from his people. [[929]](#footnote-929) Six days shall work be done, but the seventh must be a Sabbath of complete rest, holy to Yahweh. Whoever does any work on the Sabbath day must be put to death. [[930]](#footnote-930) The Israelites are to keep the Sabbath, observing it throughout their generations: as a perpetual covenant. [[931]](#footnote-931) Between myself and the Israelites the Sabbath is a sign forever that, in six days, Yahweh made the heavens and the earth, but on the seventh day he rested and was refreshed.”” |
| **יח**וַיִּתֵּ֣ן אֶל־מֹשֶׁ֗ה כְּכַלֹּתוֹ֙ לְדַבֵּ֤ר אִתּוֹ֙ בְּהַ֣ר סִינַ֔י שְׁנֵ֖י לֻחֹ֣ת הָעֵדֻ֑ת לֻחֹ֣ת אֶ֔בֶן כְּתֻבִ֖ים בְּאֶצְבַּ֥ע אֱלֹהִֽים׃ | [[932]](#footnote-932) When he finished speaking with him on Mount Sinai, he gave Moses two tablets of the Covenant, stone tablets inscribed by the finger of God. |

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| שמות פרק לב | Exodus [[933]](#footnote-933)32 |
| **א**וַיַּ֣רְא הָעָ֔ם כִּֽי־בֹשֵׁ֥שׁ מֹשֶׁ֖ה לָרֶ֣דֶת מִן־הָהָ֑ר וַיִּקָּהֵ֨ל הָעָ֜ם עַֽל־אַהֲרֹ֗ן וַיֹּאמְר֤וּ אֵלָיו֙ ק֣וּם׀ עֲשֵׂה־לָ֣נוּ אֱלֹהִ֗ים אֲשֶׁ֤ר יֵֽלְכוּ֙ לְפָנֵ֔ינוּ כִּי־זֶ֣ה׀ מֹשֶׁ֣ה הָאִ֗ישׁ אֲשֶׁ֤ר הֶֽעֱלָ֙נוּ֙ מֵאֶ֣רֶץ מִצְרַ֔יִם לֹ֥א יָדַ֖עְנוּ מֶה־הָ֥יָה לֽוֹ׃ **ב**וַיֹּ֤אמֶר אֲלֵהֶם֙ אַהֲרֹ֔ן פָּֽרְקוּ֙ נִזְמֵ֣י הַזָּהָ֔ב אֲשֶׁר֙ בְּאׇזְנֵ֣י נְשֵׁיכֶ֔ם בְּנֵיכֶ֖ם וּבְנֹתֵיכֶ֑ם וְהָבִ֖יאוּ אֵלָֽי׃ **ג**וַיִּתְפָּֽרְקוּ֙ כׇּל־הָעָ֔ם אֶת־נִזְמֵ֥י הַזָּהָ֖ב אֲשֶׁ֣ר בְּאׇזְנֵיהֶ֑ם וַיָּבִ֖יאוּ אֶֽל־אַהֲרֹֽן׃ **ד**וַיִּקַּ֣ח מִיָּדָ֗ם וַיָּ֤צַר אֹתוֹ֙ בַּחֶ֔רֶט וַֽיַּעֲשֵׂ֖הוּ עֵ֣גֶל מַסֵּכָ֑ה וַיֹּ֣אמְר֔וּ אֵ֤לֶּה אֱלֹהֶ֙יךָ֙ יִשְׂרָאֵ֔ל אֲשֶׁ֥ר הֶעֱל֖וּךָ מֵאֶ֥רֶץ מִצְרָֽיִם׃ **ה**וַיַּ֣רְא אַהֲרֹ֔ן וַיִּ֥בֶן מִזְבֵּ֖חַ לְפָנָ֑יו וַיִּקְרָ֤א אַֽהֲרֹן֙ וַיֹּאמַ֔ר חַ֥ג לַיהֹוָ֖ה מָחָֽר׃ **ו**וַיַּשְׁכִּ֙ימוּ֙ מִֽמׇּחֳרָ֔ת וַיַּעֲל֣וּ עֹלֹ֔ת וַיַּגִּ֖שׁוּ שְׁלָמִ֑ים וַיֵּ֤שֶׁב הָעָם֙ לֶֽאֱכֹ֣ל וְשָׁת֔וֹ וַיָּקֻ֖מוּ לְצַחֵֽק׃  {פ} | [[934]](#footnote-934) When the people saw that Moses delayed coming down the mountain, they gathered round Aaron and said to him, “Come, make us gods to go before us; this Moses, the man who brought us up from Egypt, we do not know what has become of him.” [[935]](#footnote-935) Aaron said to them, “Take the gold rings from the ears of your wives, your sons, and daughters, and bring them to me.” [[936]](#footnote-936) All the people took the gold rings from their ears and brought them to Aaron. [[937]](#footnote-937) He took the gold from them, melted it down and cast an effigy of a calf. They cried, “Here are your gods, Israel, who brought you up from Egypt!” [[938]](#footnote-938) Seeing this, Aaron built an altar before it and said, “Tom­orrow will be a feast to Yahweh.” [[939]](#footnote-939) Early the next day, they made high-offerings and peace offerings; and the people sat down to eat and drink, then got up to revel. |
| **ז**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֑ה לֶךְ־רֵ֕ד כִּ֚י שִׁחֵ֣ת עַמְּךָ֔ אֲשֶׁ֥ר הֶעֱלֵ֖יתָ מֵאֶ֥רֶץ מִצְרָֽיִם׃ **ח**סָ֣רוּ מַהֵ֗ר מִן־הַדֶּ֙רֶךְ֙ אֲשֶׁ֣ר צִוִּיתִ֔ם עָשׂ֣וּ לָהֶ֔ם עֵ֖גֶל מַסֵּכָ֑ה וַיִּשְׁתַּֽחֲווּ־לוֹ֙ וַיִּזְבְּחוּ־ל֔וֹ וַיֹּ֣אמְר֔וּ אֵ֤לֶּה אֱלֹהֶ֙יךָ֙ יִשְׂרָאֵ֔ל אֲשֶׁ֥ר הֶֽעֱל֖וּךָ מֵאֶ֥רֶץ מִצְרָֽיִם׃ **ט**וַיֹּ֥אמֶר יְהֹוָ֖ה אֶל־מֹשֶׁ֑ה רָאִ֙יתִי֙ אֶת־הָעָ֣ם הַזֶּ֔ה וְהִנֵּ֥ה עַם־קְשֵׁה־עֹ֖רֶף הֽוּא׃ **י**וְעַתָּה֙ הַנִּ֣יחָה לִּ֔י וְיִֽחַר־אַפִּ֥י בָהֶ֖ם וַאֲכַלֵּ֑ם וְאֶֽעֱשֶׂ֥ה אוֹתְךָ֖ לְג֥וֹי גָּדֽוֹל׃ | [[940]](#footnote-940) And Yahweh said to Moses, “Go down now! Your people whom you brought out of Egypt have acted corruptly. [[941]](#footnote-941) They have quickly turned from the way I commanded them; they have cast themselves an image of a calf, worshipped it, sacrificed to it, and said, “Here are your gods, Israel, who brought you up from Egypt!” [[942]](#footnote-942) Yahweh said to Moses, “I know these people, how obstinate they are! [[943]](#footnote-943) Leave me, now, so my anger can blaze against them and consume them; and I shall make a great nation from you.” |
| **יא**וַיְחַ֣ל מֹשֶׁ֔ה אֶת־פְּנֵ֖י יְהֹוָ֣ה אֱלֹהָ֑יו וַיֹּ֗אמֶר לָמָ֤ה יְהֹוָה֙ יֶחֱרֶ֤ה אַפְּךָ֙ בְּעַמֶּ֔ךָ אֲשֶׁ֤ר הוֹצֵ֙אתָ֙ מֵאֶ֣רֶץ מִצְרַ֔יִם בְּכֹ֥חַ גָּד֖וֹל וּבְיָ֥ד חֲזָקָֽה׃ **יב**לָ֩מָּה֩ יֹאמְר֨וּ מִצְרַ֜יִם לֵאמֹ֗ר בְּרָעָ֤ה הֽוֹצִיאָם֙ לַהֲרֹ֤ג אֹתָם֙ בֶּֽהָרִ֔ים וּ֨לְכַלֹּתָ֔ם מֵעַ֖ל פְּנֵ֣י הָֽאֲדָמָ֑ה שׁ֚וּב מֵחֲר֣וֹן אַפֶּ֔ךָ וְהִנָּחֵ֥ם עַל־הָרָעָ֖ה לְעַמֶּֽךָ׃ **יג**זְכֹ֡ר לְאַבְרָהָם֩ לְיִצְחָ֨ק וּלְיִשְׂרָאֵ֜ל עֲבָדֶ֗יךָ אֲשֶׁ֨ר נִשְׁבַּ֣עְתָּ לָהֶם֮ בָּךְ֒ וַתְּדַבֵּ֣ר אֲלֵהֶ֔ם אַרְבֶּה֙ אֶֽת־זַרְעֲכֶ֔ם כְּכוֹכְבֵ֖י הַשָּׁמָ֑יִם וְכׇל־הָאָ֨רֶץ הַזֹּ֜את אֲשֶׁ֣ר אָמַ֗רְתִּי אֶתֵּן֙ לְזַרְעֲכֶ֔ם וְנָחֲל֖וּ לְעֹלָֽם׃ **יד**וַיִּנָּ֖חֶם יְהֹוָ֑ה עַל־הָ֣רָעָ֔ה אֲשֶׁ֥ר דִּבֶּ֖ר לַעֲשׂ֥וֹת לְעַמּֽוֹ׃  {פ} | [[944]](#footnote-944) Moses implored Yahweh his God, saying, “Yahweh, why does your wrath blaze out against your people, whom you brought out of Egypt with great power and mighty hand? [[945]](#footnote-945) Why let the Egyptians say, “It was in treachery that he brought them out, to kill them in the mountains and wipe them off the face of the earth?” Leave your fierce wrath; repent of this evil against your people. [[946]](#footnote-946) Remember Abraham, Isaac, and Israel, your servants to whom by your own self you swore, saying: I will make your seed as the stars of heaven and all this land that I promised I will give to your seed and they shall inherit it forever.” [[947]](#footnote-947) And Yahweh relented over the evil he said he would do to his people. |
| **טו**וַיִּ֜פֶן וַיֵּ֤רֶד מֹשֶׁה֙ מִן־הָהָ֔ר וּשְׁנֵ֛י לֻחֹ֥ת הָעֵדֻ֖ת בְּיָד֑וֹ לֻחֹ֗ת כְּתֻבִים֙ מִשְּׁנֵ֣י עֶבְרֵיהֶ֔ם מִזֶּ֥ה וּמִזֶּ֖ה הֵ֥ם כְּתֻבִֽים׃ **טז**וְהַ֨לֻּחֹ֔ת מַעֲשֵׂ֥ה אֱלֹהִ֖ים הֵ֑מָּה וְהַמִּכְתָּ֗ב מִכְתַּ֤ב אֱלֹהִים֙ ה֔וּא חָר֖וּת עַל־הַלֻּחֹֽת׃ | [[948]](#footnote-948) Moses made his way down the mountain with the two tablets of the Covenant in his hands, tablets inscribed on both sides, inscribed on the front and on the back. [[949]](#footnote-949) The tablets were the work of God and the writing was God’s writing engraved on the tablets. |
| **יז**וַיִּשְׁמַ֧ע יְהוֹשֻׁ֛עַ אֶת־ק֥וֹל הָעָ֖ם בְּרֵעֹ֑ה וַיֹּ֙אמֶר֙ אֶל־מֹשֶׁ֔ה ק֥וֹל מִלְחָמָ֖ה בַּֽמַּחֲנֶֽה׃ **יח** וַיֹּ֗אמֶר  אֵ֥ין קוֹל֙ עֲנ֣וֹת גְּבוּרָ֔ה  וְאֵ֥ין ק֖וֹל עֲנ֣וֹת חֲלוּשָׁ֑ה  ק֣וֹל עַנּ֔וֹת אָנֹכִ֖י שֹׁמֵֽעַ׃ | [[950]](#footnote-950) When Joshua heard the noise of the people shouting, he told Moses “There is the sound of battle in the camp.” [[951]](#footnote-951) He said: “No song of victory is this sound,  no wailing for defeat this sound,  it is the sound of chanting that I hear.” |
| **יט**וַֽיְהִ֗י כַּאֲשֶׁ֤ר קָרַב֙ אֶל־הַֽמַּחֲנֶ֔ה וַיַּ֥רְא אֶת־הָעֵ֖גֶל וּמְחֹלֹ֑ת וַיִּֽחַר־אַ֣ף מֹשֶׁ֗ה וַיַּשְׁלֵ֤ךְ מִיָּדָו֙ אֶת־הַלֻּחֹ֔ת וַיְשַׁבֵּ֥ר אֹתָ֖ם תַּ֥חַת הָהָֽר׃ **כ**וַיִּקַּ֞ח אֶת־הָעֵ֨גֶל אֲשֶׁ֤ר עָשׂוּ֙ וַיִּשְׂרֹ֣ף בָּאֵ֔שׁ וַיִּטְחַ֖ן עַ֣ד אֲשֶׁר־דָּ֑ק וַיִּ֙זֶר֙ עַל־פְּנֵ֣י הַמַּ֔יִם וַיַּ֖שְׁקְ אֶת־בְּנֵ֥י יִשְׂרָאֵֽל׃ **כא**וַיֹּ֤אמֶר מֹשֶׁה֙ אֶֽל־אַהֲרֹ֔ן מֶֽה־עָשָׂ֥ה לְךָ֖ הָעָ֣ם הַזֶּ֑ה כִּֽי־הֵבֵ֥אתָ עָלָ֖יו חֲטָאָ֥ה גְדֹלָֽה׃ **כב**וַיֹּ֣אמֶר אַהֲרֹ֔ן אַל־יִ֥חַר אַ֖ף אֲדֹנִ֑י אַתָּה֙ יָדַ֣עְתָּ אֶת־הָעָ֔ם כִּ֥י בְרָ֖ע הֽוּא׃ **כג**וַיֹּ֣אמְרוּ לִ֔י עֲשֵׂה־לָ֣נוּ אֱלֹהִ֔ים אֲשֶׁ֥ר יֵלְכ֖וּ לְפָנֵ֑ינוּ כִּי־זֶ֣ה׀ מֹשֶׁ֣ה הָאִ֗ישׁ אֲשֶׁ֤ר הֶֽעֱלָ֙נוּ֙ מֵאֶ֣רֶץ מִצְרַ֔יִם לֹ֥א יָדַ֖עְנוּ מֶה־הָ֥יָה לֽוֹ׃ **כד**וָאֹמַ֤ר לָהֶם֙ לְמִ֣י זָהָ֔ב הִתְפָּרָ֖קוּ וַיִּתְּנוּ־לִ֑י וָאַשְׁלִכֵ֣הוּ בָאֵ֔שׁ וַיֵּצֵ֖א הָעֵ֥גֶל הַזֶּֽה׃ | [[952]](#footnote-952) As he approached the camp and saw the calf and the groups dancing, Moses’ anger blazed. He threw down the tablets he was holding and broke them at the foot of the mountain. [[953]](#footnote-953) He took the calf they had made, burned it, ground it into powder, scattered on the water, and made the Israelites drink it. [[954]](#footnote-954) To Aaron Moses said, “What did this people do to you, for you to bring so great a sin on them?” [[955]](#footnote-955) “Let not my lord’s anger burn hot,” Aaron answered. “You know how prone this people is to evil. [[956]](#footnote-956) They said to me, “Make us gods to go at our head; this Moses, the man who brought us up from Egypt, we do not know what has become of him.” [[957]](#footnote-957) So, I said to them, “Who has gold?” and they took it off and brought it to me. I threw it into the fire and out came this calf.” |
| **כה**וַיַּ֤רְא מֹשֶׁה֙ אֶת־הָעָ֔ם כִּ֥י פָרֻ֖עַ ה֑וּא כִּֽי־פְרָעֹ֣ה אַהֲרֹ֔ן לְשִׁמְצָ֖ה בְּקָמֵיהֶֽם׃ **כו**וַיַּעֲמֹ֤ד מֹשֶׁה֙ בְּשַׁ֣עַר הַֽמַּחֲנֶ֔ה וַיֹּ֕אמֶר מִ֥י לַיהֹוָ֖ה אֵלָ֑י וַיֵּאָסְפ֥וּ אֵלָ֖יו כׇּל־בְּנֵ֥י לֵוִֽי׃ **כז**וַיֹּ֣אמֶר לָהֶ֗ם כֹּֽה־אָמַ֤ר יְהֹוָה֙ אֱלֹהֵ֣י יִשְׂרָאֵ֔ל שִׂ֥ימוּ אִישׁ־חַרְבּ֖וֹ עַל־יְרֵכ֑וֹ עִבְר֨וּ וָשׁ֜וּבוּ מִשַּׁ֤עַר לָשַׁ֙עַר֙ בַּֽמַּחֲנֶ֔ה וְהִרְג֧וּ אִֽישׁ־אֶת־אָחִ֛יו וְאִ֥ישׁ אֶת־רֵעֵ֖הוּ וְאִ֥ישׁ אֶת־קְרֹבֽוֹ׃ **כח**וַיַּֽעֲשׂ֥וּ בְנֵֽי־לֵוִ֖י כִּדְבַ֣ר מֹשֶׁ֑ה וַיִּפֹּ֤ל מִן־הָעָם֙ בַּיּ֣וֹם הַה֔וּא כִּשְׁלֹ֥שֶׁת אַלְפֵ֖י אִֽישׁ׃ **כט**וַיֹּ֣אמֶר מֹשֶׁ֗ה מִלְא֨וּ יֶדְכֶ֤ם הַיּוֹם֙ לַֽיהֹוָ֔ה כִּ֛י אִ֥ישׁ בִּבְנ֖וֹ וּבְאָחִ֑יו וְלָתֵ֧ת עֲלֵיכֶ֛ם הַיּ֖וֹם בְּרָכָֽה׃ | [[958]](#footnote-958) When Moses saw the people so out of hand (for Aaron had let them run wild, to the derision of their enemies), [[959]](#footnote-959) Moses stood at the gate of the camp and shouted, “Who is for Yahweh? To me!” And all the sons of Levi rallied to him; [[960]](#footnote-960) and he said to them, “Thus says Yahweh, the God of Israel, “Each man gird his sword and quarter the camp from gate to gate; and each of you kill your brother, your friend, your neighbour.”” [[961]](#footnote-961) The Levites did what Moses ordered, and about three thousand of the people fell that day. [[962]](#footnote-962) Moses said, “Today, you have consecrated yourselves to Yahweh at the cost of a son or a brother, so he grants you a blessing today.” |
| **ל**וַֽיְהִי֙ מִֽמׇּחֳרָ֔ת וַיֹּ֤אמֶר מֹשֶׁה֙ אֶל־הָעָ֔ם אַתֶּ֥ם חֲטָאתֶ֖ם חֲטָאָ֣ה גְדֹלָ֑ה וְעַתָּה֙ אֶֽעֱלֶ֣ה אֶל־יְהֹוָ֔ה אוּלַ֥י אֲכַפְּרָ֖ה בְּעַ֥ד חַטַּאתְכֶֽם׃ **לא**וַיָּ֧שׇׁב מֹשֶׁ֛ה אֶל־יְהֹוָ֖ה וַיֹּאמַ֑ר אָ֣נָּ֗א חָטָ֞א הָעָ֤ם הַזֶּה֙ חֲטָאָ֣ה גְדֹלָ֔ה וַיַּֽעֲשׂ֥וּ לָהֶ֖ם אֱלֹהֵ֥י זָהָֽב׃ **לב**וְעַתָּ֖ה אִם־תִּשָּׂ֣א חַטָּאתָ֑ם וְאִם־אַ֕יִן מְחֵ֣נִי נָ֔א מִֽסִּפְרְךָ֖ אֲשֶׁ֥ר כָּתָֽבְתָּ׃ **לג**וַיֹּ֥אמֶר יְהֹוָ֖ה אֶל־מֹשֶׁ֑ה מִ֚י אֲשֶׁ֣ר חָֽטָא־לִ֔י אֶמְחֶ֖נּוּ מִסִּפְרִֽי׃ **לד**וְעַתָּ֞ה לֵ֣ךְ׀ נְחֵ֣ה אֶת־הָעָ֗ם אֶ֤ל אֲשֶׁר־דִּבַּ֙רְתִּי֙ לָ֔ךְ הִנֵּ֥ה מַלְאָכִ֖י יֵלֵ֣ךְ לְפָנֶ֑יךָ וּבְי֣וֹם פׇּקְדִ֔י וּפָקַדְתִּ֥י עֲלֵהֶ֖ם חַטָּאתָֽם׃ **לה**וַיִּגֹּ֥ף יְהֹוָ֖ה אֶת־הָעָ֑ם עַ֚ל אֲשֶׁ֣ר עָשׂ֣וּ אֶת־הָעֵ֔גֶל אֲשֶׁ֥ר עָשָׂ֖ה אַהֲרֹֽן׃ {ס} | [[963]](#footnote-963) The next day, Moses said to the people, “You have committed a grave sin. But now I shall go up to Yahweh: perhaps I can make atonement for your sin.” [[964]](#footnote-964) Moses returned to Yahweh and said, “Alas, this people has committed a grave sin, making for themselves gods of gold. [[965]](#footnote-965) Yet now, if you will only forgive their sin – but if not, then blot me out from the book you have written.” [[966]](#footnote-966) Yahweh answered Moses, “Whoever has sinned against me I shall blot out from my book. [[967]](#footnote-967) Go now, lead the people to the place of which I told you; my angel shall go before you but, on the day I visit, I shall punish them for their sin.” [[968]](#footnote-968) Yahweh plagued the people for moulding the calf, the one that Aaron had made. |

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| שמות פרק לג | Exodus [[969]](#footnote-969)33 |
| **א**וַיְדַבֵּ֨ר יְהֹוָ֤ה אֶל־מֹשֶׁה֙ לֵ֣ךְ עֲלֵ֣ה מִזֶּ֔ה אַתָּ֣ה וְהָעָ֔ם אֲשֶׁ֥ר הֶֽעֱלִ֖יתָ מֵאֶ֣רֶץ מִצְרָ֑יִם אֶל־הָאָ֗רֶץ אֲשֶׁ֣ר נִ֠שְׁבַּ֠עְתִּי לְאַבְרָהָ֨ם לְיִצְחָ֤ק וּֽלְיַעֲקֹב֙ לֵאמֹ֔ר לְזַרְעֲךָ֖ אֶתְּנֶֽנָּה׃ **ב**וְשָׁלַחְתִּ֥י לְפָנֶ֖יךָ מַלְאָ֑ךְ וְגֵֽרַשְׁתִּ֗י אֶת־הַֽכְּנַעֲנִי֙ הָֽאֱמֹרִ֔י וְהַֽחִתִּי֙ וְהַפְּרִזִּ֔י הַחִוִּ֖י וְהַיְבוּסִֽי׃ **ג**אֶל־אֶ֛רֶץ זָבַ֥ת חָלָ֖ב וּדְבָ֑שׁ כִּי֩ לֹ֨א אֶֽעֱלֶ֜ה בְּקִרְבְּךָ֗ כִּ֤י עַם־קְשֵׁה־עֹ֙רֶף֙ אַ֔תָּה פֶּן־אֲכֶלְךָ֖ בַּדָּֽרֶךְ׃ **ד**וַיִּשְׁמַ֣ע הָעָ֗ם אֶת־הַדָּבָ֥ר הָרָ֛ע הַזֶּ֖ה וַיִּתְאַבָּ֑לוּ וְלֹא־שָׁ֛תוּ אִ֥ישׁ עֶדְי֖וֹ עָלָֽיו׃ | [[970]](#footnote-970) And Yahweh said to Moses, “Go up from this place, with the people that you brought out of Egypt, and go to the land I swore to Abraham, Isaac and Jacob I would give their seed. [[971]](#footnote-971) I will send an angel before you and drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite, and the Jebusite. [[972]](#footnote-972) Go on to a land where milk and honey flow. I will not go amongst you – a head­strong people – lest I consume you on the way. [[973]](#footnote-973) When the people heard these stern words, they mourned and no one wore his ornaments. |
| **ה**וַיֹּ֨אמֶר יְהֹוָ֜ה אֶל־מֹשֶׁ֗ה אֱמֹ֤ר אֶל־בְּנֵֽי־יִשְׂרָאֵל֙ אַתֶּ֣ם עַם־קְשֵׁה־עֹ֔רֶף רֶ֧גַע אֶחָ֛ד אֶֽעֱלֶ֥ה בְקִרְבְּךָ֖ וְכִלִּיתִ֑יךָ וְעַתָּ֗ה הוֹרֵ֤ד עֶדְיְךָ֙ מֵֽעָלֶ֔יךָ וְאֵדְעָ֖ה מָ֥ה אֶֽעֱשֶׂה־לָּֽךְ׃ **ו**וַיִּֽתְנַצְּל֧וּ בְנֵֽי־יִשְׂרָאֵ֛ל אֶת־עֶדְיָ֖ם מֵהַ֥ר חוֹרֵֽב׃ | [[974]](#footnote-974) For Yahweh said to Moses, “Say to the Israelites, “You are an obstinate people. If I go with you for one moment, I shall consume you. Take off your ornaments, then, that I may know what to do to you!”” [[975]](#footnote-975) The Israelites stripped themselves of their ornaments from Mount Horeb onwards. |
| **ז**וּמֹשֶׁה֩ יִקַּ֨ח אֶת־הָאֹ֜הֶל וְנָֽטָה־ל֣וֹ׀ מִח֣וּץ לַֽמַּחֲנֶ֗ה הַרְחֵק֙ מִן־הַֽמַּחֲנֶ֔ה וְקָ֥רָא ל֖וֹ אֹ֣הֶל מוֹעֵ֑ד וְהָיָה֙ כׇּל־מְבַקֵּ֣שׁ יְהֹוָ֔ה יֵצֵא֙ אֶל־אֹ֣הֶל מוֹעֵ֔ד אֲשֶׁ֖ר מִח֥וּץ לַֽמַּחֲנֶֽה׃ **ח**וְהָיָ֗ה כְּצֵ֤את מֹשֶׁה֙ אֶל־הָאֹ֔הֶל יָק֙וּמוּ֙ כׇּל־הָעָ֔ם וְנִ֨צְּב֔וּ אִ֖ישׁ פֶּ֣תַח אׇהֳל֑וֹ וְהִבִּ֙יטוּ֙ אַחֲרֵ֣י מֹשֶׁ֔ה עַד־בֹּא֖וֹ הָאֹֽהֱלָה׃ **ט**וְהָיָ֗ה כְּבֹ֤א מֹשֶׁה֙ הָאֹ֔הֱלָה יֵרֵד֙ עַמּ֣וּד הֶֽעָנָ֔ן וְעָמַ֖ד פֶּ֣תַח הָאֹ֑הֶל וְדִבֶּ֖ר עִם־מֹשֶֽׁה׃ **י**וְרָאָ֤ה כׇל־הָעָם֙ אֶת־עַמּ֣וּד הֶֽעָנָ֔ן עֹמֵ֖ד פֶּ֣תַח הָאֹ֑הֶל וְקָ֤ם כׇּל־הָעָם֙ וְהִֽשְׁתַּחֲו֔וּ אִ֖ישׁ פֶּ֥תַח אׇהֳלֽוֹ׃ **יא**וְדִבֶּ֨ר יְהֹוָ֤ה אֶל־מֹשֶׁה֙ פָּנִ֣ים אֶל־פָּנִ֔ים כַּאֲשֶׁ֛ר יְדַבֵּ֥ר אִ֖ישׁ אֶל־רֵעֵ֑הוּ וְשָׁב֙ אֶל־הַֽמַּחֲנֶ֔ה וּמְשָׁ֨רְת֜וֹ יְהוֹשֻׁ֤עַ בִּן־נוּן֙ נַ֔עַר לֹ֥א יָמִ֖ישׁ מִתּ֥וֹךְ הָאֹֽהֶל׃ {פ} | [[976]](#footnote-976) Moses used to take the tent and pitch it outside the camp, far off from the camp; he called it the Tent of Meeting. Anyone seeking Yahweh would go out to the Tent of Meeting, outside the camp. [[977]](#footnote-977) Whenever Moses went out to the Tent, all the people would rise, stand at the door of their tents and watch Moses until he reached the Tent; [[978]](#footnote-978) the pillar of cloud would descend and stand at the entrance to the Tent, and he would speak with Moses. [[979]](#footnote-979) When they saw the pillar of cloud stationed at the entrance to the Tent, all the people would rise and bow low, each at the door of his tent. [[980]](#footnote-980) Yahweh would speak to Moses face to face, as a man speaks with his friend. Then he would turn back to the camp but the young man who was his servant, Joshua son of Nun, would not leave the Tent. |
| **יב**וַיֹּ֨אמֶר מֹשֶׁ֜ה אֶל־יְהֹוָ֗ה רְ֠אֵ֠ה אַתָּ֞ה אֹמֵ֤ר אֵלַי֙ הַ֚עַל אֶת־הָעָ֣ם הַזֶּ֔ה וְאַתָּה֙ לֹ֣א הֽוֹדַעְתַּ֔נִי אֵ֥ת אֲשֶׁר־תִּשְׁלַ֖ח עִמִּ֑י וְאַתָּ֤ה אָמַ֙רְתָּ֙ יְדַעְתִּ֣יךָֽ בְשֵׁ֔ם וְגַם־מָצָ֥אתָ חֵ֖ן בְּעֵינָֽי׃ **יג**וְעַתָּ֡ה אִם־נָא֩ מָצָ֨אתִי חֵ֜ן בְּעֵינֶ֗יךָ הוֹדִעֵ֤נִי נָא֙ אֶת־דְּרָכֶ֔ךָ וְאֵדָ֣עֲךָ֔ לְמַ֥עַן אֶמְצָא־חֵ֖ן בְּעֵינֶ֑יךָ וּרְאֵ֕ה כִּ֥י עַמְּךָ֖ הַגּ֥וֹי הַזֶּֽה׃ **יד**וַיֹּאמַ֑ר פָּנַ֥י יֵלֵ֖כוּ וַהֲנִחֹ֥תִי לָֽךְ׃ **טו**וַיֹּ֖אמֶר אֵלָ֑יו אִם־אֵ֤ין פָּנֶ֙יךָ֙ הֹלְכִ֔ים אַֽל־תַּעֲלֵ֖נוּ מִזֶּֽה׃ **טז**וּבַמֶּ֣ה׀ יִוָּדַ֣ע אֵפ֗וֹא כִּֽי־מָצָ֨אתִי חֵ֤ן בְּעֵינֶ֙יךָ֙ אֲנִ֣י וְעַמֶּ֔ךָ הֲל֖וֹא בְּלֶכְתְּךָ֣ עִמָּ֑נוּ וְנִפְלִ֙ינוּ֙ אֲנִ֣י וְעַמְּךָ֔ מִכׇּ֨ל־הָעָ֔ם אֲשֶׁ֖ר עַל־פְּנֵ֥י הָאֲדָמָֽה׃{פ} | [[981]](#footnote-981) Moses said to Yahweh, “See, you have said to me, “Bring this people up,” but you do not let me know who you will send with me. Yet you have said, “I know you by name and you have won my favour.” [[982]](#footnote-982) If I have won your favour, please show me your ways, so that I may know you and win your favour; and see that this nation is your people.” [[983]](#footnote-983) He said, “My presence will go with you and I will give you rest.” [[984]](#footnote-984) He said to him, “If your presence is not going, do not make us leave here. [[985]](#footnote-985) For, how can it be known that your people and I enjoy your favour, unless you go with us? So, we shall be distinct, I and your people, from all the peoples on the face of the earth.” |
| **יז**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה גַּ֣ם אֶת־הַדָּבָ֥ר הַזֶּ֛ה אֲשֶׁ֥ר דִּבַּ֖רְתָּ אֶֽעֱשֶׂ֑ה כִּֽי־מָצָ֤אתָ חֵן֙ בְּעֵינַ֔י וָאֵדָעֲךָ֖ בְּשֵֽׁם׃ **יח**וַיֹּאמַ֑ר הַרְאֵ֥נִי נָ֖א אֶת־כְּבֹדֶֽךָ׃ **יט**וַיֹּ֗אמֶר אֲנִ֨י אַעֲבִ֤יר כׇּל־טוּבִי֙ עַל־פָּנֶ֔יךָ וְקָרָ֧אתִֽי בְשֵׁ֛ם יְהֹוָ֖ה לְפָנֶ֑יךָ וְחַנֹּתִי֙ אֶת־אֲשֶׁ֣ר אָחֹ֔ן וְרִחַמְתִּ֖י אֶת־אֲשֶׁ֥ר אֲרַחֵֽם׃ **כ**וַיֹּ֕אמֶר לֹ֥א תוּכַ֖ל לִרְאֹ֣ת אֶת־פָּנָ֑י כִּ֛י לֹֽא־יִרְאַ֥נִי הָאָדָ֖ם וָחָֽי׃ | [[986]](#footnote-986) Yahweh said to Moses, “Again I will do as you ask; for, you have won my favour and I know you by name.” [[987]](#footnote-987) Moses said, “Show me your glory, I pray.” [[988]](#footnote-988) And he said, “I will let all my goodness pass before you, and I will pronounce before you the name Yahweh. I will be gracious to whom I will, and I show pity to whom I please. [[989]](#footnote-989) He said, “You cannot see my face; for, man cannot see me and live.” |
| **כא**וַיֹּ֣אמֶר יְהֹוָ֔ה הִנֵּ֥ה מָק֖וֹם אִתִּ֑י וְנִצַּבְתָּ֖ עַל־הַצּֽוּר׃ **כב**וְהָיָה֙ בַּעֲבֹ֣ר כְּבֹדִ֔י וְשַׂמְתִּ֖יךָ בְּנִקְרַ֣ת הַצּ֑וּר וְשַׂכֹּתִ֥י כַפִּ֛י עָלֶ֖יךָ עַד־עׇבְרִֽי׃ **כג**וַהֲסִרֹתִי֙ אֶת־כַּפִּ֔י וְרָאִ֖יתָ אֶת־אֲחֹרָ֑י וּפָנַ֖י לֹ֥א יֵרָאֽוּ׃ {פ} | [[990]](#footnote-990) Yahweh said, “Here is a place beside me; stand on the rock, [[991]](#footnote-991) and when my glory passes by, I will put you in a cleft of the rock and shield you with my hand while I pass by. [[992]](#footnote-992) Then I will take my hand away and you shall see my back; but my face is not to be seen.” |

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| שמות פרק לד | Exodus [[993]](#footnote-993)34 |
| **א**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה פְּסׇל־לְךָ֛ שְׁנֵֽי־לֻחֹ֥ת אֲבָנִ֖ים כָּרִאשֹׁנִ֑ים וְכָתַבְתִּי֙ עַל־הַלֻּחֹ֔ת אֶ֨ת־הַדְּבָרִ֔ים אֲשֶׁ֥ר הָי֛וּ עַל־הַלֻּחֹ֥ת הָרִאשֹׁנִ֖ים אֲשֶׁ֥ר שִׁבַּֽרְתָּ׃ **ב**וֶהְיֵ֥ה נָכ֖וֹן לַבֹּ֑קֶר וְעָלִ֤יתָ בַבֹּ֙קֶר֙ אֶל־הַ֣ר סִינַ֔י וְנִצַּבְתָּ֥ לִ֛י שָׁ֖ם עַל־רֹ֥אשׁ הָהָֽר׃ **ג**וְאִישׁ֙ לֹֽא־יַעֲלֶ֣ה עִמָּ֔ךְ וְגַם־אִ֥ישׁ אַל־יֵרָ֖א בְּכׇל־הָהָ֑ר גַּם־הַצֹּ֤אן וְהַבָּקָר֙ אַל־יִרְע֔וּ אֶל־מ֖וּל הָהָ֥ר הַהֽוּא׃ **ד**וַיִּפְסֹ֡ל שְׁנֵֽי־לֻחֹ֨ת אֲבָנִ֜ים כָּרִאשֹׁנִ֗ים וַיַּשְׁכֵּ֨ם מֹשֶׁ֤ה בַבֹּ֙קֶר֙ וַיַּ֙עַל֙ אֶל־הַ֣ר סִינַ֔י כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֹת֑וֹ וַיִּקַּ֣ח בְּיָד֔וֹ שְׁנֵ֖י לֻחֹ֥ת אֲבָנִֽים׃ **ה**וַיֵּ֤רֶד יְהֹוָה֙ בֶּֽעָנָ֔ן וַיִּתְיַצֵּ֥ב עִמּ֖וֹ שָׁ֑ם וַיִּקְרָ֥א בְשֵׁ֖ם יְהֹוָֽה׃ | [[994]](#footnote-994) Yahweh said to Moses, “Cut two tablets of stone like the first ones and I will inscribe on them the words that were on the first tablets, which you broke. [[995]](#footnote-995) Be ready by morning and come up Mount Sinai at dawn; await my orders there at the top of the mountain. [[996]](#footnote-996) No one must come up with you, or be seen anywhere on the mountain; even the flocks and herds may not graze in front of this mountain.” [[997]](#footnote-997) So, he cut two tablets of stone like the first and, with the two tablets of stone in his hands, Moses went up the Mount Sinai at dawn, as Yahweh had commanded him. [[998]](#footnote-998) Yahweh descended in the cloud and stood with him there; and he pronounced the name ‘Yahweh’. |
| **ו**וַיַּעֲבֹ֨ר יְהֹוָ֥ה׀  עַל־פָּנָיו֮ וַיִּקְרָא֒  יְהֹוָ֣ה׀  יְהֹוָ֔ה  אֵ֥ל רַח֖וּם וְחַנּ֑וּן  אֶ֥רֶךְ אַפַּ֖יִם  וְרַב־חֶ֥סֶד וֶאֱמֶֽת׃  **ז** נֹצֵ֥ר חֶ֙סֶד֙ לָאֲלָפִ֔ים  נֹשֵׂ֥א עָוֺ֛ן וָפֶ֖שַׁע וְחַטָּאָ֑ה  וְנַקֵּה֙ לֹ֣א יְנַקֶּ֔ה  פֹּקֵ֣ד׀ עֲוֺ֣ן אָב֗וֹת עַל־בָּנִים֙ וְעַל־בְּנֵ֣י בָנִ֔ים  עַל־שִׁלֵּשִׁ֖ים וְעַל־רִבֵּעִֽים׃ | [[999]](#footnote-999) Yahweh passed before him and proclaimed:  “Yahweh, Yahweh,  a God of tenderness and compassion,  slow to anger,  rich in kindness and faithfulness. [[1000]](#footnote-1000) For thousands he maintains his kindness,  forgive faults, transgression, sin;  yet by no means clearing the guilty,  punishing the father’s fault in the sons and in the grandsons to the third and fourth generations.” |
| **ח**וַיְמַהֵ֖ר מֹשֶׁ֑ה וַיִּקֹּ֥ד אַ֖רְצָה וַיִּשְׁתָּֽחוּ׃ **ט**וַיֹּ֡אמֶר אִם־נָא֩ מָצָ֨אתִי חֵ֤ן בְּעֵינֶ֙יךָ֙ אֲדֹנָ֔י יֵֽלֶךְ־נָ֥א אֲדֹנָ֖י בְּקִרְבֵּ֑נוּ כִּ֤י עַם־קְשֵׁה־עֹ֙רֶף֙ ה֔וּא וְסָלַחְתָּ֛ לַעֲוֺנֵ֥נוּ וּלְחַטָּאתֵ֖נוּ וּנְחַלְתָּֽנוּ׃ | [[1001]](#footnote-1001) Moses quickly bowed down to the ground and worshipped. [[1002]](#footnote-1002) He said, “If I have won your favour, Lord, let my Lord come with us, I beg. Though they are a headstrong people, forgive us our faults and our sins, and adopt us as your heritage.” |
| **י**וַיֹּ֗אמֶר הִנֵּ֣ה אָנֹכִי֮ כֹּרֵ֣ת בְּרִית֒ נֶ֤גֶד כׇּֽל־עַמְּךָ֙ אֶעֱשֶׂ֣ה נִפְלָאֹ֔ת אֲשֶׁ֛ר לֹֽא־נִבְרְא֥וּ בְכׇל־הָאָ֖רֶץ וּבְכׇל־הַגּוֹיִ֑ם וְרָאָ֣ה כׇל־הָ֠עָ֠ם אֲשֶׁר־אַתָּ֨ה בְקִרְבּ֜וֹ אֶת־מַעֲשֵׂ֤ה יְהֹוָה֙ כִּֽי־נוֹרָ֣א ה֔וּא אֲשֶׁ֥ר אֲנִ֖י עֹשֶׂ֥ה עִמָּֽךְ׃ **יא**שְׁמׇ֨ר־לְךָ֔ אֵ֛ת אֲשֶׁ֥ר אָנֹכִ֖י מְצַוְּךָ֣ הַיּ֑וֹם הִנְנִ֧י גֹרֵ֣שׁ מִפָּנֶ֗יךָ אֶת־הָאֱמֹרִי֙ וְהַֽכְּנַעֲנִ֔י וְהַחִתִּי֙ וְהַפְּרִזִּ֔י וְהַחִוִּ֖י וְהַיְבוּסִֽי׃ **יב**הִשָּׁ֣מֶר לְךָ֗ פֶּן־תִּכְרֹ֤ת בְּרִית֙ לְיוֹשֵׁ֣ב הָאָ֔רֶץ אֲשֶׁ֥ר אַתָּ֖ה בָּ֣א עָלֶ֑יהָ פֶּן־יִהְיֶ֥ה לְמוֹקֵ֖שׁ בְּקִרְבֶּֽךָ׃ **יג**כִּ֤י אֶת־מִזְבְּחֹתָם֙ תִּתֹּצ֔וּן וְאֶת־מַצֵּבֹתָ֖ם תְּשַׁבֵּר֑וּן וְאֶת־אֲשֵׁרָ֖יו תִּכְרֹתֽוּן׃ | [[1003]](#footnote-1003) He said, “I now make a Covenant. Before all your people, I shall work such wonders as have never been worked in any land or in any nation. All the people round you will see Yahweh’s work; for, what I shall do with you shall be awesome. [[1004]](#footnote-1004) Keep what I command you today. I mean to drive out before you the Amorite, the Canaanite, the Hittite, the Perizzite, the Hivite, and the Jebusite. [[1005]](#footnote-1005) Take care you make no pact with the inhabitants of the land you are about to enter, or this will prove a snare for you. [[1006]](#footnote-1006) You are to tear down their altars, smash their cultic stones and cut down their sacred poles. |
| **יד**כִּ֛י לֹ֥א תִֽשְׁתַּחֲוֶ֖ה לְאֵ֣ל אַחֵ֑ר כִּ֤י יְהֹוָה֙ קַנָּ֣א שְׁמ֔וֹ אֵ֥ל קַנָּ֖א הֽוּא׃ **טו**פֶּן־תִּכְרֹ֥ת בְּרִ֖ית לְיוֹשֵׁ֣ב הָאָ֑רֶץ וְזָנ֣וּ׀ אַחֲרֵ֣י אֱלֹֽהֵיהֶ֗ם וְזָבְחוּ֙ לֵאלֹ֣הֵיהֶ֔ם וְקָרָ֣א לְךָ֔ וְאָכַלְתָּ֖ מִזִּבְחֽוֹ׃ **טז**וְלָקַחְתָּ֥ מִבְּנֹתָ֖יו לְבָנֶ֑יךָ וְזָנ֣וּ בְנֹתָ֗יו אַחֲרֵי֙ אֱלֹ֣הֵיהֶ֔ן וְהִזְנוּ֙ אֶת־בָּנֶ֔יךָ אַחֲרֵ֖י אֱלֹהֵיהֶֽן׃ | [[1007]](#footnote-1007) “You shall bow down to no other god; for, Yahweh, whose name is Jealous, is a jealous God. [[1008]](#footnote-1008) Make no pact with the inhabitants of the land, lest they prostitute themselves to their gods and sacrifice to them, then invite you and you eat from their victim. [[1009]](#footnote-1009) Or you may take for your sons from their daughters and these may lead your sons astray after their gods. |
| **יז**אֱלֹהֵ֥י מַסֵּכָ֖ה לֹ֥א תַעֲשֶׂה־לָּֽךְ׃ | [[1010]](#footnote-1010) “You shall make yourselves no god of molten metal. |
| **יח**אֶת־חַ֣ג הַמַּצּוֹת֮ תִּשְׁמֹר֒ שִׁבְעַ֨ת יָמִ֜ים תֹּאכַ֤ל מַצּוֹת֙ אֲשֶׁ֣ר צִוִּיתִ֔ךָ לְמוֹעֵ֖ד חֹ֣דֶשׁ הָאָבִ֑יב כִּ֚י בְּחֹ֣דֶשׁ הָֽאָבִ֔יב יָצָ֖אתָ מִמִּצְרָֽיִם׃ | [[1011]](#footnote-1011) “You shall keep the Feast of Unleavened Bread: seven days you shall eat unleavened bread, as I commanded you, at the appointed time in the month of Abib; for, in the month of Abib, you came out of Egypt. |
| **יט**כׇּל־פֶּ֥טֶר רֶ֖חֶם לִ֑י וְכׇֽל־מִקְנְךָ֙ תִּזָּכָ֔ר פֶּ֖טֶר שׁ֥וֹר וָשֶֽׂה׃ **כ**וּפֶ֤טֶר חֲמוֹר֙ תִּפְדֶּ֣ה בְשֶׂ֔ה וְאִם־לֹ֥א תִפְדֶּ֖ה וַעֲרַפְתּ֑וֹ כֹּ֣ל בְּכ֤וֹר בָּנֶ֙יךָ֙ תִּפְדֶּ֔ה וְלֹֽא־יֵרָא֥וּ פָנַ֖י רֵיקָֽם׃ | [[1012]](#footnote-1012) “All that opens the womb is mine: every firstborn male of flock or herd. [[1013]](#footnote-1013) The firstborn donkey you must redeem with a lamb; if you do not redeem it, you must break its neck. You must redeem all your firstborn sons. No one is to come before me empty-handed. |
| **כא**שֵׁ֤שֶׁת יָמִים֙ תַּעֲבֹ֔ד וּבַיּ֥וֹם הַשְּׁבִיעִ֖י תִּשְׁבֹּ֑ת בֶּחָרִ֥ישׁ וּבַקָּצִ֖יר תִּשְׁבֹּֽת׃ | [[1014]](#footnote-1014) “Six days you shall labour, but on the seventh day you shall rest, even at ploughing time and harvest, you shall rest. |
| **כב**וְחַ֤ג שָׁבֻעֹת֙ תַּעֲשֶׂ֣ה לְךָ֔ בִּכּוּרֵ֖י קְצִ֣יר חִטִּ֑ים וְחַג֙ הָֽאָסִ֔יף תְּקוּפַ֖ת הַשָּׁנָֽה׃ | [[1015]](#footnote-1015) “You shall celebrate the Feast of Weeks, of the first fruits of wheat harvest, and the Feast of Ingathering at the turn of the year. |
| **כג**שָׁלֹ֥שׁ פְּעָמִ֖ים בַּשָּׁנָ֑ה יֵרָאֶה֙ כׇּל־זְכ֣וּרְךָ֔ אֶת־פְּנֵ֛י הָֽאָדֹ֥ן׀  יְהֹוָ֖ה אֱלֹהֵ֥י יִשְׂרָאֵֽל׃ | [[1016]](#footnote-1016) “Three times a year all your men folk must present themselves before the Lord Yahweh, the God of Israel. |
| **כד**כִּֽי־אוֹרִ֤ישׁ גּוֹיִם֙ מִפָּנֶ֔יךָ וְהִרְחַבְתִּ֖י אֶת־גְּבֻלֶ֑ךָ וְלֹא־יַחְמֹ֥ד אִישׁ֙ אֶֽת־אַרְצְךָ֔ בַּעֲלֹֽתְךָ֗ לֵרָאוֹת֙ אֶת־פְּנֵי֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ שָׁלֹ֥שׁ פְּעָמִ֖ים בַּשָּׁנָֽה׃ | [[1017]](#footnote-1017) “When I have dispossessed the nations for you and extended your frontiers, no one will covet your land, if you present yourselves three times in the year before Yahweh your God. |
| **כה**לֹֽא־תִשְׁחַ֥ט עַל־חָמֵ֖ץ דַּם־זִבְחִ֑י וְלֹא־יָלִ֣ין לַבֹּ֔קֶר זֶ֖בַח חַ֥ג הַפָּֽסַח׃ | [[1018]](#footnote-1018) “You must not offer the blood of my sacrifice with leaven, nor is the victim offered at Passover to be left until the morning. |
| **כו**רֵאשִׁ֗ית בִּכּוּרֵי֙ אַדְמָ֣תְךָ֔ תָּבִ֕יא בֵּ֖ית יְהֹוָ֣ה אֱלֹהֶ֑יךָ לֹא־תְבַשֵּׁ֥ל גְּדִ֖י בַּחֲלֵ֥ב אִמּֽוֹ׃ {פ} | [[1019]](#footnote-1019) “You must bring the best of the first fruits of your soil to the house of Yahweh your God. You must not boil a kid in its mother’s milk.” |
| **כז**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה כְּתׇב־לְךָ֖ אֶת־הַדְּבָרִ֣ים הָאֵ֑לֶּה כִּ֞י עַל־פִּ֣י׀ הַדְּבָרִ֣ים הָאֵ֗לֶּה כָּרַ֧תִּי אִתְּךָ֛ בְּרִ֖ית וְאֶת־יִשְׂרָאֵֽל׃ | [[1020]](#footnote-1020) And Yahweh said to Moses, “Put these words into writing, for these represent the terms of the Covenant I am making with you and with Israel.” |
| **כח**וַֽיְהִי־שָׁ֣ם עִם־יְהֹוָ֗ה אַרְבָּעִ֥ים יוֹם֙ וְאַרְבָּעִ֣ים לַ֔יְלָה לֶ֚חֶם לֹ֣א אָכַ֔ל וּמַ֖יִם לֹ֣א שָׁתָ֑ה וַיִּכְתֹּ֣ב עַל־הַלֻּחֹ֗ת אֵ֚ת דִּבְרֵ֣י הַבְּרִ֔ית עֲשֶׂ֖רֶת הַדְּבָרִֽים׃ | [[1021]](#footnote-1021) He stayed there with Yahweh for forty days and forty nights, eating and drinking nothing. He inscribed on the tablets the words of the Covenant – the Ten Words. |
| **כט**וַיְהִ֗י בְּרֶ֤דֶת מֹשֶׁה֙ מֵהַ֣ר סִינַ֔י וּשְׁנֵ֨י לֻחֹ֤ת הָֽעֵדֻת֙ בְּיַד־מֹשֶׁ֔ה בְּרִדְתּ֖וֹ מִן־הָהָ֑ר וּמֹשֶׁ֣ה לֹֽא־יָדַ֗ע כִּ֥י קָרַ֛ן ע֥וֹר פָּנָ֖יו בְּדַבְּר֥וֹ אִתּֽוֹ׃ **ל**וַיַּ֨רְא אַהֲרֹ֜ן וְכׇל־בְּנֵ֤י יִשְׂרָאֵל֙ אֶת־מֹשֶׁ֔ה וְהִנֵּ֥ה קָרַ֖ן ע֣וֹר פָּנָ֑יו וַיִּֽירְא֖וּ מִגֶּ֥שֶׁת אֵלָֽיו׃ **לא**וַיִּקְרָ֤א אֲלֵהֶם֙ מֹשֶׁ֔ה וַיָּשֻׁ֧בוּ אֵלָ֛יו אַהֲרֹ֥ן וְכׇל־הַנְּשִׂאִ֖ים בָּעֵדָ֑ה וַיְדַבֵּ֥ר מֹשֶׁ֖ה אֲלֵהֶֽם׃ **לב**וְאַחֲרֵי־כֵ֥ן נִגְּשׁ֖וּ כׇּל־בְּנֵ֣י יִשְׂרָאֵ֑ל וַיְצַוֵּ֕ם אֵת֩ כׇּל־אֲשֶׁ֨ר דִּבֶּ֧ר יְהֹוָ֛ה אִתּ֖וֹ בְּהַ֥ר סִינָֽי׃ **לג**וַיְכַ֣ל מֹשֶׁ֔ה מִדַּבֵּ֖ר אִתָּ֑ם וַיִּתֵּ֥ן עַל־פָּנָ֖יו מַסְוֶֽה׃ **לד**וּבְבֹ֨א מֹשֶׁ֜ה לִפְנֵ֤י יְהֹוָה֙ לְדַבֵּ֣ר אִתּ֔וֹ יָסִ֥יר אֶת־הַמַּסְוֶ֖ה עַד־צֵאת֑וֹ וְיָצָ֗א וְדִבֶּר֙ אֶל־בְּנֵ֣י יִשְׂרָאֵ֔ל אֵ֖ת אֲשֶׁ֥ר יְצֻוֶּֽה׃ **לה**וְרָא֤וּ בְנֵֽי־יִשְׂרָאֵל֙ אֶת־פְּנֵ֣י מֹשֶׁ֔ה כִּ֣י קָרַ֔ן ע֖וֹר פְּנֵ֣י מֹשֶׁ֑ה וְהֵשִׁ֨יב מֹשֶׁ֤ה אֶת־הַמַּסְוֶה֙ עַל־פָּנָ֔יו עַד־בֹּא֖וֹ לְדַבֵּ֥ר אִתּֽוֹ׃  {ס} | [[1022]](#footnote-1022) When Moses came down from Mount Sinai with the two tablets of the Covenant in his hands, Moses did not know that the skin of his face shone after speaking with Yahweh. [[1023]](#footnote-1023) When Aaron and all the Israelites saw Moses, the skin on his face shone and they would not come near him. [[1024]](#footnote-1024) But Moses called to them, so Aaron and all the leaders of the community came back to him; and Moses spoke to them. [[1025]](#footnote-1025) Then all the Israelites came near, and he told them all that Yahweh had commanded him on Mount Sinai; [[1026]](#footnote-1026) and, when Moses finished speaking to them, he put a veil over his face. [[1027]](#footnote-1027) Whenever he went in before Yahweh to speak with him, Moses would remove the veil until he came out; when he came out, he would tell the Israelites what he had been commanded, [[1028]](#footnote-1028) and the Israelites would see the face of Moses radiant; and Moses would put the veil back over his face until he returned to speak with Yahweh. |

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| שמות פרק לה | Exodus [[1029]](#footnote-1029)35 |
| **א**וַיַּקְהֵ֣ל מֹשֶׁ֗ה אֶֽת־כׇּל־עֲדַ֛ת בְּנֵ֥י יִשְׂרָאֵ֖ל וַיֹּ֣אמֶר אֲלֵהֶ֑ם אֵ֚לֶּה הַדְּבָרִ֔ים אֲשֶׁר־צִוָּ֥ה יְהֹוָ֖ה לַעֲשֹׂ֥ת אֹתָֽם׃ **ב**שֵׁ֣שֶׁת יָמִים֮ תֵּעָשֶׂ֣ה מְלָאכָה֒ וּבַיּ֣וֹם הַשְּׁבִיעִ֗י יִהְיֶ֨ה לָכֶ֥ם קֹ֛דֶשׁ שַׁבַּ֥ת שַׁבָּת֖וֹן לַיהֹוָ֑ה כׇּל־הָעֹשֶׂ֥ה ב֛וֹ מְלָאכָ֖ה יוּמָֽת׃ **ג**לֹא־תְבַעֲר֣וּ אֵ֔שׁ בְּכֹ֖ל מֹשְׁבֹֽתֵיכֶ֑ם בְּי֖וֹם הַשַּׁבָּֽת׃ {פ} | [[1030]](#footnote-1030) Moses assembled the whole community of Israelites and said to them, “These are the things Yahweh has ordered you to do: [[1031]](#footnote-1031) Six days shall work be done but the seventh is to be a holy day for you, a day of complete rest to Yahweh; anyone who works on it shall be put to death. [[1032]](#footnote-1032) You shall light no fire in your homes on the Sabbath day.” |
| **ד**וַיֹּ֣אמֶר מֹשֶׁ֔ה אֶל־כׇּל־עֲדַ֥ת בְּנֵֽי־יִשְׂרָאֵ֖ל לֵאמֹ֑ר זֶ֣ה הַדָּבָ֔ר אֲשֶׁר־צִוָּ֥ה יְהֹוָ֖ה לֵאמֹֽר׃ **ה**קְח֨וּ מֵֽאִתְּכֶ֤ם תְּרוּמָה֙ לַֽיהֹוָ֔ה כֹּ֚ל נְדִ֣יב לִבּ֔וֹ יְבִיאֶ֕הָ אֵ֖ת תְּרוּמַ֣ת יְהֹוָ֑ה זָהָ֥ב וָכֶ֖סֶף וּנְחֹֽשֶׁת׃ **ו**וּתְכֵ֧לֶת וְאַרְגָּמָ֛ן וְתוֹלַ֥עַת שָׁנִ֖י וְשֵׁ֥שׁ וְעִזִּֽים׃ **ז**וְעֹרֹ֨ת אֵילִ֧ם מְאׇדָּמִ֛ים וְעֹרֹ֥ת תְּחָשִׁ֖ים וַעֲצֵ֥י שִׁטִּֽים׃ **ח**וְשֶׁ֖מֶן לַמָּא֑וֹר וּבְשָׂמִים֙ לְשֶׁ֣מֶן הַמִּשְׁחָ֔ה וְלִקְטֹ֖רֶת הַסַּמִּֽים׃ **ט**וְאַ֨בְנֵי־שֹׁ֔הַם וְאַבְנֵ֖י מִלֻּאִ֑ים לָאֵפ֖וֹד וְלַחֹֽשֶׁן׃ | [[1033]](#footnote-1033) Moses said to all the community of the Israelites, “This is what Yahweh has commanded: [[1034]](#footnote-1034) Take from among you an offering for Yahweh; let all give with a willing heart and bring this offering for Yahweh: gold, silver and bronze; [[1035]](#footnote-1035) blue, purple and scarlet yarns, fine linen, and goats’ hair, [[1036]](#footnote-1036) rams’ skins dyed red and fine leather, acacia wood, [[1037]](#footnote-1037) oil for the light, spices for the anointing oil and for fragrant incense; [[1038]](#footnote-1038) onyx stones and gems to be set in the ephod and in the breastplate. |
| **י**וְכׇל־חֲכַם־לֵ֖ב בָּכֶ֑ם יָבֹ֣אוּ וְיַעֲשׂ֔וּ אֵ֛ת כׇּל־אֲשֶׁ֥ר צִוָּ֖ה יְהֹוָֽה׃ **יא**אֶ֨ת־הַמִּשְׁכָּ֔ן אֶֽת־אׇהֳל֖וֹ וְאֶת־מִכְסֵ֑הוּ אֶת־קְרָסָיו֙ וְאֶת־קְרָשָׁ֔יו אֶת־בְּרִיחָ֕ו אֶת־עַמֻּדָ֖יו וְאֶת־אֲדָנָֽיו׃ **יב**אֶת־הָאָרֹ֥ן וְאֶת־בַּדָּ֖יו אֶת־הַכַּפֹּ֑רֶת וְאֵ֖ת פָּרֹ֥כֶת הַמָּסָֽךְ׃ **יג**אֶת־הַשֻּׁלְחָ֥ן וְאֶת־בַּדָּ֖יו וְאֶת־כׇּל־כֵּלָ֑יו וְאֵ֖ת לֶ֥חֶם הַפָּנִֽים׃ **יד**וְאֶת־מְנֹרַ֧ת הַמָּא֛וֹר וְאֶת־כֵּלֶ֖יהָ וְאֶת־נֵרֹתֶ֑יהָ וְאֵ֖ת שֶׁ֥מֶן הַמָּאֽוֹר׃ **טו**וְאֶת־מִזְבַּ֤ח הַקְּטֹ֙רֶת֙ וְאֶת־בַּדָּ֔יו וְאֵת֙ שֶׁ֣מֶן הַמִּשְׁחָ֔ה וְאֵ֖ת קְטֹ֣רֶת הַסַּמִּ֑ים וְאֶת־מָסַ֥ךְ הַפֶּ֖תַח לְפֶ֥תַח הַמִּשְׁכָּֽן׃ **טז**אֵ֣ת׀ מִזְבַּ֣ח הָעֹלָ֗ה וְאֶת־מִכְבַּ֤ר הַנְּחֹ֙שֶׁת֙ אֲשֶׁר־ל֔וֹ אֶת־בַּדָּ֖יו וְאֶת־כׇּל־כֵּלָ֑יו אֶת־הַכִּיֹּ֖ר וְאֶת־כַּנּֽוֹ׃ **יז**אֵ֚ת קַלְעֵ֣י הֶחָצֵ֔ר אֶת־עַמֻּדָ֖יו וְאֶת־אֲדָנֶ֑יהָ וְאֵ֕ת מָסַ֖ךְ שַׁ֥עַר הֶחָצֵֽר׃ **יח**אֶת־יִתְדֹ֧ת הַמִּשְׁכָּ֛ן וְאֶת־יִתְדֹ֥ת הֶחָצֵ֖ר וְאֶת־מֵיתְרֵיהֶֽם׃ **יט**אֶת־בִּגְדֵ֥י הַשְּׂרָ֖ד לְשָׁרֵ֣ת בַּקֹּ֑דֶשׁ אֶת־בִּגְדֵ֤י הַקֹּ֙דֶשׁ֙ לְאַהֲרֹ֣ן הַכֹּהֵ֔ן וְאֶת־בִּגְדֵ֥י בָנָ֖יו לְכַהֵֽן׃ | [[1039]](#footnote-1039) “Let all who are skilled among you come and make all that Yahweh has commanded: [[1040]](#footnote-1040) the Dwelling, its tent and its covering, its clasps and its frames, its bars, its pillars and its bases; [[1041]](#footnote-1041) the Ark with its poles, the mercy seat and the veil that screens it; [[1042]](#footnote-1042) the table with its poles and all its utensils, and the bread of the Presence; [[1043]](#footnote-1043) the lamp­stand for the light, with its accessories, and its lamps and the oil for the light; [[1044]](#footnote-1044) the altar of incense, with its poles, and the anointing oil, and the fragrant incense, and the screen for the entrance to the tent; [[1045]](#footnote-1045) the altar of burnt offering with its bronze grating, its poles and the utensils for it, and the basin and its stand; [[1046]](#footnote-1046) the hangings of the court, its pillars and their bases, and the screen for the gate of the court; [[1047]](#footnote-1047) the pegs of the Dwelling and the pegs of the court, and their cords; [[1048]](#footnote-1048) the woven vestments for ministering in the sanctuary – the sacred vestments for Aaron the priest and the vestments of his sons – for ministering the priestly functions.” |
| **כ**וַיֵּ֥צְא֛וּ כׇּל־עֲדַ֥ת בְּנֵֽי־יִשְׂרָאֵ֖ל מִלִּפְנֵ֥י מֹשֶֽׁה׃ **כא**וַיָּבֹ֕אוּ כׇּל־אִ֖ישׁ אֲשֶׁר־נְשָׂא֣וֹ לִבּ֑וֹ וְכֹ֡ל אֲשֶׁר֩ נָדְבָ֨ה רוּח֜וֹ אֹת֗וֹ הֵ֠בִ֠יאוּ אֶת־תְּרוּמַ֨ת יְהֹוָ֜ה לִמְלֶ֨אכֶת אֹ֤הֶל מוֹעֵד֙ וּלְכׇל־עֲבֹ֣דָת֔וֹ וּלְבִגְדֵ֖י הַקֹּֽדֶשׁ׃ **כב**וַיָּבֹ֥אוּ הָאֲנָשִׁ֖ים עַל־הַנָּשִׁ֑ים כֹּ֣ל׀ נְדִ֣יב לֵ֗ב הֵ֠בִ֠יאוּ חָ֣ח וָנֶ֜זֶם וְטַבַּ֤עַת וְכוּמָז֙ כׇּל־כְּלִ֣י זָהָ֔ב וְכׇל־אִ֕ישׁ אֲשֶׁ֥ר הֵנִ֛יף תְּנוּפַ֥ת זָהָ֖ב לַיהֹוָֽה׃ **כג**וְכׇל־אִ֞ישׁ אֲשֶׁר־נִמְצָ֣א אִתּ֗וֹ תְּכֵ֧לֶת וְאַרְגָּמָ֛ן וְתוֹלַ֥עַת שָׁנִ֖י וְשֵׁ֣שׁ וְעִזִּ֑ים וְעֹרֹ֨ת אֵילִ֧ם מְאׇדָּמִ֛ים וְעֹרֹ֥ת תְּחָשִׁ֖ים הֵבִֽיאוּ׃ **כד**כׇּל־מֵרִ֗ים תְּר֤וּמַת כֶּ֙סֶף֙ וּנְחֹ֔שֶׁת הֵבִ֕יאוּ אֵ֖ת תְּרוּמַ֣ת יְהֹוָ֑ה וְכֹ֡ל אֲשֶׁר֩ נִמְצָ֨א אִתּ֜וֹ עֲצֵ֥י שִׁטִּ֛ים לְכׇל־מְלֶ֥אכֶת הָעֲבֹדָ֖ה הֵבִֽיאוּ׃ **כה**וְכׇל־אִשָּׁ֥ה חַכְמַת־לֵ֖ב בְּיָדֶ֣יהָ טָו֑וּ וַיָּבִ֣יאוּ מַטְוֶ֗ה אֶֽת־הַתְּכֵ֙לֶת֙ וְאֶת־הָֽאַרְגָּמָ֔ן אֶת־תּוֹלַ֥עַת הַשָּׁנִ֖י וְאֶת־הַשֵּֽׁשׁ׃ **כו**וְכׇ֨ל־הַנָּשִׁ֔ים אֲשֶׁ֨ר נָשָׂ֥א לִבָּ֛ן אֹתָ֖נָה בְּחׇכְמָ֑ה טָו֖וּ אֶת־הָעִזִּֽים׃ **כז**וְהַנְּשִׂאִ֣ם הֵבִ֔יאוּ אֵ֚ת אַבְנֵ֣י הַשֹּׁ֔הַם וְאֵ֖ת אַבְנֵ֣י הַמִּלֻּאִ֑ים לָאֵפ֖וֹד וְלַחֹֽשֶׁן׃ **כח**וְאֶת־הַבֹּ֖שֶׂם וְאֶת־הַשָּׁ֑מֶן לְמָא֕וֹר וּלְשֶׁ֙מֶן֙ הַמִּשְׁחָ֔ה וְלִקְטֹ֖רֶת הַסַּמִּֽים׃ **כט**כׇּל־אִ֣ישׁ וְאִשָּׁ֗ה אֲשֶׁ֨ר נָדַ֣ב לִבָּם֮ אֹתָם֒ לְהָבִיא֙ לְכׇל־הַמְּלָאכָ֔ה אֲשֶׁ֨ר צִוָּ֧ה יְהֹוָ֛ה לַעֲשׂ֖וֹת בְּיַד־מֹשֶׁ֑ה הֵבִ֧יאוּ בְנֵי־יִשְׂרָאֵ֛ל נְדָבָ֖ה לַיהֹוָֽה׃ {פ} | [[1049]](#footnote-1049) Then all the community of Israelites left Moses’ presence; [[1050]](#footnote-1050) and all whose heart prompted them to give, and whose spirit was willing, came, bringing their offering for Yahweh for making the Tent of Meeting, for all its service and for the sacred vestments. [[1051]](#footnote-1051) They came, men and women, all giving willingly, bringing brooches, rings, bracelets, necklaces, and gold things of every kind, everyone who made a gold offering to Yahweh. [[1052]](#footnote-1052) And everyone who owned blue, purple or scarlet yarn, fine linen, goats’ hair, rams’ skins dyed red or fine leather, brought them. [[1053]](#footnote-1053) All those who could contribute to the collection of silver and bronze brought it as an offering to Yahweh; and everyone who owned acacia wood, suitable for any of the work, brought it. [[1054]](#footnote-1054) All the skilled women set their hands to spinning, and brought blue, purple and scarlet yarn, and fine linen, from what they had spun. [[1055]](#footnote-1055) All the women willingly used their skill and spun the goats’ hair. [[1056]](#footnote-1056) The leaders brought onyx stones and gems to be set in the ephod and in the breastplate, [[1057]](#footnote-1057) and the spices and oil for the light, for the anointing oil and for the fragrant incense. [[1058]](#footnote-1058)All the Israelite men and women whose heart moved them to contribute to all the work that Yahweh had ordered through Moses to be done brought their free offering to Yahweh. |
| **ל**וַיֹּ֤אמֶר מֹשֶׁה֙ אֶל־בְּנֵ֣י יִשְׂרָאֵ֔ל רְא֛וּ קָרָ֥א יְהֹוָ֖ה בְּשֵׁ֑ם בְּצַלְאֵ֛ל בֶּן־אוּרִ֥י בֶן־ח֖וּר לְמַטֵּ֥ה יְהוּדָֽה׃ **לא**וַיְמַלֵּ֥א אֹת֖וֹ ר֣וּחַ אֱלֹהִ֑ים בְּחׇכְמָ֛ה בִּתְבוּנָ֥ה וּבְדַ֖עַת וּבְכׇל־מְלָאכָֽה׃ **לב**וְלַחְשֹׁ֖ב מַֽחֲשָׁבֹ֑ת לַעֲשֹׂ֛ת בַּזָּהָ֥ב וּבַכֶּ֖סֶף וּבַנְּחֹֽשֶׁת׃ **לג**וּבַחֲרֹ֥שֶׁת אֶ֛בֶן לְמַלֹּ֖את וּבַחֲרֹ֣שֶׁת עֵ֑ץ לַעֲשׂ֖וֹת בְּכׇל־מְלֶ֥אכֶת מַחֲשָֽׁבֶת׃ **לד**וּלְהוֹרֹ֖ת נָתַ֣ן בְּלִבּ֑וֹ ה֕וּא וְאׇֽהֳלִיאָ֥ב בֶּן־אֲחִיסָמָ֖ךְ לְמַטֵּה־דָֽן׃ **לה**מִלֵּ֨א אֹתָ֜ם חׇכְמַת־לֵ֗ב לַעֲשׂוֹת֮ כׇּל־מְלֶ֣אכֶת חָרָ֣שׁ׀  וְחֹשֵׁב֒ וְרֹקֵ֞ם בַּתְּכֵ֣לֶת וּבָֽאַרְגָּמָ֗ן בְּתוֹלַ֧עַת הַשָּׁנִ֛י וּבַשֵּׁ֖שׁ וְאֹרֵ֑ג עֹשֵׂי֙ כׇּל־מְלָאכָ֔ה וְחֹשְׁבֵ֖י מַחֲשָׁבֹֽת׃ | [[1059]](#footnote-1059) Moses said to the Israelites, “See, Yahweh has chosen Bezalel son of Uri, son of Hur, of the tribe of Judah. [[1060]](#footnote-1060) He has filled him with the spirit of God, with skill, perception and knowledge for every kind of craft: [[1061]](#footnote-1061) for the art of designing, to work in gold, silver and bronze; [[1062]](#footnote-1062) for cutting stones to be set, for carving in wood, for every kind of craft. [[1063]](#footnote-1063) On him and Oholiab son of Ahisamach, of the tribe of Dan, he has bestowed the gift of teaching. [[1064]](#footnote-1064) He has filled them with skill to carry out all the work of artisan, designer, embroiderer in blue, purple and scarlet yarns and fine linen, or of a weaver; they are able to do work of all kinds, of any kind of artisan or designer.” |

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| שמות פרק לו | Exodus [[1065]](#footnote-1065)36 |
| **א**וְעָשָׂה֩ בְצַלְאֵ֨ל וְאׇהֳלִיאָ֜ב וְכֹ֣ל׀ אִ֣ישׁ חֲכַם־לֵ֗ב אֲשֶׁר֩ נָתַ֨ן יְהֹוָ֜ה חׇכְמָ֤ה וּתְבוּנָה֙ בָּהֵ֔מָּה לָדַ֣עַת לַעֲשֹׂ֔ת אֶֽת־כׇּל־מְלֶ֖אכֶת עֲבֹדַ֣ת הַקֹּ֑דֶשׁ לְכֹ֥ל אֲשֶׁר־צִוָּ֖ה יְהֹוָֽה׃ | [[1066]](#footnote-1066) Bezalel, Oholiab, and all the skilled craftsmen whom Yahweh had given skill and perception to carry out all that was required for the service of the sanctuary, did their work as Yahweh had directed. |
| **ב**וַיִּקְרָ֣א מֹשֶׁ֗ה אֶל־בְּצַלְאֵל֮ וְאֶל־אׇֽהֳלִיאָב֒ וְאֶל֙ כׇּל־אִ֣ישׁ חֲכַם־לֵ֔ב אֲשֶׁ֨ר נָתַ֧ן יְהֹוָ֛ה חׇכְמָ֖ה בְּלִבּ֑וֹ כֹּ֚ל אֲשֶׁ֣ר נְשָׂא֣וֹ לִבּ֔וֹ לְקׇרְבָ֥ה אֶל־הַמְּלָאכָ֖ה לַעֲשֹׂ֥ת אֹתָֽהּ׃ **ג**וַיִּקְח֞וּ מִלִּפְנֵ֣י מֹשֶׁ֗ה אֵ֤ת כׇּל־הַתְּרוּמָה֙ אֲשֶׁ֨ר הֵבִ֜יאוּ בְּנֵ֣י יִשְׂרָאֵ֗ל לִמְלֶ֛אכֶת עֲבֹדַ֥ת הַקֹּ֖דֶשׁ לַעֲשֹׂ֣ת אֹתָ֑הּ וְ֠הֵ֠ם הֵבִ֨יאוּ אֵלָ֥יו ע֛וֹד נְדָבָ֖ה בַּבֹּ֥קֶר בַּבֹּֽקֶר׃ **ד**וַיָּבֹ֙אוּ֙ כׇּל־הַ֣חֲכָמִ֔ים הָעֹשִׂ֕ים אֵ֖ת כׇּל־מְלֶ֣אכֶת הַקֹּ֑דֶשׁ אִֽישׁ־אִ֥ישׁ מִמְּלַאכְתּ֖וֹ אֲשֶׁר־הֵ֥מָּה עֹשִֽׂים׃ **ה**וַיֹּאמְרוּ֙ אֶל־מֹשֶׁ֣ה לֵּאמֹ֔ר מַרְבִּ֥ים הָעָ֖ם לְהָבִ֑יא מִדֵּ֤י הָֽעֲבֹדָה֙ לַמְּלָאכָ֔ה אֲשֶׁר־צִוָּ֥ה יְהֹוָ֖ה לַעֲשֹׂ֥ת אֹתָֽהּ׃ **ו**וַיְצַ֣ו מֹשֶׁ֗ה וַיַּעֲבִ֨ירוּ ק֥וֹל בַּֽמַּחֲנֶה֮ לֵאמֹר֒ אִ֣ישׁ וְאִשָּׁ֗ה אַל־יַעֲשׂוּ־ע֛וֹד מְלָאכָ֖ה לִתְרוּמַ֣ת הַקֹּ֑דֶשׁ וַיִּכָּלֵ֥א הָעָ֖ם מֵהָבִֽיא׃ **ז**וְהַמְּלָאכָ֗ה הָיְתָ֥ה דַיָּ֛ם לְכׇל־הַמְּלָאכָ֖ה לַעֲשׂ֣וֹת אֹתָ֑הּ וְהוֹתֵֽר׃ {ס} | [[1067]](#footnote-1067) Moses then summoned Bezalel, Oholiab, and all the skilled ones to whom Yahweh had given skill, and all those whose heart was stirred to come to do the work. [[1068]](#footnote-1068) And from Moses they received all that the Israelites had brought as contributions to do the work of building the sanctuary. They continued each morning to bring [[1069]](#footnote-1069) their offerings, the artisans, busy with the various works on the sanctuary, all left their work [[1070]](#footnote-1070) and said to Moses, “The people are bringing more than is needed for the work, which Yahweh has directed us to do.” [[1071]](#footnote-1071) So, Moses commanded that this proclamation be made throughout the camp: “Let no one, man or woman, do anything more towards the collection for the sanctuary.” So, the people were prevented from bringing any more; [[1072]](#footnote-1072) for, the material they had already brought was enough – more than enough – for them to complete all the work. |
| **ח**וַיַּעֲשׂ֨וּ כׇל־חֲכַם־לֵ֜ב בְּעֹשֵׂ֧י הַמְּלָאכָ֛ה אֶת־הַמִּשְׁכָּ֖ן עֶ֣שֶׂר יְרִיעֹ֑ת שֵׁ֣שׁ מׇשְׁזָ֗ר וּתְכֵ֤לֶת וְאַרְגָּמָן֙ וְתוֹלַ֣עַת שָׁנִ֔י כְּרֻבִ֛ים מַעֲשֵׂ֥ה חֹשֵׁ֖ב עָשָׂ֥ה אֹתָֽם׃ **ט**אֹ֜רֶךְ הַיְרִיעָ֣ה הָֽאַחַ֗ת שְׁמֹנֶ֤ה וְעֶשְׂרִים֙ בָּֽאַמָּ֔ה וְרֹ֙חַב֙ אַרְבַּ֣ע בָּֽאַמָּ֔ה הַיְרִיעָ֖ה הָאֶחָ֑ת מִדָּ֥ה אַחַ֖ת לְכׇל־הַיְרִיעֹֽת׃ **י**וַיְחַבֵּר֙ אֶת־חֲמֵ֣שׁ הַיְרִיעֹ֔ת אַחַ֖ת אֶל־אֶחָ֑ת וְחָמֵ֤שׁ יְרִיעֹת֙ חִבַּ֔ר אַחַ֖ת אֶל־אֶחָֽת׃ **יא**וַיַּ֜עַשׂ לֻֽלְאֹ֣ת תְּכֵ֗לֶת עַ֣ל שְׂפַ֤ת הַיְרִיעָה֙ הָֽאֶחָ֔ת מִקָּצָ֖ה בַּמַּחְבָּ֑רֶת כֵּ֤ן עָשָׂה֙ בִּשְׂפַ֣ת הַיְרִיעָ֔ה הַקִּ֣יצוֹנָ֔ה בַּמַּחְבֶּ֖רֶת הַשֵּׁנִֽית׃ **יב**חֲמִשִּׁ֣ים לֻלָאֹ֗ת עָשָׂה֮ בַּיְרִיעָ֣ה הָאֶחָת֒ וַחֲמִשִּׁ֣ים לֻלָאֹ֗ת עָשָׂה֙ בִּקְצֵ֣ה הַיְרִיעָ֔ה אֲשֶׁ֖ר בַּמַּחְבֶּ֣רֶת הַשֵּׁנִ֑ית מַקְבִּילֹת֙ הַלֻּ֣לָאֹ֔ת אַחַ֖ת אֶל־אֶחָֽת׃ **יג**וַיַּ֕עַשׂ חֲמִשִּׁ֖ים קַרְסֵ֣י זָהָ֑ב וַיְחַבֵּ֨ר אֶת־הַיְרִיעֹ֜ת אַחַ֤ת אֶל־אַחַת֙ בַּקְּרָסִ֔ים וַיְהִ֥י הַמִּשְׁכָּ֖ן אֶחָֽד׃ {פ} | [[1073]](#footnote-1073) Thus, every one of the most skilled craftsmen among the workers made the Dwelling. He made it with ten curtains of finely woven linen, of blue, purple and scarlet yarns, finely brocaded with Cherubim. [[1074]](#footnote-1074) The length of a single curtain was twenty-eight cubits, and the width of each curtain was four cubits, all the curtains  being of the same size. [[1075]](#footnote-1075) He joined five of the curtains to one another and the other five curtains he joined to one another. [[1076]](#footnote-1076) He attached loops of blue material to the border of the last curtain in one set, and he did the same for the border of the last curtain in the other set. [[1077]](#footnote-1077) He put fifty loops on the first curtain and, opposite them one by one, fifty loops on the border of the last curtain in the second  set. [[1078]](#footnote-1078) And he made fifty gold clasps and, with them, coupled  the curtains together. In this way, the Dwelling was a unified  whole. |
| **יד**וַיַּ֙עַשׂ֙ יְרִיעֹ֣ת עִזִּ֔ים לְאֹ֖הֶל עַל־הַמִּשְׁכָּ֑ן עַשְׁתֵּֽי־עֶשְׂרֵ֥ה יְרִיעֹ֖ת עָשָׂ֥ה אֹתָֽם׃ **טו**אֹ֜רֶךְ הַיְרִיעָ֣ה הָאַחַ֗ת שְׁלֹשִׁים֙ בָּֽאַמָּ֔ה וְאַרְבַּ֣ע אַמּ֔וֹת רֹ֖חַב הַיְרִיעָ֣ה הָאֶחָ֑ת מִדָּ֣ה אַחַ֔ת לְעַשְׁתֵּ֥י עֶשְׂרֵ֖ה יְרִיעֹֽת׃ **טז**וַיְחַבֵּ֛ר אֶת־חֲמֵ֥שׁ הַיְרִיעֹ֖ת לְבָ֑ד וְאֶת־שֵׁ֥שׁ הַיְרִיעֹ֖ת לְבָֽד׃ **יז**וַיַּ֜עַשׂ לֻֽלָאֹ֣ת חֲמִשִּׁ֗ים עַ֚ל שְׂפַ֣ת הַיְרִיעָ֔ה הַקִּיצֹנָ֖ה בַּמַּחְבָּ֑רֶת וַחֲמִשִּׁ֣ים לֻלָאֹ֗ת עָשָׂה֙ עַל־שְׂפַ֣ת הַיְרִיעָ֔ה הַחֹבֶ֖רֶת הַשֵּׁנִֽית׃ **יח**וַיַּ֛עַשׂ קַרְסֵ֥י נְחֹ֖שֶׁת חֲמִשִּׁ֑ים לְחַבֵּ֥ר אֶת־הָאֹ֖הֶל לִהְיֹ֥ת אֶחָֽד׃ **יט**וַיַּ֤עַשׂ מִכְסֶה֙ לָאֹ֔הֶל עֹרֹ֥ת אֵילִ֖ם מְאׇדָּמִ֑ים וּמִכְסֵ֛ה עֹרֹ֥ת תְּחָשִׁ֖ים מִלְמָֽעְלָה׃ {ס} | [[1079]](#footnote-1079) And he made curtains of goats’ hair for a tent over the Dwelling; he made eleven curtains. [[1080]](#footnote-1080) The length of each curtain was thirty cubits, and the width of each curtain was four cubits; the eleven curtains were all of the same size. [[1081]](#footnote-1081) He joined five curtains by themselves and six curtains by themselves. [[1082]](#footnote-1082) He attached fifty loops to the border of the last curtain in one set, and fifty loops to the border of the other connecting curtain; [[1083]](#footnote-1083) and he made fifty bronze clasps, to couple the tent together and make it a unified whole. [[1084]](#footnote-1084) And, for the Tent, he made a covering of rams’ skin dyed red, and a covering of fine leather to spread over it. |
| **כ**וַיַּ֥עַשׂ אֶת־הַקְּרָשִׁ֖ים לַמִּשְׁכָּ֑ן עֲצֵ֥י שִׁטִּ֖ים עֹמְדִֽים׃ **כא**עֶ֥שֶׂר אַמֹּ֖ת אֹ֣רֶךְ הַקָּ֑רֶשׁ וְאַמָּה֙ וַחֲצִ֣י הָֽאַמָּ֔ה רֹ֖חַב הַקֶּ֥רֶשׁ הָאֶחָֽד׃ **כב**שְׁתֵּ֣י יָדֹ֗ת לַקֶּ֙רֶשׁ֙ הָֽאֶחָ֔ד מְשֻׁ֨לָּבֹ֔ת אַחַ֖ת אֶל־אֶחָ֑ת כֵּ֣ן עָשָׂ֔ה לְכֹ֖ל קַרְשֵׁ֥י הַמִּשְׁכָּֽן׃ **כג**וַיַּ֥עַשׂ אֶת־הַקְּרָשִׁ֖ים לַמִּשְׁכָּ֑ן עֶשְׂרִ֣ים קְרָשִׁ֔ים לִפְאַ֖ת נֶ֥גֶב תֵּימָֽנָה׃ **כד**וְאַרְבָּעִים֙ אַדְנֵי־כֶ֔סֶף עָשָׂ֕ה תַּ֖חַת עֶשְׂרִ֣ים הַקְּרָשִׁ֑ים שְׁנֵ֨י אֲדָנִ֜ים תַּֽחַת־הַקֶּ֤רֶשׁ הָאֶחָד֙ לִשְׁתֵּ֣י יְדֹתָ֔יו וּשְׁנֵ֧י אֲדָנִ֛ים תַּֽחַת־הַקֶּ֥רֶשׁ הָאֶחָ֖ד לִשְׁתֵּ֥י יְדֹתָֽיו׃ **כה**וּלְצֶ֧לַע הַמִּשְׁכָּ֛ן הַשֵּׁנִ֖ית לִפְאַ֣ת צָפ֑וֹן עָשָׂ֖ה עֶשְׂרִ֥ים קְרָשִֽׁים׃ **כו**וְאַרְבָּעִ֥ים אַדְנֵיהֶ֖ם כָּ֑סֶף שְׁנֵ֣י אֲדָנִ֗ים תַּ֚חַת הַקֶּ֣רֶשׁ הָאֶחָ֔ד וּשְׁנֵ֣י אֲדָנִ֔ים תַּ֖חַת הַקֶּ֥רֶשׁ הָאֶחָֽד׃ **כז**וּֽלְיַרְכְּתֵ֥י הַמִּשְׁכָּ֖ן יָ֑מָּה עָשָׂ֖ה שִׁשָּׁ֥ה קְרָשִֽׁים׃ **כח**וּשְׁנֵ֤י קְרָשִׁים֙ עָשָׂ֔ה לִמְקֻצְעֹ֖ת הַמִּשְׁכָּ֑ן בַּיַּרְכָתָֽיִם׃ **כט**וְהָי֣וּ תוֹאֲמִם֮ מִלְּמַ֒טָּה֒ וְיַחְדָּ֗ו יִהְי֤וּ תַמִּים֙ אֶל־רֹאשׁ֔וֹ אֶל־הַטַּבַּ֖עַת הָאֶחָ֑ת כֵּ֚ן עָשָׂ֣ה לִשְׁנֵיהֶ֔ם לִשְׁנֵ֖י הַמִּקְצֹעֹֽת׃ **ל**וְהָיוּ֙ שְׁמֹנָ֣ה קְרָשִׁ֔ים וְאַדְנֵיהֶ֣ם כֶּ֔סֶף שִׁשָּׁ֥ה עָשָׂ֖ר אֲדָנִ֑ים שְׁנֵ֤י אֲדָנִים֙ שְׁנֵ֣י אֲדָנִ֔ים תַּ֖חַת הַקֶּ֥רֶשׁ הָאֶחָֽד׃ | [[1085]](#footnote-1085) And, for the Dwelling, he made frames of acacia, these to stand upright. [[1086]](#footnote-1086) Each frame was ten cubits in length and each frame was one and a half cubits in width. [[1087]](#footnote-1087) Each frame was fitted with twin pegs, joined to one another; this he did for all the frames of the Dwelling. [[1088]](#footnote-1088) He made the frames for the Dwelling: twenty frames for the southern side, facing southward. [[1089]](#footnote-1089) And he made forty silver bases for putting under the twenty frames: two bases under the first frame to receive its two pegs, and two bases under another frame to receive its two pegs. [[1090]](#footnote-1090) And for the second side of the Dwelling, on the north side, he made twenty frames [[1091]](#footnote-1091) and their forty silver bases, two bases under the first frame and two bases under the next frame. [[1092]](#footnote-1092) And for the back of the Dwelling, facing westward, he made six frames; [[1093]](#footnote-1093) and he made two frames for the corners of the Dwelling, at the back side. [[1094]](#footnote-1094) They were coupled at their lower end and finished at the top, up to the level of the first ring; this he did with two of them, to form the two corners. [[1095]](#footnote-1095) Thus, there were eight frames with their sixteen silver bases: two bases under each frame. |
| **לא**וַיַּ֥עַשׂ בְּרִיחֵ֖י עֲצֵ֣י שִׁטִּ֑ים חֲמִשָּׁ֕ה לְקַרְשֵׁ֥י צֶֽלַע־הַמִּשְׁכָּ֖ן הָאֶחָֽת׃ **לב**וַחֲמִשָּׁ֣ה בְרִיחִ֔ם לְקַרְשֵׁ֥י צֶֽלַע־הַמִּשְׁכָּ֖ן הַשֵּׁנִ֑ית וַחֲמִשָּׁ֤ה בְרִיחִם֙ לְקַרְשֵׁ֣י הַמִּשְׁכָּ֔ן לַיַּרְכָתַ֖יִם יָֽמָּה׃ **לג**וַיַּ֖עַשׂ אֶת־הַבְּרִ֣יחַ הַתִּיכֹ֑ן לִבְרֹ֙חַ֙ בְּת֣וֹךְ הַקְּרָשִׁ֔ים מִן־הַקָּצֶ֖ה אֶל־הַקָּצֶֽה׃ **לד**וְֽאֶת־הַקְּרָשִׁ֞ים צִפָּ֣ה זָהָ֗ב וְאֶת־טַבְּעֹתָם֙ עָשָׂ֣ה זָהָ֔ב בָּתִּ֖ים לַבְּרִיחִ֑ם וַיְצַ֥ף אֶת־הַבְּרִיחִ֖ם זָהָֽב׃ | [[1096]](#footnote-1096) And he made bars of acacia wood: five to hold the frames together that were to form one side of the Dwelling, [[1097]](#footnote-1097) and five bars for the frames of the other side of the tabernacle, and five bars for the frames of the tabernacle at the rear westward. [[1098]](#footnote-1098) He made the middle bar, fixed half way up the frames, to run from one end to the other. [[1099]](#footnote-1099) He plated the frames with gold, and put gold rings on them to provide places for the bars, which he also plated with gold. |
| **לה**וַיַּ֙עַשׂ֙ אֶת־הַפָּרֹ֔כֶת תְּכֵ֧לֶת וְאַרְגָּמָ֛ן וְתוֹלַ֥עַת שָׁנִ֖י וְשֵׁ֣שׁ מׇשְׁזָ֑ר מַעֲשֵׂ֥ה חֹשֵׁ֛ב עָשָׂ֥ה אֹתָ֖הּ כְּרֻבִֽים׃ **לו**וַיַּ֣עַשׂ לָ֗הּ אַרְבָּעָה֙ עַמּוּדֵ֣י שִׁטִּ֔ים וַיְצַפֵּ֣ם זָהָ֔ב וָוֵיהֶ֖ם זָהָ֑ב וַיִּצֹ֣ק לָהֶ֔ם אַרְבָּעָ֖ה אַדְנֵי־כָֽסֶף׃ **לז**וַיַּ֤עַשׂ מָסָךְ֙ לְפֶ֣תַח הָאֹ֔הֶל תְּכֵ֧לֶת וְאַרְגָּמָ֛ן וְתוֹלַ֥עַת שָׁנִ֖י וְשֵׁ֣שׁ מׇשְׁזָ֑ר מַעֲשֵׂ֖ה רֹקֵֽם׃ **לח**וְאֶת־עַמּוּדָ֤יו חֲמִשָּׁה֙ וְאֶת־וָ֣וֵיהֶ֔ם וְצִפָּ֧ה רָאשֵׁיהֶ֛ם וַחֲשֻׁקֵיהֶ֖ם זָהָ֑ב וְאַדְנֵיהֶ֥ם חֲמִשָּׁ֖ה נְחֹֽשֶׁת׃ {פ} | [[1100]](#footnote-1100) He made the veil of blue, purple, and scarlet, and of finely woven linen, skilfully embroidered with Cherubim. [[1101]](#footnote-1101) For it, he made four posts of acacia and plated them with gold, with golden hooks, and he cast four silver bases for them. [[1102]](#footnote-1102) For the door to the tent, he made a screen of blue, purple and scarlet, and finely woven linen, the work of an embroiderer, [[1103]](#footnote-1103) and its five posts with their hooks; their capitals and rods he plated with gold; their five bases were of bronze. |

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| שמות פרק לז | Exodus [[1104]](#footnote-1104)37 |
| **א**וַיַּ֧עַשׂ בְּצַלְאֵ֛ל אֶת־הָאָרֹ֖ן עֲצֵ֣י שִׁטִּ֑ים אַמָּתַ֨יִם וָחֵ֜צִי אׇרְכּ֗וֹ וְאַמָּ֤ה וָחֵ֙צִי֙ רׇחְבּ֔וֹ וְאַמָּ֥ה וָחֵ֖צִי קֹמָתֽוֹ׃ **ב**וַיְצַפֵּ֛הוּ זָהָ֥ב טָה֖וֹר מִבַּ֣יִת וּמִח֑וּץ וַיַּ֥עַשׂ ל֛וֹ זֵ֥ר זָהָ֖ב סָבִֽיב׃ **ג**וַיִּצֹ֣ק ל֗וֹ אַרְבַּע֙ טַבְּעֹ֣ת זָהָ֔ב עַ֖ל אַרְבַּ֣ע פַּעֲמֹתָ֑יו וּשְׁתֵּ֣י טַבָּעֹ֗ת עַל־צַלְעוֹ֙ הָֽאֶחָ֔ת וּשְׁתֵּי֙ טַבָּעֹ֔ת עַל־צַלְע֖וֹ הַשֵּׁנִֽית׃ **ד**וַיַּ֥עַשׂ בַּדֵּ֖י עֲצֵ֣י שִׁטִּ֑ים וַיְצַ֥ף אֹתָ֖ם זָהָֽב׃ **ה**וַיָּבֵ֤א אֶת־הַבַּדִּים֙ בַּטַּבָּעֹ֔ת עַ֖ל צַלְעֹ֣ת הָאָרֹ֑ן לָשֵׂ֖את אֶת־הָאָרֹֽן׃ **ו**וַיַּ֥עַשׂ כַּפֹּ֖רֶת זָהָ֣ב טָה֑וֹר אַמָּתַ֤יִם וָחֵ֙צִי֙ אׇרְכָּ֔הּ וְאַמָּ֥ה וָחֵ֖צִי רׇחְבָּֽהּ׃ **ז**וַיַּ֛עַשׂ שְׁנֵ֥י כְרֻבִ֖ים זָהָ֑ב מִקְשָׁה֙ עָשָׂ֣ה אֹתָ֔ם מִשְּׁנֵ֖י קְצ֥וֹת הַכַּפֹּֽרֶת׃ **ח**כְּרוּב־אֶחָ֤ד מִקָּצָה֙ מִזֶּ֔ה וּכְרוּב־אֶחָ֥ד מִקָּצָ֖ה מִזֶּ֑ה מִן־הַכַּפֹּ֛רֶת עָשָׂ֥ה אֶת־הַכְּרֻבִ֖ים מִשְּׁנֵ֥י קצוותו קְצוֹתָֽיו׃ **ט**וַיִּהְי֣וּ הַכְּרֻבִים֩ פֹּרְשֵׂ֨י כְנָפַ֜יִם לְמַ֗עְלָה סֹֽכְכִ֤ים בְּכַנְפֵיהֶם֙ עַל־הַכַּפֹּ֔רֶת וּפְנֵיהֶ֖ם אִ֣ישׁ אֶל־אָחִ֑יו אֶ֨ל־הַכַּפֹּ֔רֶת הָי֖וּ פְּנֵ֥י הַכְּרֻבִֽים׃ {פ} | [[1105]](#footnote-1105) And Bezalel made the Ark of acacia, two and a half cubits long, a cubit and a half wide, and a cubit and a half high. [[1106]](#footnote-1106) He plated it, inside and out, with pure gold, and made a gold moulding around it. [[1107]](#footnote-1107) He cast four gold rings for it, for its four feet: two rings on one side of it and two rings on its other side. [[1108]](#footnote-1108) He also made poles of acacia and plated them with gold; [[1109]](#footnote-1109) he put the poles into the rings on the sides of the Ark, to carry the Ark; [[1110]](#footnote-1110) he also made of pure gold a mercy seat, two and a half cubits long and a cubit and a half wide. [[1111]](#footnote-1111) For the two ends of this mercy seat, he made two golden Cherubim; he made them of beaten gold, [[1112]](#footnote-1112) one Cherub at one end and one Cherub at the other end; of one piece with the mercy seat, he made the Cherubim at its two ends. [[1113]](#footnote-1113) The Cherubim had their wings spread upwards so that they over­shadowed the mercy seat. They faced one another, the faces of the Cherubim towards the mercy seat. |
| **י**וַיַּ֥עַשׂ אֶת־הַשֻּׁלְחָ֖ן עֲצֵ֣י שִׁטִּ֑ים אַמָּתַ֤יִם אׇרְכּוֹ֙ וְאַמָּ֣ה רׇחְבּ֔וֹ וְאַמָּ֥ה וָחֵ֖צִי קֹמָתֽוֹ׃ **יא**וַיְצַ֥ף אֹת֖וֹ זָהָ֣ב טָה֑וֹר וַיַּ֥עַשׂ ל֛וֹ זֵ֥ר זָהָ֖ב סָבִֽיב׃ **יב**וַיַּ֨עַשׂ ל֥וֹ מִסְגֶּ֛רֶת טֹ֖פַח סָבִ֑יב וַיַּ֧עַשׂ זֵר־זָהָ֛ב לְמִסְגַּרְתּ֖וֹ סָבִֽיב׃ **יג**וַיִּצֹ֣ק ל֔וֹ אַרְבַּ֖ע טַבְּעֹ֣ת זָהָ֑ב וַיִּתֵּן֙ אֶת־הַטַּבָּעֹ֔ת עַ֚ל אַרְבַּ֣ע הַפֵּאֹ֔ת אֲשֶׁ֖ר לְאַרְבַּ֥ע רַגְלָֽיו׃ **יד**לְעֻמַּת֙ הַמִּסְגֶּ֔רֶת הָי֖וּ הַטַּבָּעֹ֑ת בָּתִּים֙ לַבַּדִּ֔ים לָשֵׂ֖את אֶת־הַשֻּׁלְחָֽן׃ **טו**וַיַּ֤עַשׂ אֶת־הַבַּדִּים֙ עֲצֵ֣י שִׁטִּ֔ים וַיְצַ֥ף אֹתָ֖ם זָהָ֑ב לָשֵׂ֖את אֶת־הַשֻּׁלְחָֽן׃ **טז**וַיַּ֜עַשׂ אֶֽת־הַכֵּלִ֣ים׀ אֲשֶׁ֣ר עַל־הַשֻּׁלְחָ֗ן אֶת־קְעָרֹתָ֤יו וְאֶת־כַּפֹּתָיו֙ וְאֵת֙ מְנַקִּיֹּתָ֔יו וְאֶ֨ת־הַקְּשָׂוֺ֔ת אֲשֶׁ֥ר יֻסַּ֖ךְ בָּהֵ֑ן זָהָ֖ב טָהֽוֹר׃ {פ} | [[1114]](#footnote-1114) And he made the table of acacia, which was two cubits long, one cubit wide, and a cubit and a half high. [[1115]](#footnote-1115) He plated it with pure gold and made a gold moulding all around it. [[1116]](#footnote-1116) He fitted it with a frame, a hand’s breadth wide, and made a gold moulding around the frame. [[1117]](#footnote-1117) He cast four gold rings for it and fixed the rings at the four corners where the four legs were. [[1118]](#footnote-1118) The rings lay close to the frame to hold the poles for carrying the table. [[1119]](#footnote-1119) He made the poles of acacia and plated them with gold; these were for carrying the table. [[1120]](#footnote-1120) And he made the vessels of pure gold that were to be on the table, its plates and dishes for incense, and its bowls and flagons with which to pour drink offerings. |
| **יז**וַיַּ֥עַשׂ אֶת־הַמְּנֹרָ֖ה זָהָ֣ב טָה֑וֹר מִקְשָׁ֞ה עָשָׂ֤ה אֶת־הַמְּנֹרָה֙ יְרֵכָ֣הּ וְקָנָ֔הּ גְּבִיעֶ֛יהָ כַּפְתֹּרֶ֥יהָ וּפְרָחֶ֖יהָ מִמֶּ֥נָּה הָיֽוּ׃ **יח**וְשִׁשָּׁ֣ה קָנִ֔ים יֹצְאִ֖ים מִצִּדֶּ֑יהָ שְׁלֹשָׁ֣ה׀ קְנֵ֣י מְנֹרָ֗ה מִצִּדָּהּ֙ הָֽאֶחָ֔ד וּשְׁלֹשָׁה֙ קְנֵ֣י מְנֹרָ֔ה מִצִּדָּ֖הּ הַשֵּׁנִֽי׃ **יט**שְׁלֹשָׁ֣ה גְ֠בִעִ֠ים מְֽשֻׁקָּדִ֞ים בַּקָּנֶ֣ה הָאֶחָד֮ כַּפְתֹּ֣ר וָפֶ֒רַח֒ וּשְׁלֹשָׁ֣ה גְבִעִ֗ים מְשֻׁקָּדִ֛ים בְּקָנֶ֥ה אֶחָ֖ד כַּפְתֹּ֣ר וָפָ֑רַח כֵּ֚ן לְשֵׁ֣שֶׁת הַקָּנִ֔ים הַיֹּצְאִ֖ים מִן־הַמְּנֹרָֽה׃ **כ**וּבַמְּנֹרָ֖ה אַרְבָּעָ֣ה גְבִעִ֑ים מְשֻׁ֨קָּדִ֔ים כַּפְתֹּרֶ֖יהָ וּפְרָחֶֽיהָ׃ **כא**וְכַפְתֹּ֡ר תַּ֩חַת֩ שְׁנֵ֨י הַקָּנִ֜ים מִמֶּ֗נָּה וְכַפְתֹּר֙ תַּ֣חַת שְׁנֵ֤י הַקָּנִים֙ מִמֶּ֔נָּה וְכַפְתֹּ֕ר תַּֽחַת־שְׁנֵ֥י הַקָּנִ֖ים מִמֶּ֑נָּה לְשֵׁ֙שֶׁת֙ הַקָּנִ֔ים הַיֹּצְאִ֖ים מִמֶּֽנָּה׃ **כב**כַּפְתֹּרֵיהֶ֥ם וּקְנֹתָ֖ם מִמֶּ֣נָּה הָי֑וּ כֻּלָּ֛הּ מִקְשָׁ֥ה אַחַ֖ת זָהָ֥ב טָהֽוֹר׃ **כג**וַיַּ֥עַשׂ אֶת־נֵרֹתֶ֖יהָ שִׁבְעָ֑ה וּמַלְקָחֶ֥יהָ וּמַחְתֹּתֶ֖יהָ זָהָ֥ב טָהֽוֹר׃ **כד**כִּכָּ֛ר זָהָ֥ב טָה֖וֹר עָשָׂ֣ה אֹתָ֑הּ וְאֵ֖ת כׇּל־כֵּלֶֽיהָ׃{פ} | [[1121]](#footnote-1121) He made the lampstand of pure gold and made the lampstand, base and stem, of beaten gold. Its cups, bud and petals were of one piece with it. [[1122]](#footnote-1122) Six branches extended from its sides, three from one side and three from the other. [[1123]](#footnote-1123) Three cups shaped like almond flowers, each with its bud and petals were on one branch; three cups shaped like almond flowers, each with its bud and petals, on the next, and so for all six branches of the lampstand. [[1124]](#footnote-1124) The lampstand carried four cups shaped like almond flowers, each with bud and petals. [[1125]](#footnote-1125) There was a bud of one piece with it under the first pair of branches, a bud of one piece with it under the next pair of branches, and a bud of one piece with it under the last pair of branches. [[1126]](#footnote-1126) The buds and the branches were of one piece with the lampstand, the whole of it one beaten piece of pure gold. [[1127]](#footnote-1127) Then he made its seven lamps, its snuffers and trays of pure gold. [[1128]](#footnote-1128) He used a talent of pure gold for making it and its accessories. |
| **כה**וַיַּ֛עַשׂ אֶת־מִזְבַּ֥ח הַקְּטֹ֖רֶת עֲצֵ֣י שִׁטִּ֑ים אַמָּ֣ה אׇרְכּוֹ֩ וְאַמָּ֨ה רׇחְבּ֜וֹ רָב֗וּעַ וְאַמָּתַ֙יִם֙ קֹֽמָת֔וֹ מִמֶּ֖נּוּ הָי֥וּ קַרְנֹתָֽיו׃ **כו**וַיְצַ֨ף אֹת֜וֹ זָהָ֣ב טָה֗וֹר אֶת־גַּגּ֧וֹ וְאֶת־קִירֹתָ֛יו סָבִ֖יב וְאֶת־קַרְנֹתָ֑יו וַיַּ֥עַשׂ ל֛וֹ זֵ֥ר זָהָ֖ב סָבִֽיב׃ **כז**וּשְׁתֵּי֩ טַבְּעֹ֨ת זָהָ֜ב עָֽשָׂה־ל֣וֹ׀ מִתַּ֣חַת לְזֵר֗וֹ עַ֚ל שְׁתֵּ֣י צַלְעֹתָ֔יו עַ֖ל שְׁנֵ֣י צִדָּ֑יו לְבָתִּ֣ים לְבַדִּ֔ים לָשֵׂ֥את אֹת֖וֹ בָּהֶֽם׃ **כח**וַיַּ֥עַשׂ אֶת־הַבַּדִּ֖ים עֲצֵ֣י שִׁטִּ֑ים וַיְצַ֥ף אֹתָ֖ם זָהָֽב׃ **כט**וַיַּ֜עַשׂ אֶת־שֶׁ֤מֶן הַמִּשְׁחָה֙ קֹ֔דֶשׁ וְאֶת־קְטֹ֥רֶת הַסַּמִּ֖ים טָה֑וֹר מַעֲשֵׂ֖ה רֹקֵֽחַ׃ {ס} | [[1129]](#footnote-1129) And he made the altar of incense out of acacia. It was a cubit long and a cubit wide – square – and two cubits high. Its horns were of one piece with it. [[1130]](#footnote-1130) The top of it, its surrounding sides and its horns, he plated with pure gold and he made for it a gold moulding all around. [[1131]](#footnote-1131) He fixed two gold rings to it below the moulding on its two opposite sides, to take the poles used for carrying it. [[1132]](#footnote-1132) These poles he made of acacia and plated them with gold. [[1133]](#footnote-1133) He also made the holy anointing oil and the pure, fragrant incense, blending it as perfumers do. |

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| שמות פרק לח | Exodus [[1134]](#footnote-1134)38 |
| **א**וַיַּ֛עַשׂ אֶת־מִזְבַּ֥ח הָעֹלָ֖ה עֲצֵ֣י שִׁטִּ֑ים חָמֵשׁ֩ אַמּ֨וֹת אׇרְכּ֜וֹ וְחָֽמֵשׁ־אַמּ֤וֹת רׇחְבּוֹ֙ רָב֔וּעַ וְשָׁלֹ֥שׁ אַמּ֖וֹת קֹמָתֽוֹ׃ **ב**וַיַּ֣עַשׂ קַרְנֹתָ֗יו עַ֚ל אַרְבַּ֣ע פִּנֹּתָ֔יו מִמֶּ֖נּוּ הָי֣וּ קַרְנֹתָ֑יו וַיְצַ֥ף אֹת֖וֹ נְחֹֽשֶׁת׃ **ג**וַיַּ֜עַשׂ אֶֽת־כׇּל־כְּלֵ֣י הַמִּזְבֵּ֗חַ אֶת־הַסִּירֹ֤ת וְאֶת־הַיָּעִים֙ וְאֶת־הַמִּזְרָקֹ֔ת אֶת־הַמִּזְלָגֹ֖ת וְאֶת־הַמַּחְתֹּ֑ת כׇּל־כֵּלָ֖יו עָשָׂ֥ה נְחֹֽשֶׁת׃ **ד**וַיַּ֤עַשׂ לַמִּזְבֵּ֙חַ֙ מִכְבָּ֔ר מַעֲשֵׂ֖ה רֶ֣שֶׁת נְחֹ֑שֶׁת תַּ֧חַת כַּרְכֻּבּ֛וֹ מִלְּמַ֖טָּה עַד־חֶצְיֽוֹ׃ **ה**וַיִּצֹ֞ק אַרְבַּ֧ע טַבָּעֹ֛ת בְּאַרְבַּ֥ע הַקְּצָוֺ֖ת לְמִכְבַּ֣ר הַנְּחֹ֑שֶׁת בָּתִּ֖ים לַבַּדִּֽים׃ **ו**וַיַּ֥עַשׂ אֶת־הַבַּדִּ֖ים עֲצֵ֣י שִׁטִּ֑ים וַיְצַ֥ף אֹתָ֖ם נְחֹֽשֶׁת׃ **ז**וַיָּבֵ֨א אֶת־הַבַּדִּ֜ים בַּטַּבָּעֹ֗ת עַ֚ל צַלְעֹ֣ת הַמִּזְבֵּ֔חַ לָשֵׂ֥את אֹת֖וֹ בָּהֶ֑ם נְב֥וּב לֻחֹ֖ת עָשָׂ֥ה אֹתֽוֹ׃ {ס} | [[1135]](#footnote-1135) And he made the altar of burnt offering out of acacia wood, five cubits long and five cubits wide, a square three cubits high. [[1136]](#footnote-1136) At its four corners, he put horns, its horns being of one piece with it, and plated it with bronze. [[1137]](#footnote-1137) And he made all the altar vessels: pots, shovels, sprinkling basins, hooks and fire-pans; he made all the vessels for the altar out of bronze. [[1138]](#footnote-1138) And he made a grating for it, a bronze network, under its ledge, below, so that it reached half way up the altar. [[1139]](#footnote-1139) And he cast four rings and fixed them on the four corners of the bronze grating to take the poles. [[1140]](#footnote-1140) And he made the poles of acacia wood and plated them with bronze. [[1141]](#footnote-1141) And he placed the poles through the rings fixed to the sides of the altar for carrying it, and he made it hollow, of planks. |
| **ח**וַיַּ֗עַשׂ אֵ֚ת הַכִּיּ֣וֹר נְחֹ֔שֶׁת וְאֵ֖ת כַּנּ֣וֹ נְחֹ֑שֶׁת בְּמַרְאֹת֙ הַצֹּ֣בְאֹ֔ת אֲשֶׁ֣ר צָֽבְא֔וּ פֶּ֖תַח אֹ֥הֶל מוֹעֵֽד׃ {ס} | [[1142]](#footnote-1142) He made the bronze basin and its bronze support from the mirrors of the women who served at the entrance to the Tent of Meeting. |
| **ט**וַיַּ֖עַשׂ אֶת־הֶחָצֵ֑ר לִפְאַ֣ת׀ נֶ֣גֶב תֵּימָ֗נָה קַלְעֵ֤י הֶֽחָצֵר֙ שֵׁ֣שׁ מׇשְׁזָ֔ר מֵאָ֖ה בָּאַמָּֽה׃ **י**עַמּוּדֵיהֶ֣ם עֶשְׂרִ֔ים וְאַדְנֵיהֶ֥ם עֶשְׂרִ֖ים נְחֹ֑שֶׁת וָוֵ֧י הָעַמּוּדִ֛ים וַחֲשֻׁקֵיהֶ֖ם כָּֽסֶף׃ **יא**וְלִפְאַ֤ת צָפוֹן֙ מֵאָ֣ה בָֽאַמָּ֔ה עַמּוּדֵיהֶ֣ם עֶשְׂרִ֔ים וְאַדְנֵיהֶ֥ם עֶשְׂרִ֖ים נְחֹ֑שֶׁת וָוֵ֧י הָֽעַמּוּדִ֛ים וַחֲשֻׁקֵיהֶ֖ם כָּֽסֶף׃ **יב**וְלִפְאַת־יָ֗ם קְלָעִים֙ חֲמִשִּׁ֣ים בָּֽאַמָּ֔ה עַמּוּדֵיהֶ֣ם עֲשָׂרָ֔ה וְאַדְנֵיהֶ֖ם עֲשָׂרָ֑ה וָוֵ֧י הָעַמֻּדִ֛ים וַחֲשׁוּקֵיהֶ֖ם כָּֽסֶף׃ **יג**וְלִפְאַ֛ת קֵ֥דְמָה מִזְרָ֖חָה חֲמִשִּׁ֥ים אַמָּֽה׃ **יד**קְלָעִ֛ים חֲמֵשׁ־עֶשְׂרֵ֥ה אַמָּ֖ה אֶל־הַכָּתֵ֑ף עַמּוּדֵיהֶ֣ם שְׁלֹשָׁ֔ה וְאַדְנֵיהֶ֖ם שְׁלֹשָֽׁה׃ **טו**וְלַכָּתֵ֣ף הַשֵּׁנִ֗ית מִזֶּ֤ה וּמִזֶּה֙ לְשַׁ֣עַר הֶֽחָצֵ֔ר קְלָעִ֕ים חֲמֵ֥שׁ עֶשְׂרֵ֖ה אַמָּ֑ה עַמֻּדֵיהֶ֣ם שְׁלֹשָׁ֔ה וְאַדְנֵיהֶ֖ם שְׁלֹשָֽׁה׃ **טז**כׇּל־קַלְעֵ֧י הֶחָצֵ֛ר סָבִ֖יב שֵׁ֥שׁ מׇשְׁזָֽר׃ **יז**וְהָאֲדָנִ֣ים לָֽעַמֻּדִים֮ נְחֹ֒שֶׁת֒ וָוֵ֨י הָֽעַמּוּדִ֜ים וַחֲשׁוּקֵיהֶם֙ כֶּ֔סֶף וְצִפּ֥וּי רָאשֵׁיהֶ֖ם כָּ֑סֶף וְהֵם֙ מְחֻשָּׁקִ֣ים כֶּ֔סֶף כֹּ֖ל עַמֻּדֵ֥י הֶחָצֵֽר׃ **יח**וּמָסַ֞ךְ שַׁ֤עַר הֶחָצֵר֙ מַעֲשֵׂ֣ה רֹקֵ֔ם תְּכֵ֧לֶת וְאַרְגָּמָ֛ן וְתוֹלַ֥עַת שָׁנִ֖י וְשֵׁ֣שׁ מׇשְׁזָ֑ר וְעֶשְׂרִ֤ים אַמָּה֙ אֹ֔רֶךְ וְקוֹמָ֤ה בְרֹ֙חַב֙ חָמֵ֣שׁ אַמּ֔וֹת לְעֻמַּ֖ת קַלְעֵ֥י הֶחָצֵֽר׃ **יט**וְעַמֻּֽדֵיהֶם֙ אַרְבָּעָ֔ה וְאַדְנֵיהֶ֥ם אַרְבָּעָ֖ה נְחֹ֑שֶׁת וָוֵיהֶ֣ם כֶּ֔סֶף וְצִפּ֧וּי רָאשֵׁיהֶ֛ם וַחֲשֻׁקֵיהֶ֖ם כָּֽסֶף׃ **כ**וְֽכׇל־הַיְתֵדֹ֞ת לַמִּשְׁכָּ֧ן וְלֶחָצֵ֛ר סָבִ֖יב נְחֹֽשֶׁת׃ {ס} | [[1143]](#footnote-1143) And he made the court. For the south side of the court, facing southward, the hangings were of fine twisted linen, a hundred cubits, [[1144]](#footnote-1144) with their twenty posts and twenty bronze bases, and their silver hooks and rods. [[1145]](#footnote-1145) For the north side, a hundred cubits, with twenty posts and twenty bronze bases, and their silver hooks and rods. [[1146]](#footnote-1146) For the west side, fifty cubits of hangings, on ten posts set in ten bases, with their silver hooks and rods; [[1147]](#footnote-1147) and for the east side, facing east, fifty cubits. [[1148]](#footnote-1148) On one side, there were fifteen cubits of hangings, carried on three posts set in three bases. [[1149]](#footnote-1149) On the other side of the gate to the court, on either side, were fifteen cubits of hangings with three posts and three bases. [[1150]](#footnote-1150) All the hangings around the court were of finely woven linen. [[1151]](#footnote-1151) The bases for the posts were bronze and their hooks silver, like the plating on their capitals. The posts for the court all had silver bands. [[1152]](#footnote-1152) The screen for the gate of the court, the work of an embroiderer, was made of blue, purple, and scarlet, and finely woven linen. It was twenty cubits long and, along its width, five cubits high, like the hangings of the court. [[1153]](#footnote-1153) Its four posts with their four bases were bronze. The hooks for the posts were silver, like the plating on their capitals and like their rods. [[1154]](#footnote-1154) The pegs for the Dwelling and for the court enclosure were all bronze. |
| **כא**אֵ֣לֶּה פְקוּדֵ֤י הַמִּשְׁכָּן֙ מִשְׁכַּ֣ן הָעֵדֻ֔ת אֲשֶׁ֥ר פֻּקַּ֖ד עַל־פִּ֣י מֹשֶׁ֑ה עֲבֹדַת֙ הַלְוִיִּ֔ם בְּיַד֙ אִֽיתָמָ֔ר בֶּֽן־אַהֲרֹ֖ן הַכֹּהֵֽן׃ **כב**וּבְצַלְאֵ֛ל בֶּן־אוּרִ֥י בֶן־ח֖וּר לְמַטֵּ֣ה יְהוּדָ֑ה עָשָׂ֕ה אֵ֛ת כׇּל־אֲשֶׁר־צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ **כג**וְאִתּ֗וֹ אׇהֳלִיאָ֞ב בֶּן־אֲחִיסָמָ֛ךְ לְמַטֵּה־דָ֖ן חָרָ֣שׁ וְחֹשֵׁ֑ב וְרֹקֵ֗ם בַּתְּכֵ֙לֶת֙ וּבָֽאַרְגָּמָ֔ן וּבְתוֹלַ֥עַת הַשָּׁנִ֖י וּבַשֵּֽׁשׁ׃ {ס} | [[1155]](#footnote-1155) Here is the account of the Dwelling, the Dwelling of the Covenant, as drawn up by order of Moses, the work of the Levites by the hand of Ithamar son of Aaron, the priest. [[1156]](#footnote-1156) Now Bezalel son of Uri, son of Hur, of the tribe of Judah, made all that Yahweh commanded Moses. [[1157]](#footnote-1157) With him was Oholiab son of Ahisamach, of the tribe of Dan, engraver, designer, embroiderer in blue, purple, and scarlet, and fine linen. |
| **כד**כׇּל־הַזָּהָ֗ב הֶֽעָשׂוּי֙ לַמְּלָאכָ֔ה בְּכֹ֖ל מְלֶ֣אכֶת הַקֹּ֑דֶשׁ וַיְהִ֣י׀ זְהַ֣ב הַתְּנוּפָ֗ה תֵּ֤שַׁע וְעֶשְׂרִים֙ כִּכָּ֔ר וּשְׁבַ֨ע מֵא֧וֹת וּשְׁלֹשִׁ֛ים שֶׁ֖קֶל בְּשֶׁ֥קֶל הַקֹּֽדֶשׁ׃ **כה**וְכֶ֛סֶף פְּקוּדֵ֥י הָעֵדָ֖ה מְאַ֣ת כִּכָּ֑ר וְאֶ֩לֶף֩ וּשְׁבַ֨ע מֵא֜וֹת וַחֲמִשָּׁ֧ה וְשִׁבְעִ֛ים שֶׁ֖קֶל בְּשֶׁ֥קֶל הַקֹּֽדֶשׁ׃ **כו**בֶּ֚קַע לַגֻּלְגֹּ֔לֶת מַחֲצִ֥ית הַשֶּׁ֖קֶל בְּשֶׁ֣קֶל הַקֹּ֑דֶשׁ לְכֹ֨ל הָעֹבֵ֜ר עַל־הַפְּקֻדִ֗ים מִבֶּ֨ן עֶשְׂרִ֤ים שָׁנָה֙ וָמַ֔עְלָה לְשֵׁשׁ־מֵא֥וֹת אֶ֙לֶף֙ וּשְׁלֹ֣שֶׁת אֲלָפִ֔ים וַחֲמֵ֥שׁ מֵא֖וֹת וַחֲמִשִּֽׁים׃ **כז**וַיְהִ֗י מְאַת֙ כִּכַּ֣ר הַכֶּ֔סֶף לָצֶ֗קֶת אֵ֚ת אַדְנֵ֣י הַקֹּ֔דֶשׁ וְאֵ֖ת אַדְנֵ֣י הַפָּרֹ֑כֶת מְאַ֧ת אֲדָנִ֛ים לִמְאַ֥ת הַכִּכָּ֖ר כִּכָּ֥ר לָאָֽדֶן׃ **כח**וְאֶת־הָאֶ֜לֶף וּשְׁבַ֤ע הַמֵּאוֹת֙ וַחֲמִשָּׁ֣ה וְשִׁבְעִ֔ים עָשָׂ֥ה וָוִ֖ים לָעַמּוּדִ֑ים וְצִפָּ֥ה רָאשֵׁיהֶ֖ם וְחִשַּׁ֥ק אֹתָֽם׃ **כט**וּנְחֹ֥שֶׁת הַתְּנוּפָ֖ה שִׁבְעִ֣ים כִּכָּ֑ר וְאַלְפַּ֥יִם וְאַרְבַּע־מֵא֖וֹת שָֽׁקֶל׃ **ל**וַיַּ֣עַשׂ בָּ֗הּ אֶת־אַדְנֵי֙ פֶּ֚תַח אֹ֣הֶל מוֹעֵ֔ד וְאֵת֙ מִזְבַּ֣ח הַנְּחֹ֔שֶׁת וְאֶת־מִכְבַּ֥ר הַנְּחֹ֖שֶׁת אֲשֶׁר־ל֑וֹ וְאֵ֖ת כׇּל־כְּלֵ֥י הַמִּזְבֵּֽחַ׃ **לא**וְאֶת־אַדְנֵ֤י הֶֽחָצֵר֙ סָבִ֔יב וְאֶת־אַדְנֵ֖י שַׁ֣עַר הֶחָצֵ֑ר וְאֵ֨ת כׇּל־יִתְדֹ֧ת הַמִּשְׁכָּ֛ן וְאֶת־כׇּל־יִתְדֹ֥ת הֶחָצֵ֖ר סָבִֽיב׃ | [[1158]](#footnote-1158) All the gold used in the work, all the work for the sanctuary, the gold of the offering, was twenty-nine talents and seven hundred and thirty shekels (reckoning by the sanctuary shekel). [[1159]](#footnote-1159) The silver collected at the time of the census was one hundred talents and one thousand seven hundred and seventy-five shekels (reckoning by the sanctuary shekel), [[1160]](#footnote-1160) a beqa per head, or half a shekel (reckoning by the sanctuary shekel), for everyone counted of twenty years and over: six hundred and three thousand five hundred and fifty. [[1161]](#footnote-1161) The hundred talents of silver were to cast the bases for the sanctuary and for the veil: a hundred bases from a hundred talents: a talent per base. [[1162]](#footnote-1162) With the one thousand seven hundred and seventy-five shekels, he made the hooks for the posts, the plating for their capitals, and their bands. [[1163]](#footnote-1163) The bronze of the offering was seventy talents and two thousand four hundred shekels. [[1164]](#footnote-1164) With this, he made the bases for the door to the Tent of Meeting, the bronze altar with its bronze grating and all the utensils for it, [[1165]](#footnote-1165) the bases all around the court, those for the gate of the court, all the pegs for the Dwelling, and all the pegs for the court enclosure. |

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| שמות פרק לט | Exodus [[1166]](#footnote-1166)39 |
| **א**וּמִן־הַתְּכֵ֤לֶת וְהָֽאַרְגָּמָן֙ וְתוֹלַ֣עַת הַשָּׁנִ֔י עָשׂ֥וּ בִגְדֵי־שְׂרָ֖ד לְשָׁרֵ֣ת בַּקֹּ֑דֶשׁ וַֽיַּעֲשׂ֞וּ אֶת־בִּגְדֵ֤י הַקֹּ֙דֶשׁ֙ אֲשֶׁ֣ר לְאַהֲרֹ֔ן כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ {פ} | [[1167]](#footnote-1167) From the blue, purple, and scarlet, and the fine linen he made plaited garments for service in the sanctuary. They made the sacred garments for Aaron, as Yahweh had directed Moses. |
| **ב**וַיַּ֖עַשׂ אֶת־הָאֵפֹ֑ד זָהָ֗ב תְּכֵ֧לֶת וְאַרְגָּמָ֛ן וְתוֹלַ֥עַת שָׁנִ֖י וְשֵׁ֥שׁ מׇשְׁזָֽר׃ **ג**וַֽיְרַקְּע֞וּ אֶת־פַּחֵ֣י הַזָּהָב֮ וְקִצֵּ֣ץ פְּתִילִם֒ לַעֲשׂ֗וֹת בְּת֤וֹךְ הַתְּכֵ֙לֶת֙ וּבְת֣וֹךְ הָֽאַרְגָּמָ֔ן וּבְת֛וֹךְ תּוֹלַ֥עַת הַשָּׁנִ֖י וּבְת֣וֹךְ הַשֵּׁ֑שׁ מַעֲשֵׂ֖ה חֹשֵֽׁב׃ **ד**כְּתֵפֹ֥ת עָֽשׂוּ־ל֖וֹ חֹבְרֹ֑ת עַל־שְׁנֵ֥י קצוותו קְצוֹתָ֖יו חֻבָּֽר׃ **ה**וְחֵ֨שֶׁב אֲפֻדָּת֜וֹ אֲשֶׁ֣ר עָלָ֗יו מִמֶּ֣נּוּ הוּא֮ כְּמַעֲשֵׂ֒הוּ֒ זָהָ֗ב תְּכֵ֧לֶת וְאַרְגָּמָ֛ן וְתוֹלַ֥עַת שָׁנִ֖י וְשֵׁ֣שׁ מׇשְׁזָ֑ר כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ {ס} | [[1168]](#footnote-1168) They made the ephod of gold, and blue, purple, and scarlet, and finely woven linen. [[1169]](#footnote-1169) They beat gold into thin plates and cut these into fine strips to weave into the blue, purple, and scarlet, and the fine linen, as does an artistic designer. [[1170]](#footnote-1170) For the ephod, they made two shoulder straps, joined to it at its two ends. [[1171]](#footnote-1171) The woven band on it was of one piece with it and was of similar workmanship: of gold, blue, purple, and scarlet, and finely woven linen, as Yahweh had directed Moses. |
| **ו**וַֽיַּעֲשׂוּ֙ אֶת־אַבְנֵ֣י הַשֹּׁ֔הַם מֻֽסַבֹּ֖ת מִשְׁבְּצֹ֣ת זָהָ֑ב מְפֻתָּחֹת֙ פִּתּוּחֵ֣י חוֹתָ֔ם עַל־שְׁמ֖וֹת בְּנֵ֥י יִשְׂרָאֵֽל׃ **ז**וַיָּ֣שֶׂם אֹתָ֗ם עַ֚ל כִּתְפֹ֣ת הָאֵפֹ֔ד אַבְנֵ֥י זִכָּר֖וֹן לִבְנֵ֣י יִשְׂרָאֵ֑ל כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ {פ} | [[1172]](#footnote-1172) They fashioned the onyx stones, mounted in gold mesh and engraved, like the engravings of a seal, with the names of the sons of Israel. [[1173]](#footnote-1173) They set them in the shoulder straps of the ephod, stones commemorating the sons of Israel, as Yahweh directed Moses. |
| **ח**וַיַּ֧עַשׂ אֶת־הַחֹ֛שֶׁן מַעֲשֵׂ֥ה חֹשֵׁ֖ב כְּמַעֲשֵׂ֣ה אֵפֹ֑ד זָהָ֗ב תְּכֵ֧לֶת וְאַרְגָּמָ֛ן וְתוֹלַ֥עַת שָׁנִ֖י וְשֵׁ֥שׁ מׇשְׁזָֽר׃ **ט**רָב֧וּעַ הָיָ֛ה כָּפ֖וּל עָשׂ֣וּ אֶת־הַחֹ֑שֶׁן זֶ֧רֶת אׇרְכּ֛וֹ וְזֶ֥רֶת רׇחְבּ֖וֹ כָּפֽוּל׃ **י**וַיְמַ֨לְאוּ־ב֔וֹ אַרְבָּעָ֖ה ט֣וּרֵי אָ֑בֶן ט֗וּר אֹ֤דֶם פִּטְדָה֙ וּבָרֶ֔קֶת הַטּ֖וּר הָאֶחָֽד׃ **יא**וְהַטּ֖וּר הַשֵּׁנִ֑י נֹ֥פֶךְ סַפִּ֖יר וְיָהֲלֹֽם׃ **יב**וְהַטּ֖וּר הַשְּׁלִישִׁ֑י לֶ֥שֶׁם שְׁב֖וֹ וְאַחְלָֽמָה׃ **יג**וְהַטּוּר֙ הָֽרְבִיעִ֔י תַּרְשִׁ֥ישׁ שֹׁ֖הַם וְיָשְׁפֵ֑ה מֽוּסַבֹּ֛ת מִשְׁבְּצֹ֥ת זָהָ֖ב בְּמִלֻּאֹתָֽם׃ **יד**וְ֠הָאֲבָנִ֠ים עַל־שְׁמֹ֨ת בְּנֵי־יִשְׂרָאֵ֥ל הֵ֛נָּה שְׁתֵּ֥ים עֶשְׂרֵ֖ה עַל־שְׁמֹתָ֑ם פִּתּוּחֵ֤י חֹתָם֙ אִ֣ישׁ עַל־שְׁמ֔וֹ לִשְׁנֵ֥ים עָשָׂ֖ר שָֽׁבֶט׃ **טו**וַיַּעֲשׂ֧וּ עַל־הַחֹ֛שֶׁן שַׁרְשְׁרֹ֥ת גַּבְלֻ֖ת מַעֲשֵׂ֣ה עֲבֹ֑ת זָהָ֖ב טָהֽוֹר׃ **טז**וַֽיַּעֲשׂ֗וּ שְׁתֵּי֙ מִשְׁבְּצֹ֣ת זָהָ֔ב וּשְׁתֵּ֖י טַבְּעֹ֣ת זָהָ֑ב וַֽיִּתְּנ֗וּ אֶת־שְׁתֵּי֙ הַטַּבָּעֹ֔ת עַל־שְׁנֵ֖י קְצ֥וֹת הַחֹֽשֶׁן׃ **יז**וַֽיִּתְּנ֗וּ שְׁתֵּי֙ הָעֲבֹתֹ֣ת הַזָּהָ֔ב עַל־שְׁתֵּ֖י הַטַּבָּעֹ֑ת עַל־קְצ֖וֹת הַחֹֽשֶׁן׃ **יח**וְאֵ֨ת שְׁתֵּ֤י קְצוֹת֙ שְׁתֵּ֣י הָֽעֲבֹתֹ֔ת נָתְנ֖וּ עַל־שְׁתֵּ֣י הַֽמִּשְׁבְּצֹ֑ת וַֽיִּתְּנֻ֛ם עַל־כִּתְפֹ֥ת הָאֵפֹ֖ד אֶל־מ֥וּל פָּנָֽיו׃ **יט**וַֽיַּעֲשׂ֗וּ שְׁתֵּי֙ טַבְּעֹ֣ת זָהָ֔ב וַיָּשִׂ֕ימוּ עַל־שְׁנֵ֖י קְצ֣וֹת הַחֹ֑שֶׁן עַל־שְׂפָת֕וֹ אֲשֶׁ֛ר אֶל־עֵ֥בֶר הָאֵפֹ֖ד בָּֽיְתָה׃ **כ**וַֽיַּעֲשׂוּ֮ שְׁתֵּ֣י טַבְּעֹ֣ת זָהָב֒ וַֽיִּתְּנֻ֡ם עַל־שְׁתֵּי֩ כִתְפֹ֨ת הָאֵפֹ֤ד מִלְּמַ֙טָּה֙ מִמּ֣וּל פָּנָ֔יו לְעֻמַּ֖ת מַחְבַּרְתּ֑וֹ מִמַּ֕עַל לְחֵ֖שֶׁב הָאֵפֹֽד׃ **כא**וַיִּרְכְּס֣וּ אֶת־הַחֹ֡שֶׁן מִטַּבְּעֹתָיו֩ אֶל־טַבְּעֹ֨ת הָאֵפֹ֜ד בִּפְתִ֣יל תְּכֵ֗לֶת לִֽהְיֹת֙ עַל־חֵ֣שֶׁב הָאֵפֹ֔ד וְלֹֽא־יִזַּ֣ח הַחֹ֔שֶׁן מֵעַ֖ל הָאֵפֹ֑ד כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ {פ} | [[1174]](#footnote-1174) He made the breastplate, in skilled work, of the same work as the ephod: of gold, blue, purple, and scarlet, and finely woven linen. [[1175]](#footnote-1175) It was square and they doubled it over, a span long and a span wide. [[1176]](#footnote-1176) In this, they set four rows of stones: carnelian, topaz, and emerald for the first row; [[1177]](#footnote-1177) for the second row, garnet, sapphire, and diamond; [[1178]](#footnote-1178) and the third row: hyacinth, ruby and amethyst; [[1179]](#footnote-1179) and the fourth row: beryl, carnelian and jasper: mounted in settings of gold mesh. [[1180]](#footnote-1180) The stones bore the names of the sons of Israel and, like their names, were twelve. They were like seals, each engraved with the name of one of the twelve tribes. [[1181]](#footnote-1181) For the breastplate, they made chains of pure gold braided like cords. [[1182]](#footnote-1182) They made two gold settings and two gold rings, and put the two rings on the end of the breastplate, [[1183]](#footnote-1183) and they put the two gold cords in the two rings on the corners of the breastplate. [[1184]](#footnote-1184) The two ends of the cords they fastened to the two rosettes; thus, they attached them to the shoulder straps of the ephod, on the front of it. [[1185]](#footnote-1185) And they made two gold rings and fixed them to the two ends of the breastplate, on the inner hem of the ephod; [[1186]](#footnote-1186) and they made two more gold rings and fixed them low down on the front of the two shoulder straps of the ephod, close to the join, above the waistband of the ephod. [[1187]](#footnote-1187) And they secured the pectoral by passing a blue cord through its rings and those of the ephod, so that the pectoral would sit above the waistband and not come apart from the ephod, as Yahweh directed Moses. |
| **כב**וַיַּ֛עַשׂ אֶת־מְעִ֥יל הָאֵפֹ֖ד מַעֲשֵׂ֣ה אֹרֵ֑ג כְּלִ֖יל תְּכֵֽלֶת׃ **כג**וּפִֽי־הַמְּעִ֥יל בְּתוֹכ֖וֹ כְּפִ֣י תַחְרָ֑א שָׂפָ֥ה לְפִ֛יו סָבִ֖יב לֹ֥א יִקָּרֵֽעַ׃ **כד**וַֽיַּעֲשׂוּ֙ עַל־שׁוּלֵ֣י הַמְּעִ֔יל רִמּוֹנֵ֕י תְּכֵ֥לֶת וְאַרְגָּמָ֖ן וְתוֹלַ֣עַת שָׁנִ֑י מׇשְׁזָֽר׃ **כה**וַיַּעֲשׂ֥וּ פַעֲמֹנֵ֖י זָהָ֣ב טָה֑וֹר וַיִּתְּנ֨וּ אֶת־הַפַּֽעֲמֹנִ֜ים בְּת֣וֹךְ הָרִמֹּנִ֗ים עַל־שׁוּלֵ֤י הַמְּעִיל֙ סָבִ֔יב בְּת֖וֹךְ הָרִמֹּנִֽים׃ **כו**פַּעֲמֹ֤ן וְרִמֹּן֙ פַּעֲמֹ֣ן וְרִמֹּ֔ן עַל־שׁוּלֵ֥י הַמְּעִ֖יל סָבִ֑יב לְשָׁרֵ֕ת כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ {ס} | [[1188]](#footnote-1188) Then they made the robe of the ephod woven entirely of blue yarn. [[1189]](#footnote-1189) The opening in its centre was like the neck of a coat of mail; round the opening was a border to keep it from tearing. [[1190]](#footnote-1190) The hem of the robe they decorated with pomegranates of blue, purple and scarlet yarns and twined linen. [[1191]](#footnote-1191) They also made bells of pure gold and placed the bells round the hem of the robe between the pome­granates, [[1192]](#footnote-1192) bells and pomegranates alternately round the hem of the robe of office, as Yahweh directed Moses. |
| **כז**וַֽיַּעֲשׂ֛וּ אֶת־הַכׇּתְנֹ֥ת שֵׁ֖שׁ מַעֲשֵׂ֣ה אֹרֵ֑ג לְאַהֲרֹ֖ן וּלְבָנָֽיו׃ **כח**וְאֵת֙ הַמִּצְנֶ֣פֶת שֵׁ֔שׁ וְאֶת־פַּאֲרֵ֥י הַמִּגְבָּעֹ֖ת שֵׁ֑שׁ וְאֶת־מִכְנְסֵ֥י הַבָּ֖ד שֵׁ֥שׁ מׇשְׁזָֽר׃ **כט**וְֽאֶת־הָאַבְנֵ֞ט שֵׁ֣שׁ מׇשְׁזָ֗ר וּתְכֵ֧לֶת וְאַרְגָּמָ֛ן וְתוֹלַ֥עַת שָׁנִ֖י מַעֲשֵׂ֣ה רֹקֵ֑ם כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ {ס} | [[1193]](#footnote-1193) Then they made the tunics of finely woven linen for Aaron and his sons, [[1194]](#footnote-1194) the turban of fine linen, the headdresses of fine linen, the undergarments of finely woven linen, [[1195]](#footnote-1195) and the sash of finely woven linen, of blue, purple and scarlet yarns, finely embroidered, as Yahweh directed Moses. |
| **ל**וַֽיַּעֲשׂ֛וּ אֶת־צִ֥יץ נֵֽזֶר־הַקֹּ֖דֶשׁ זָהָ֣ב טָה֑וֹר וַיִּכְתְּב֣וּ עָלָ֗יו מִכְתַּב֙ פִּתּוּחֵ֣י חוֹתָ֔ם קֹ֖דֶשׁ לַיהֹוָֽה׃ **לא**וַיִּתְּנ֤וּ עָלָיו֙ פְּתִ֣יל תְּכֵ֔לֶת לָתֵ֥ת עַל־הַמִּצְנֶ֖פֶת מִלְמָ֑עְלָה כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ {ס} | [[1196]](#footnote-1196) They also made the plate, the holy diadem, of pure gold, and engraved on it, “Holy to Yahweh,” as a man engraves a seal. [[1197]](#footnote-1197) They attached to this a blue cord to secure it to the top of the turban, as Yahweh directed Moses. |
| **לב**וַתֵּ֕כֶל כׇּל־עֲבֹדַ֕ת מִשְׁכַּ֖ן אֹ֣הֶל מוֹעֵ֑ד וַֽיַּעֲשׂוּ֙ בְּנֵ֣י יִשְׂרָאֵ֔ל כְּ֠כֹ֠ל אֲשֶׁ֨ר צִוָּ֧ה יְהֹוָ֛ה אֶת־מֹשֶׁ֖ה כֵּ֥ן עָשֽׂוּ׃ {פ} | [[1198]](#footnote-1198) Thus, all the work of the Dwelling, the Tent of Meeting, was completed. The Israelites did all that Yahweh directed Moses. |
| **לג**וַיָּבִ֤יאוּ אֶת־הַמִּשְׁכָּן֙ אֶל־מֹשֶׁ֔ה אֶת־הָאֹ֖הֶל וְאֶת־כׇּל־כֵּלָ֑יו קְרָסָ֣יו קְרָשָׁ֔יו בְּרִיחָ֖ו וְעַמֻּדָ֥יו וַאֲדָנָֽיו׃ **לד**וְאֶת־מִכְסֵ֞ה עוֹרֹ֤ת הָֽאֵילִם֙ הַמְאׇדָּמִ֔ים וְאֶת־מִכְסֵ֖ה עֹרֹ֣ת הַתְּחָשִׁ֑ים וְאֵ֖ת פָּרֹ֥כֶת הַמָּסָֽךְ׃ **לה**אֶת־אֲר֥וֹן הָעֵדֻ֖ת וְאֶת־בַּדָּ֑יו וְאֵ֖ת הַכַּפֹּֽרֶת׃ **לו**אֶת־הַשֻּׁלְחָן֙ אֶת־כׇּל־כֵּלָ֔יו וְאֵ֖ת לֶ֥חֶם הַפָּנִֽים׃ **לז**אֶת־הַמְּנֹרָ֨ה הַטְּהֹרָ֜ה אֶת־נֵרֹתֶ֗יהָ נֵרֹ֛ת הַמַּֽעֲרָכָ֖ה וְאֶת־כׇּל־כֵּלֶ֑יהָ וְאֵ֖ת שֶׁ֥מֶן הַמָּאֽוֹר׃ **לח**וְאֵת֙ מִזְבַּ֣ח הַזָּהָ֔ב וְאֵת֙ שֶׁ֣מֶן הַמִּשְׁחָ֔ה וְאֵ֖ת קְטֹ֣רֶת הַסַּמִּ֑ים וְאֵ֕ת מָסַ֖ךְ פֶּ֥תַח הָאֹֽהֶל׃ **לט**אֵ֣ת׀ מִזְבַּ֣ח הַנְּחֹ֗שֶׁת וְאֶת־מִכְבַּ֤ר הַנְּחֹ֙שֶׁת֙ אֲשֶׁר־ל֔וֹ אֶת־בַּדָּ֖יו וְאֶת־כׇּל־כֵּלָ֑יו אֶת־הַכִּיֹּ֖ר וְאֶת־כַּנּֽוֹ׃ **מ**אֵת֩ קַלְעֵ֨י הֶחָצֵ֜ר אֶת־עַמֻּדֶ֣יהָ וְאֶת־אֲדָנֶ֗יהָ וְאֶת־הַמָּסָךְ֙ לְשַׁ֣עַר הֶֽחָצֵ֔ר אֶת־מֵיתָרָ֖יו וִיתֵדֹתֶ֑יהָ וְאֵ֗ת כׇּל־כְּלֵ֛י עֲבֹדַ֥ת הַמִּשְׁכָּ֖ן לְאֹ֥הֶל מוֹעֵֽד׃ **מא**אֶת־בִּגְדֵ֥י הַשְּׂרָ֖ד לְשָׁרֵ֣ת בַּקֹּ֑דֶשׁ אֶת־בִּגְדֵ֤י הַקֹּ֙דֶשׁ֙ לְאַהֲרֹ֣ן הַכֹּהֵ֔ן וְאֶת־בִּגְדֵ֥י בָנָ֖יו לְכַהֵֽן׃ **מב**כְּכֹ֛ל אֲשֶׁר־צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶׁ֑ה כֵּ֤ן עָשׂוּ֙ בְּנֵ֣י יִשְׂרָאֵ֔ל אֵ֖ת כׇּל־הָעֲבֹדָֽה׃ **מג**וַיַּ֨רְא מֹשֶׁ֜ה אֶת־כׇּל־הַמְּלָאכָ֗ה וְהִנֵּה֙ עָשׂ֣וּ אֹתָ֔הּ כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה כֵּ֣ן עָשׂ֑וּ וַיְבָ֥רֶךְ אֹתָ֖ם מֹשֶֽׁה׃ {פ} | [[1199]](#footnote-1199) And they brought to Moses the Dwelling, the Tent and all its furnishings: its hooks, its frames, its bars, its posts, and its bases; [[1200]](#footnote-1200) and the covering of rams’ skins dyed red, the covering of fine leather and the screening veil; [[1201]](#footnote-1201) the Ark of the Covenant with its poles and the mercy seat; [[1202]](#footnote-1202) the table with all its utensils and the bread of the Presence; [[1203]](#footnote-1203) the pure lampstand with its lamps – the lamps set in order – and all its utensils, and the oil for the light; [[1204]](#footnote-1204) and the golden altar, and the anointing oil, and the fragrant incense, and the screen for the entrance to the Tent; [[1205]](#footnote-1205) the bronze altar with its grating of bronze, its poles and all its utensils; the basin and its stand; [[1206]](#footnote-1206) the hangings of the court, its posts and its bases, and the screen for the gate of the court, its cords and its pegs, and all the utensils for the service in the Dwelling, the Tent of Meeting; [[1207]](#footnote-1207) the sumptuous vestments for ministering in the sanctuary – the sacred vestments for Aaron the priest and the vestments for his sons – to minister as priests. [[1208]](#footnote-1208) The Israelites had done all the work exactly as Yahweh had commanded Moses. [[1209]](#footnote-1209) And Moses examined the whole work, and he could see that they had done it exactly as Yahweh had directed him; and Moses blessed them. |

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| שמות פרק מ | Exodus [[1210]](#footnote-1210)40 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**בְּיוֹם־הַחֹ֥דֶשׁ הָרִאשׁ֖וֹן בְּאֶחָ֣ד לַחֹ֑דֶשׁ תָּקִ֕ים אֶת־מִשְׁכַּ֖ן אֹ֥הֶל מוֹעֵֽד׃ **ג**וְשַׂמְתָּ֣ שָׁ֔ם אֵ֖ת אֲר֣וֹן הָעֵד֑וּת וְסַכֹּתָ֥ עַל־הָאָרֹ֖ן אֶת־הַפָּרֹֽכֶת׃ **ד**וְהֵבֵאתָ֙ אֶת־הַשֻּׁלְחָ֔ן וְעָרַכְתָּ֖ אֶת־עֶרְכּ֑וֹ וְהֵבֵאתָ֙ אֶת־הַמְּנֹרָ֔ה וְהַעֲלֵיתָ֖ אֶת־נֵרֹתֶֽיהָ׃ **ה**וְנָתַתָּ֞ה אֶת־מִזְבַּ֤ח הַזָּהָב֙ לִקְטֹ֔רֶת לִפְנֵ֖י אֲר֣וֹן הָעֵדֻ֑ת וְשַׂמְתָּ֛ אֶת־מָסַ֥ךְ הַפֶּ֖תַח לַמִּשְׁכָּֽן׃ **ו**וְנָ֣תַתָּ֔ה אֵ֖ת מִזְבַּ֣ח הָעֹלָ֑ה לִפְנֵ֕י פֶּ֖תַח מִשְׁכַּ֥ן אֹֽהֶל־מוֹעֵֽד׃ **ז**וְנָֽתַתָּ֙ אֶת־הַכִּיֹּ֔ר בֵּֽין־אֹ֥הֶל מוֹעֵ֖ד וּבֵ֣ין הַמִּזְבֵּ֑חַ וְנָתַתָּ֥ שָׁ֖ם מָֽיִם׃ **ח**וְשַׂמְתָּ֥ אֶת־הֶחָצֵ֖ר סָבִ֑יב וְנָ֣תַתָּ֔ אֶת־מָסַ֖ךְ שַׁ֥עַר הֶחָצֵֽר׃ **ט**וְלָקַחְתָּ֙ אֶת־שֶׁ֣מֶן הַמִּשְׁחָ֔ה וּמָשַׁחְתָּ֥ אֶת־הַמִּשְׁכָּ֖ן וְאֶת־כׇּל־אֲשֶׁר־בּ֑וֹ וְקִדַּשְׁתָּ֥ אֹת֛וֹ וְאֶת־כׇּל־כֵּלָ֖יו וְהָ֥יָה קֹֽדֶשׁ׃ **י**וּמָשַׁחְתָּ֛ אֶת־מִזְבַּ֥ח הָעֹלָ֖ה וְאֶת־כׇּל־כֵּלָ֑יו וְקִדַּשְׁתָּ֙ אֶת־הַמִּזְבֵּ֔חַ וְהָיָ֥ה הַמִּזְבֵּ֖חַ קֹ֥דֶשׁ קׇֽדָשִֽׁים׃ **יא**וּמָשַׁחְתָּ֥ אֶת־הַכִּיֹּ֖ר וְאֶת־כַּנּ֑וֹ וְקִדַּשְׁתָּ֖ אֹתֽוֹ׃ **יב**וְהִקְרַבְתָּ֤ אֶֽת־אַהֲרֹן֙ וְאֶת־בָּנָ֔יו אֶל־פֶּ֖תַח אֹ֣הֶל מוֹעֵ֑ד וְרָחַצְתָּ֥ אֹתָ֖ם בַּמָּֽיִם׃ **יג**וְהִלְבַּשְׁתָּ֙ אֶֽת־אַהֲרֹ֔ן אֵ֖ת בִּגְדֵ֣י הַקֹּ֑דֶשׁ וּמָשַׁחְתָּ֥ אֹת֛וֹ וְקִדַּשְׁתָּ֥ אֹת֖וֹ וְכִהֵ֥ן לִֽי׃ **יד**וְאֶת־בָּנָ֖יו תַּקְרִ֑יב וְהִלְבַּשְׁתָּ֥ אֹתָ֖ם כֻּתֳּנֹֽת׃ **טו**וּמָשַׁחְתָּ֣ אֹתָ֗ם כַּאֲשֶׁ֤ר מָשַׁ֙חְתָּ֙ אֶת־אֲבִיהֶ֔ם וְכִהֲנ֖וּ לִ֑י וְ֠הָיְתָ֠ה לִהְיֹ֨ת לָהֶ֧ם מׇשְׁחָתָ֛ם לִכְהֻנַּ֥ת עוֹלָ֖ם לְדֹרֹתָֽם׃ **טז**וַיַּ֖עַשׂ מֹשֶׁ֑ה כְּ֠כֹ֠ל אֲשֶׁ֨ר צִוָּ֧ה יְהֹוָ֛ה אֹת֖וֹ כֵּ֥ן עָשָֽׂה׃ {ס} | [[1211]](#footnote-1211) And Yahweh spoke to Moses: [[1212]](#footnote-1212) “On the first day of the first month you are to erect the Dwelling, the Tent of Meeting, [[1213]](#footnote-1213) and you shall place the Ark of the Covenant in it, screening the Ark with the veil. [[1214]](#footnote-1214) You are to bring in the table, arranging its setting; and bring in the lampstand and set up its lamps. [[1215]](#footnote-1215) You shall put the golden altar of incense before the Ark of the Covenant and set up the screen at the door to the Dwelling. [[1216]](#footnote-1216) And you shall put the altar of high-offering before the door to the Dwelling, the Tent of Meeting, [[1217]](#footnote-1217) and put the basin between the Tent of Meeting and the altar and put water in it. [[1218]](#footnote-1218) You shall set up the court all around and hang the screen at the gate of the court. [[1219]](#footnote-1219) Then, take the anointing oil and anoint the Dwelling and everything in it, sanctifying it with its furniture, to make it holy. [[1220]](#footnote-1220) And you shall anoint the altar of high-offering with all its vessels and sanctify the altar, so the altar will be most holy. [[1221]](#footnote-1221) And you shall anoint the basin with its base and sanctify it. [[1222]](#footnote-1222) And you shall bring Aaron and his sons to the door of the Tent of Meeting and wash them with water, [[1223]](#footnote-1223) and clothe Aaron with the sacred garments, and anoint him and sanctify him, to serve me as priest. [[1224]](#footnote-1224) Next, you shall bring his sons and put tunics on them, [[1225]](#footnote-1225) and anoint them as you have anointed their father, to serve me as priests. And their anointing will make them a priesthood that will last for all their generations.” [[1226]](#footnote-1226) Moses did this; he did exactly as Yahweh directed him. |
| **יז**וַיְהִ֞י בַּחֹ֧דֶשׁ הָרִאשׁ֛וֹן בַּשָּׁנָ֥ה הַשֵּׁנִ֖ית בְּאֶחָ֣ד לַחֹ֑דֶשׁ הוּקַ֖ם הַמִּשְׁכָּֽן׃ **יח**וַיָּ֨קֶם מֹשֶׁ֜ה אֶת־הַמִּשְׁכָּ֗ן וַיִּתֵּן֙ אֶת־אֲדָנָ֔יו וַיָּ֙שֶׂם֙ אֶת־קְרָשָׁ֔יו וַיִּתֵּ֖ן אֶת־בְּרִיחָ֑יו וַיָּ֖קֶם אֶת־עַמּוּדָֽיו׃ **יט**וַיִּפְרֹ֤שׂ אֶת־הָאֹ֙הֶל֙ עַל־הַמִּשְׁכָּ֔ן וַיָּ֜שֶׂם אֶת־מִכְסֵ֥ה הָאֹ֛הֶל עָלָ֖יו מִלְמָ֑עְלָה כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ {ס} | [[1227]](#footnote-1227) And so, the Dwelling was set up in the first month in the second year, on the first day of the month. [[1228]](#footnote-1228) Moses erected the Dwelling; and he fixed the bases for it, and put up its frames, and put its bars in position, and set up its posts. [[1229]](#footnote-1229) And he spread the Tent over the Dwelling and he put the covering for the Tent over it, as Yahweh directed Moses. |
| **כ**וַיִּקַּ֞ח וַיִּתֵּ֤ן אֶת־הָעֵדֻת֙ אֶל־הָ֣אָרֹ֔ן וַיָּ֥שֶׂם אֶת־הַבַּדִּ֖ים עַל־הָאָרֹ֑ן וַיִּתֵּ֧ן אֶת־הַכַּפֹּ֛רֶת עַל־הָאָרֹ֖ן מִלְמָֽעְלָה׃ **כא**וַיָּבֵ֣א אֶת־הָאָרֹן֮ אֶל־הַמִּשְׁכָּן֒ וַיָּ֗שֶׂם אֵ֚ת פָּרֹ֣כֶת הַמָּסָ֔ךְ וַיָּ֕סֶךְ עַ֖ל אֲר֣וֹן הָעֵד֑וּת כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ {ס} | [[1230]](#footnote-1230) And he took the Covenant and placed it inside the Ark; and he set the poles to the Ark and placed the mercy seat above on the Ark; [[1231]](#footnote-1231) then he brought the Ark into the Dwelling and put the screening veil in place; thus, he screened the Ark of Yahweh, as Yahweh directed Moses. |
| **כב**וַיִּתֵּ֤ן אֶת־הַשֻּׁלְחָן֙ בְּאֹ֣הֶל מוֹעֵ֔ד עַ֛ל יֶ֥רֶךְ הַמִּשְׁכָּ֖ן צָפֹ֑נָה מִח֖וּץ לַפָּרֹֽכֶת׃ **כג**וַיַּעֲרֹ֥ךְ עָלָ֛יו עֵ֥רֶךְ לֶ֖חֶם לִפְנֵ֣י יְהֹוָ֑ה כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ {ס} | [[1232]](#footnote-1232) He put the table in the Tent of Meeting, on the north side of the Dwelling, outside the veil, [[1233]](#footnote-1233) and on it arranged the bread before Yahweh, as Yahweh directed Moses. |
| **כד**וַיָּ֤שֶׂם אֶת־הַמְּנֹרָה֙ בְּאֹ֣הֶל מוֹעֵ֔ד נֹ֖כַח הַשֻּׁלְחָ֑ן עַ֛ל יֶ֥רֶךְ הַמִּשְׁכָּ֖ן נֶֽגְבָּה׃ **כה**וַיַּ֥עַל הַנֵּרֹ֖ת לִפְנֵ֣י יְהֹוָ֑ה כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ {ס} | [[1234]](#footnote-1234) He put the lampstand in the Tent of Meeting, opposite the table, on the south side of the Dwelling; [[1235]](#footnote-1235) then he set up the lamps before Yahweh, just as Yahweh directed Moses. |
| **כו**וַיָּ֛שֶׂם אֶת־מִזְבַּ֥ח הַזָּהָ֖ב בְּאֹ֣הֶל מוֹעֵ֑ד לִפְנֵ֖י הַפָּרֹֽכֶת׃ **כז**וַיַּקְטֵ֥ר עָלָ֖יו קְטֹ֣רֶת סַמִּ֑ים כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ {ס} | [[1236]](#footnote-1236) And he put the golden altar in the Tent of Meeting in front of the veil, [[1237]](#footnote-1237) and, on it, he burnt fragrant incense, as Yahweh directed Moses. |
| **כח**וַיָּ֛שֶׂם אֶת־מָסַ֥ךְ הַפֶּ֖תַח לַמִּשְׁכָּֽן׃ **כט**וְאֵת֙ מִזְבַּ֣ח הָעֹלָ֔ה שָׂ֕ם פֶּ֖תַח מִשְׁכַּ֣ן אֹֽהֶל־מוֹעֵ֑ד וַיַּ֣עַל עָלָ֗יו אֶת־הָעֹלָה֙ וְאֶת־הַמִּנְחָ֔ה כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־ מֹשֶֽׁה׃ {ס} | [[1238]](#footnote-1238) And he put the screen at the entrance to the Dwelling. [[1239]](#footnote-1239) He put the altar of high-offering at the entrance to the Dwelling, the Tent of Meeting, and on it offered the high-offering and the oblation, as Yahweh directed Moses. |
| **ל**וַיָּ֙שֶׂם֙ אֶת־הַכִּיֹּ֔ר בֵּֽין־אֹ֥הֶל מוֹעֵ֖ד וּבֵ֣ין הַמִּזְבֵּ֑חַ וַיִּתֵּ֥ן שָׁ֛מָּה מַ֖יִם לְרׇחְצָֽה׃ **לא**וְרָחֲצ֣וּ מִמֶּ֔נּוּ מֹשֶׁ֖ה וְאַהֲרֹ֣ן וּבָנָ֑יו אֶת־יְדֵיהֶ֖ם וְאֶת־רַגְלֵיהֶֽם׃ **לב**בְּבֹאָ֞ם אֶל־אֹ֣הֶל מוֹעֵ֗ד וּבְקׇרְבָתָ֛ם אֶל־הַמִּזְבֵּ֖חַ יִרְחָ֑צוּ כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ {ס} | [[1240]](#footnote-1240) And he put the basin between the Tent of Meeting and the altar and put water in it for washing, [[1241]](#footnote-1241) and Moses and Aaron and his sons would wash their hands and feet in it: [[1242]](#footnote-1242) whenever they entered the Tent of Meeting or approached the altar they washed, as Yahweh directed Moses. |
| **לג**וַיָּ֣קֶם אֶת־הֶחָצֵ֗ר סָבִיב֙ לַמִּשְׁכָּ֣ן וְלַמִּזְבֵּ֔חַ וַיִּתֵּ֕ן אֶת־מָסַ֖ךְ שַׁ֣עַר הֶחָצֵ֑ר וַיְכַ֥ל מֹשֶׁ֖ה אֶת־הַמְּלָאכָֽה׃ {פ} | [[1243]](#footnote-1243) And he set up the court round the Dwelling and the altar and put the screen at the gate to the court; so, Moses completed the work. |
| **לד**וַיְכַ֥ס הֶעָנָ֖ן אֶת־אֹ֣הֶל מוֹעֵ֑ד וּכְב֣וֹד יְהֹוָ֔ה מָלֵ֖א אֶת־הַמִּשְׁכָּֽן׃ **לה**וְלֹא־יָכֹ֣ל מֹשֶׁ֗ה לָבוֹא֙ אֶל־אֹ֣הֶל מוֹעֵ֔ד כִּֽי־שָׁכַ֥ן עָלָ֖יו הֶעָנָ֑ן וּכְב֣וֹד יְהֹוָ֔ה מָלֵ֖א אֶת־הַמִּשְׁכָּֽן׃ **לו**וּבְהֵעָל֤וֹת הֶֽעָנָן֙ מֵעַ֣ל הַמִּשְׁכָּ֔ן יִסְע֖וּ בְּנֵ֣י יִשְׂרָאֵ֑ל בְּכֹ֖ל מַסְעֵיהֶֽם׃ **לז**וְאִם־לֹ֥א יֵעָלֶ֖ה הֶעָנָ֑ן וְלֹ֣א יִסְע֔וּ עַד־י֖וֹם הֵעָלֹתֽוֹ׃ **לח**כִּי֩ עֲנַ֨ן יְהֹוָ֤ה עַֽל־הַמִּשְׁכָּן֙ יוֹמָ֔ם וְאֵ֕שׁ תִּהְיֶ֥ה לַ֖יְלָה בּ֑וֹ לְעֵינֵ֥י כׇל־בֵּֽית־יִשְׂרָאֵ֖ל בְּכׇל־מַסְעֵיהֶֽם׃  {ש} | [[1244]](#footnote-1244) The cloud covered the Tent of Meeting and the glory of Yahweh filled the Dwelling. [[1245]](#footnote-1245) Moses could not enter the Tent of Meeting because the cloud settled on it and the glory of Yahweh filled the Dwelling. [[1246]](#footnote-1246) Whenever the cloud rose from the Dwelling, the Israel­ites would resume marching. [[1247]](#footnote-1247) If the cloud did not rise, they did not set out until the day it did rise. [[1248]](#footnote-1248) For, the cloud of Yahweh rested on the Dwelling by day, and a fire shone within the cloud by night, for all the House of Israel to see; at each stage of their journey. |

1. **Exodus 1** [↑](#footnote-ref-1)
2. The expression בְּנֵ֣י יִשְׂרָאֵ֔ל (‘*sons of Israel*’) in most places refers to the nation as a whole and can be translated ‘*Israelites*’ (as *NJB*), although traditionally it has been rendered ‘the children of Israel’ or ‘the sons of Israel’; here, it refers primarily to the individual sons of the patriarch Israel, for they are named. [↑](#footnote-ref-2)
3. For ‘*Reuben*’ (**רְאוּבֵ֣ן**), ‘*Simeon*’ (**שִׁמְע֔וֹן**), ‘*Levi*’ (**לֵוִ֖י**) & ‘*Judah*’ (**יהוּדָֽה**), the *LXX* reads *Ρουβην*, *Συμεων*, *Λευι* & *Ιουδας*, respectively. [↑](#footnote-ref-3)
4. For ‘*Issachar*’ (**יִשָּׂשכָ֥ר**), ‘*Zebulun*’ (**זְבוּלֻ֖ן**) & ‘*Benjamin*’ (**בִנְיָמִֽ**), the *LXX* reads *Ισσαχαρ*, *Ζαβουλων* & *Βενιαμιν*, respectively. [↑](#footnote-ref-4)
5. For ‘*Dan*’ (**דָּ֥ן**), ‘*Naphtali*’ (**נַפְתָּלִ֖י**), ‘*Gad*’ (**גָּ֥ד**) & ‘*Asher*’ (**אָשֵֽׁר**), the *LXX* reads *Δαν*, *Νεφθαλι*, *Γαδ* & *Ασηρ*, respectively. [↑](#footnote-ref-5)
6. The *LXX* reads ‘*seventy-five*’ (*πέντε καὶ ἑβδομήκοντα* – see #Gn 46:27), as do 2 *Qumran MSS*, and opens with, “*Joseph was in Egypt already*.” [↑](#footnote-ref-6)
7. Over four centuries elapsed since Joseph’s death (12:40, compare Gn 15:13). [↑](#footnote-ref-7)
8. The promise concerning Abraham’s numerous descendants was being fulfilled (Gn 17:1 – 8, see #Ex 12:37). [↑](#footnote-ref-8)
9. This verse alludes to the new regime at the start of the 19th Dynasty under Seti I (1308–1290 BCE) and Rameses II (1290–1224 BCE). Hoping to regain Egypt’s lost Asiatic empire, the pharaohs moved their capital from Thebes, where it had been during the 18th Dynasty, to the Delta. [↑](#footnote-ref-9)
10. The particle הִנֵּ֗ה (‘*look*’, traditionally ‘*behold*’) introduces the foundational clause for the exhortation to follow by drawing the listeners’ attention to the Israelites; in other words, the exhortation that follows is based on this observation. [↑](#footnote-ref-10)
11. The presence of the Hebrews on Egypt’s frontier was regarded as a security risk. [↑](#footnote-ref-11)
12. Egypt does not seem to have had a regular system of forced labour, though the manpower for major undertakings was provided in part by prisoners of war, and by serfs attached to the royal domain (see, for Israel, 2S 12:31). The city, *Rameses*, would be the residence of Rameses II in the Delta: either Tanis or Qantir; the reference indicates Rameses II (1290–1224 BCE) as the oppressive Pharaoh and gives an approximate date for the Exodus. ‘*Pharaoh*’ is from the Egyptian, ‘*per-aa*’ (‘the Great House’), conventional designation of the Palace or Court and, from the 18th dynasty onwards, of the king’s own person; here, it is used as a proper name. [↑](#footnote-ref-12)
13. The imperfect tenses in this verse (‘*they were crushed*’, ‘*they increased and spread*’, ‘*they came to fear*’) are customary uses, expressing continual action in past time. [↑](#footnote-ref-13)
14. The story of the oppression is continued in 5:6–23. In the following verses (Elohistic), the measures taken for the destruction of the male children do not tally with the requirements of forced labour but prepare the ground for the story of the birth of Moses. [↑](#footnote-ref-14)
15. *NETB* ends this verse, here following the *NJB*, with, “*Every kind of service the Israelites were required to give was rigorous*.” [↑](#footnote-ref-15)
16. The term ‘*Hebrew*’, older and broader than ‘*Israelite*’, (see Gn 10:21–31) was often used when foreigners spoke to or about Abraham’s people (Gn 39:14, 17, 40:15). The *LXX* (*μαίαις τῶν Εβραίων*) & *Vg* (*obstetricibus Hebræorum*) do not take the term ‘*Hebrew*’ as an adjective but as a genitive after the construct, yielding ‘*midwives of/over the Hebrews*’. [↑](#footnote-ref-16)
17. The meaning of the phrase, ‘*watch the two stones*’, is uncertain; it may refer to the seat on which women sat while in labour, or the sexual organs of the infant. The *Peshitta* reads ‘*the two knees*’ and the *LXX* (*ὦσιν πρὸς τῷ τίκτειν*) interprets the text freely: ‘*when they are about to give birth*’. [↑](#footnote-ref-17)
18. The verb ‘*live*’ is a Piel preterite, which often indicates a factual nuance, showing the cause of the action; here, it means ‘let live’; the verb is the exact opposite of Pharaoh’s command for them to kill the boys. [↑](#footnote-ref-18)
19. The second verb in Pharaoh’s speech is a preterite with a *vav* consecutive; it may indicate a simple sequence: “*Why have you done … and (so that you) let live?*” It could also indicate that this is a second question, “*Why have you done … (why) have you let live?*” [↑](#footnote-ref-19)
20. In place of ‘*hardy*’, here following the *NJB*, the *NRSV* & *NETB* have ‘*vigorous*’. [↑](#footnote-ref-20)
21. The *vav* consecutive on the verb וַיֵּ֥יטֶב (‘*was kind*’) shows that this favour from God was a result of their fearing and obeying him. [↑](#footnote-ref-21)
22. The temporal indicator וַיְהִ֕י focuses attention on the causal clause and lays the foundation for the main clause, namely ‘*God granted them families*’; this is the 2nd time the text affirms the reason for their defiance: their fear of God. [↑](#footnote-ref-22)
23. The word used for ‘*river*’ indicates the Nile, the great river of Egypt, but it is also used of its main branches. [↑](#footnote-ref-23)
24. **Exodus 2** [↑](#footnote-ref-24)
25. In place of ‘*daughter of Levi*’, here following the *MT* & *NETB*, the *NRSV* has ‘*woman of Levi*’. [↑](#footnote-ref-25)
26. Aspects of this story are paralleled in the legends of other national heroes, e.g. Sargon of Agade, king of Mesopotamia (*circa* 2600 BCE) who, in infancy, was saved from danger by being put in a basket of rushes sealed with pitch and floated on the river. [↑](#footnote-ref-26)
27. The term here translated as ‘*basket*’ is used elsewhere only of the ark of Noah; it may be connected to the Egyptian word for ‘chest’. [↑](#footnote-ref-27)
28. Moses’ sister was Miriam (15:20, Nb 26:59). The verb ‘*would happen*’ is a Niphal imperfect; it should be classified here as a historic future, future from the perspective of a point in a past time narrative. [↑](#footnote-ref-28)
29. It is difficult to identify ‘*Pharaoh’s daughter*’. If Rameses was the pharaoh, there were numerous daughters. The *Book of Jubilees* names her *Tharmuth* (Jub 47:5) and Josephus has *Thermouthis* (*Ant.*, ii 9:5), but Eusebius has *Merris* (*Praep. Ev.* , ix 27). Some identify her as the famous *Hatshepsut*, daughter of Thutmose I; the picture of her from history shows her to be a princess with the courage to disobey her father’s decree. [↑](#footnote-ref-29)
30. In place of ‘*pitied*’, here following *NETB*, the *NJB* has ‘*felt sorry for*’, but the verb has a stronger meaning than this. [↑](#footnote-ref-30)
31. No respectable Egyptian woman of this period would have undertaken the task of nursing a foreigner’s baby, so the suggestion by Miriam was proper; since she was standing a small distance away from the events, she was able to come forward when the discovery was made. [↑](#footnote-ref-31)
32. The word here translated as ‘*girl*’ (עַלְמָ֔ה) is used in Is 7:14, where it is usually translated either ‘virgin’ or ‘young woman’; the word basically means a young woman who is ripe for marriage, implying that Miriam is a teenager and so about fifteen years older than Moses. [↑](#footnote-ref-32)
33. The literal translation of ‘*I will see you are paid*’ is ‘*I will pay you wages*’. [↑](#footnote-ref-33)
34. This is the popular etymology of the name ‘*Moses*’ from the Hebrew verb ‘to draw out’; but Pharaoh’s daughter did not speak Hebrew. Actually, the name is Egyptian, known under its shortened form, ‘Moses’, or under a complete form, e.g. ‘*Tutmoses*’, “*The god Tut is born*.” [↑](#footnote-ref-34)
35. The text says nothing about Moses’ education, 11:3 merely stating that he had become a ‘man of great importance’ and Acts 7:22 that he was ‘taught all the wisdom of the Egyptians’. Josephus and Philo add legendary details. [↑](#footnote-ref-35)
36. The literal translation of ‘*looking around*’ (וַיִּ֤פֶן כֹּה֙ וָכֹ֔ה) is ‘*he turned thus and thus*’. [↑](#footnote-ref-36)
37. The word translated as ‘*in the wrong*’ (רָשָׁ֔ע) is a legal term meaning the guilty; this guilty man rejects Moses’ intervention for much the same reason Pharaoh – he does not recognise his authority. Later, Pharaoh will use this term to declare himself as in the wrong and God in the right. [↑](#footnote-ref-37)
38. Literally translated, the man’s question is, “*Who placed you for a man, a ruler and a judge over us?*” [↑](#footnote-ref-38)
39. The traditional site of *Midian* is in Arabia, to the south of Edom and to the east of the Gulf of Aqaba, and Arabic folklore has preserved a memory of a stay by Moses in this region. More precise indication of where their territory lay is given in 1K 11:18, where a prince of Edom, fleeing to Egypt, crosses Midian and then Paran (the southern part of the Negeb, between Kadesh and Egypt). Thus, Midian, where God revealed himself to Moses, is to be situated in the Sinai Peninsula, to the east of the desert of Paran, and not in Arabia. [↑](#footnote-ref-39)
40. The word ‘*water*’ is not in the *MT* but it is implied. See #18:1. [↑](#footnote-ref-40)
41. The actions of the shepherds are subordinated to the main statement about what Moses did. [↑](#footnote-ref-41)
42. The text disagrees over the name and person of Moses’ father-in-law. Here, we have ‘*Reuel*’, priest of Midian; in 3:1, 4:18 & 18:1, he is called ‘*Jethro*’; Nb. 10:29 speaks of ‘*Hobab son of Reuel the Midianite*’, and Jg 1:16 & 4:11 of ‘*Hobab the Kenite*’. [↑](#footnote-ref-42)
43. Continuing the theme of Moses as the deliverer, the text now uses another word for salvation, הִצִּילָ֖נוּ (‘*rescued*’). [↑](#footnote-ref-43)
44. The literal translation of ‘*to eat*’ is ‘*to have bread*’. [↑](#footnote-ref-44)
45. Another reading for ‘*Moses agreed*’ is ‘*Moses was willing*’; the Talmud understood this to mean that he swore; and so, when it came time to leave, he had to have a word from God and permission from his father-in-law (4:18–19). [↑](#footnote-ref-45)
46. ‘*Gershom*’ (גֵּֽרְשֹׁ֑ם) is from גּר (a resident alien). [↑](#footnote-ref-46)
47. The ‘*king*’ was probably Seti I (see #1:8). The Israelites hoped that their condition would improve under the new regime, but Rameses II continued the oppressive building program. [↑](#footnote-ref-47)
48. Concerning the Covenant with Israel’s ancestors, see Gn 12:1–3, 17:1–4, 26:2–5. The word for this painfully intense ‘*groaning*’ appears elsewhere to describe a response to having two broken arms (Ezk 30:24). [↑](#footnote-ref-48)
49. This verse follows the *NRSV*. The *NJB* reads, “*God saw the Israelites and took note …*” (including the ellipsis) and includes a footnote to the effect that the end of the verse is missing. [↑](#footnote-ref-49)
50. **Exodus 3** [↑](#footnote-ref-50)
51. ‘*Horeb*’ is the name for the Sinai Range in the historical context of the Deuteronomist and in the Deuteronomic editing of the Book of Kings; here, it is a gloss, as in 17:6. [↑](#footnote-ref-51)
52. The ‘*Angel of Yahweh*’ here refers to God’s manifesting himself in the world (see #Gn. 16:7). Fire frequently accompanies the revelation of God in Exodus as he delivers Israel, guides her, and purifies her. The description here is unique, calling attention to the manifestation as a flame of fire from within the bush. [↑](#footnote-ref-52)
53. ‘*Great*’ (following the *MT* & *NRSV*) means something extraordinary here (the *NJB* has ‘*strange*’ and *NETB* has ‘*amazing*’); in using this term, Moses revealed his reaction to the strange sight and his anticipation that something special was about to happen – so he turned away from the flock to investigate. [↑](#footnote-ref-53)
54. The repetition of the name in God’s call is emphatic, making the appeal direct and immediate (see also Gn 22:11, 46:2). The use of the personal name shows how specifically God directed the call and that he knew this person. The repetition may have stressed even more that it was indeed he whom God wanted. [↑](#footnote-ref-54)
55. The removal of sandals before entering a holy place was an ancient custom (Jos 5:15). Even though God was drawing near to Moses, Moses could not casually approach him; there still was a barrier between God and human, and God had to remind Moses of this with instructions. [↑](#footnote-ref-55)
56. The vision of God veiled in fire aroused dread (33:20); for, God’s majesty is such that no creature can gaze at it and live. [↑](#footnote-ref-56)
57. In place of ‘*affliction*’, here following *NETB*, the *NRSV* has ‘*misery*’ and the *NJB* has ‘*miserable state*’. [↑](#footnote-ref-57)
58. “*A land where milk and honey flow*,” is a description of the Promised Land frequent in the Pentateuch. [↑](#footnote-ref-58)
59. The word here translated as ‘*cry*’ is a technical term for the outcry one might make to a judge; God had seen the oppression and so knew that the complaints were accurate, and so he initiated the proceedings against the oppressors [↑](#footnote-ref-59)
60. These instructions for Moses are based on the revelation made to him. The deliverance of Israel was to be God’s work, hence, ‘*I send you*’; when God commissioned people, it indicated that they went with his backing, his power, and his authority. [↑](#footnote-ref-60)
61. When he was younger, Moses was confident and impulsive; now that he is older, the greatness of the task makes him unsure. The remainder of this chapter and the next chapter record the 4 difficulties of Moses and how God answers them (11–12, 13–22, 4:1–9, and 4:10–17). [↑](#footnote-ref-61)
62. The ‘*sign*’ may be what is said in the 2nd part of the verse, or perhaps a sign of the type in 4:1–9 that has been omitted. [↑](#footnote-ref-62)
63. According to the Elohistic tradition, the name of Yahweh was first revealed to Moses as the name of the God of the Ancestors. The Priestly tradition (6:2–3) agrees with this, adding the information that the name of the God of the Ancestors was El Shaddai (see #Gn 17:1). [↑](#footnote-ref-63)
64. This narrative presents two difficulties: **1** The etymology: attempts have been made to explain the name, ‘*Yahweh*’, by languages other than Hebrew; but clearly, it is part of the Hebrew verb ‘*to be*’ in an archaic form. Some see it as a causative form of the verb: ‘he causes to be’, ‘he brings into existence’, but it is more probably a form of the indicative, meaning ‘he is’. **2** The interpretation: the word is explained here, in an ancient addition from the same tradition. The meaning of this explanation is disputed: Speaking of himself, God can only use the 1p, ‘*I am*’, and the Hebrew (אֶֽהְיֶ֖ה אֲשֶׁ֣ר אֶֽהְיֶ֑ה) can be translated literally, ‘*I am* ***what*** *I am*’, meaning that God does not wish to reveal his name; but, in fact, here God is giving his name, which, according to the Semitic way of thinking, ought in some degree to define him. But the Hebrew can also be translated literally as, *‘I am* ***who*** *I am*’, and, by the rules of Hebrew syntax, this corresponds to, ‘*I am he who is*’ or ‘*I am the one who exists*’; and this is how the translators of the *LXX* understood it (*Ἐγώ εἰμι ὁ ὤν*): God is the only truly existent being. [↑](#footnote-ref-64)
65. The literal translation of ‘*to all generations*’ is ‘*from generation to generation*’. [↑](#footnote-ref-65)
66. When used of God, ‘*visit*’ implies an absolute right of scrutiny, judgement and punishment. His interventions in the destiny of individuals or peoples can bring well-being (4:31, Gn 21:1, 50:24–25, Ps 65:9, 80:14, Ws 3:7–13 & Jr 29:10 and see #Lk 1:68) or punishment (1S 15:2, Ws 14:11, 19:15, Jr 6:15, 23:24 & Am 3:2). [↑](#footnote-ref-66)
67. Each people group is joined to the preceding by the *vav* conjunction, (‘*and*’); each also has the definite article, as in similar lists (3:17; 13:5; 34:11). However, repetition in the translation puts more weight on the list than is necessary in identifying what land God was giving the Israelites. [↑](#footnote-ref-67)
68. Was this a deceptive request if they were not planning on coming back? Since no one knows what the intent was, that question is not likely to be resolved. The request may have been intended to test the waters, so to speak – how did Pharaoh feel about the Israelites? Would he let them go and worship their God as they saw fit? In any case, it gave him the opportunity to grant to the Israelites permission that other groups are known to have received. [↑](#footnote-ref-68)
69. The *NJB* ends this verse with, “*unless a mighty hand forces him.*” [↑](#footnote-ref-69)
70. The outstretched arm is a bold anthropomorphism; it describes the power of God: the Egyptians will later admit that the plagues were by the hand of God (8:19). [↑](#footnote-ref-70)
71. This idiom ‘*favour in the eyes of*’ usually means that someone will be treated well by the observer; it is unlikely that it means here that the Egyptians will like the Hebrews: rather, it means that the Egyptians will give things to the Hebrews free. [↑](#footnote-ref-71)
72. It is clear that God intended the Israelites to plunder the Egyptians, as they might a defeated enemy in war. [↑](#footnote-ref-72)
73. **Exodus 4** [↑](#footnote-ref-73)
74. The use of הֵן֙ (‘*what if*’) is unusual here, introducing a conditional idea in the question without a following consequence clause (see 8:22, Jr 2:10, 2Ch 7:13). The *LXX* has ‘*if not*’ (*Ἐὰν οὖν μὴ*) but adds the clause ‘*what shall I say to them*’ (*τί ἐρῶ πρὸς αὐτούς*). [↑](#footnote-ref-74)
75. The *NJB* has ‘*Moses said*’, in place of ‘*he said*’, here following the *MT* & *NRSV*. The contracted form in the *Ketiv* here lacks the letter that represents the number, 5; some suggest that this means that only 5 of the plagues will come about through the use of the rod. [↑](#footnote-ref-75)
76. Snake magic was practised in ancient Egypt; this was the reverse of a trick whereby a snake is made rigid by hypnotism. [↑](#footnote-ref-76)
77. The signs authenticated Moses’ ministry as the Lord’s emissary. This sign will show that the Lord had control over Egypt and its stability, over life and death. But first Moses has to be convinced that he can turn it into a dead stick again. [↑](#footnote-ref-77)
78. This verse interrupts the story and some consider it an addition. [↑](#footnote-ref-78)
79. In vv. 6–7, the *NJB* has ‘*bosom*’ in place of ‘*cloak*’, here following the *NRSV*. The word, חיק, refers to the front of the chest and a fold in the garment there where an item could be placed for carrying (see Pr 6:27, 16:33, 21:14); so, ‘into your cloak’ should be understood loosely here as referring to the inside of the top front of Moses’ garment. [↑](#footnote-ref-79)
80. The literal translation of ‘*restored*’ is ‘*returned*’. Alternative readings for ‘*body*’ (as *NRSV*) are ‘*skin*’ (*NETB*) and ‘*flesh*’ (*NJB*). [↑](#footnote-ref-80)
81. Literally translated, the word ‘*heed*’ would be ‘*listen to the voice of*’ (i.e. ‘take notice of’). [↑](#footnote-ref-81)
82. The *NJB* has ‘*river*’ in place of ‘*Nile*’ (twice in this verse), here following the *NRSV*. This is a powerful sign, for the Nile was always known as the source of life in Egypt, but now it will become the evidence of death. So, the three signs were alike, each consisting of life and death; they would clearly anticipate the struggle with Egypt through the plagues. [↑](#footnote-ref-82)
83. The literal translation of ‘*slow of speech*’ (כְבַד־פֶּ֛ה) and ‘*slow of tongue*’ (כְבַ֥ד לָשׁ֖וֹן) are, respectively, ‘*heavy of mouth*’ and ‘*heavy of tongue*’. [↑](#footnote-ref-83)
84. In Hebraic thought, human conditions were not ascribed to secondary causes but to God, whose will is sovereign in all things (Dt 32:39). [↑](#footnote-ref-84)
85. The promise of divine presence always indicates intervention (for blessing or cursing); here, it means that God would be working through the organs of speech to help Moses speak (see Dt 18:18, Jr 1:9). [↑](#footnote-ref-85)
86. The word בִּ֣י (‘*please*’) is a particle of entreaty; it seeks permission to speak and is always followed by ‘*Lord*’ or ‘*my Lord*’. [↑](#footnote-ref-86)
87. Some suggests that the term ‘*Levite*’ may refer to a profession rather than ancestry here, because both Moses and Aaron were from the tribe of Levi and there would be little point in noting that ancestry for Aaron. Possibly, ‘*the Levite*’ referred to one who had had official training as a priest (cf. Jg 17:7, where a member of the tribe of Judah was a Levite); if it was the duty of the priest to give ‘torah’ – to teach – then some training in the power of language would have been in order (Ex 29). [↑](#footnote-ref-87)
88. The literal translation of ‘*help you speak*’ is ‘*be with your mouth*’. [↑](#footnote-ref-88)
89. The relationship between God and his prophetic spokesman is analogous to that between Moses and Aaron (7:1, compare 16:9). [↑](#footnote-ref-89)
90. Moses receives his rod back from God (hence its name, ‘*staff of God*’, see v. 20); it is to be the instrument of wonders (7:20, 9:22ff, 10:13ff, & cf. the staff of Elisha, 2K 4:29). [↑](#footnote-ref-90)
91. This last section of the chapter reports Moses’ compliance with the commission; it has four parts: the decision to return (vv. 18–20), the instruction (vv. 21–23), the confrontation with Yahweh (vv. 24–26), and the presentation with Aaron (vv. 27–31). [↑](#footnote-ref-91)
92. The text clearly stated that Pharaoh sought to kill Moses, so this seems to be a reference to Pharaoh’s death shortly before Moses’ return. Moses spent 40 years in Midian: in the 18th Dynasty, only Pharaoh Thutmose III had a reign of the right length (1504–1450 BCE) to fit this period of Moses’ life; this would place Moses’ returning to Egypt near 1450 BCE, in the beginning of the reign of Amenhotep II, whom most identify as the pharaoh of the Exodus. Rameses II, of course, had a very long reign (1304–1236 BCE); but, if he were the one from whom Moses fled, then he could not be the pharaoh of the Exodus: his son would be – and that puts the date of the Exodus after 1236 BCE, a date too late for anyone. [↑](#footnote-ref-92)
93. Only one of Moses’ sons has been mentioned so far (2:22, see 18:3–4). [↑](#footnote-ref-93)
94. Vv. 21–23 are secondary and anticipate the plagues of Egypt: v. 21 the first nine plagues and the hardening of Pharaoh’s heart (see #7:8); and vv. 22–23, the tenth plague (see #11:1). [↑](#footnote-ref-94)
95. ‘*Israel*’ (the people) is Yahweh’s ‘*firstborn son*’ among the nations, a pre-eminent rank based upon divine adoption or election (Jr 31:9, Ho 11:1). [↑](#footnote-ref-95)
96. The construction, ‘*I shall surely kill*’, is emphatic; the particle הִנֵּה֙ gives it immediacy, as if God is already beginning to act. The participle with this particle has the nuance of an imminent future act, as if God is saying, ‘I am about to kill’; these words are not repeated until the last plague. [↑](#footnote-ref-96)
97. The narrative of vv. 24–26 is mysterious because of its brevity and lack of context; Moses is not named (but see #25), and it is not clear to whom the personal pronouns apply. It may be that Moses attracts God’s anger for not being circumcised and that Zipporah appeased it by circumcising her son but simulating a circumcision of Moses by touching his genitals (his ‘*feet*’, see Is 6:2 & 7:20) with the child’s foreskin. [↑](#footnote-ref-97)
98. The *NRSV* names Moses in place of the pronoun, ‘*his*’; see #24. [↑](#footnote-ref-98)
99. The words ‘*because of*’, here following the *WEBBE*, are not in the *MT*. [↑](#footnote-ref-99)
100. Some take this verse as continuing vv. 17–18, so that Aaron met Moses before he started back to Egypt (Ch. 33). [↑](#footnote-ref-100)
101. The verbs ‘*said*’ and ‘*charged*’ are read as past perfects because they refer to what Yahweh had done prior to Moses’ telling Aaron. [↑](#footnote-ref-101)
102. The ‘*elders*’ are the leaders of the tribes who represented all the people; later, after the Exodus, Moses will select the most capable of them and others to be rulers in a judicial sense (18:21). [↑](#footnote-ref-102)
103. The *NJB* rearranges this verse, placing ‘*in the sight of the peopl*e’ before ‘*performed*’. [↑](#footnote-ref-103)
104. In place of ‘*when they heard*’, here following the *MT* (& *NRSV*), the *NJB*, following the *LXX*, has ‘*they rejoiced*’. [↑](#footnote-ref-104)
105. **Exodus 5** [↑](#footnote-ref-105)
106. The word שַׁלַּח֙ (the Piel imperative) is traditionally translated as ‘*let (my people) go*’ (as here, following the *NRSV*); the Qal would be *‘send*’, so the Pielcould be ‘*release*’ (as *NETB*), ‘*dismiss*’, or ‘*discharge*’. If a person was dismissed through the use of this verb, then he ceased to be within the power of the individual who had dismissed him: he was completely free and subsequently acted entirely on his own responsibility. [↑](#footnote-ref-106)
107. The contemptuous Pharaoh, whose absolute power was enforced by his deification in Egyptian religion, knew many gods; but Yahweh was unheard of and a request made in his name carried no authority. [↑](#footnote-ref-107)
108. Where did Moses get the idea that they should have a pilgrim feast and make sacrifices? God had only said they would serve him in that mountain. In the OT, the pilgrim feasts to the sanctuary three times a year incorporated the ideas of serving Yahweh and keeping the commandments. So, the words here use the more general idea of appearing before their God: they would go to the desert because there was no homeland yet; Moses later spoke of the journey as necessary to avoid offending Egyptian sensibilities (8:25–26). [↑](#footnote-ref-108)
109. Pharaoh’s speech is a rhetorical question; he is not asking them why they do this, but rather is accusing them of doing it. He suspects their request is an attempt to get people time away from their labour. In Pharaoh’s opinion, Moses and Aaron were ‘removing the restraint’ of the people in an effort to give them rest. Ironically, under the Law the people would be expected to cease their labour when they went to appear before God; he would give them the rest that Pharaoh refused to give. [↑](#footnote-ref-109)
110. Many translations have ‘*thought*’ in place of *‘said*’, arguing that this is not the kind of thing that Pharaoh is likely to have said to Moses. [↑](#footnote-ref-110)
111. In place of ‘*overseers*’ (here following the *NJB* – the *NRSV* has ‘*supervisors*’ & *NETB* has ‘*foremen*’), the *LXX* has ‘*scribes*’ (*γραμματεῦσιν*), perhaps thinking of these lesser officials as keeping records of the slaves and the bricks. [↑](#footnote-ref-111)
112. Chopped straw was mixed with the clay to give cohesion to the unbaked brick. [↑](#footnote-ref-112)
113. The literal translation of ‘*before*’ is ‘*yesterday and three days ago*’, a Hebrew idiom for ‘in the past’. [↑](#footnote-ref-113)
114. Pharaoh treats the request for a three-day journey as a ruse to leave the country permanently. [↑](#footnote-ref-114)
115. The literal translation of ‘*I am not giving*’ is ‘*there is not I – giving*’; the construction uses the negative particle combined with a subject suffix before the participle (אֵינֶ֛נִּי נֹתֵ֥ן). [↑](#footnote-ref-115)
116. The tense in the latter part of the 1st sentence could be translated as having the nuance of possibility (‘*wherever you may find it*’) or the nuance of potential imperfect (‘*wherever you are able to find any*’). [↑](#footnote-ref-116)
117. The verb וַיָּ֥פֶץ, here translated as ‘*scattered*’ can also mean ‘*spread abroad*’. [↑](#footnote-ref-117)
118. In place of ‘*were urgent*’, here following the *NRSV*, the *NJB* has ‘*harassed them*’ and *NETB* has ‘*were pressuring them*’. [↑](#footnote-ref-118)
119. The idioms for time here are found also in 3:10 and 5:7–8 (see #8). This question no doubt represents many accusations shouted at Israelites during the period when it was becoming obvious that, despite all their efforts, they were unable to meet their quotas as before. [↑](#footnote-ref-119)
120. The last section of this event tells the effect of the oppression on Israel, first on the people (15–19) and then on Moses and Aaron (20–21). The immediate reaction of Israel was to cry to Pharaoh – something they would learn should be directed to God. When Pharaoh rebuffed them harshly, they turned bitterly against their leaders. [↑](#footnote-ref-120)
121. The *NJB* lacks the last sentence, here taken from the *NRSV*. In a footnote, it offers ‘*but your people are to blame*’ as an option. The supervisors diplomatically suggest that the fault lies with Pharaoh’s subordinates. [↑](#footnote-ref-121)
122. In place of ‘*lazy*’ (twice), here following the *NJB* & *NRSV*, *NETB* has ‘*slackers*’; the form נִרְפִּ֥ים is derived from the verb רפה, meaning ‘to be weak’ or ‘to let oneself go’. [↑](#footnote-ref-122)
123. In place of ‘*your quota*’ (תֹ֥כֶן), here following *NETB*, the *NRSV* has ‘*the same number*’. [↑](#footnote-ref-123)
124. The common Hebrew verb translated ‘*saw*’, like the common English verb for seeing, is also used to refer to mental perception and understanding, as in the question, “See what I mean?” The foremen understood how difficult things would be under this ruling. [↑](#footnote-ref-124)
125. Moses and Aaron would not have made the appeal to Pharaoh that these Hebrew foremen did, but they were concerned to see what might happen, and so they waited to meet the foremen when they came out. [↑](#footnote-ref-125)
126. The literal translation of ‘*made us hated by Pharaoh*’ is ‘*made our aroma stink in the eyes of Pharaoh*’. [↑](#footnote-ref-126)
127. The designation in Moses’ address is אֲדֹנָ֗י (‘*Adonai*’), the term for ‘lord’ or ‘master’, but here it is pointed as it would be when it represents the Tetragrammaton. [↑](#footnote-ref-127)
128. Now the verb הֵרַ֖ע (‘*mistreated*’) has a different subject – Pharaoh. The ultimate cause of the trouble was God, but the immediate cause was Pharaoh and the way he increased the work. Meanwhile, the Israelite foremen have pinned most of the blame on Moses and Aaron. Moses knows all about the sovereignty of God; and, as he speaks in God’s name, he sees the effect it has on pagans like Pharaoh. Thus, the rhetorical questions are designed to prod God to act differently. [↑](#footnote-ref-128)
129. **Exodus 6** [↑](#footnote-ref-129)
130. This verse is clearly a part of the final paragraph of Ch. 5, where some translations (such as the *NJB*) place it. The expression ‘*by a mighty hand*’ (וּבְיָ֣ד חֲזָקָ֔ה) could refer to God’s powerful intervention to Pharaoh’s forceful pursuit. [↑](#footnote-ref-130)
131. Note that the verse numbers given in this chapter will be one less than those in the *NJB*. The revelation of the divine name is situated in Egypt, and the name, ‘*Yahweh*’ (יהוה), replaces the name, ‘*El Shaddai*’ (אֵ֣ל שַׁדָּ֑י), used by the Patriarchs (see #3:13). [↑](#footnote-ref-131)
132. The traditional rendering of ‘*El Shaddai*’ (אֵ֣ל שַׁדָּ֑י) as ‘*God Almighty*’ is reflected in the *LXX* and *Vg* but there is still little agreement on the etymology and exact meaning of the title. Suggestions have included the idea of ‘mountain God’, meaning the High God, as well as ‘the God with breasts’, but there is very little evidence supporting such conclusions and not much reason to question the early translations. [↑](#footnote-ref-132)
133. The ‘*Covenant*’ is that with Abraham, which guaranteed possession of the land of Canaan. The verb הֲקִמֹ֤תִי (‘*established*’) means ‘set up’, ‘established’, ‘gave effect to’ or ‘concluded’; God’s reference to the covenant here is meant to show the new revelation through redemption will start to fulfil the promises and show what the reality of the name Yahweh is to them. [↑](#footnote-ref-133)
134. The addition of the independent pronoun אֲנִ֣י (‘*I*’) emphasises the fact that it was Yahweh himself who heard the cry. [↑](#footnote-ref-134)
135. The expression ‘*outstretched arm*’ is equivalent to the ‘*mighty hand*’ of 5:24. [↑](#footnote-ref-135)
136. The coordinate terms of the 1st sentence, expressing the new relationship between God and his people are the time-honoured expression for God’s election and covenant, especially in Lv 26:12, Dt 26:17–19, 29:12, and often in Jeremiah and Ezekiel. [↑](#footnote-ref-136)
137. Here, the twofold aspect of the covenant is clearly depicted: God swore the promise to the patriarchs, but he is about to give what he promised to this generation; this generation will know more about him as a result. [↑](#footnote-ref-137)
138. In place of the 2nd occurrence of ‘*Moses*’, here following the *MT*, the *NJB*, *NRSV*, *NETB* and most other English translation, read ‘*him*’. [↑](#footnote-ref-138)
139. The literal translation of this verse is, “*And Yahweh spoke to Moses, saying*.” [↑](#footnote-ref-139)
140. The form וִֽישַׁלַּ֥ח (‘*let … leave*’) is the Piel imperfect or jussive with a sequential *vav;* following an imperative, it gives the verb’s purpose and intended result: they are to speak to Pharaoh and, as a result, he will release Israel. After the command to speak, however, the 2nd clause also indirectly states the content of the speech (cf. 11:2, 14:2, 15, 25:2, Lv 16:2, 22:2); but, as the next verse shows, Moses doubts that what he says will have the intended effect. [↑](#footnote-ref-140)
141. The phrase ‘*poor speaker like me*’ would, if literally translated from the Hebrew, be ‘*I (who am) of uncircumcised lips*’. [↑](#footnote-ref-141)
142. The phrase, ‘*to the Israelites*’, follows the *MT*; the *LXX* and *NJB* omit it. [↑](#footnote-ref-142)
143. For ‘*Hanoch*’ (חֲנ֤וֹךְ), ‘*Pallu*’ (פַלּוּא֙), ‘*Hezron*’ (חֶצְרֹ֣ן) & ‘*Carmi*’ (כַרְמִ֔י), the *LXX* reads, respectively, *Ενωχ*, *Φαλλους*, *Ασρων* & *Χαρμι*. [↑](#footnote-ref-143)
144. For ‘*Jemuel*’ (יְמוּאֵ֨ל), ‘*Jamin*’ (יָמִ֤ין), ‘*Ohad*’ (אֹ֨הַד֙), ‘*Jachin*’ (יָכִ֣ין), ‘*Zohar*’ (צֹ֔חַר) & ‘*Shaul*’ (שָׁא֖וּל), the *LXX* reads, respectively, *Ιεμουηλ*, *Ιαμιν*, *Αωδ*, *Ιαχιν*, *Σααρ* & *Σαουλ*. [↑](#footnote-ref-144)
145. For ‘*Gershon*’ (גֵּֽרְשׁ֕וֹן), ‘*Kohath*’ (קְהָ֖ת) & ‘*Merari*’ (מְרָרִ֑י), the *LXX* reads, respectively, *Γεδσων*, *Κααθ* & *Μεραρι*. [↑](#footnote-ref-145)
146. For ‘*Libni*’ (לִבְנִ֥י) & ‘*Shimei*’ (שִׁמְעִ֖י), the *LXX* reads, respectively, *Λοβενι* & *Σεμει*. [↑](#footnote-ref-146)
147. For ‘*Amram*’ (עַמְרָ֣ם), ‘*Izhar*’ (יִצְהָ֔ר), ‘*Hebron*’ (חֶבְר֖וֹן) & ‘*Uzziel*’ (עֻזִּיאֵ֑ל), the *LXX* reads, respectively, *Αμβραμ*, *Ισσααρ*, *Χεβρων* & *Οζιηλ*. [↑](#footnote-ref-147)
148. The *LXX* renderings of ‘*Mahli*’ (מַחְלִ֣י) & ‘*Mushi*’ (מוּשִׁ֑י) are, respectively, *Μοολι* & *Ομουσι*. [↑](#footnote-ref-148)
149. The literal translation of ‘*married*’ is ‘*took for a wife*’. [↑](#footnote-ref-149)
150. The *LXX* renderings of ‘*Korah*’ (קֹ֥רַח), ‘*Nepheg*’ (נֶ֖פֶג) & ‘*Zichri*’ (זִכְרִֽי) are, respectively, *Κορε*, *Ναφεκ* & *Ζεχρι*. [↑](#footnote-ref-150)
151. For ‘*Mishael*’ (מִֽישָׁאֵ֥ל), ‘*Elzaphan*’ (אֶלְצָפָ֖ן) & ‘*Sithri*’ (סִתְרִֽי), the LXX has *Μισαηλ*, *Ελισαφαν* & *Σετρι*; some *LXX* *MSS* lack ‘*Mishael*’ (*Μισαηλ*). [↑](#footnote-ref-151)
152. The *LXX* renderings of ‘*Nadab*’ (נָדָב֙), ‘*Abihu*’ (אֲבִיה֔וּא), ‘*Eleazar*’ (אֶלְעָזָ֖ר) & ‘*Ithamar*’ (אִֽיתָמָֽר) are *Ναδαβ*, *Αβιουδ*, *Ελεαζαρ* & *Ιθαμαρ*. [↑](#footnote-ref-152)
153. The *LXX* renderings of ‘*Assir*’ (אַסִּ֥יר), ‘*Elkanah*’ (אֶלְקָנָ֖ה) & ‘*Abiasaph*’ (אֲבִֽיאָסָ֑ף) are, respectively, *Ασιρ*, *Ελκανα* & *Αβιασαφ*. [↑](#footnote-ref-153)
154. The *LXX* renderings of ‘*Putiel*’ (פּֽוּטִיאֵל֙) & ‘*Phinehas*’ (פִּֽינְחָ֑ס) are, respectively, *Φουτιηλ* & *Φινεες*. [↑](#footnote-ref-154)
155. The literal translation of ‘*in battle order*’ is ‘*by their hosts (or armies)*’; often translated ‘*hosts*’ or ‘*armies*’, צבאות is a military term that portrays the people of God in battle array. In contemporary English, ‘*regiments*’ (as *NETB*) is more easily understood as a force for battle than ‘*companies*’ or ‘*divisions*’, which can have commercial associations. [↑](#footnote-ref-155)
156. In place of ‘*it was the same*’, here following the *MT* (& *NETB*), the *NJB* has ‘*namely*’. [↑](#footnote-ref-156)
157. This verse continues from v. 11; the section mark at its end is not easy to explain. [↑](#footnote-ref-157)
158. The literal translation of דַּבֵּ֗ר (‘*tell*’) is ‘*speak*’, but this does not sound as natural with a direct object in contemporary English. [↑](#footnote-ref-158)
159. On Moses’ ‘*inelegant speech*’, see #12. [↑](#footnote-ref-159)
160. **Exodus 7** [↑](#footnote-ref-160)
161. The word אֱלֹהִ֖ים (‘*God(s)*’) is used a few times in the Bible for humans (e.g. Ps 45:6, 82:1) and always clearly in the sense of a subordinate to God – they are his representatives on earth. The explanation here goes back to 4:16: if Moses is like God in that Aaron is his prophet, then Moses is certainly like God to Pharaoh; only Moses, then, is able to speak to Pharaoh with such authority, giving him commands. [↑](#footnote-ref-161)
162. ‘*All I command you*’ is a noun clause serving as the direct object of the verb ‘*tell*’ (see #6:29). The verb in the clause, אֲצַוֶּ֑ךָּ, is the Piel imperfect; it could be classified as a future: ‘*all I will command you*’; a nuance of progressive imperfect also fits well: ‘*all I am commanding you*’. [↑](#footnote-ref-162)
163. The imperfect tense אַקְשֶׁ֖ה (‘*I will harden*’) is found only here in these ‘hardening passages’. This Hiphil verb summarises Pharaoh’s resistance to what God would be doing through Moses – he would stubbornly resist and refuse to submit; he would be resolved in his opposition. [↑](#footnote-ref-163)
164. See #6:26 on the use of the term צבאות. [↑](#footnote-ref-164)
165. If God should ‘*stretch out his hand*’ against the Egyptians, they would be destroyed (cf. 24:11). [↑](#footnote-ref-165)
166. In place of ‘*did so*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*obeyed*’. [↑](#footnote-ref-166)
167. The *NJB* ends this verse, here following the *NRSV* & *NETB*, with, “*at the time of their audience with Pharaoh*.” [↑](#footnote-ref-167)
168. The narrative of 7:8–10:29 tells of the first nine ‘*plagues of Egypt*’ – a time-honoured expression, which the text, in fact, applies only to the 10th; the first nine are ‘signs’ or ‘wonders’, like those of Ch. 4 and v.9. The first 9 differ from the 10th in form and vocabulary. [↑](#footnote-ref-168)
169. The literal translation of ‘*perform*’ (תְּנ֥וּ) is ‘*give*’. [↑](#footnote-ref-169)
170. The noun here translated as ‘*serpent*’ is תַנִּֽין, and not the word for ‘snake’ used in Ch. 4; this noun refers to a large reptile, in some texts large river or sea creatures (Gn 1:21, Ps 74:13) or land creatures (Dt 32:33). Some think here it must be a large land reptile, or even a small crocodile. This wonder paralleled Moses’ miracle in 4:3 when he cast his rod down; but this is Aaron’s rod, and a different miracle. [↑](#footnote-ref-170)
171. The חַרְטֻמֵּ֥י (*‘magicians’*) seem to have been the keepers of Egypt’s religious and magical texts, the sacred scribes. [↑](#footnote-ref-171)
172. In the phrase ‘*each (man) threw*’, the verb is plural but the subject is singular. [↑](#footnote-ref-172)
173. ‘*Stubborn*’ translates חֱזַק֙; this indicates a will that is unyielding and firm. [↑](#footnote-ref-173)
174. With the first plague, or blow on Pharaoh, a new section of the book unfolds. Until now, the dominant focus has been on preparing Moses for the Exodus; from here, the account will focus on preparing Pharaoh for it. [↑](#footnote-ref-174)
175. Moses was to meet Pharaoh by the riverbank with a challenge to Egyptian existence; for the Nile, believed to have its source in the subterranean ocean (see #Gn 2:6), was the source of life and fertility. [↑](#footnote-ref-175)
176. An alternative translation for ‘*listened*’ (שָׁמַ֖עְתּ) is ‘*complied*’. [↑](#footnote-ref-176)
177. ‘*The staff that is in my hand*’ refers to that in the hand of Moses, God’s appointed agent. [↑](#footnote-ref-177)
178. The plague of blood may reflect a natural phenomenon: namely, the reddish colour of the Nile at its height in the summer, owing to red particles of earth or perhaps minute organisms. [↑](#footnote-ref-178)
179. The tendency to enhance the tradition is seen in the facts that, here, the rod is Aaron’s (see 4:14, 7:2) and that all the water of Egypt is said to have been polluted. The literal translation of ‘*even in very tub and jar*’, here (loosely) following the *NJB*, is ‘*even wooden or stone containers*’. [↑](#footnote-ref-179)
180. Striking the water was not a magical act; it signified two things: **1** the beginning of the sign, which was in accordance with God’s will, as Moses had previously announced, and **2** to symbolise actual ‘striking’, wherewith Yahweh strikes Egypt and its gods (see v. 25) [↑](#footnote-ref-180)
181. The preterite could be given a simple definite past translation, but an ingressive past (‘*when the fish died*’) would be more likely, as the smell would get worse and worse with the dead fish. [↑](#footnote-ref-181)
182. In place of ‘*Moses and Aaron*’, here following the *NJB* & *NETB*, the *MT* (& *NRSV*) has simply ‘*them*’. [↑](#footnote-ref-182)
183. The literal translation of ‘*taking no notice even of this*’ (וְלֹא־שָׁ֥ת לִבּ֖וֹ גַּם־לָזֹֽאת) is ‘*and did not set his heart also to this*’; this Hebrew idiom means that he did not pay attention to it, or take it to heart (cf. 2S 13:20, Ps 48:13, 62:10, Pr 22:17, 24:32): since Pharaoh had not been affected by this, he did not consider it or its implications further. [↑](#footnote-ref-183)
184. The text stresses that the water in the Nile, and Nile water that had been diverted or collected for use, was polluted and undrinkable. Underground water was also from the Nile but it had not been contaminated with dead fish and so would be drinkable. [↑](#footnote-ref-184)
185. It is important to note that, in parts of Egypt, there was a fear of frogs as embodying spirits capable of great evil; people developed the mentality of bowing to incredibly horrible idols to drive away the bad spirits. The frogs that the magicians produced could very well have been in the realm of evil spirits. Exactly how the Egyptians thought about this plague is hard to determine; but there is enough evidence to say that the plague would have made them spiritually as well as physically uncomfortable, and that the death of the frogs would have been a ‘sign’ from God about their superstitions and related beliefs. The frog is associated with the god Hapi, and a frog-headed goddess named Heqet was supposed to assist women at childbirth. [↑](#footnote-ref-185)
186. The *NRSV*, *NETB* and many other English translations, following the *Vg*, include vv. 26–29 as 8:1–4; here, we follow the *MT*, *LXX* & *NJB*. [↑](#footnote-ref-186)
187. The word here used for frogs (צְפַרְדְּעִים֒) is mentioned in the OT only in conjunction with this plague (here and Ps 78:45, 105:30). [↑](#footnote-ref-187)
188. The mud of the Nile, after the seasonal overflowing, was a natural place for frogs to generate. Egypt has been spared more frequent occurrence of this pestilence by the frog-eating bird, the ibis. [↑](#footnote-ref-188)
189. The word order of the Hebrew text is important because it shows how the plague was pointedly directed at Pharaoh: “*and against you, and against your people, and against all your servants frogs will go up*.” [↑](#footnote-ref-189)
190. **Exodus 8**

     In the *NRSV* & *NETB*, the verse numbers of this chapter are incremented by 4 (see #7:26); here, we follow the *MT* & *NJB*. [↑](#footnote-ref-190)
191. After the instructions for Pharaoh (7:25–29), the plague now is brought on by the staff in Aaron’s hand (8:1–2); this will lead to the confrontation (vv. 3–6) and the hardening (vv. 7–10). [↑](#footnote-ref-191)
192. The noun here translated as ‘*frogs*’ is a collective singular. [↑](#footnote-ref-192)
193. In these first two plagues the fact that the Egyptians could and did duplicate them is ironic; by duplicating the experience, they added to the misery of Egypt. One wonders why they did not use their skills to rid the land of the pests instead, and the implication is that they could not. [↑](#footnote-ref-193)
194. For the first time, Pharaoh momentarily recognises Israel’s God. [↑](#footnote-ref-194)
195. The sentence, “*Now get the better of me*” (loosely following the *MT* & *NJB*) literally translates as, “*Glorify yourself about me*.” The *NRSV*, following the *LXX* (*Τάξαι πρός με, πότε εὔξωμαι περὶ σοῦ*), has, “*Kindly let me know when I am to pray*.” To enhance the wonder, Moses promises to pray for the scourge to stop at a specified time. [↑](#footnote-ref-195)
196. In place of ‘*Yahweh our God has no equal*’, here following the *NJB*, the *NRSV* & *NETB* have ‘*there is no one like the Lord our God*’. [↑](#footnote-ref-196)
197. The *NRSV* has ‘*be left only*’ in place of ‘*stay*’, here following the *NJB*. [↑](#footnote-ref-197)
198. The verb יִּצְעַ֤ק (*‘pleaded’)* is used for prayers in which people cry out of trouble or from danger; Moses would have been in real danger if God had not answered this prayer. [↑](#footnote-ref-198)
199. The *NJB* & *NRSV* lack the conjunction ‘*and*’ before ‘*the frogs died*’; here, we follow the *MT*. [↑](#footnote-ref-199)
200. The word ‘*heaps*’ is repeated: חֳמָרִ֣ם חֳמָרִ֑ם; the repetition serves to intensify the idea to the highest degree – ‘*countless heaps*’ (as *NETB*). [↑](#footnote-ref-200)
201. An alternative translation for ‘*respite*’ (רְוָחָ֔ה), here following the *NJB* & *NRSV*, is ‘*relief*’ (as *NETB*). [↑](#footnote-ref-201)
202. From ancient times, stinging gnats or mosquitoes have plagued Egypt, especially in the autumn. The Nile, receding from its overflow, leaves stagnant pools of water in which the insects breed. [↑](#footnote-ref-202)
203. The *NJB*, following the *LXX*, omits the clause ‘*and they did so*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-203)
204. The report of what the magicians did (or as it turns out, tried to do) begins with the same words as the report about the actions of Moses and Aaron – ‘*and they did so*’ (vv. 17 & 18). The magicians copy the actions of Moses and Aaron, leading readers to think momentarily that the magicians are again successful, but at the end of the verse comes the news that they ‘*failed*’. Compared with the first two plagues, this third plague has an important new feature, the failure of the magicians and their recognition of the source of the plague. [↑](#footnote-ref-204)
205. ‘*The finger of God*’ could also read ‘*the finger of a god*’ a formula occurring in Egyptian magico-religious texts. [↑](#footnote-ref-205)
206. The announcement of the 4th plague parallels that of the 1st. Now there will be flies (the *NJB* has ‘*gadflies*’). Egypt had often suffered from flies, more so in the summer than in the winter; but the flies the plague describes involve something greater than any normal season for flies. [↑](#footnote-ref-206)
207. The word עָרֹ֑ב means ‘mix’ or ‘swarm’; it seems that some irritating kind of flying insect is involved. Ps 78:45 says that the Egyptians were eaten or devoured by them. Various suggestions have been made over the years: **1** it could refer to beasts or reptiles; **2** the *LXX* took it as the dog-fly (*κυνόμυιαν*), a vicious blood-sucking gadfly, more common in the spring than in the fall; **3** the ordinary house fly, which is a symbol of Egypt in Is 7:18; and **4** the beetle, which gnaws and bites plants, animals, and materials. The fly probably fits the details of this passage best; the plague would have greatly intensified a problem with flies that already existed. [↑](#footnote-ref-207)
208. The sign was not just the coming of myriads of flies but the isolation of Goshen so that the scourge did not affect the Hebrews. [↑](#footnote-ref-208)
209. ‘*I shall separate*’ (loosely) follows the *LXX* (*δώσω διαστολὴν*) and *Vg*; the *MT* has ‘*I shall set redemption*’. [↑](#footnote-ref-209)
210. Alternative translations for ‘*great*’ (כָּבֵ֔ד), here following the *NJB*, are ‘*grievous*’ (as *JPS* & *WEBBE*), ‘*thick*’ (as *NETB*), ‘*heavy*’ & ‘*severe*’. [↑](#footnote-ref-210)
211. After the plague is inflicted on the land, then Pharaoh makes an appeal; so, there is the familiar confrontation (vv. 25–29). Pharaoh’s words to Moses are an advancement on his previous words; now he uses imperatives: “*Go and offer sacrifice to your God*.” But he restricts it to ’*in this land*’; this is a subtle attempt to keep them as a subjugated people and prevent their absolute allegiance to their God. This offered compromise would destroy the point of the Exodus – to leave Egypt and find a new allegiance under Yahweh. [↑](#footnote-ref-211)
212. The pastoral Israelites sacrificed animals from their flocks; Egyptian rites were very different: vegetable offerings, poultry and pieces of butcher’s meat. Furthermore, the ram and he-goat were sacred animals for them. [↑](#footnote-ref-212)
213. The form of the phrase here translated ‘*as he commands us*’ (following the *NRSV*) is the imperfect (the *NJB* has ‘*as he has commanded us*’) but could also be translated as the future tense (‘*as he will command us*’); *NETB* assumes a progressive imperfect (‘*as he is telling us*’). [↑](#footnote-ref-213)
214. Pharaoh’s further concession – permission to go just beyond the border – reflects his suspicion of Moses’ intention (see 5:9). By changing from ‘*the people*’ to ‘*you*’ (plural) the speech of Pharaoh was becoming more personal. [↑](#footnote-ref-214)
215. The verb תּלל means ‘to mock’ or ‘to trifle with’; the construction in this verse forms a verbal hendiadys: the Hiphil jussive אַל־יֹסֵ֤ף (‘*must not*’) is joined with the Hiphil infinitive הָתֵ֔ל (‘*play false*’). Changing to the third person in this warning to Pharaoh is more decisive, more powerful. [↑](#footnote-ref-215)
216. In place of ‘*went out from Pharaoh*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*left Pharaoh’s presence*’. [↑](#footnote-ref-216)
217. The literal translation of ‘*as Moses asked*’ is ‘*according to Moses’ word*’. [↑](#footnote-ref-217)
218. ‘*Hardened*’ here translates כְבֵּ֤ד (see #7:8). [↑](#footnote-ref-218)
219. **Exodus 9** [↑](#footnote-ref-219)
220. This plague demonstrates that Yahweh has power over the livestock of Egypt; he is able to strike the animals with disease and death, thus delivering a blow to the economic as well as the religious life of the land. By the former plagues, many of the Egyptian religious ceremonies would have been interrupted and objects of veneration defiled or destroyed; now, some of the important deities will be attacked. In Goshen, where the cattle are merely cattle, no disease hits; but in the rest of Egypt, it is a different matter. [↑](#footnote-ref-220)
221. In place of ‘*still hold them*’, here following the *NRSV*, the *NJB* has ‘*detain them any longer*’. עֽוֹדְ, an adverb meaning ‘yet’ or ‘still’, can be inflected with suffixes and used as a predicator of existence, with the nuance ‘to still be’; here, it is joined with the Hiphil participle מַֽחֲזִ֥יק, to form the sentence ‘you still hold them’. [↑](#footnote-ref-221)
222. This plague, possibly anthrax, seems to have resulted from conditions created by former plagues: disease spread by mosquitoes or flies. [↑](#footnote-ref-222)
223. There is a wordplay in this section: a ‘*plague*’ (דֶּ֖בֶר, v. 3) will fall on Egypt’s cattle, but no ‘*thing*’ (דָּבָֽר, v. 4) belonging to Israel would die; it may be for this reason that the verb was changed in v. 1 from ‘say’ to ‘*tell*’ (דִבַּרְ). [↑](#footnote-ref-223)
224. This time, Pharaoh was given twenty-four hours’ notice. [↑](#footnote-ref-224)
225. The word ‘*all*’ is clearly not exclusive, because subsequent plagues involve cattle; the word must denote such a large number that whatever was left was insignificant for the economy. It could also be taken to mean ‘*all (kinds of) livestock died*’. [↑](#footnote-ref-225)
226. The literal translation of ‘*inquired*’ is ‘*sent*’. [↑](#footnote-ref-226)
227. The 6th plague, boils or a similar skin outbreak (Dt 28:27), is parallel to the previous one, as far as the cattle are concerned. This plague, like the 3rd, is unannounced: God instructs his servants to take handfuls of ashes from the Egyptians’ furnaces and sprinkle them heavenward in the sight of Pharaoh; these ashes would become little particles of dust that would cause boils on the Egyptians and their animals. [↑](#footnote-ref-227)
228. The word שְׁחִין֙ (‘*boils*’) may be connected to an Arabic cognate that means ‘to be hot’; the illness is associated with Job (Job 2:7–8) and Hezekiah (Is 38:21), and it has also been connected with other skin diseases described especially in the Law. The word connected with it, אֲבַעְבֻּעֹ֖ת, means ‘blisters’ or ‘pustules’ and is often translated as ‘*festering*’ (here following the *NRSV*). [↑](#footnote-ref-228)
229. In place of ‘*kiln*’, here following the *NRSV*, the *NJB* & *NETB* have ‘*furnace*’ (as also in v. 8). [↑](#footnote-ref-229)
230. Even the Egyptian magicians are helpless in the face of this plague, as now God begins to touch human life. [↑](#footnote-ref-230)
231. ‘*Stubborn*’ translates the word חַזֵּ֤ק. [↑](#footnote-ref-231)
232. With the 7th plague, there is more explanation of what God is doing to Pharaoh; this plague begins with an extended lesson (vv. 13–21). Rain was almost unknown in Egypt, and hail and lightning were harmless; the Egyptians were fascinated by all these, though, and looked on them as portentous. If ordinary rainstorms were ominous, what must fire and hail have been? [↑](#footnote-ref-232)
233. The phrase ‘*on your subjects*’ would literally translate from the Hebrew as ‘*against your heart*’. The meaning of ‘*all my plagues*’ is not clear but may refer to unleashing the full fury of heaven: thunder, hail, rain and lightning (vv. 23, 33). [↑](#footnote-ref-233)
234. The verb here translated ‘*had I stretched out*’, here following the *NRSV*, is the Qal perfect שָׁלַ֣חְתִּי, but a past tense, or completed action translation does not fit the context at all. This could be an example of the use of the perfect to express actions and facts, whose accomplishment is to be represented not as actual but only as possible: ‘*I had almost put forth*’; some suggest, ‘*I should have stretched out*’ and others read the potential nuance instead and render it as ‘*I could have stretched out*’ (as *NETB*). [↑](#footnote-ref-234)
235. It is explained that the ineffectiveness of the plagues up to this point is not due to Yahweh’s weakness but to patient determination to demonstrate divine sovereignty (compare Rm 9:17). [↑](#footnote-ref-235)
236. ‘*High-handed*’ translates מִסְתּוֹלֵ֣ל, a Hitpael participle from a root that means ‘raise up’ or ‘obstruct’. [↑](#footnote-ref-236)
237. The literal translation of ‘*as was never known in Egypt*’ is ‘*which not was like it in Egypt*’. [↑](#footnote-ref-237)
238. ‘*Gather*’ (הָעֵז֙), here following *NETB*, could also be translated as ‘*bring into safety*’ or ‘*secure*’. [↑](#footnote-ref-238)
239. The literal translation of ‘*those*’ is ‘*the one*’; the singular expression here and throughout vv. 20–21 refers to all who fit the description. [↑](#footnote-ref-239)
240. Literally translated, ‘*fear*’ reads ‘*put to his heart*’. [↑](#footnote-ref-240)
241. An alternative translation for ‘*heaven*’ (as *NJB* & *NRSV*) is ‘*the sky*’ (as *NETB*); the Hebrew term (שָּׁמַ֔יִם) may be translated as either. [↑](#footnote-ref-241)
242. The literal translation of ‘*thundered*’ (נָתַ֤ן קֹלֹת֙) is ‘*gave voice*’; the ‘voice of Yahweh’ is thunder (see v. 29, 19:19, Job 37:2, and Ps 18:13 & 29:3–9). [↑](#footnote-ref-242)
243. The form מִתְלַקַּ֖חַת is a Hitpael participle; the clause reads, literally, ‘*and fire taking hold of itself in the midst of the hail*’. This probably refers to lightning flashing back and forth (see also Ezk 1:4); God created a great storm with flashing fire connected to it. [↑](#footnote-ref-243)
244. The literal translation of ‘*crops*’ is ‘*cultivated grain*’. [↑](#footnote-ref-244)
245. In place of ‘*Israelites*’ (literally, ‘*sons of Israel*’), here following the *MT* (בְּנֵ֣י יִשְׂרָאֵ֑ל) & *NRSV*, the *NJB* has ‘*Hebrews*’. [↑](#footnote-ref-245)
246. In place of ‘*guilty*’ (רְשָׁעִֽים), here following *NETB*, the *NJB* & *NRSV* have ‘*in the wrong*’; the word can also mean ‘*ungodly*’, ‘*wicked*’ or ‘*criminal*’. For the first time, Pharaoh confesses that he is beaten, hoping to appease the foreign deity without making further concessions. [↑](#footnote-ref-246)
247. The last clause uses a verbal hendiadys: ‘*you will not add to stand*’, meaning ‘*you need stay no longer*’. [↑](#footnote-ref-247)
248. The plagues bear witness that the ‘*earth is Yahweh’s*’ (19:5, Ps 24:1), for the powers of nature serve God’s purpose. There has been a good deal of speculation about why Moses would leave the city before praying: possibly, he did not want to pray where there were so many idols, or it may also that most of the devastation of this plague had been outside in the fields, and that was where Moses wished to go. [↑](#footnote-ref-248)
249. The adverb טֶ֣רֶם (‘*not yet*’) occurs with the imperfect tense to give the sense of the English present tense to the verb negated by it; Moses is saying that he knew that Pharaoh did not really stand in awe of God. [↑](#footnote-ref-249)
250. This parenthesised remark explains why there were still plants for the locusts to eat during the next plague and, incidentally, dates the 7th plague around the middle of January, when the crops begin to mature. [↑](#footnote-ref-250)
251. The word כֻּסֶּ֖מֶת (‘*spelt*’) occurs only here and in Is 28:25 & Ezk 4:9; spelt is a grain closely allied to wheat. [↑](#footnote-ref-251)
252. *NETB* has ‘*spread*’ in place of ‘*stretched*’, here following the *NJB* & *NRSV*. [↑](#footnote-ref-252)
253. The construction ‘*sinned yet again*’ (וַיֹּ֣סֶף לַֽחֲטֹ֑א) is another verbal hendiadys, literally rendered ‘*and he added to sin*’; the infinitive construct becomes the main verb, and the Hiphil preterite becomes adverbial. The text is clearly interpreting as sin the hardening of Pharaoh’s heart and his refusal to release Israel; at the least, this means that the plagues are his fault, but the expression probably means more than this – he was disobeying Yahweh. [↑](#footnote-ref-253)
254. The verb about Pharaoh’s heart in this verse is וַֽיֶּחֱזַק֙, a Qal preterite: this forms the summary statement of this stage in the drama. The verb used in v. 34 to report Pharaoh’s response was וַיַּכְבֵּ֥ד, a Hiphil preterite: the use of two descriptions of Pharaoh’s heart in close succession, along with mention of his servants’ heart condition, underscores the growing extent of the problem. [↑](#footnote-ref-254)
255. **Exodus 10** [↑](#footnote-ref-255)
256. The Egyptians dreaded locusts like every other ancient civilisation. The announcement of the plague falls into the now-familiar pattern: God tells Moses to go and speak to Pharaoh but reminds Moses that he has hardened his heart; Yahweh explains that he has done this so that he might show his power, so that in turn they might declare his name from generation to generation. This point is stressed so often that it must not be minimised: God was laying the foundation of the faith for Israel – the sovereignty of Yahweh. [↑](#footnote-ref-256)
257. The verb הִתְעַלַּ֨לְתִּי֙ (‘*made fools of*’) is a bold anthropomorphism; the word means to occupy oneself at another’s expense, to toy with someone, which may be paraphrased with ‘mock’. The whole point is that God is shaming and disgracing Egypt, making them look foolish in their arrogance and stubbornness. Some prefer to translate it as ‘*I have dealt ruthlessly*’ with Egypt. [↑](#footnote-ref-257)
258. The verb מֵאַ֔נְתָּ (‘*refuse*’) is a Piel perfect; after ‘*how long*’, the form may be classified as present perfect, for it describes actions begun previously but with the effects continuing. The use of a verb describing a state or condition may also call for a present translation that includes past, present, and potentially future, in keeping with the question ‘*how long*’. [↑](#footnote-ref-258)
259. The word here used for ‘*locusts*’ (אַרְבֶּ֖ה) comes from רבה (‘to be many’); it was used for locusts because of their immense numbers. [↑](#footnote-ref-259)
260. The verbs describing the locusts are singular because it is a swarm or plague of locusts. [↑](#footnote-ref-260)
261. The literal translation of ‘*since they first lived*’ (מִיּ֗וֹם הֱיוֹתָם֙) is ‘*since the day of their being*’. [↑](#footnote-ref-261)
262. The word מוֹקֵ֔שׁ (‘*snare*’) was used for catching birds; here, it is a figure for the cause of Egypt’s destruction. [↑](#footnote-ref-262)
263. Pharaoh’s question (מִ֥י וָמִ֖י הַהֹֽלְכִֽים) is literally, “*who and who are the ones going?*” His answer to Moses includes this rude question, which was intended to say that Pharaoh would control who went; the participle in this clause, then, refers to the future journey. [↑](#footnote-ref-263)
264. Alternative translations for ‘*feast*’ (חַג), here following the *NJB*, are ‘*festival*’ (as *NRSV*) and ‘*pilgrim feast*’ (as *NETB*). [↑](#footnote-ref-264)
265. Pharaoh is by no means offering a blessing on them in the name of Yahweh: the meaning of his ‘wish’ is connected to the next clause: as he is releasing them, may God help them; he is planning to keep the women and children as hostages to force the men to return. [↑](#footnote-ref-265)
266. Pharaoh is suspicious, and reluctant to give general permission; he lets the men to go but wants to keep the women and children as hostages. [↑](#footnote-ref-266)
267. The noun עֵ֣שֶׂב (‘*everything that grows*’) would normally indicate cultivated grains but here it seems to indicate plants in general (cf. v. 15). [↑](#footnote-ref-267)
268. The miracle rests upon a natural phenomenon (14:21, Nb 11:31); an ‘*east wind*’ brought the locusts and a ‘*west wind*’ drove them away (v. 19). [↑](#footnote-ref-268)
269. The literal translation of ‘*ever shall be again*’ is ‘*after them*’. [↑](#footnote-ref-269)
270. The phrase ‘*was black*’ follows the *MT* (and the *NRSV*); the *NJB*, following the *LXX* (*ἐφθάρη*), has ‘*was devastated*’. [↑](#footnote-ref-270)
271. Pharaoh goes a step further here, confessing that he has sinned, and adds a request for forgiveness. However, his acknowledgment does not go far enough, for this is not genuine confession; since his heart was not yet submissive, his confession was vain. [↑](#footnote-ref-271)
272. Pharaoh’s double emphasis on ‘only’ uses two different words and was meant to deceive: he was trying to give Moses the impression that he had finally come to his senses, and that he would let the people go; but he had no intention of letting them out. [↑](#footnote-ref-272)
273. In place of ‘*went out from Pharaoh*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*left Pharaoh’s presence*’. [↑](#footnote-ref-273)
274. ‘*West wind*’ is, literally, ‘*sea wind*’. In place of ‘*Sea of Reeds*’ (יָ֣מָּה סּ֑וּף), here following the *NJB* (סּ֑וּף is a collective noun that may derive from a name for papyrus reeds), many other English translations have ‘*Red Sea*’, following the *LXX* (*ἐρυθρὰν θάλασσαν*). [↑](#footnote-ref-274)
275. In place of ‘*made Pharaoh’s heart stubborn*’, here following the *NJB*, the *NRSV* has ‘*hardened Pharaoh’s heart*’. [↑](#footnote-ref-275)
276. The 9th plague is that darkness fell on all the land – except on Israel. It is significant in that Egypt’s high god was the Sun God: Lord Sun was now being shut down by Lord Yahweh; if Egypt would not let Israel go to worship their God, then Egypt’s god would be darkness. [↑](#footnote-ref-276)
277. A darkness ‘*so thick that it can be felt*’ (v. 21) aptly describes conditions created by the hot wind, the ‘khamsin’, which blows in from the desert during the spring (March–May), bringing with it so much dust and sand that the air is darkened and breathing becomes difficult. The text, however, is probably describing something that was not a seasonal wind, or Pharaoh would not have been intimidated. If it coincided with that season, then what is described here is so different and so powerful that the Egyptians would have known the difference easily. [↑](#footnote-ref-277)
278. The literal translation of ‘*no one could see anyone else*’ is ‘*a man could not see his brother*’. [↑](#footnote-ref-278)
279. The term here translated as ‘*children*’ (following the *NJB* & *NRSV*) could also include women and other dependents. [↑](#footnote-ref-279)
280. The intent of Moses in using גַּם (‘*also*’) is to make an emphatic rhetorical question (cf. Nb 22:33, 1S 17:36, 2S 12:14); the point is that if Pharaoh told them to go and serve Yahweh, they had to have animals to sacrifice. [↑](#footnote-ref-280)
281. Moses makes it clear that he has no intention of leaving any pledge with Pharaoh. [↑](#footnote-ref-281)
282. For this verse, here following the *NJB*, *NETB* reads, “*But the Lord hardened Pharaoh’s heart, and he was not willing to release them*.” [↑](#footnote-ref-282)
283. The literal translation of ‘*out of my sight*’ (לֵ֣ךְ מֵֽעָלָ֑י) is ‘*go on from me*’. [↑](#footnote-ref-283)
284. Literally translated, ‘*as you have said*’ is ‘*thus you have spoken*’. [↑](#footnote-ref-284)
285. **Exodus 11** [↑](#footnote-ref-285)
286. After ‘*he will drive you out*’, here following the *NJB* & *NRSV*, *NETB*, following the *Tg*, adds ‘*completely*’. The expression כְּשַׁ֨לְּח֔וֹ כָּלָ֕ה is difficult; it may say, ‘*as/when he releases (you) altogether*’. The *LXX* has ‘*when he sends you forth with all your things*’ (*ὅταν δὲ ἐξαποστέλλῃ ὑμᾶς, σὺν παντὶ*). [↑](#footnote-ref-286)
287. The despoiling of the Egyptians is a secondary theme, appearing earlier in 3:21 and later in 12:35–36. [↑](#footnote-ref-287)
288. The presence of this clause about Moses, which is parenthetical in nature, further indicates why the Egyptians gave rather willingly to the Israelites: they were impressed by Moses’ miracles and his power with Pharaoh. [↑](#footnote-ref-288)
289. The literal translation of ‘*midnight*’ is ‘*the middle of the night*’. [↑](#footnote-ref-289)
290. The firstborn of the beasts are added here, borrowing from 12:12, because, like the human firstborn, they are first fruits dedicated to God. [↑](#footnote-ref-290)
291. Literally translated, this verse ends, “*which like there has never been and like it will not add*.” [↑](#footnote-ref-291)
292. The literal translation of ‘*bark*’ is ‘*sharpen its tongue*’; the expression is unusual, but it must indicate that not only would no harm come to the Israelites, but that no unfriendly threat would come against them either – not even so much as a dog barking. [↑](#footnote-ref-292)
293. Moses’ anger is expressed forcefully: he had appeared before Pharaoh a dozen times either as God’s emissary or when summoned by Pharaoh, but he would not come again; now they would have to search him out if they needed help. [↑](#footnote-ref-293)
294. The thought is essentially the same as in 7:3–4, but the ‘*wonders*’, or portents, here refer to what is yet to be done in Egypt. [↑](#footnote-ref-294)
295. Some consider vv. 9–10, which refer to the first nine ‘plagues’, an editorial addition. [↑](#footnote-ref-295)
296. **Exodus 12** [↑](#footnote-ref-296)
297. The word לֵאמֹֽר (‘*saying*’) at the end of this verse is redundant in contemporary English and has not been translated. [↑](#footnote-ref-297)
298. The verse refers to the first month of spring, corresponding to our March–April, called Abib in the ancient calendar (Dt 16:1), and Nisan in the post-exilic calendar of Babylonian origin. The intent of this passage was not to make this month in the springtime the New Year – that was in the autumn; rather, when counting the months of the years this was supposed to be remembered first, for it was the great festival of freedom from Egypt. Some scholars have unnecessarily tried to date one New Year earlier than the other [↑](#footnote-ref-298)
299. The Priestly tradition assumes that Israel in Egypt was already an organised congregation under the leadership of tribal princes (16:22). [↑](#footnote-ref-299)
300. Later Judaism ruled that ‘*too small*’ meant fewer than ten, in accordance with the interpretation based on Nb 14:27 that ten was the smallest number that would constitute a congregation [↑](#footnote-ref-300)
301. The term שֶׂ֥ה, here translated as ‘*lamb*’ (following the *NRSV* – the *NJB* has ‘*animal*’) refers to a single head from the flock, or smaller cattle, which would include both sheep and goats. [↑](#footnote-ref-301)
302. The phrase ‘*between the two evenings*’ (בֵּ֥ין הָֽעַרְבָּֽיִם) refers to twilight: the slaughter should take place either between sunset and darkness (Samaritans), or between afternoon and sunset (Pharisees and Talmud). [↑](#footnote-ref-302)
303. Blood, regarded as God’s portion of the sacrifice (Lv 1:5), was smeared on the doorposts and the lintel, the ‘holy places’ of the house (21:6, Dt 6:9), as a protection against the destroyer (vv. 22–23). [↑](#footnote-ref-303)
304. Unleavened bread could be baked quickly, not requiring time for the use of leaven; in Dt 16:3, the unleavened cakes are called ‘the bread of affliction’, which alluded to the alarm and haste of the Israelites. [↑](#footnote-ref-304)
305. This ruling was to prevent their eating it just softened by the fire or partially roasted as differing customs might prescribe or allow. [↑](#footnote-ref-305)
306. At the end of this verse, the *NJB*, following the *LXX* (*καὶ ὀστοῦν οὐ συντρίψετε ἀπ’ αὐτοῦ*) adds ‘*and you are not to break any of its bones*’ (see v. 46); here, we follow the *MT* & *NRSV*. [↑](#footnote-ref-306)
307. The etymology of the word translated as ‘*Passover*’ (פֶּ֥סַח) is unknown. Vv. 13, 23 & 27 explain that Yahweh ‘jumped over’, ‘left out’ or ‘protected’ the Israelites’ houses, but this explanation is secondary. [↑](#footnote-ref-307)
308. The verb וְעָֽבַרְתִּ֣י (‘*go through*’) provides a contextual motive for the name ‘Passover’ (see #11). [↑](#footnote-ref-308)
309. Both of the verbs for seeing and passing over are perfect tenses with *vav* consecutives: וּפָֽסַחְתִּ֖י … וְרָאִ֨יתִי֙; the first of these parallel verb forms is subordinated to the second as a temporal clause. [↑](#footnote-ref-309)
310. The Feast of Unleavened Bread, originally an agricultural festival held at the time of barley harvest, was also converted into an historical commemoration, and became closely connected with the Passover (Dt 16:1–8, Ezk 45:21–25). [↑](#footnote-ref-310)
311. The feast was to last from the 15th to the 21st day of the month. The absence of leaven (yeast) is interpreted as due to hasty preparations for flight (vv. 34, 39, Dt 16:3). [↑](#footnote-ref-311)
312. In place of ‘*sacred gathering*’ (twice in this verse), here following the *NJB*, *NETB* has ‘*holy convocation*’ and the *NRSV* has ‘*solemn assembly*’. [↑](#footnote-ref-312)
313. The word here translated as ‘*same*’ actually means ‘*bone*’; the expression then means ‘the substance of the day’, the day itself, the very day [↑](#footnote-ref-313)
314. The *MT* lacks the word ‘*month*’, here added for clarity (following the *NJB*, *NRSV* & *NETB*). [↑](#footnote-ref-314)
315. Since the ‘*stranger*’ was also born in the land, the distinction between this and the ‘*native-born*’ has to be greater: the natural citizen is the one who has ancestors who came out of Egypt by the Exodus. [↑](#footnote-ref-315)
316. In place of ‘*nothing leavened*’, here following the *NRSV* & *WEBBE*, the *NJB* has ‘*no leavened bread*’. [↑](#footnote-ref-316)
317. The verb, ‘*go*’ is from the *LXX* (*Ἀπελθόντες*); the *MT* uses ‘*draw out*’. [↑](#footnote-ref-317)
318. ‘*Hyssop*’ is an aromatic plant (*Origanum Maru L.*,or *O. Aegyptiacum*) used in various purification rites (Nb 19:6, Ps 51:7, Heb 9:19). [↑](#footnote-ref-318)
319. In the pre-Israelite Passover rite, the ‘*Destroyer*’ was a demon threatening flock and family (2S 24:16, Is 37:36). [↑](#footnote-ref-319)
320. In place of ‘*an ordinance … forever*’, here following the *WEBBE*, the *NJB* has ‘*a perpetual ordinance*’. [↑](#footnote-ref-320)
321. The verb translated here (and at the beginning of v. 24) as ‘*observe*’ is שׁמר; this can be translated ‘watch’, ‘keep’, or ‘protect’ but, in this context, ‘observe’ the religious customs and practices set forth in these instructions. [↑](#footnote-ref-321)
322. The literal translation of the children’s question is, “*What is this service to you?*” [↑](#footnote-ref-322)
323. The expression, ‘*the sacrifice of Yahweh’s Passover*’, occurs only here; the word זֶֽבַח means ‘slaughtering’. The fact that this word is used in Lv 3 for the peace offering has linked the Passover as a kind of peace offering, both of which were eaten as communal meals. [↑](#footnote-ref-323)
324. For this verse, here following the *NRSV*, the *NJB* reads, “*The Israelites then went away and did as Yahweh had ordered Moses and Aaron*.” [↑](#footnote-ref-324)
325. This section records the deliverance of Israel from Egypt, and so becomes the turning point of the book. [↑](#footnote-ref-325)
326. One should not push the description at the end of this verse to complete literalness: the reference would be limited to houses that actually had firstborn people or animals. [↑](#footnote-ref-326)
327. The urgency in Pharaoh’s words is caught by the abrupt use of the imperatives – ‘*get up, go*’ (ק֤וּמוּ צְּאוּ֙), and ‘*go and serve*’ (וּלְכ֛וּ עִבְד֥וּ). [↑](#footnote-ref-327)
328. Pharaoh probably meant that they should bless him also when they were sacrificing to Yahweh in their religious festival – after all, he might reason, he did let them go (after divine judgment). To bless him would mean to invoke divine blessing or good gifts on him. [↑](#footnote-ref-328)
329. The verb used here for ‘*urged*’ (חזק) is the same verb used for Pharaoh’s heart being hardened; it then conveys the idea of their being resolved or insistent in this – they were not going to change. [↑](#footnote-ref-329)
330. The imperfect tense after the adverb טֶ֣רֶם is to be treated as a preterite, ‘*yet unleavened*’. [↑](#footnote-ref-330)
331. The literal translation of ‘*the Egyptians*’ is ‘*of Egypt*’; the Hebrew uses the name of the country to represent the inhabitants (a metonymy). [↑](#footnote-ref-331)
332. God was destroying the tyrant and his nobles on the throne, and the land’s economy because of their stubborn refusal; but God established friendly, peaceful relations between his people and the Egyptians. [↑](#footnote-ref-332)
333. ‘*Rameses*’ (1:11) and ‘*Succoth*’ (13:20) were the starting places on Israel’s itinerary (Nb 33:5). [↑](#footnote-ref-333)
334. The ‘*mixed crowd*’ (עֵ֥רֶב רַ֖ב) refers to a great ‘swarm’ (see a possible cognate in 8:17) of folk who joined the Israelites, people who were impressed by the defeat of Egypt, who came to faith, or who just wanted to escape Egypt (maybe slaves or descendants of the Hyksos). [↑](#footnote-ref-334)
335. These unleavened cakes were not the unleavened bread of the later ritual, but an element of the ancient Passover ritual as celebrated by nomads who habitually eat unleavened bread (see also Jos 5:11). [↑](#footnote-ref-335)
336. The *Samaritan* *Pentateuch* and *LXX* include the period of the Patriarchs’ stay in Canaan in this figure. If the 430 years (see Gn 15:13, and #Ac 7:6 & #Ga 3:17) covers the total time of the Egyptian sojourn, then the descent into Egypt would have coincided with the Hyksos invasion (*circa* 1720 BCE) and the Exodus occurred during the reign of Rameses II (*circa* 1290 BCE). [↑](#footnote-ref-336)
337. In place of ‘*armies*’, here following the *WEBBE*, the *NJB* has ‘*array*’, *NETB* has ‘*divisions*’ and the *NRSV* has ‘*companies*’. [↑](#footnote-ref-337)
338. There is some ambiguity in לֵ֣יל שִׁמֻּרִ֥ים הוּא֙ לַֽיהוָ֔ה. It may be this first clause means that Yahweh was on watch for Israel to bring them out, as the next clause says: he was protecting his people; then, the night of vigil will be transferred to Israel, who must keep it in honour of him. [↑](#footnote-ref-338)
339. The ban on aliens refers to the victim, not the feats. Vv. 43–50 lay down the conditions for non-Israelites who wish to join in the paschal meal and explain how it is to be conducted. [↑](#footnote-ref-339)
340. In place of ‘*any slave*’, here following the *NJB* & *NRSV*, *NETB* has ‘*everyone’s servant*’. [↑](#footnote-ref-340)
341. For this verse, here following the *NRSV*, the *NJB* reads, “*No stranger and no hired servant may take part of it*.” [↑](#footnote-ref-341)
342. In place of ‘*any*’, here following the *NRSV*, the *NJB* has ‘*a single morsel*’. [↑](#footnote-ref-342)
343. The *NRSV* has ‘*congregation*’ in place of ‘*community*’, here following the *NJB*. [↑](#footnote-ref-343)
344. The foreigner who settled in Israel (גֵּ֗ר) had his own charter; the Patriarchs had been resident aliens in Canaan (Gn 23:4), as had the Israelites in Egypt (2:22, Gn 15:13). After the conquest of Canaan, the roles were reversed: the Israelites became citizens and hosted resident foreigners (Dt 10:19). These were subject to the Law (Lv 17:15 & 24:16–22) and bound to observe the Sabbath (20:10 & Dt 5:14). They could make offerings to Yahweh (Nb 15:15–16) and were permitted to celebrate the Passover (Nb 9:14), provided they were circumcised (12:48). In the *LXX*, גֵּ֗ר is translated *προσήλυτος*. [↑](#footnote-ref-344)
345. אֶזְרָ֑ח refers to the native-born individual, the ‘*native*’ Israelite as opposed to the ‘*stranger*’ or ‘alien’. [↑](#footnote-ref-345)
346. At the end of this verse, the *MT* adds ‘*so they did*’; this phrase, which is somewhat redundant in contemporary English, is here represented by the word ‘*exactly*’. [↑](#footnote-ref-346)
347. The *NJB* opens this verse, here following the *NRSV* with, “*It was on that exact day that…*” [↑](#footnote-ref-347)
348. **Exodus 13** [↑](#footnote-ref-348)
349. In the Code of the Covenant (22:28–29), this law of the firstborn is not connected to the Passover. [↑](#footnote-ref-349)
350. According to ancient belief, the devotion of the firstborn of humans and of beasts to God, the giver of fertility, was necessary for continuing increase and well-being (22:29–30, Lv 27:26–27, Nb 3:13, 8:17–18, 18:15). [↑](#footnote-ref-350)
351. Vv. 3–10 possibly comprise an old tradition about the Feast of Unleavened Bread (compare the parallel version of 12:14–20). [↑](#footnote-ref-351)
352. In place of ‘*you go forth*’, here following the *NRSV* and *NJPS*, the *NJB* reads, ‘*you are leaving Egypt*’. ‘*Abib*’ (אָבִֽיב) appears to be an old name for the month, meaning something like ‘(month of) fresh young ears’ (Lv 2:14); such names were not precise designations, but general seasons based on the lunar year in the agricultural setting. [↑](#footnote-ref-352)
353. Literally translated, this verse opens, “*And it will be when*.” [↑](#footnote-ref-353)
354. In place of ‘*festival to*’, here following the *NRSV*, the *NJB* has ‘*feast in honour of*’. [↑](#footnote-ref-354)
355. An alternative reading for ‘*be seen among you*’ is ‘*be visible to you*’. [↑](#footnote-ref-355)
356. In later times, people could tell ‘*what Yahweh did for me when I came out of Egypt*’; for, in worship, the redemptive event was made present (12:26–27, see Dt 5:2–3). [↑](#footnote-ref-356)
357. This passage has, of course, been taken literally by many devout Jews, and portions of the text have been encased in phylacteries and bound on the arm and forehead. [↑](#footnote-ref-357)
358. In place of ‘*each year*’, here following the *NJB*, the *NRSV* has ‘*from year to year*’. [↑](#footnote-ref-358)
359. In 22:28–29 & 34:19–20, the firstborn male, either human or animal, is pronounced God’s property. The firstborn of beasts are offered in sacrifice (Dt 15:19–20), and a portion goes to the priests (Nb 18:15–18). [↑](#footnote-ref-359)
360. It was once assumed by some scholars that child sacrifice lay behind this text in the earlier days, but that the priests and prophets removed those themes. Apart from the fact that there is absolutely no evidence for anything like that, the Law forbade child sacrifice, and always used child sacrifice as the sample of what not to do in conformity with the pagans (e.g., Dt 12:31). Besides, it would be absurd for Yahweh to redeem the firstborn from death and then ask Israel to kill them. [↑](#footnote-ref-360)
361. The donkey, being an unclean animal, could not be offered in sacrifice but may be redeemed by substituting a lamb. [↑](#footnote-ref-361)
362. The practice, rooted in ancient fertility beliefs, is here reinterpreted in the light of the Exodus. [↑](#footnote-ref-362)
363. The literal translation of ‘*stubbornly refused to let us go*’ is ‘*dealt hardly in letting us go*’. [↑](#footnote-ref-363)
364. ‘*Symbol*’ could also read ‘*emblem’* or ‘*frontlet’* (the *NJB* has ‘*headband*’); the meaning of the Hebrew is uncertain. [↑](#footnote-ref-364)
365. The route taken by the Exodus and the precise stages of the journey are extremely difficult to determine. This verse notwithstanding, a certain number of names tend to indicate a northern route – that is to say through ‘Philistine territory’ (which term, however, is an anachronism). The ‘*near*’ route mentioned herein was the normal highway running parallel with the coast and going by way of Sileh (the modern El-Kantara). [↑](#footnote-ref-365)
366. The meaning and location of what is termed ‘*the Sea of Reeds*’ are uncertain: it is not mentioned in the Ch. 14 narrative, which only speaks of ‘*the sea*’. The sole ancient text to mention the ‘Sea of Suph’ or ‘Sea of Reeds’ (translating the Egyptian term – see also the phrase in Nb 21:4) is 15:4, which is poetic. In place of ‘*prepared for battle*’, here following the *MT* (חֲמֻשִׁ֛ים) & *NRSV*, the *NJB*, following the *Tg*, has ‘*fully armed*’ and the *LXX* has ‘*in the fifth generation*’ (*πέμπτη δὲ γενεὰ*). [↑](#footnote-ref-366)
367. The *MT* here uses the Hiphil infinitive absolute with the Hiphil perfect to stress that Joseph had made them take a solemn oath to carry his bones out of Egypt. [↑](#footnote-ref-367)
368. For ‘*Succoth*’ (סֻכֹּ֑ת), *NETB* uses the alternative spelling ‘*Sukkoth*’. [↑](#footnote-ref-368)
369. The events described here are by no means legend: God chose to guide the people with a pillar of cloud in the day and one of fire at night, or, as a pillar of cloud and fire since they represent his presence. God has already appeared to Moses in the fire of the bush, and so here again is revelation with fire; there is some question about whether everyone could see these phenomena, but the point of the text is clear that this was a supernatural provision to lead the people. Whatever the exact nature of these things, they formed direct, visible revelations from God – God was guiding the people in a clear and unambiguous way; and both clouds and fire would again and again come to represent the presence of God in his power and majesty, guiding and protecting his people, by judging their enemies. (See also #22.) [↑](#footnote-ref-369)
370. In the Pentateuch, we find the divine presence manifested in various ways: the pillar of cloud and the pillar of fire), the ‘dark mist’ and the Cloud, and, finally, coupled with the Cloud and the ‘glory’ of Yahweh (24:16ff), a consuming fire that moves like Yahweh himself (see 19:16ff and #19:16). Whatever the nature of the phenomenon originally, cloud and fire have become traditional ways of expressing God’s presence and guidance (see 19:9, 33:9, 40:34–38, 1K 8:10–11). [↑](#footnote-ref-370)
371. **Exodus 14** [↑](#footnote-ref-371)
372. At the end of this verse, the *MT* adds the participle, ‘*saying*’, which is redundant in contemporary English. [↑](#footnote-ref-372)
373. The Israelites were unable to break through and had to turn back, so they were trapped between the water barrier and the Egyptian forces. [↑](#footnote-ref-373)
374. The word translated ‘*wandering*’means ‘perplexed’, or ‘confused’; Pharaoh thought that the Israelites would not know which way to turn in order to escape – and they would never dream of crossing the sea [↑](#footnote-ref-374)
375. Yahweh intended to gain glory by this final and great victory over the strength of Pharaoh; judgment will not only destroy the wicked – it will reveal the glory and majesty of the sovereignty of God. [↑](#footnote-ref-375)
376. The verb ‘*fled*’ must be given a past perfect translation because the fleeing occurred before the telling. [↑](#footnote-ref-376)
377. The literal translation of ‘*troops*’ is ‘*people*’. [↑](#footnote-ref-377)
378. The word שָֽׁלִשִׁ֖ם (‘*officers*’) means some special kind of military officer. At one time, it was taken to mean a ‘three-man chariot’, but the pictures of Egyptian chariots only show two in a chariot; it may mean officers near the king, ‘men of the third rank’, so the chariots and the crew represented the elite. [↑](#footnote-ref-378)
379. Alternative readings for ‘*boldly*’ are ‘*defiantly*’ and ‘*triumphantly*’; the literal translation is ‘*with a high hand*’ (as *WEBBE*). [↑](#footnote-ref-379)
380. The *NRSV* has ‘*chariot drivers*’ in place of ‘*horsemen*’, here following the *NJB* (& *NETB*). [↑](#footnote-ref-380)
381. The Israelites’ cry to Yahweh was proper and necessary but their words against Moses (v. 11) were a rebuke and disloyal, showing a lack of faith and understanding. [↑](#footnote-ref-381)
382. The term לְהֽוֹצִיאָ֖נוּ (‘*bringing … out*’) is the Hiphil infinitive construct with a suffix; it is used epexegetically here, explaining the previous question. [↑](#footnote-ref-382)
383. The question appears surprising at first, for we have not read previously that such words were spoken to Moses; nor is the purport of the protest of the Israelite foremen (v. 21) identical with that of the words uttered now. However, from a psychological standpoint, the matter can be easily explained: in the hour of peril, the Israelites remember that remonstrance, and now it seems to them that it was of a sharper character and flowed from their foresight, and that the present situation justifies it, for death awaits them at this moment in the desert. [↑](#footnote-ref-383)
384. Viewed in faith, the victory was a mighty act of Yahweh, who was fighting for the people in a contest with the powerful Pharaoh (v. 25). [↑](#footnote-ref-384)
385. The imperfect tense of ‘*keep still*’ needs to be interpreted in contrast to all that Yahweh will be doing; it may be given a potential imperfect nuance ‘you can be still’ (as *NETB*) or it may be obligatory to follow the command to be still: ‘*you must be still*’. [↑](#footnote-ref-385)
386. The narrative of vv. 15–31 presents the miracle of the sea in two ways. **1:** Moses waves his staff over the sea, which divides, forming two walls of water between which the Israelites pass on dry ground. Then, when the Egyptians have followed them in, the waters flow back and engulf them. **2:** Moses encourages the pursued Israelites by assuring them that there is nothing that they need do; Yahweh then raises a wind, which dries up the sea; the Egyptians advance into it and are engulfed when the waters flow back. [↑](#footnote-ref-386)
387. The literal translation of ‘*cross*’ is ‘*go into (the midst of)*’. [↑](#footnote-ref-387)
388. God would get glory by defeating Egypt – see #4. [↑](#footnote-ref-388)
389. The literal translation of ‘*the Egyptians*’ is ‘*Egypt*’, but the verb (‘*will know*’) is plural. [↑](#footnote-ref-389)
390. There may have been only one pillar, one cloud; it would have been a dark cloud behind it, but in front of it, shining the way, a pillar of fire. Compare the manifestation on Sinai, when the mountain was on fire but veiled by a dark cloud (Dt 4:11 & 5:19). [↑](#footnote-ref-390)
391. The phrase ‘*and the night passed*’ follows the *LXX* (*καὶ διῆλθεν ἡ νύξ*) *and NJB*; the *MT* (and *NRSV*) has ‘*there was a cloud and darkness; and it lit up the night*’. In Jos 24:7, Yahweh sets a thick mist between Israelites and Egyptians. The translation used here is conjectural. [↑](#footnote-ref-391)
392. Some, still trying to explain things with natural explanations, suggest that a NE wind is to be thought of (an east wind would be directly in the Israelites’ faces), such as a shallow ford might cooperate with an ebb tide in keeping a passage clear. [↑](#footnote-ref-392)
393. Literally translated, this verse ends, “*and the waters (were) for them a wall to the right and to the left*.” [↑](#footnote-ref-393)
394. The words ‘*after them*’ do not appear in the *MT* and are here added for clarity (following the *NJB*, *NRSV* & *NETB*) [↑](#footnote-ref-394)
395. The ‘*morning watch*’ was the last watch of the night, 2–6 am. [↑](#footnote-ref-395)
396. ‘*Clogged*’ is from the *LXX* (*συνέδησεν*) and other texts; the *MT* has ‘*took off*’ (וַיָּ֗סַר). [↑](#footnote-ref-396)
397. The verb ‘*may flow*’ (literally, ‘*and they will return*’) is here subordinated to the imperative preceding it, showing the purpose of that act. [↑](#footnote-ref-397)
398. The literal translation of ‘*at dawn*’ is ‘*at the turning of the morning*’. [↑](#footnote-ref-398)
399. In place of ‘*them*’, here following the *MT* & *NRSV*, the *NJB* & *NETB* have ‘*the Israelites*’. [↑](#footnote-ref-399)
400. See #22 on the ending of this verse. [↑](#footnote-ref-400)
401. The term וַיּ֨וֹשַׁע (*‘saved’*) is the key summation of the chapter, and this part of the book: ‘So Yahweh saved Israel’; this is the culmination of all the powerful works of God through these chapters. [↑](#footnote-ref-401)
402. Here the title of ‘*servant*’ is given to Moses; this is the highest title a mortal can have in the OT – the ‘servant of Yahweh’. It signifies more than a believer; it describes the individual as acting on behalf of God. For example, when Moses stretched out his hand, God used it as his own (Is 63:12): Moses was God’s personal representative. The chapter records both a message of salvation and of judgment. Like the earlier deliverance from their dwelling by the Passover, this chapter can be used as a lesson on deliverance from present troubles – if God could do this for Israel, there is no trouble too great for him to overcome. The passage can also be used as a picture (at least) of the deliverance at the final judgment on the world; but the Israelites used this account for a paradigm on the power of God: namely, God is able to deliver his people from danger because he is the sovereign Lord of creation. His people must learn to trust him, even in desperate situations; they must fear him and not the situation: God can bring any threat to an end by bringing his power to bear in judgment on the wicked. [↑](#footnote-ref-402)
403. **Exodus 15** [↑](#footnote-ref-403)
404. ‘*Sang*’ translates the verb יָשִֽׁיר, a normal imperfect tense form, but after the adverb ‘*then*’ this form is to be treated as a preterite. [↑](#footnote-ref-404)
405. ‘*Yah*’ is another form of the name, ‘*Yahweh*’ (the *WEBBE* has the traditional, ‘*Lord*’). In place of ‘*he has become my salvation*’, here following the *NRSV* (& *NETB*), the *NJB* has ‘*to him I owe my deliverance*’. The word וְזִמְרָת֙ (‘*song*’) is problematical; it probably had a suffix *yod* that was accidentally dropped because of the *yod* on the divine name following. Most scholars posit another meaning for the word: ‘power’ fits the line fairly well, forming a hendiadys with ‘*strength*’: ‘strength and power’ becoming ‘strong power’. Similar lines are in Is 12:2 & Ps 118:14. [↑](#footnote-ref-405)
406. In this and the following verses, the poet uses the ancient Middle Eastern metaphor of the Divine Warrior (Ps 24:8) to portray Yahweh’s saving action on behalf of Israel (14:14,25). [↑](#footnote-ref-406)
407. In place of ‘*officers*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*horsemen*’. [↑](#footnote-ref-407)
408. In place of ‘*went down into the depths*’, here following the *NRSV*, the *NJB* has ‘*have sunk to the bottom*’; the para-synonyms here are תְּהֹמֹ֖ת (‘*floods*’) and מְצוֹלֹ֖ת (‘*depths*’ – literally, ‘*gurgling places*’). [↑](#footnote-ref-408)
409. In place of ‘*glories in power*’, here following the *NRSV*, the *NJB* has ‘*wins glory by its strength*’. [↑](#footnote-ref-409)
410. The word ‘*fury*’ is a metonymy of cause; the effect – the judgment – is what is meant. [↑](#footnote-ref-410)
411. The language is influenced by the ancient myth of a divine battle against the Sea, the chaotic power hostile to God’s rule (see Ps 77:16–19, 114:3–6, Hab 3:8). [↑](#footnote-ref-411)
412. The literal translation of ‘*glut on them*’ is ‘*my desire shall be filled on them*’; the word נַפְשִׁ֔י (‘*my soul*’) refers to the whole person, the body and the soul, or better, a bundle of appetites in a body; it therefore can figuratively refer to the desires or appetites (Dt 12:15, 14:26, 23:24). Here, with the verb ‘to be full’ means ‘to be satisfied’; the greedy appetite was to destroy. [↑](#footnote-ref-412)
413. The *NJB* opens this verse, here following the *NRSV*, with ‘*one breath of yours you blew*’. [↑](#footnote-ref-413)
414. Another motif of ancient hymns: the incomparability of Yahweh among ‘*the holy ones*’, who compose the heavenly council (Ps 86:8, 89:7–8). Verses 11-17 will now focus on Yahweh as the incomparable one who was able to save Israel from her foes, and afterward lead them to the Promised Land. [↑](#footnote-ref-414)
415. The verb ‘*swallowed*’ is the prefixed conjugation, the preterite without the *vav* consecutive; the subject (‘the earth’) must be inclusive of the sea, or it may indicate the grave or Sheol: the sea drowned them. Some scholars wish to see this as a reference to Dathan and Abiram, and therefore evidence of a later addition or compilation; it fits this passage well, however. [↑](#footnote-ref-415)
416. The verbs in the next two verses are perfect tenses but can be interpreted (as *NETB*) as a prophetic perfect, looking to the future. [↑](#footnote-ref-416)
417. The ‘*pangs*’ are like those of a woman in labour, a common biblical image. The Philistines settled ‘*Philistia*’ *circa* 1175 BCE; hence, the poem was written after then, though probably before the monarchy. [↑](#footnote-ref-417)
418. The verb ‘*has seized*’ is in the imperfect tense. [↑](#footnote-ref-418)
419. The two words ‘*terror*’ and ‘*dread*’ can form a nominal hendiadys, ‘a terrible fear’. In place of ‘*purchased*’, here following the *NJB*, the *NRSV* has ‘*acquired*’; the verb קָנִֽיתָ here is probably not the homonym ‘to create’, ‘to make’ (see Gn 4:1, Dt 32:6, & Pr 8:22). [↑](#footnote-ref-419)
420. The ‘*mountai*n’ refers to the Hill of Jerusalem, site of the Temple. The ‘*mountain*’ and the ‘*place*’ would be wherever Yahweh met with his people; it here refers to Canaan, the land promised to the patriarchs. [↑](#footnote-ref-420)
421. This refrain was probably the original ending of the poem (see #19). [↑](#footnote-ref-421)
422. The footnotes to the *NJB* mark this verse as an ‘editorial addition’. [↑](#footnote-ref-422)
423. Miriam (Nb 26:59, Mi 6:4) is called a ‘*prophetes*s’ because of her ecstatic rousing of devotion to Yahweh (compare Jg 4:4). [↑](#footnote-ref-423)
424. The verb וַתַּ֥עַן (*‘sang’*) normally means ‘to answer’; but it can be used more technically to describe antiphonal singing in Hebrew and in Ugaritic. [↑](#footnote-ref-424)
425. The ‘*desert of Shur*’, identified with the ‘*desert of Etham*’ in Nb 33:8, was on the border of Egypt. [↑](#footnote-ref-425)
426. *Marah* (מָרָֽה) means ‘*bitter*’ or ‘*bitterness*’. [↑](#footnote-ref-426)
427. The journey through the desert is punctuated by Israel’s complaints: about thirst, here and in 17:3 & Nb 20:2ff; hunger, in 16:2 & Nb 11:4ff; and the dangers of war, in Nb 14:2ff. Israel’s wilfulness is already evident, to the point of spurning the favours of God (see Ps 78 & 106). [↑](#footnote-ref-427)
428. The ancients believed that the bark or leaves of certain trees had magical properties for sweetening or ‘healing’ water (2K 2:21). [↑](#footnote-ref-428)
429. This verse, though Deuteronomic in style, is often attributed to the Old Epic traditions. [↑](#footnote-ref-429)
430. Judging from the way the story is told, they were not far from the oasis: but God had other plans for them, to see if they would trust him wholeheartedly and obey. They did not do so well this first time but this is the introduction to the desert and they will have to learn how to obey. [↑](#footnote-ref-430)
431. **Exodus 16** [↑](#footnote-ref-431)
432. The word translated here as ‘*community*’ is normally rendered ‘*congregation*’, but the modern perception of congregation is not exactly what is in mind in the desert. [↑](#footnote-ref-432)
433. The *Kethib*/*Qere* difference here (possible *vav*/*yod* confusion) warrants an explanation. [↑](#footnote-ref-433)
434. That the complaint leading up to the manna is unjustified can be seen from the record itself: they left Egypt with flocks and herds and a large amount of cattle, and about 45 days later they are complaining that they are without food. Moses reminded them later that they lacked nothing (Dt 3:7; for the whole sermon on this passage, see 8:1–3). Moreover, the complaint is absurd because the food of work gangs was far more meagre than they recall. The complaint was really against Moses. It is interesting that they crave the eating of meat and of bread; and so, God will meet that need; he will send bread from heaven and quail as well. [↑](#footnote-ref-434)
435. The word ‘*law*’ here properly means ‘direction’ at this point; but their obedience here would indicate also whether or not they would be willing to obey when the Law was given at Sinai. [↑](#footnote-ref-435)
436. There is a question here concerning the legislation – the people were not told *why* to gather twice as much on the sixth day. In other words, this instruction seems to presume that they knew about the Sabbath law. [↑](#footnote-ref-436)
437. The *NJB*, following the *LXX* (*πᾶσαν συναγωγὴν υἱῶν Ισραηλ*) has ‘*the whole community of Israelites*’ in place of ‘*all the Israelites*’, here following the *MT* & *NRSV*. Moses is very careful to make sure that they know it is Yahweh who has brought them out, and it will be Yahweh who will feed them: they are going to be convinced of this now; this is the force of his statements here. [↑](#footnote-ref-437)
438. The *Kethib*/*Qere* difference here (possible *vav*/*yod* confusion) would benefit from an explanation. [↑](#footnote-ref-438)
439. Literally translated, the last sentence opens, “*not against us (are) your murmurings*.” [↑](#footnote-ref-439)
440. The verb translated ‘*draw near*’ is used in the Torah for drawing near for religious purposes to where Yahweh manifests. When the people of God draw near for service, they sense the presence of God more powerfully. It is possible that some sacrifice might have been involved here, but no mention is made of that. [↑](#footnote-ref-440)
441. A brilliant glow of fire, symbolising Yahweh’s presence, gleamed through the cloud, resting on the Tent of Meeting; the cloud shrouds the full brilliancy of the glory, which human eye could not behold (see also Ezk 1:28, 3:12, 23, 8:4, 9:3). [↑](#footnote-ref-441)
442. The opening conjunction of this verse (‘*and*’ or ‘*then*’) has not here been translated. [↑](#footnote-ref-442)
443. In place of ‘*at dusk*’, here following *NJPS*, the *NJB*, following the *MT* more literally, has ‘*between the two evenings*’. [↑](#footnote-ref-443)
444. Quails are migratory birds, said to come up in the spring from Arabia flying north and west, and returning in the autumn; they fly with the wind, and so generally alight in the evening, covering the ground. [↑](#footnote-ref-444)
445. ‘*Granular*’ could also be ‘*flaky*’ (as *NRSV*) ‘*rounded*’ or ‘*coagulated*’. The Hebrews believed frost to be frozen dew that fell from the sky (see Ps 147:16 & Si 43:19). [↑](#footnote-ref-445)
446. ‘*What is it*’ (מָ֣ן ה֔וּא כִּ֛י לֹ֥א יָֽדְע֖וּ מַה־ה֑וּא) is the popular etymology of the word ‘*manna*’, the exact meaning of which is unknown. [↑](#footnote-ref-446)
447. The ‘*omer*’ (עֹ֣מֶר) is an amount mentioned only in this chapter and its size is unknown, except by comparison with the ephah (v. 36). [↑](#footnote-ref-447)
448. For this verse, here following the *NRSV*, the *NJB* reads, “*The Israelites did this, gathering it, some more, some less*.” [↑](#footnote-ref-448)
449. The opening preterite with the *vav* consecutive is subordinated here as a temporal clause. [↑](#footnote-ref-449)
450. The address here (‘*no one*’) is for ‘man’ (אִ֕ישׁ, ‘each one’): the instruction seems to be focused on the individual heads of the households. [↑](#footnote-ref-450)
451. In place of ‘*worms*’, here following the *MT* & *NETB*, the *NRSV* & *NJB* have ‘*maggots*’. The verb וַיָּ֥רֻם (‘*bred*’) is equivalent to a passive – ‘it was changed’ – to which ‘worms’ is added as an accusative of result. [↑](#footnote-ref-451)
452. The perfect tenses here with *vav* consecutives have the frequentative sense; they function in a protasis-apodosis relationship. [↑](#footnote-ref-452)
453. This construction for ‘*two omers*’ (שְׁנֵ֥י הָעֹ֖מֶר) is an exception to the normal rule for the numbers 2 through 10 taking the object numbered in the plural; here, is it ‘two of the omer’ or ‘the double of the omer’. [↑](#footnote-ref-453)
454. The noun שַׁבָּת֧וֹן (‘*day of solemn rest*’) has the abstract ending on it: ‘resting’, ‘ceasing’; the root word means ‘cease’ from something, more than ‘to rest’. The technical expression for ‘*holy Sabbath*’ (שַׁבַּת־קֹ֛דֶשׁ) is now used: the rest was to be characterized by holiness. [↑](#footnote-ref-454)
455. In place of ‘*it did not stink*’, here following *NETB*, the *NJB* has ‘*its smell was not foul*’. [↑](#footnote-ref-455)
456. *NETB* has ‘*area*’ in place of ‘*field*’, here following the *MT*, *NJB* & *NRSV*. [↑](#footnote-ref-456)
457. The *NJB* adds an opening ‘*for*’ to this verse; here, we follow the *NRSV*. [↑](#footnote-ref-457)
458. This verse again emphasises the Israelites’ lack of faith and their disobedience (v. 28). [↑](#footnote-ref-458)
459. The opening conjunction of this verse (‘*and*’ or ‘*then*’) has not here been translated. [↑](#footnote-ref-459)
460. The Sabbath was a sign of God’s love: God made no request unless he provided the means for its execution. [↑](#footnote-ref-460)
461. For this verse, here following the *NRSV*, the *NJB* reads, “*So on the seventh day the people abstained from all work*.” [↑](#footnote-ref-461)
462. The expression ‘*House of Israel*’ (בֵֽית־יִשְׂרָאֵ֛ל) is very unusual in this context. ‘*Manna*’ (מָ֑ן) means ‘what is it?’. [↑](#footnote-ref-462)
463. In the construction here translated as ‘*let them see*’, after the particle expressing purpose or result, the imperfect tense has the nuance of final imperfect, equal to a subjunctive in the classical languages. [↑](#footnote-ref-463)
464. Other readings for ‘*kept for your descendants*’ (*NJB*) are ‘*kept throughout your generations*’ (*NRSV*) and ‘*kept for generations to come*’ (*NETB*). [↑](#footnote-ref-464)
465. The ‘*Covenant*’ refers to the tablets of the Law (see 31:18), kept inside the Ark, frequently called the ‘Ark of the Covenant’ (see #25:16). The *NJB* expands this verse somewhat: “*Accordingly, Aaron put a full homer of manna in the jar, as Yahweh had ordered Moses, and placed the manna before the Testimony, for safekeeping*.” [↑](#footnote-ref-465)
466. For both instances of the word ‘*until*’, here following the *NRSV*, the *NJB* has the rather more formal ‘*up to the time that*’. [↑](#footnote-ref-466)
467. The words ‘*omer*’ (עֹ֕מֶר) and ‘*ephah*’ (אֵיפָ֖ה) are transliterated Hebrew words; the omer is mentioned only in this passage (it is different from a ‘homer’ – cf. Ezk 45:11-14). An ephah was a dry measure whose capacity is uncertain: quotations given for the ephah vary from *circa* 45 to 20 litres. [↑](#footnote-ref-467)
468. **Exodus 17** [↑](#footnote-ref-468)
469. ‘*Rephidim*’ (רְפִידִ֔ים) is a valley in the Sinai range. [↑](#footnote-ref-469)
470. One wonders if the people thought that Moses had water and were withholding or whether Moses was able to get it on demand. The people should have come to Moses to ask him to pray to God for water; but their action led Moses to say that they had challenged God [↑](#footnote-ref-470)
471. The verbs and the pronouns in this verse are in the singular because ‘*the people*’ is singular in form. [↑](#footnote-ref-471)
472. An alternative reading for the last sentence (as *NETB*) is, “*A little more, and they will stone me!*” [↑](#footnote-ref-472)
473. ‘*Go on ahead of*’ indicates that Moses is the leader and the people follow him. In other words, לִפְנֵ֣י indicates time and not place here. [↑](#footnote-ref-473)
474. A similar miracle at Kadesh is described in Nb 20:1–13; here, it is placed at Rephidim, the last stop before Sinai. [↑](#footnote-ref-474)
475. ‘*Massa*h’ (מַסָּ֖ה) and ‘*Meribah*’ (מְרִיבָ֑ה) mean, respectively, ‘*trial*’ and ‘*contention*’. [↑](#footnote-ref-475)
476. Amalek was held to be the grandson of Esau (Gn 36:12, 16) and was a nation of great antiquity (Nb 24:20); in the time of the Judges, the Amalekites were in alliance with Midianite bandits; they were still active in David’s day. There is no further mention of them until 1Ch 4:43. [↑](#footnote-ref-476)
477. The young warrior, Joshua, here mentioned for the first time, was at the head of the Israelite army. However, Moses led the battle from a hilltop and ensured victory by the power of his rod and outstretched arms, and perhaps by the power of the curse (Nb 22:4–6). [↑](#footnote-ref-477)
478. In place of ‘*engaged*’, here following the *MT* & *NRSV*, the *NJB*, following the *LXX* (*ἐξελθὼν παρετάξατο*) has ‘*went out to engage*’. [↑](#footnote-ref-478)
479. In place of ‘*prevailed*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*had the advantage*’ (1st occurrence) & ‘*the advantage went to*’ (2nd). [↑](#footnote-ref-479)
480. ‘*Heavy*’ translates the term כְּבֵדִ֔ים; but in this context, the idea is more that of being tired. This is the important word that was used in the plague stories: when the heart of Pharaoh was hard, then the Israelites did not gain their freedom or victory. [↑](#footnote-ref-480)
481. The verb translated ‘*cut down*’ means disabled or weakened; it is used elsewhere to describe how man dies and is powerless (Jos 14:10, Is 14:12). [↑](#footnote-ref-481)
482. The final clause would seem to be defeated by the preceding statement that the events would be written in a book for a memorial; if this war is recorded, then the Amalekites would be remembered: but here, God was going to wipe out the memory of them. However, the idea of removing the memory of a people is an idiom for destroying them – they will have no posterity and no lasting heritage. [↑](#footnote-ref-482)
483. ‘*Yahweh-Nissi*’ means ‘*Yahweh is my banner*’; the word ‘*banner*’ is restored in v. 16, where the *MT* reads ‘*throne*’. [↑](#footnote-ref-483)
484. The bitter feud with Amalek persisted (Nb 24:20, Dt 25:17–19, 1S 15:7– 8, 27:8, 30) until the foe was exterminated during the reign of Hezekiah (1Ch 4:41 43). [↑](#footnote-ref-484)
485. **Exodus 18** [↑](#footnote-ref-485)
486. Attempts have been made to give the narrative of vv. 1–12 a Midianite origin: Moses received the revelation of the divine name in Midian (3:1); Jethro was ‘*priest of Midian*’ (this verse); he invoked the name of Yahweh (v. 10), offered sacrifices to him and presided over the subsequent meal (v. 12). [↑](#footnote-ref-486)
487. This verse contains a unique mention of Moses’ repudiation of Zipporah, a tradition independent of 4:19–20 and 24–26. [↑](#footnote-ref-487)
488. The pronoun in ‘*he said*’ refers to Moses. ‘*Gershom*’ sounds like the Hebrew for ‘*an alien there*’. [↑](#footnote-ref-488)
489. The name, ‘*Eliezer*’ (אֱלִיעֶ֑זֶר) means ‘my God is a help’. [↑](#footnote-ref-489)
490. The ‘*mountain of God*’ is Horeb, so the desert here must be the Sinai; however, Ch. 19 suggests that they left Rephidim to go 40 Km to Sinai. [↑](#footnote-ref-490)
491. The verb ‘*he told*’ seems to be out of place, since the report has already been given that they came to the desert; the *LXX* solves this problem by taking the pronoun ‘I’ as the particle ‘behold’ and reads: ‘*one said to Moses, “Behold, your father-in-law Jethro has come*.”’ (*ἀνηγγέλη δὲ Μωυσεῖ λέγοντες Ἰδοὺ ὁ γαμβρός σου Ιοθορ παραγίνεται*) [↑](#footnote-ref-491)
492. This is more than polite oriental custom: Jethro was Moses’ benefactor, father-in-law, and a priest; he paid much respect to him. Now he could invite Jethro into *his* home. [↑](#footnote-ref-492)
493. The literal translation of ‘*travail*’ (a rare word) is *‘weariness (of the travail)*’. [↑](#footnote-ref-493)
494. Vv. 9–11 may imply that the priest of Midian was already a worshipper of Yahweh. [↑](#footnote-ref-494)
495. This is a common form of praise. The verb בָּר֣וּךְ is the Qal participle; here must be supplied a jussive, making this participle the predicate: ‘May Yahweh be blessed’. The verb essentially means ‘to enrich’; in praise, it would mean that he would be enriched by the praises of the people. [↑](#footnote-ref-495)
496. The clause ‘*because he has rescued the people from the grasp of the Egyptians*’ has been transposed from v 10. The *NJB* leaves it in v. 10 and ends v. 11 with an ellipsis, which replaces incomplete or corrupt text probably meaning ‘*because in the matter in which they treated them arrogantly*’. [↑](#footnote-ref-496)
497. The term, ‘*high-offering*’ translates עֹלָ֥ה, connecting it to a name for God (עֶלְיוֹן– ‘*Most High God*’) – the offering was for God alone. [↑](#footnote-ref-497)
498. Vv. 13–27 describe a measure presupposing a numerous and already settled population (see v. 23), and attributing to Moses a decentralisation of judicial powers, which certainly occurred much later. Nonetheless, the fact that a measure of this sort was attributed to Jethro’s intervention may bear witness to a Midianite influence on the early organisation of the people. [↑](#footnote-ref-498)
499. This question, “*What are you doing for the people?*” is qualified by the next two questions: by sitting alone all day and the people standing around all day showed that Moses was exhibiting too much care for the people – he could not do this. [↑](#footnote-ref-499)
500. To ‘*inquire*’ (לִדְרֹ֥שׁ) of God would be to seek God’s will on a matter, to obtain a legal decision on a matter, or to settle a dispute. As a judge, Moses is speaking for God; but, as the servant of Yahweh, Moses’ words will be God’s words. The Psalms would later describe judges as ‘gods’ because they made the right decisions based on God’s Law. [↑](#footnote-ref-500)
501. The verb שָׁ֣פַטְתִּ֔י (‘*decide*’) means ‘judge’; more specifically, it means to make a decision as an arbiter or umpire: when people brought issues to him, he decided between them. In the section of Law in Exodus after the Ten Commandments are the *Mishpetim*, ‘the Decisions’. [↑](#footnote-ref-501)
502. In place of ‘*good*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*right*’. [↑](#footnote-ref-502)
503. Note the specialised use of the comparative מ where, with an adjective, the thought expressed is that the quality is too difficult for the attainment of a particular aim. [↑](#footnote-ref-503)
504. The literal translation of ‘*take my advice*’ (hear following the *NJB* – the *NRSV* has ‘*now listen to me*’) is ‘*hear my voice*’. [↑](#footnote-ref-504)
505. The *NJB* ends this verse, here following the *NRSV*, with, “*…the way they must follow and what their course must be*.” [↑](#footnote-ref-505)
506. Moses was to deal with cases without legal precedent that required a special oracle (compare Dt 17:8–13); ordinary cases were to be handled by lay leaders (Nb 11:16–17, 24–25) or appointed judges (compare Dt 16:18–20). [↑](#footnote-ref-506)
507. The expression וְהָקֵל֙ מֵֽעָלֶ֔יךָ (‘*it will be easier for you*’) means literally ‘and make it light off yourself’; the wordplay is against the word for ‘heavy’ used earlier – since it was a heavy or burdensome task, Moses must lighten the load. [↑](#footnote-ref-507)
508. They may even be a humorous side to the word ‘*endure*’ – possibly implying, ‘*you could even do this standing up*’. [↑](#footnote-ref-508)
509. The literal translation for ‘*took his father-in law’s advice*’ is ‘*listened to his father-in-law*’ (see #19). [↑](#footnote-ref-509)
510. It is not clear how this structure would work in a judicial setting: the language of ‘*leaders of thousands*’, *et cetera*, is used more for military ranks. [↑](#footnote-ref-510)
511. In place of ‘*they sat as judges for the people*’, here following the *NRSV*, the *NJB* has ‘*were at the service of the people to administer justice*’ (as also in v. 22). [↑](#footnote-ref-511)
512. Here, Moses is the model of humility, receiving correction and counsel from Jethro; and Jethro is the ideal adviser, for he has no intention of remaining there to run the operation. [↑](#footnote-ref-512)
513. **Exodus 19** [↑](#footnote-ref-513)
514. In place of ‘*on this day*’, here following the *MT*, the *NJB* has ‘*on that very day*’ and *WEBBE* has ‘*that same day*’. [↑](#footnote-ref-514)
515. The location of the mountain is problematic. Since the 4th Century CE, Christian tradition has placed it in the southern part of the peninsula named after it, at Jebel Musa (2245 m). One theory argues from the volcanic characteristics given (see #16) and the itinerary in Nb 33 (see #Nb 33:1) that Sinai should be located in Arabia, where volcanoes were still active in historic times. Despite the lasting importance of the events and legislation connected with Sinai (3:1–4:17, 18; 19–40, & Nb 1–10), the Israelites seem quickly to have forgotten exactly where it was. [↑](#footnote-ref-515)
516. The expression בְנֵ֥י יִשְׂרָאֵֽל (‘*sons of Israel*’) is normally translated as ‘*Israelites*’ but, because in this place it is parallel to ‘*the house of Jacob*’, it seems better to offer a fuller rendering (following *NETB*). [↑](#footnote-ref-516)
517. The use of the figurative phrase ‘*on eagle’s wings*’ compares the way a bird would teach its young to fly and leave the nest with the way Yahweh brought Israel out of Egypt; the bird referred to could be one of several species of eagles, but more likely is the griffin-vulture. [↑](#footnote-ref-517)
518. ‘*Special possession*’ translates the noun סְגֻלָּה֙. [↑](#footnote-ref-518)
519. The construction ‘*a kingdom of priests*’ means that the kingdom is made up of priests. There are other possible renderings: **1** apposition: ‘*kings, that is, priests*’; **2** a genitive of specification: ‘*royal priesthood*’; **3** with the genitive being the attribute: ‘*priestly kingdom*’ (as *NRSV*); and **4** reading with an unexpressed ‘and’: ‘*kings and priests*’. [↑](#footnote-ref-519)
520. In place of ‘*bidden*’, here following the *NJB*, the *NRSV* & *NETB* have ‘*commanded*’. [↑](#footnote-ref-520)
521. The verb translated ‘*will do*’ is the imperfect tense: the people are not being presumptuous in stating their compliance – there are several options open for the interpretation of this tense; it may be classified as a desiderative nuance: ‘*we are willing to do*’. [↑](#footnote-ref-521)
522. The verse ends with a repetition of the end of v. 8, added to make the transition to the following passage. [↑](#footnote-ref-522)
523. In place of ‘*prepare them*’, here following *JPS*, the *NJB* has ‘*tell them to prepare themselves*’. The form of the verb ‘*wash*’ is the perfect tense, 3cpl, with a *vav* consecutive; it could be instructional, but now, in the 3rd person, it is more like a jussive. [↑](#footnote-ref-523)
524. The *NJB* includes the opening ‘*and*’ as part of v. 10; here, we follow the *MT* & *NRSV*. [↑](#footnote-ref-524)
525. In place of ‘*set limits for the people*’, here following the *MT* & *NRSV*, the *NJB*, following the *Samaritan Pentateuch*, has, ‘*you will mark out the limits of the mountain*’. [↑](#footnote-ref-525)
526. There is some ambiguity in the opening clause: either it means that no man will touch the mountain, so that if there is someone who is to be put to death he must be stoned or shot, since they could not go into the mountain region to get him; or it may mean no one is to touch the culprit who went into the region of the mountain. [↑](#footnote-ref-526)
527. The *NRSV* has ‘*consecrated*’ in place of ‘*prepared*’, here following the *NJB*. [↑](#footnote-ref-527)
528. It is assumed that sexual relations make people unfit for sacred duty. [↑](#footnote-ref-528)
529. The trumpet (v. 13) was sounded on cultic occasions (2S 6:15). [↑](#footnote-ref-529)
530. In place of ‘*foot*’, here following the *NRSV*, the *NJB* has ‘*bottom*’ and *NETB* has ‘*lower end*’. [↑](#footnote-ref-530)
531. The 3 narratives (here, 24:15–17and Dt 4:11–12, 5:23–24 & 9:15) describing the theophany on Sinai use terms appropriate to a volcanic eruption. The imagery is used to express Yahweh’s majesty and glory (see #24:16), his transcendence and the religious awe that he inspires (see Jg 5:4ff, Ps 29, 68:8, 77:17–18, 97:3–5, & Hab 3:3–15). [↑](#footnote-ref-531)
532. The word, ‘*thunder*’ literally translates as ‘*in (or by) a voice*’. The word always means thunder when used in the plural (see v. 16). In the singular, it can mean thunder too, but here it may mean the intelligible voice of God, who ‘answered’ Moses. [↑](#footnote-ref-532)
533. In place of ‘*mountaintop*’, here following the *NJB*, the *NRSV* & *NETB* have ‘*top of the mountain*’. [↑](#footnote-ref-533)
534. Vv. 21–24 refer back to vv. 12–13. [↑](#footnote-ref-534)
535. The mention of priests is an anachronism; the priesthood had not yet been instituted. [↑](#footnote-ref-535)
536. Moses’ response to God is to ask how they would break through when God had already charged them not to; God knew them better than Moses did. [↑](#footnote-ref-536)
537. The literal translation of ‘*with Aaron*’ is ‘*bringing Aaron with you*’. [↑](#footnote-ref-537)
538. The *NJB* ends this verse with an ellipsis; the sentence is incomplete, the narrative being interrupted by the insertion of the Decalogue. [↑](#footnote-ref-538)
539. **Exodus 20** [↑](#footnote-ref-539)
540. Scripture makes it clear that the Law was the revelation of God at Mount Sinai. אֵ֛ת is here a grammatical marker. [↑](#footnote-ref-540)
541. The *LXX*, *NJB*, *NRSV* and many translations include the last sentence as a separate verse; therein, subsequent verse numbers are accordingly incremented. Here, we follow the *MT*. Similarly, the *Mechon Mamre* text does not include the *Sof Pasuq* immediately preceding that sentence but the *MAM* text, following the *Leningrad Codex*, does (the *UXLC* uses the verse numbers of the *KJV*). [↑](#footnote-ref-541)
542. This commandment prohibits making cult images of Yahweh (see explanation given in Dt 4:14). This prohibition set Israel apart from all the other nations surrounding it. [↑](#footnote-ref-542)
543. A footnote to the *NJB* suggests that the first sentence refers to the gods of v. 3, of which this verse is a continuation. The word, ‘*generation*’, (דר) does not occur in the *MT* but it is implied. [↑](#footnote-ref-543)
544. A more traditional reading for ‘*thousands*’ is ‘*the thousandth generation*’ (as in v. 4, the word, דר, is not in the *MT* here). After ‘tenth’, Hebrew uses cardinal numbers for ordinals also, so either reading is possible. [↑](#footnote-ref-544)
545. Besides perjury (Mt 5:33) and false evidence (20:16 & Dt 5:20), this can also include the use of the divine name in magic; the *LXX* reads ‘*You shall not futilely use the name of the Lord your God’* (*οὐ λήμψῃ τὸ ὄνομα κυρίου τοῦ θεοῦ σου ἐπὶ ματαίῳ*). [↑](#footnote-ref-545)
546. The biblical texts expressly connect the term, ‘*Sabbath*’, with a root meaning ‘to desist, to stop work’ (16:29–30, 23:12, 34:21). [↑](#footnote-ref-546)
547. The imperfect tense has traditionally been rendered as a commandment (‘*you will labour*’); but the point of this commandment is the prohibition of work on the seventh day, so the permission nuance of the imperfect works well here. [↑](#footnote-ref-547)
548. The wife is omitted in the list, not that she was considered unimportant, nor that she was excluded from the rest, but rather in reflecting her high status. She was not man’s servant, not lesser than the man, but included with the man as an equal before God. The ‘*you*’ of the commandments is addressed to the Israelites individually, male and female, just as God in the Garden of Eden held both the man and the woman responsible for their individual sins. [↑](#footnote-ref-548)
549. In place of ‘*all that is in them*’, here following *NETB*, the *NJB* has ‘*all that these contain*’. [↑](#footnote-ref-549)
550. The verb כַּבֵּ֥ד (*‘honour’*) is the Piel imperative; it calls for the people to give to their parents the respect and honour that is appropriate for them. It could be paraphrased to say, give them the proper weight of authority that they deserve. [↑](#footnote-ref-550)
551. In the *LXX*, *NJB*, *NRSV* and most modern translations, the four commandments of this verse, here following the *MT*, comprise separate verses; therein, the following commandment is numbered v. 16. On the ‘internal’ *Sof Pasuq* characters in this verse, see #2. [↑](#footnote-ref-551)
552. Some regard the 1st sentence as a separate commandment; however, ‘*neighbour’s house*’ probably includes what is enumerated in the 2nd part of the verse: wife, male or female slave, *et cetera*. [↑](#footnote-ref-552)
553. Vv. 18–21 follow on from 19:19 as part of the description of the theophany as a storm (see #19:18). [↑](#footnote-ref-553)
554. The verb ‘*speak*’ is the Pielimperative; in this context it has more of the sense of a request than a command: the independent personal pronoun emphasises the subject and forms the contrast with God’s speaking. [↑](#footnote-ref-554)
555. The verb נַסּ֣וֹת (‘*test*’) is the Piel infinitive construct; it forms the purpose of God’s coming with all the accompanying phenomena; the verb can mean ‘to try’, ‘to test’ or ‘to prove’. The sense of ‘prove’ fits this context best because the terrifying phenomena was intended to put the fear of God in their hearts so that they would obey; in other words, God was inspiring them to obey, not simply testing to see if they would. [↑](#footnote-ref-555)
556. No wonder the Israelites were afraid when they saw the manifestation of God and heard his laws. When the whole covenant is considered, preamble and all, then it becomes clear that the motivation for obeying the commands is the person and the work of the covenant God – the one who redeemed his people. Obedience then becomes a response of devotion and adoration to the Redeemer who set them free. It becomes loyal service, not enslavement to laws. The point could be worded this way: God requires that his covenant people, whom he has redeemed, and to whom he has revealed, give their absolute allegiance and obedience to him. This means they will worship and serve him, and safeguard the well-being of each other. [↑](#footnote-ref-556)
557. 20:22–23:33 define the ‘Book of the Covenant’, so named in modern times because of 24:7 (although the text in question refers to the Decalogue). The clauses of the Book of the Covenant may be grouped under three headings according to subject matter: civil & penal laws (21:1–22:20); regulation of ritual (20:22–26, 22:28–31, 23:10–19); and social morality (22:21–27, 23:1–9). In literary form, the prescriptions fall into two categories: ‘*casuistic*’ or conditional, in the style of the Mesopotamian codes; and ‘*apodictic*’ or imperative, in the style of the Decalogue and certain Egyptian wisdom texts. [↑](#footnote-ref-557)
558. The direct object of the first instance of ‘*make*’ must be ‘*gods of silver*’; the prepositional phrase modifies the whole verse to say that these gods would then be alongside the one true God. By the understanding of parallelism, each of the halves apply to the whole verse, so that ‘*beside me*’ and ‘*for yourselves*’ concern gods of silver or gods of gold [↑](#footnote-ref-558)
559. Unlike Dt 12:5 *etc.*, the Book of the Covenant allows a plurality of cult places. Worship is lawful in any place in which Yahweh has manifested his presence, and of which, by revealing himself there, he has taken possession. The instructions here call for the altar to be made of natural things, not things manufactured by man. The altar was either to be made of clumps of earth or natural, unhewn rocks (v. 21). [↑](#footnote-ref-559)
560. The verb translated ‘*have profaned*’ is a preterite with the *vav* consecutive; it forms the apodosis in a conditional clause. [↑](#footnote-ref-560)
561. Only a loincloth was worn when offering sacrifice, as among the Egyptians; hence the risk of indecency when mounting the altar steps. [↑](#footnote-ref-561)
562. **Exodus 21** [↑](#footnote-ref-562)
563. In place of ‘*these are the decisions*’, here following *NETB*, the *NJB* has ‘*this is the ruling*’ and the *NRSV* & *WEBBE* have ‘*these are the ordinances*’. [↑](#footnote-ref-563)
564. An Israelite could go into servitude because of debts (22:1. Lv 25:39, 2K 4:1). [↑](#footnote-ref-564)
565. The literal translation of ‘*single*’ is ‘*with his back*’ (meaning ‘alone’). [↑](#footnote-ref-565)
566. The slave would have neither the right nor the means to acquire a wife; thus, the idea of the master ‘giving’ him a wife is clear – the master would have to pay the prices and make the provision. In this case, the wife and the children are actually the possession of the master unless the slave paid the bride price – but he is a slave because he got into debt. [↑](#footnote-ref-566)
567. Literally translated, the slave’s declaration is, “*I do not want to go out free*.” [↑](#footnote-ref-567)
568. In place of ‘*to God*’ (הָ֣אֱלֹהִ֔ים), here following the *MT*, *NJB* & *NRSV*, *NETB* has ‘*to the judges*’. [↑](#footnote-ref-568)
569. ‘*Slave*’ here also implies ‘*concubine*’ (see v. 8). [↑](#footnote-ref-569)
570. ‘*Who intended her*’ follows the *LXX* (*ἣν αὑτῷ καθωμολογήσατο*); the *MT* reads ‘*who did not intend her*’. The *Kethib*/*Qere* difference here warrants an explanation. [↑](#footnote-ref-570)
571. ‘*Daughters*’, in this context, refers to ‘*his own daughters*’. [↑](#footnote-ref-571)
572. The translation of ‘*marital rights*’ is far from certain, since the word only occurs here, and it could be ‘*ointments*’ (Accadian texts list food, clothing, and oil as the necessities of life); the point is that the woman was to be cared for with all that was required. [↑](#footnote-ref-572)
573. For the rulings on the daughter, the message could be: women, who were often at the mercy of their husbands or masters, must not be trapped in an unfortunate situation, but be treated well (vv. 7–11). God is preventing people who have power over others from abusing it. [↑](#footnote-ref-573)
574. The underlying point of this section remains true today: the people of God must treat all human life as sacred. [↑](#footnote-ref-574)
575. A more literal translation of ‘*happen*’ is ‘*come to hand*’ (accidents were attributed to God). [↑](#footnote-ref-575)
576. The word עָרְמָ֑ה (‘*treachery*’) is problematic; it could mean with prior intent, which would be connected with the word in Pr 8:5, 12, which means ‘understanding’. It could be connected also to an Arabic word for ‘enemy’, which would indicate this was done with malice. [↑](#footnote-ref-576)
577. This verse uses the same construction as v. 12, but here there is no mention of the parents’ death; this attack, then, does not lead to their death – if he killed one of them, then v. 12 would be the law. The severity of the penalty was in accord with the high view of parents [↑](#footnote-ref-577)
578. The implication here is that it would be an Israelite who was kidnapped and sold to a foreign tribe or country (like Joseph). However, the crime would be in taking the individual away from his home and religion and putting him into bondage or death. [↑](#footnote-ref-578)
579. The curse, according to ancient belief, releases an inexorable power (Nb 22:6), thus making it as serious to curse parents as to strike them. [↑](#footnote-ref-579)
580. The literal translation of ‘*must keep his bed*’ is ‘*falls to bed*’. [↑](#footnote-ref-580)
581. The word translated ‘*loss of time*’ appears to be the infinitive from the verb ‘to sit’ with a meaning of ‘his sitting down’; some suggest from the verb ‘to rest’ with a meaning ‘cease’. In either case, the point in the context must mean compensation is due for the time he was down. [↑](#footnote-ref-581)
582. In place of ‘*at his hands*’, here following the *MT* (literally, ‘*under his hand*’) & *NJB*, the *NRSV* has ‘*immediately*’. The literal translation of ‘*he must pay the penalty*’ is ‘*he must be avenged*’. [↑](#footnote-ref-582)
583. The literal translation of ‘*property*’ is ‘*money*’. The point of the verse is that if the slave survives a couple of days, it is probable that the master was punishing him and not intending to kill him; if he then dies, there is no punishment other than that the owner loses the slave who is his property – he suffers the loss. [↑](#footnote-ref-583)
584. The word בִּפְלִלִֽים means ‘*with arbitrators*’; the point then seems to be that the amount of remuneration for damages that was fixed by the husband had to be approved by the judges/courts. [↑](#footnote-ref-584)
585. The *Lex* *Talionis* (see Lv 24:17–20, Dt 19:21), also to be found in the Code of Hammurabi and the Assyrian laws, is social, not individual, in scope. By imposing a punishment equal to the damage caused, it aims at limiting excesses of vengeance (see Gn 4:23–24). [↑](#footnote-ref-585)
586. The cases here were not likely to have applied to the pregnant woman. [↑](#footnote-ref-586)
587. In place of ‘*strike for strike*’, here following the *NJB*, the *NRSV* has ‘*stripe for stripe*’ and *NETB* has ‘*bruise for bruise*’. [↑](#footnote-ref-587)
588. Interestingly, the verb used here for ‘*let him go*’ is the same verb throughout the first part of the book for Pharaoh to ‘release’ the Israelites from slavery; here, an Israelite will have to release the hurt slave and set him free. [↑](#footnote-ref-588)
589. In place of ‘*for the sake of*’, here following *NETB*, the *NJB* & *NRSV* have ‘*to compensate for*’ (as also in v. 26). [↑](#footnote-ref-589)
590. The point that this section of the laws makes is that one must ensure the safety of others by controlling the circumstances. [↑](#footnote-ref-590)
591. The idea of the Hophal perfect translated as ‘*was warned*’ is ‘attested’ or ‘testified against’. [↑](#footnote-ref-591)
592. The family of the victim would set the amount for the ransom of the man guilty of criminal neglect; this practice was common in the ancient world but rare in Israel. If the family allowed the substitute price, then the man would be able to redeem his life. [↑](#footnote-ref-592)
593. In place of ‘*boy or girl*’, here following the *NJB* & *NRSV*, *NETB* has ‘*son or daughter*’. [↑](#footnote-ref-593)
594. A ‘*shekel*’ was a unit for measure by means of a scale; both the weight and the value of a ‘*shekel of silver*’ are hard to determine; though there is no certainty, the shekel is said to weigh about 11.5 grams. Over four hundred years earlier, Joseph was sold into Egypt for 20 shekels; the free Israelite citizen was worth about 50 shekels (Lv 27:3). [↑](#footnote-ref-594)
595. The laws of vv. 33–36 establish responsibility in cases of carelessness. [↑](#footnote-ref-595)
596. The literal translation of ‘*money*’ is ‘*silver*’. [↑](#footnote-ref-596)
597. The literal translation of ‘*proceeds*’ is ‘*silver*’. [↑](#footnote-ref-597)
598. The point of this section (vv. 28–36) seems to be that one must ensure the safety of others by controlling one’s property and possessions. This section pertains to neglect with animals, but the message would have applied to similar situations. The people of God were to take heed to ensure the well-being of others, and if there was a problem, it had to be made right. [↑](#footnote-ref-598)
599. The *NRSV* text includes this verse as 22:1; here, we follow the *MT* (and *NJB*). [↑](#footnote-ref-599)
600. **Exodus 22** [↑](#footnote-ref-600)
601. The verb בַּמַּחְתֶּ֛רֶת (‘*breaking in*’) means ‘digging through’ the walls of a house (usually made of mud bricks); the verb is only used a few times with the meaning of dig in (as in houses) or row hard (as in Jonah). [↑](#footnote-ref-601)
602. The *NRSV* includes the last part of this verse (from ‘*he must make*’) as part of 21:37 (therein 22:1). [↑](#footnote-ref-602)
603. The thief must pay back one for what he took, and then one for the penalty—his loss as he was inflicting a loss on someone else. [↑](#footnote-ref-603)
604. After ‘*restitution*’, the *NJB*, with the *LXX* (*ἀποτείσει ἐκ τοῦ ἀγροῦ αὐτοῦ κατὰ τὸ γένημα αὐτοῦ· ἐὰν δὲ πάντα τὸν ἀγρὸν καταβοσκήσῃ*), adds, “*for the part of the field that has been grazed in proportion to its yield; but if he has let the whole field be grazed, he must make restitution in proportion*.” [↑](#footnote-ref-604)
605. Thorn bushes were used for hedges between fields; but thorn bushes also burned easily, making the fire spread rapidly. [↑](#footnote-ref-605)
606. The word here translated ‘*goods*’ usually means ‘vessels’ but it can have the sense of household goods and articles. [↑](#footnote-ref-606)
607. The literal translation of ‘*God*’ is ‘*the gods*’, possibly meaning ‘*the judges*’ (as *NETB*). [↑](#footnote-ref-607)
608. The trial would be by judicial verdict, ordeal, prophetic pronouncement or oath. [↑](#footnote-ref-608)
609. The literal translation of ‘*without a witness*’ is ‘*there is no one seeing*’. [↑](#footnote-ref-609)
610. An alternative translation for the opening of the last sentence reads, “*The owner will accept the oath*.” [↑](#footnote-ref-610)
611. The point of this verse is that the man should have taken better care of the animal. [↑](#footnote-ref-611)
612. The word עֵ֑ד (‘*evidence*’) actually means ‘*witness*’ but the dead animal is a silent witness (i.e., evidence); the word is an adverbial accusative. [↑](#footnote-ref-612)
613. The words ‘*an animal*’ are not in the *MT* and are here supplied in the translation for clarity. [↑](#footnote-ref-613)
614. This verse implies that the owner who hired it out was prepared to take the risk, so there would be no compensation. [↑](#footnote-ref-614)
615. A betrothed man paid the ‘*dowry*’ (מָהֹ֛ר) to the family of his future wife. [↑](#footnote-ref-615)
616. The 2nd half of the chapter records various laws of purity and justice. [↑](#footnote-ref-616)
617. The ‘*sorceress*’ was someone who dealt with drugs or herbs for all kinds of purposes, including necromancy. [↑](#footnote-ref-617)
618. In place of ‘*lies with*’, here following the *MT & NRSV*, the *NJB* has ‘*has intercourse with*’. [↑](#footnote-ref-618)
619. In place of ‘*to the gods, except Yahweh alone*’, following the *MT*, the *NJB*, *LXX* (*θεοῖς θανάτῳ*) and *Samaritan* *Pentateuch* have, ‘*to other gods*’. [↑](#footnote-ref-619)
620. The ‘*alien*’ (גֵ֥ר) is a resident foreigner; he lives in the land but has no civic or legal rights. [↑](#footnote-ref-620)
621. The word here translated as ‘*abuse*’ (תְעַנֶּ֖ה) has a wide range of meanings, such as ‘*afflict*’, ‘*oppress*’, ‘*humiliate*’ & ‘*rape*’. These victims are at the mercy of the judges, businessmen, or villains; the righteous king/people will not mistreat them (see Is 1:17, Job 31:16–17, 21). [↑](#footnote-ref-621)
622. The verb ‘*hear*’ is the normal use of the infinitive absolute with the imperfect tense to emphasise the verb [↑](#footnote-ref-622)
623. The punishment takes the form of the *Lex Talionis*: God will destroy them, making their wives widows and their children orphans. [↑](#footnote-ref-623)
624. As a farming people, Israel frowned upon commercialism (Ho 12:7–8) and on the exaction of interest from another Israelite (Lv 25:35–38). [↑](#footnote-ref-624)
625. A loan with a garment as security could only be for a single day, lest one of the poor suffer (Dt 24:12–13, Am 2:8). [↑](#footnote-ref-625)
626. The cloak was a night covering when sleeping; thus, it was property that could not be taken and not given back – the last possession. [↑](#footnote-ref-626)
627. The two verbs in this verse are synonyms: קַלֵּ֑ל (‘*revile*’) means ‘treat lightly’ and אֹֽר means ‘*curse*’. [↑](#footnote-ref-627)
628. In place of ‘*your surplus*’ (here following the *MT*), the *NJB* & *NJPS* have ‘*the abundance of your harvest and your winepress*’ (referring to the religious dues payable on the products of the soil). [↑](#footnote-ref-628)
629. The *NJB* has ‘*the firstborn*’ in place of the 1st occurrence of the pronoun ‘*it*’, here following the *MT*. [↑](#footnote-ref-629)
630. Flesh torn by beasts was considered unclean because it was not properly drained of blood. [↑](#footnote-ref-630)
631. **Exodus 23** [↑](#footnote-ref-631)
632. The literal translation of ‘*support*’ is ‘*join hands with*’; ‘*wicked*’ (רָשָׁ֔ע) is a word that refers to the guilty criminal, the person who is doing something wrong; in the religious setting, it describes the person who is not a member of the covenant and may be involved in all kinds of sin, even though there is the appearance of moral and spiritual stability. [↑](#footnote-ref-632)
633. Before ‘*wrongdoing*’, the *NJB* adds ‘*the cause of*’; here, we follow the *NRSV*. [↑](#footnote-ref-633)
634. The point here is one of false sympathy and honour, the bad sense of the word הְדַּ֖ר. [↑](#footnote-ref-634)
635. Justice extends even to helping your enemy. [↑](#footnote-ref-635)
636. The meaning of the Hebrew for the last phrase is uncertain. [↑](#footnote-ref-636)
637. For this verse, here following the *NJB*, the *NRSV* reads, “*You shall not pervert the justice due to your poor in their lawsuits*.” [↑](#footnote-ref-637)
638. In place of ‘*for, I will not justify the wicked*’, here following the *MT*, *WEBBE* & *JPS*, the *NJB* has ‘*and do not acquit the guilty*,’ following the *LXX* (*καὶ οὐ δικαιώσεις τὸν ἀσεβῆ*), which then adds ‘*because of bribes*’ (*ἕνεκεν δώρων*). [↑](#footnote-ref-638)
639. An alternative translation for ‘*clear-sighted*’ is ‘*eye-witness*’. [↑](#footnote-ref-639)
640. The verb translated ‘*oppress*’ literally means ‘*crush*’; in this context, this would probably mean with an unfair judgment in the courts [↑](#footnote-ref-640)
641. This section concerns religious duties of the people of God as they worship by giving thanks to God for their blessings. [↑](#footnote-ref-641)
642. The word translated ‘*wild animals*’ is ageneral term for animals, usually wild, including predators (cf. v. 29, Gn 2:19–20, Lv 26:22, Dt 7:22, 1S 17:46, Job 5:22–23, Ezk 29:5, 34:5). [↑](#footnote-ref-642)
643. Here, the observance of the Sabbath is based upon humanitarian concern (cf. 20:11). [↑](#footnote-ref-643)
644. An alternative translation for ‘*repeat*’ is ‘*honour*’. [↑](#footnote-ref-644)
645. Other feasts were added later: the religious New Year (Lv 23:24), the Day of Atonement (Lv 16 & 23:27–32) and, after the Exile, Purim (Est 9:24), Dedication (1M 4:59), and the Day of Nicanor (1M 7:49). [↑](#footnote-ref-645)
646. This connexion between the Feast of Unleavened Bread and the Exodus made it easy to link it with the Passover (see #12:1). [↑](#footnote-ref-646)
647. After ‘*Harvest*’, the *NJB* adds the explanatory clause ‘*you are to hold*’; here, we follow the *MT*. [↑](#footnote-ref-647)
648. Here the divine Name reads in Hebrew הָֽאָדֹ֥ן יְהוָֽה, which, if rendered according to the traditional scheme of ‘Lord’ for ‘*Yahweh*’ would result in ‘Lord Lord;’ most English versions therefore render this phrase ‘*Lord God*’. [↑](#footnote-ref-648)
649. 34:25 says explicitly that this refers to the Passover, but in both cases, the prescription is given after the religious calendar (vv. 14–17, 34:18–23), neither of which deals with the Passover. This latter was celebrated as a family festival until the Deuteronomic reforms (see Dt 16:5–6). [↑](#footnote-ref-649)
650. It was a Canaanite custom, known from the Ras Shamra texts, to boil kids in their mothers’ milk. [↑](#footnote-ref-650)
651. The ‘angel’ appears to be distinguished from God himself (see #Gn 16:7), though he performs Yahweh’s function. It is a guardian angel (Gn 24:7, Nb 20:16), such as figures later in the Book of Tobit (see #Tb 5:4). [↑](#footnote-ref-651)
652. ‘*Do not defy him*’ follows the *LXX* (*μὴ ἀπείθει αὐτῷ*); the *MT* reads ‘*do not make him bitter*’. The ‘*name*’ represents the person himself. [↑](#footnote-ref-652)
653. The infinitive absolute in ‘*if you listen carefully*’ does not add as great an emphasis as normal but emphasises the condition being set forth. [↑](#footnote-ref-653)
654. In place of ‘*blot them out’*, here following the *NRSV*, the *NJB* has ‘*exterminate these*’. [↑](#footnote-ref-654)
655. In the Canaanite cult, ‘*standing-stones*’ (מַצֵּבֹֽתֵיהֶֽם) were symbols of the male divinity. The Law forbade their worship (see also 34:13, Lv 26:1, Dt 7:5, 12:3 & 16:22), so also did the prophets (Ho 3:4, 10:1, Mi 5:12). The religion of the Patriarchs accepted them (see Gn 28:18 & 22). [↑](#footnote-ref-655)
656. In place of ‘*he will bless*’, here following the *MT*, the *NJB* & *NRSV*, following the *LXX* (*εὐλογήσω*) has ‘*I shall bless*’. [↑](#footnote-ref-656)
657. No one will die prematurely: this applies to the individual or the nation; the plan of God to bless was grand, if the people would obey. [↑](#footnote-ref-657)
658. The literal translation of ‘*I will make all your enemies turn and run from you*’ is ‘*I will give all your enemies to you (as) a back*’. [↑](#footnote-ref-658)
659. ‘*Hornets*’ (as *NJB*) could also be translated as ‘*pestilence*’ (as *NRSV*); the Hebrew meaning is uncertain. [↑](#footnote-ref-659)
660. The literal translation of ‘*wild animals*’ is ‘*beasts of the field*’. [↑](#footnote-ref-660)
661. The explanation given here for the slowness of the conquest is the same as in Dt 7:22: other explanations were also given (see #Jg 2:6). [↑](#footnote-ref-661)
662. The ‘*desert and the river’* refer to, respectively, the Arabian Desert and the River Euphrates. Thus, the area here delineated extends from the Gulf of Aqaba – the Mediterranean – Sinai – the Euphrates: the ideal limits of the empire of David and Solomon (1K 5:1). For other descriptions of the Promised Land, see #Nb 34:1 and Jg 20:1. [↑](#footnote-ref-662)
663. In place of ‘*pact*’, here following the *NJB*, the *NRSV* & *NETB* have ‘*covenant*’. [↑](#footnote-ref-663)
664. The idea of the ‘snare’ is to lure them to judgment; God is apparently warning about intercourse with the Canaanites, either in worship or in business: They are very syncretistic, and so it would be dangerous to settle among them. [↑](#footnote-ref-664)
665. **Exodus 24** [↑](#footnote-ref-665)
666. The narrative of this chapter combines two accounts of the Covenant. **1:** vv. 1–2 & 9–11, in which the Covenant is sealed with a meal. **2:** vv. 3–8, in which the essential element is the sprinkling of the blood over the altar and people. A third account appears in Ch. 34. [↑](#footnote-ref-666)
667. The verb, ‘*approach*’, is the perfect tense with a *vav* consecutive; it and the preceding perfect tense follow the imperative, and so have either a force of instruction, or, as taken here, is the equivalent of an imperfect tense (of permission). [↑](#footnote-ref-667)
668. The ‘*words*’, alone mentioned in what follows, refer to the Decalogue (see 20:1ff), called the ‘Book of the Covenant’ in v. 7. [↑](#footnote-ref-668)
669. The participation of all the people is symbolised by twelve ‘*pillars*’, one for each tribe. [↑](#footnote-ref-669)
670. The term, ‘*high-offerings*’ translates עלה, connecting it to a name for God (עֶלְיוֹן– ‘*Most High God*’) – the offering was for God alone. [↑](#footnote-ref-670)
671. The people and God will be united by blood: half was spattered on the altar and the other half spattered on/toward the people (v. 8). [↑](#footnote-ref-671)
672. The ‘*Book*’ would be the scroll just written containing the laws of Chs 20–23; on the basis of this scroll, the Covenant would be concluded here. [↑](#footnote-ref-672)
673. Moses, being the mediator between God and the people, symbolically unites them by sprinkling the blood of the same victims first on the altar, which represents Yahweh, and then on the people. [↑](#footnote-ref-673)
674. The people did not take part, but were represented by the seventy ‘elders’, or chief men. Moses, the Covenant mediator, was accompanied by the priestly family, Aaron, Nadab and Abihu (6:14–25, Lv 10:1–3). [↑](#footnote-ref-674)
675. The leaders did not see God directly; they saw only the lower part of the heavenly throne-room – the sapphire pavement (the firmament), above which Yahweh was enthroned (compare Is 6:1, Ezk 1:1, 26–28). An alternative for ‘*sapphire*’ is ‘*lapis lazuli*’. [↑](#footnote-ref-675)
676. Unharmed by divine holiness (see 3:6), the leaders partook of the covenant meal (18:12). [↑](#footnote-ref-676)
677. Some scholars assign v. 12–15a and 18b seem to the Elohistic tradition and vv. 15b–18a (a parallel account) to the Priestly tradition. [↑](#footnote-ref-677)
678. ‘*They went up*’ follows the *LXX* (*ἀνέβησαν*); the *MT* reads ‘*Moses went up*’. [↑](#footnote-ref-678)
679. This verse sets the stage for the episode of Ch. 32. [↑](#footnote-ref-679)
680. The *NJB* lacks the conjunctions ‘*then*’ and ‘*and*’; here, we follow the *NRSV*. [↑](#footnote-ref-680)
681. The ‘*glory of Yahweh*’ is the manifestation of God’s presence (see #13:22); it is a fire clearly distinguished (here and in 40:34–35) from the cloud that accompanies and surrounds it. The fire and the cloud are images borrowed from the great theophanies, which occur with a thunderstorm for their setting (see footnote to 19:16) but they have a more profound significance: the brilliant light (which needs no storm for its appearance, 33:22, and which later leaves its glow on the face of Moses, 34:29) stands for God’s unapproachable majesty. It fills the newly erected Tent (40:34–35) and later takes possession of Solomon’s Temple (1K 8:10–11). On the eve of the destruction of Jerusalem, Ezekiel sees the glory leaving the city (Ezk 9:3, 10:4, 18–19, 11:22–23); later, he sees it returning to the new Temple (Ezk 43:1ff); for Ezekiel, the ‘glory’ assumes a shining, human form (Ezk 1:26–28). In other texts, particularly the Psalms, the ‘*glory of Yahweh*’ simply expresses God’s majesty and the honour due to him, often with eschatological overtones; or else, it indicates God’s miraculous power (15:7; cf. the ‘glory of Jesus’ in Jn 2:11 & 11:40). [↑](#footnote-ref-681)
682. In place of ‘*eyes of the*’, here following the *MT*, the *NJB* has ‘*watching*’. [↑](#footnote-ref-682)
683. Compare the latter part of this verse with the forty days’ journey of Elijah to Sinai (1K 19:8) and Christ’s forty days in the desert (Mt 4:2ff). [↑](#footnote-ref-683)
684. **Exodus 25** [↑](#footnote-ref-684)
685. When the text uses the formula, “*Yahweh spoke to Moses,*” it is asserting the divine authority behind the religious institutions of Israel. [↑](#footnote-ref-685)
686. The ‘*offering*’ (תְּרוּמָ֑ה) is perhaps better understood as a ‘*contribution*’ (as *NJB*), since it was a freewill offering; here, we follow the *NRSV* & *NETB*. There is some question about the etymology of the word: the traditional meaning of ‘heave-offering’ derives from the idea of ‘elevation’, a root meaning ‘to be high’ lying behind the word. [↑](#footnote-ref-686)
687. The pronoun ‘*you*’ is here plural. [↑](#footnote-ref-687)
688. The ‘*blue*’ refers to dye made from shellfish: it has a dark blue or purple, almost violet colour; no significance for the colour is attached. Likewise, ‘*purple*’ dye was imported from Phoenicia, where it was harvested from the shellfish or snail; it is a deep purple-red colour. ‘*Scarlet*’ was made from the eggs and bodies of the worm *coccus ilicus*, which is found with the holly plant – so Hebrew ‘worm of brilliance’; the powder made from the dried maggots produces a bright red-yellow colour [↑](#footnote-ref-688)
689. The phrase ‘*fine leather*’ (תְּחָשִׁ֖ים) literally translates as ‘*Tahash skin*’; the precise meaning is uncertain (the *WEBBE* has ‘*sea cow hide*’). The Arabic *tuhas* or *duhas* is a dolphin, and so some think the porpoise is meant – something like a dolphin or porpoise (cf. *NASB*), which are common in the Red Sea; their skins are used for clothing by the Bedouin. [↑](#footnote-ref-689)
690. The *NJB* lacks ‘*for*’ before ‘*fragrant*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-690)
691. The *NJB* has ‘*pectoral*’ in place of ‘*breastplate*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-691)
692. The *MT* opens with, “*They will make me*…” Following the *LXX* & *Peshitta*, singulars are also corrected to plurals in vv. 9, 10 & 19. [↑](#footnote-ref-692)
693. The expression ‘*the design of the Tabernacle*’ (תַּבְנִ֣ית הַמִּשְׁכָּ֔ן) has been the source of much inquiry; the word rendered ‘design’ is related to the verb ‘to build’; it suggests a model. Here, Moses is being shown something on the mountain that should be the pattern of the earthly sanctuary. [↑](#footnote-ref-693)
694. The Ark (אֲר֖וֹן) was a rectangular chest (115cm x 70cm x 70cm), carried on wooden poles. For its history, see especially Jos 3:3 & 6:4ff, 1S 4–6, 2S 6 and 1K 8:1–9. It disappeared in the sack of Jerusalem (or perhaps during Manasseh’s wicked reign) and was never remade (see Jr 3:16). Constructed by Moses himself, according to tradition (Dt 10:3), it was stationed at Shiloh during the days of the tribal confederacy (1S 3–6) and was eventually brought by David to Jerusalem (2S 6). A ‘*cubit*’ is the length from the tip of the middle finger to the elbow on a man’s arm, or about 46 centimetres. [↑](#footnote-ref-694)
695. The word זֵ֥ר (‘*moulding*’) is used only in Exodus and seems to describe something on the order of a crown moulding, an ornamental border running at the top of the chest on all four sides; there is no indication of its appearance or function. [↑](#footnote-ref-695)
696. The *NJB* has ‘*supports*’ in place of ‘*feet*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-696)
697. The *NJB* has ‘*shafts*’ in place of ‘*poles*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-697)
698. In place of ‘*in order to carry the Ark*’, here following *NETB*, the *NJB* has ‘*to carry the Ark by these*’. [↑](#footnote-ref-698)
699. The *NRSV* has ‘*taken from it*’ in place of ‘*withdrawn*’, here following the *NJB*. [↑](#footnote-ref-699)
700. ‘*Covenant*’ translates עֵדֻ֔ת which, properly speaking, following other Middle Eastern parallels, means the stipulations in a treaty, imposed by an overlord on his vassal. Here, the ‘*Covenant*’ is the Decalogue, written on stone tablets sometimes called ‘tablets of the Covenant’ (31:18, 32:15, 34:29). Consequently, the Ark is called the ‘Ark of the Covenant’ (25:22, 26:33, 40:21). [↑](#footnote-ref-700)
701. ‘*Mercy seat*’ is the accepted translation of כַפֹּ֖רֶת, from the root ‘to cover’ (but also, ‘to perform the atonement’, or ‘to obliterate’). [↑](#footnote-ref-701)
702. The word ‘*Cherubim*’ (כְּרֻבִ֖ים) corresponds to the Babylonian ‘*karibu*’: half-human, half-animal spirits guarding the gates of temples and palaces. In Biblical descriptions and Middle Eastern iconography, the ‘great winged creatures’ were winged sphinxes. Winged creatures played no part in the cult in the desert, and do not seem to occur in the cult of Yahweh earlier than the stay of the Ark at Shiloh, where Yahweh was entitled, ‘He who is enthroned on the great winged creatures’ (1S 4:4, 2S 6:2, and see 2K 19:15, Ps 80:1 & 99:1) and is said to ‘ride on the winged creatures’ (2S 22:11, and se Ps 18:10). In Solomon’s Temple, they formed a frame for the Ark and disappeared when the Ark disappeared. In the post-exilic Temple, two little figures of winged creatures were attached to the mercy seat (see #17). [↑](#footnote-ref-702)
703. The cherubim were to be permanently fastened to the mercy seat, and not separated. [↑](#footnote-ref-703)
704. ‘*Overshadow*’ here has the sense of guarding (see 1K 8:7, 1Ch 28:18; see also the account in Gn 3:24). The cherubim then signify two things here: by their outstretched wings they form the throne of God who sits above the Ark (with the Law under his feet), and by their overshadowing and guarding they signify this as the place of atonement where people must find propitiation to commune with God. Until then, they are barred from his presence. [↑](#footnote-ref-704)
705. The *NJB* has ‘*Testimony*’ here in place of ‘*Covenant*’. [↑](#footnote-ref-705)
706. Here then is the main point of the Ark of the Covenant, and the main point of all worship – meeting with God through atonement. The text makes it clear that here God would meet with Moses (‘you’ is singular) and then he would speak to the people – he is the mediator of the covenant. The verb here is not the word that means ‘to meet by chance’ (as in 3:18), but ‘to meet’ by appointment for a purpose (וְנֽוֹעַדְתִּ֣י). [↑](#footnote-ref-706)
707. The ‘Table of Bread’ was to be a standing acknowledgment that Yahweh was the giver of daily bread; it was called the ‘*bread of the Presence*’ (v. 30) because it was set out in his presence. The theology of this is that God provides; and the practice of this is that the people must provide for constant thanks. So, if the Ark spoke of communion through propitiation, the table speaks of dedicatory gratitude. [↑](#footnote-ref-707)
708. The 1st instance of ‘*gold*’ is an adverbial accusative of material. [↑](#footnote-ref-708)
709. There is some debate as to the meaning of מִסְגֶּ֛רֶת (‘*rim*’ – here following the *NRSV*; the *NJB* has ‘*struts*’ and *NETB* has ‘*frame*’). This does not seem to be a natural part of the table and its legs; the drawing on the Arch of Titus shows two cross-stays in the space between the legs, about halfway up. It might have been nearer the top, but the drawing of the table from the arch shows it half-way up. This frame was then decorated with the moulding as well. [↑](#footnote-ref-709)
710. The literal translation of ‘*fix*’ is ‘*give*’. [↑](#footnote-ref-710)
711. The literal translation of ‘*places*’ is ‘*houses*’; perhaps ‘*housings*’ would be a better translation. [↑](#footnote-ref-711)
712. The verb ‘*to be carried*’ is the Niphal perfect with the *vav* consecutive, showing here the intended result: ‘so that (the table) might be carried (by them)’. The noun, ‘*the table*’, is introduced by what looks like the sign of the accusative, but here it serves to introduce or emphasise the nominative [↑](#footnote-ref-712)
713. The suffixes on the four nouns (dishes, cups, jars & bowls) are genitives indicating the direct object – plates for it, i.e., the table. It is also possible to take them simply as possessive genitives. [↑](#footnote-ref-713)
714. ‘*Bread of the Presence*’ literally translates as ‘*loves of the face*’ (i.e. Yahweh’s personal loaves, on which see Lv 24:5–9, 1S 21:5). [↑](#footnote-ref-714)
715. Clearly the point here is to provide light in the tent for access to God. He provided for his worshipers a light for the way to God, but he also wanted them to provide oil for the lamp to ensure that the light would not go out. [↑](#footnote-ref-715)
716. In place of ‘*its sides*’, here following the *NJB*, *NETB* has ‘*sides of the lampstand*’ and the *NRSV* adds 2 instances of this noun later in the sentence. [↑](#footnote-ref-716)
717. In place of ‘*the next*’, here following *NETB*, the *MT* repeats ‘*one*’; ‘the one … the one’ means ‘one … next’ in the distributive sense. [↑](#footnote-ref-717)
718. After ‘*lampstand*’, the *NRSV* & *NJB* add ‘*itself*’; here, we follow *NETB*. [↑](#footnote-ref-718)
719. Throughout this paragraph, *NETB* uses ‘*bud*’ in place of ‘*calyx*’, here following the *NJB*. [↑](#footnote-ref-719)
720. The *NJB* has ‘*lampstand*’ in place of ‘*it*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-720)
721. The word נֵֽרֹתֶ֖יה (‘*lamps*’) probably refers to the small saucer-like pottery lamps that are made very simply with the rim pinched over to form a place to lay the wick; the bowl is then filled with olive oil as fuel. [↑](#footnote-ref-721)
722. ‘*Snuffers*’ refers to something like small tongs or tweezers used to pull up and trim the wicks; ‘*trays*’ refers to fire-pans or censers. [↑](#footnote-ref-722)
723. The amount of gold required is huge – over 30 Kg (965 Troy ounces)! [↑](#footnote-ref-723)
724. The ancients believed that earthly temples and their cultic equipment were made according to the ‘*pattern*’ or prototype of heavenly models (v. 9, 26:30, 27:8). [↑](#footnote-ref-724)
725. **Exodus 26** [↑](#footnote-ref-725)
726. ‘*Dwelling*’ (מִשְׁכָּ֥ן) is the word proper for the sanctuary in the desert; it is normally used without further qualification, though ‘Dwelling of the Covenant’ (see #25:16) or ‘Dwelling of the Tent of Meeting’ is sometimes found. The description, though hard to grasp in detail, is of a collapsible sanctuary appropriate to tribal movements of the nomadic period. [↑](#footnote-ref-726)
727. In place of ‘*each curtain*’, here following the *MT* & *NRSV*, the *NJB* has ‘*a single sheet*’, and omits the 2nd occurrence. A cubit is the length from the tip of the middle finger to the elbow on a man’s arm, or about 46 centimetres. [↑](#footnote-ref-727)
728. The literal translation of ‘*one to another*’ is ‘*a woman to her sister*’ (in Hebrew, ‘*curtain*’ is a feminine noun). [↑](#footnote-ref-728)
729. The *NJB* has ‘*purple stuffs*’ in place of ‘*blue material*’, here following the *NRSV*. [↑](#footnote-ref-729)
730. See #3 on the literal translation of the phrase ‘*one by one*’. [↑](#footnote-ref-730)
731. So, two great hangings form a roof for the Dwelling; this covering has another of stronger material (vv. 7–13), and yet another (v. 14). [↑](#footnote-ref-731)
732. There were two sets of curtains and two sets of coverings that went over the wood building to make the Tabernacle or Dwelling Place. From inside, the curtains of fine linen described above could only be seen by the priests; above that will be the curtain of goats’ hair. Then, over that were the coverings, an inner covering of rams’ skins dyed red, and an outer covering of fine leather. The movement is from the inside to the outside because it is God’s dwelling place; the approach of the worshiper would be the opposite. [↑](#footnote-ref-732)
733. The dimensions of these curtains were 13.7 × 1.7 metres. [↑](#footnote-ref-733)
734. The text seems to describe this part as being in front of the Tabernacle, hanging down to form a valence at the entrance. [↑](#footnote-ref-734)
735. This set of curtains will be drawn together with loops and clasp similar to the first set, described in vv. 5–6. [↑](#footnote-ref-735)
736. The literal translation of ‘*unified whole*’ (here following the *NJB* – the *NRSV* has ‘*one whole*’) is ‘*one*’. [↑](#footnote-ref-736)
737. The *NRSV*, translating this verse more literally, reads, “*The part that remains of the curtains of the tent, the half curtain that remains, shall hang over the back of the Tabernacle*.” [↑](#footnote-ref-737)
738. To the north and to the south, since the tent curtains were thirty cubits long, there were ten cubits left over on each side; these covered the nine cubits of the curtains of the Tabernacle and also the bottom cubit of the boards, which the Tabernacle curtains did not suffice to cover. [↑](#footnote-ref-738)
739. See #25:5 on the meaning of the phrase ‘*fine leather*’. [↑](#footnote-ref-739)
740. ‘*Frames*’ (הַקְּרָשִׁ֖ים) could also be translated as ‘*boards*’ or ‘*beams*’. [↑](#footnote-ref-740)
741. The dimensions correspond to approximately 4.6 × 0.7 metres. [↑](#footnote-ref-741)
742. Each base must have had two mortises into which the ‘*pegs*’ (literally, ‘*hands’*) fitted at the foot of each frame. [↑](#footnote-ref-742)
743. The *NRSV* & *NETB* omit ‘*facing the south country*’, here following the *MT* & *NJB*. [↑](#footnote-ref-743)
744. In place of ‘*sockets*’, here following the *NJB*, the *NRSV* has ‘*bases*’. [↑](#footnote-ref-744)
745. In place of ‘*second*’, here following the *MT* & *NRSV*, the *NJB* has ‘*other*’. [↑](#footnote-ref-745)
746. The *NJB* has ‘*another*’ in place of ‘*the next*’, here following the *NRSV*. [↑](#footnote-ref-746)
747. For ‘*west*’, one could also read ‘*westward*’ or ‘*towards the sea*’. [↑](#footnote-ref-747)
748. The literal translation of ‘*at the back*’ is ‘*on the two back sides*’. [↑](#footnote-ref-748)
749. The word here translated as ‘*right*’ is, in the *MT*, literally ‘*perfect*’, or, in the *LXX* (*κατὰ τὸ αὐτὸ*) and *Peshitta*, ‘*according to the same*’. [↑](#footnote-ref-749)
750. The *NJB* has ‘*another*’ in place of ‘*the next*’, here following the *NRSV*. [↑](#footnote-ref-750)
751. In place of ‘*bars*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*crossbars*’. [↑](#footnote-ref-751)
752. In place of ‘*second*’, here following the *MT* & *NRSV*, the *NJB* has ‘*other*’. [↑](#footnote-ref-752)
753. The *NJB* has ‘*one end to the other*’ in place of ‘*end to end*’, here following the *NRSV*. [↑](#footnote-ref-753)
754. In place of ‘*bars*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*crossbars*’. [↑](#footnote-ref-754)
755. The noun מִ֨שְׁפָּט֔ (‘*plan*’) is often translated ‘*judgment*’ or ‘*decision*’ in other contexts. [↑](#footnote-ref-755)
756. In place of ‘*blue, purple and crimson*’, here following the *NRSV*, the *NJB* has ‘*violet-purple, red-purple and crimson*’. [↑](#footnote-ref-756)
757. The *NRSV* has ‘*pillars*’ in place of ‘*posts*’, here following the *NJB*. [↑](#footnote-ref-757)
758. The veil shut off the Holy of Holies, Yahweh’s dwelling-place, from the worshippers. Only the High Priest entered this sanctuary, and then only once a year on the Day of Atonement (Lv 16, see Heb. 9:6–14). The same division between Holy Place and Holy of Holies existed in Solomon’s Temple (1K 6:16) and the veil was also to be found in Herod’s Temple (Mt 27:51ff). [↑](#footnote-ref-758)
759. In place of ‘*mercy seat*’, here following the *NJB* & *NRSV*, *NETB* has ‘*propitiatory lid*’. [↑](#footnote-ref-759)
760. The literal translation of ‘*south side of the Dwelling*’ is ‘*the side of the Dwelling facing south*’. [↑](#footnote-ref-760)
761. See #31 on alternative translation of the colours listed here. [↑](#footnote-ref-761)
762. In all the details of this chapter, the reader should pay attention to the overall message rather than engage in speculation concerning the symbolism of the details. [↑](#footnote-ref-762)
763. **Exodus 27** [↑](#footnote-ref-763)
764. This is the more important altar (~2.3×2.3×1.4 m), for the burnt offering (see #1K 8:64), as opposed to the altar of incense (30:1–10). [↑](#footnote-ref-764)
765. The ‘*horns*’ jutted out from the four corners of the altar and were considered a particularly sacred part of it. Like the horns on the altar of incense (30:10), they were smeared with the blood of sacrifice (29:12). By laying hold of them, a criminal could put himself beyond the reach of punishment (1K 1:50, 2:28). [↑](#footnote-ref-765)
766. The word translated ‘*the ashes*’ literally means ‘*its fat*’, but sometimes reflects ‘fatty ashes’; the fat would run down and mix with the ashes, and this had to be collected and removed. [↑](#footnote-ref-766)
767. The noun מִכְבָּ֔ר (‘*grating*’) is related to the word that means a ‘sieve’; this formed a vertical support for the ledge, resting on the ground and supporting its outer edge. [↑](#footnote-ref-767)
768. The word translated ‘*comes*’ is the verb ‘to be’, here the perfect tense with the *vav* consecutive; it is ‘and it will be’ or ‘that it may be’, or here ‘that it may come’ halfway up. [↑](#footnote-ref-768)
769. The *NJB* has ‘*shafts*’ in place of ‘*poles*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-769)
770. The verb ‘*put*’ is the Hophal perfect with the *vav* consecutive: וְהוּבָ֥א, ‘and it will be brought’; the particle אֶת here introduces the subject of the passive verb (see a similar use in 21:28: ‘*and its flesh will not be eaten*’). [↑](#footnote-ref-770)
771. Nothing is said about the top of the altar; some commentators suggest, in view of the previous instruction for making an altar out of earth and stone, that when this one was to be used it would be filled up with dirt clods and the animal burnt on the top of that: if the animal was burnt inside it, the wood would quickly burn. [↑](#footnote-ref-771)
772. The ‘*court*’ was consecrated space around the sanctuary. This text describes it as enclosed by wooden uprights and curtaining; it corresponds to the courts of the Temple of Jerusalem (1K 6:36, Ezk 40, Mt 21:12ff, Ac 21:27–30). [↑](#footnote-ref-772)
773. In place of ‘*bands*’, here following the *NJB*, the *NRSV* has ‘*rods*’; these bands have been thought by some to refer to connecting rods joining the tops of the posts, but it is more likely that they are bands or bind rings surrounding the posts at the base of the capitals (see 38:17). [↑](#footnote-ref-773)
774. The literal translation of ‘*so too*’ (as *NJB* – the *NRSV* has ‘*likewise*’) is ‘*and thus*’. [↑](#footnote-ref-774)
775. The *NJB* has ‘*carried on*’ in place of ‘*with*’, here following the *NRSV*. [↑](#footnote-ref-775)
776. In place of ‘*on the east side facing east*’, here following the *MT*, the *NRSV* has ‘*on the front to the east*’. [↑](#footnote-ref-776)
777. After ‘*side*’, the *NJB* adds ‘*of the gate*’; these words are parenthesised in *NJPS*, and are missing from the *MT*. [↑](#footnote-ref-777)
778. The literal translation of ‘*side*’ is ‘*shoulder*’ (as also in v. 14). [↑](#footnote-ref-778)
779. In place of ‘*blue, purple and crimson*’, here following the *NRSV*, the *NJB* has ‘*violet-purple, red-purple and crimson*’. [↑](#footnote-ref-779)
780. The *NJB* has ‘*connected with silver rods*’ in place of ‘*banded with silver*’, here following the *NRSV*. [↑](#footnote-ref-780)
781. The phrase ‘*fifty cubits*’ follows the *Samaritan* *Pentateuch*; the *MT* has ‘*fifty by fifty*’. Before ‘*to be made*’, the *NJB*, following 38:16, adds ‘*all the hangings are*’. [↑](#footnote-ref-781)
782. Though the court may not interest current readers very much, it did interest the Israelites. Here, the sacrifices were made, the choirs sang, the believers offered their praises, they had their sins forgiven, they came to pray, they appeared on the holy days, and they heard from God. It was sacred because God met them there; they left the ‘world’, so to speak, and came into his presence. [↑](#footnote-ref-782)
783. The lamp (25:31–37, Lv 24:1–3) was to burn as a sign of God’s presence. The word translated ‘*regularly*’ (as *NRSV* & *NETB*) can mean ‘*continually*’ (as *WEBBE*) or ‘*perpetually*’ (as *NJB*) but, in this context, as well as in the passages on the sacrifices, since each morning things were cleaned and restored, ‘*regularly*’ may be better. [↑](#footnote-ref-783)
784. The *LXX* has mistakenly rendered ‘*the Tent of Meeting*’ as ‘*the Tent of the Covenant*’ (*τῇ σκηνῇ τοῦ μαρτυρίου*). [↑](#footnote-ref-784)
785. **Exodus 28** [↑](#footnote-ref-785)
786. Apparently, the Levites first practised their priestly office at Kadesh (Dt 33:8–10). Those of Aaron’s line (6:14–25, compare Nb 8:5–26, Dt 18:1) are here designated to officiate at the altar of the central shrine (i.e. the Tent of Meeting and later the Jerusalem Temple). [↑](#footnote-ref-786)
787. In place of ‘*for his glorious adornment*’, here following the *NRSV*, the *NJB* has ‘*to give him dignity and magnificence*’; the literal translation is ‘*for glory and beauty*’ (לְכָב֖וֹד וּלְתִפְאָֽרֶת). [↑](#footnote-ref-787)
788. The literal translation of ‘*all with ability*’ is ‘*all who are wise of heart*’. [↑](#footnote-ref-788)
789. In place of ‘*fitted*’ (תַּשְׁבֵּ֖ץ), here following *NETB*, the *NJB* has ‘*embroidered*’ and the *NRSV* has ‘*chequered*’; the word appears only in this verse. [↑](#footnote-ref-789)
790. See #25:4 regarding the coloured dyes used by the Israelites. [↑](#footnote-ref-790)
791. The OT uses the name ‘*ephod*’ for 3 different objects. **1:** An instrument of divination, used for consulting Yahweh (see #1S. 2:28). **2:** the loincloth (‘*ephod bad*’) worn by ministers (see #1S. 2:18). **3:** the breastplate of the High Priest, held in position by a belt and shoulder straps. [↑](#footnote-ref-791)
792. In the phrase, ‘*join it together*’, the Pual perfect with the *vav* consecutive provides the purpose clause; it follows the use of the active participle (‘*fitted*’). [↑](#footnote-ref-792)
793. ‘*Band*’ translates חֵ֤שֶׁב; since the entire ephod was of the same material, and this was of the same piece, it is unclear why this is singled out as ‘*of similar workmanship*’; it is this sash that attaches the ephod to the priest’s body, at the upper border of the ephod and clasped at the back. [↑](#footnote-ref-793)
794. Although בְּנֵ֥י יִשְׂרָאֵֽל is normally translated ‘*Israelites*’, here a literal translation is used, as it refers to the 12 tribes – the actual ‘*sons of Israel*’. [↑](#footnote-ref-794)
795. The literal translation of ‘*in the order of their birth*’ is ‘*according to their begettings*’ (a major word in the Book of Genesis). [↑](#footnote-ref-795)
796. Expert stone or gem engravers were used to engrave designs and names in identification seals of various sizes; it was work of skilled artisans. [↑](#footnote-ref-796)
797. This was to be a perpetual reminder that the priest ministers on behalf of the twelve tribes of Israel: their names would always be borne. [↑](#footnote-ref-797)
798. In place of ‘*settings of gold filigree*’, here following the *NRSV*, the *NJB* has ‘*golden rosettes*’. [↑](#footnote-ref-798)
799. The *NJB* has ‘*of*’ in place of ‘*like*’, here following the *NRSV*. [↑](#footnote-ref-799)
800. ‘*Breastplate of judgement*’ translates חֹ֤שֶׁן מִשְׁפָּט֙; the first word is of uncertain etymology. [↑](#footnote-ref-800)
801. A ‘*span*’ (זֶ֥רֶת) was about 23 cm – the length from the tip of a man’s thumb to the tip of his little finger when his hand is stretched out. [↑](#footnote-ref-801)
802. The identities of several of the stones of vv. 17–20 are uncertain; in place of ‘*topaz*’, the *NRSV* has ‘*chrysolite’*; and in place of ‘*carnelian’* (following the *NRSV*), the *NJB* has ‘*sard’* and *NETB* has ‘*ruby*’. [↑](#footnote-ref-802)
803. The *NRSV* reads: “*… a turquoise, a sapphire (or lapis lazuli) and a moonstone …*” [↑](#footnote-ref-803)
804. The *NRSV* reads: “*… a jacinth, an agate and an amethyst …*” These are the stones mentioned in Ezk 28:13 that were to be found in Eden. [↑](#footnote-ref-804)
805. The *NRSV* reads: “… *a beryl, an onyx and a jasper* …” [↑](#footnote-ref-805)
806. For this verse, here following the *NRSV*, the *NJB* reads, “*They are to bear the names of the sons of Israel and, like the names on them, are to be twelve in number, engraved like seals, each with the name of one of the twelve tribes*.” [↑](#footnote-ref-806)
807. Before ‘*like*’, the *NJB* & *NRSV* add ‘*twisted*’; here, we follow *NETB*. [↑](#footnote-ref-807)
808. Vv. 23–28 of the *MT* (as here) are abridged in the *LXX* and placed after v. 29:

     *καὶ θήσεις ἐπὶ τὸ λογεῖον τῆς κρίσεως τοὺς κροσσούς· τὰ ἁλυσιδωτὰ ἐπ’ ἀμφοτέρων τῶν κλιτῶν τοῦ λογείου ἐπιθήσεις καὶ τὰς δύο ἀσπιδίσκας ἐπιθήσεις ἐπ’ ἀμφοτέρους τοὺς ὤμους τῆς ἐπωμίδος κατὰ πρόσωπον.* [↑](#footnote-ref-808)
809. In place of ‘*edges*’, here following the *NRSV*, the *NJB* has ‘*corners*’ and *NETB* has ‘*ends*’. [↑](#footnote-ref-809)
810. The *NJB* and *NETB* add ‘*other*’ before the first occurrence of the word ‘*two*’; here, we follow the *MT* & *NRSV*. [↑](#footnote-ref-810)
811. The *NJB* reads ‘*lower corners*’ in place of ‘*ends*’, here following the *NSRV*. [↑](#footnote-ref-811)
812. In place of ‘*decorated band*’, here following the *NRSV*, the *NJB* has ‘*woven band*’ and *NETB* has ‘*waistband*’. [↑](#footnote-ref-812)
813. In place of ‘*blue cord*’, here following the *NRSV*, the *NJB* has ‘*ribbon of violet-purple*’. [↑](#footnote-ref-813)
814. So, Aaron will have the names of the tribes on his shoulders (v. 12) which bear the weight and symbol of office (see Is 9:6, 22:22), and on his heart (implying that they have a constant place in his thoughts: Dt 6:6). Thus, he was to enter the presence of God as the nation’s representative, ever mindful of the nation’s interests, and ever bringing the remembrance of it before God. [↑](#footnote-ref-814)
815. The ‘*Urim*’ (וּרִים֙) and ‘*Thummim*’ (תֻּמִּ֔ים) were the means of judging the Israelites; that is to say, by prophecy (see #6). [↑](#footnote-ref-815)
816. The ‘*robe*’ (מְעִ֥יל) was a long one worn over the ephod, perhaps open down the front, with sleeves; it was made of finer material than ordinary cloaks because it was to be worn by people in positions of rank. [↑](#footnote-ref-816)
817. The meaning of the phrase here translated as ‘*coat of mail’* (כְּפִ֥י תַחְרָ֛א) is uncertain. [↑](#footnote-ref-817)
818. After ‘*yarns*’, the *LXX* (*καὶ βύσσου κεκλωσμένης*) and *Samaritan Pentateuch* add ‘*and finely woven linen*’, as does the *NJB*; here, we follow the *MT* & *NRSV*. [↑](#footnote-ref-818)
819. The *MT* repeats ‘*a gold bell and a pomegranate*’, indicating the alternating arrangement. [↑](#footnote-ref-819)
820. This verse alludes to a widespread primitive notion that the sound of bells drove off demons. [↑](#footnote-ref-820)
821. The engraving was a perpetual reminder of the holiness that was due the Yahweh, how that all the clothing, the furnishings, and the activities were to come under that description. This corresponded to the symbolism for the whole nation of binding the law between the eyes. It was to be a perpetual reminder of commitment. [↑](#footnote-ref-821)
822. In place of ‘*blue cord*’, here following the *NRSV*, the *NJB* has ‘*ribbon of purple*’. [↑](#footnote-ref-822)
823. The High Priest, being consecrated to God, expiated involuntary ritual shortcomings in his own person. [↑](#footnote-ref-823)
824. For this verse, here following the *NJB*, the *NRSV* reads, “*You shall make the chequered tunic of fine linen, and you shall make a turban of fine linen, and you shall make a sash embroidered with needlework*.” [↑](#footnote-ref-824)
825. This verse anticipates 29:1 and extends to ordinary priests the anointing reserved to the High Priest (29:7 and Lv. 8:12). It is a later addition. [↑](#footnote-ref-825)
826. The literal translation of ‘*invest them*’ is ‘*you will fill their hands*’. Portions of the victim that the new priest was about to offer were placed in his hands (29:9, 32:29, Lv 8:27–28, Jg 17:5, 12, 1K 13:33). [↑](#footnote-ref-826)
827. The ‘*breeches*’ were for modesty’s sake. For the same reason, the Book of the Covenant forbade altars with steps (20:26), though there was to be one in the Temple. [↑](#footnote-ref-827)
828. So, the priests were to make intercession for the people, give decisions from God’s revealed will, enter his presence in purity, and represent holiness to Yahweh. The clothing of the priests provided for these functions, but in a way that brought honour and dignity: he was, therefore, to serve in purity, holiness, and fear (Malachi). There is much that can be derived from this chapter to form principles of spiritual leadership; but the overall point can be worded this way: Those whom God selects to minister to the congregation through intercessory prayer, divine counsel, and sacrificial worship, must always represent the holiness of Yahweh in their activities and demeanour. [↑](#footnote-ref-828)
829. **Exodus 29** [↑](#footnote-ref-829)
830. The word תְּמִימִֽם (‘*without blemish*’) means ‘perfect’: the animals could not have diseases or be crippled or blind (see Ml 1). [↑](#footnote-ref-830)
831. The ‘*fine flour*’ is here an adverbial accusative, explaining the material from which these items were made; the flour is to be finely sifted, and from the wheat, not the barley, which was often the material used by the poor. [↑](#footnote-ref-831)
832. The verb הִקְרַבְתָּ (‘*present*’) is a Hiphil meaning to ‘bring near’ to the altar, or, to offer something to God. [↑](#footnote-ref-832)
833. This instruction is for a complete bath, as opposed to the ablutions of 30:19–21, to confer the ritual purity required. [↑](#footnote-ref-833)
834. The Hiphil form הִלְבַּשְׁתָּ (‘*clothe*’) takes double accusatives; so, the sign of the accusative is with Aaron, and then with the articles of clothing. The translation treats Aaron as the direct object, and the articles as indirect objects, because Aaron receives the prominence in the verse. [↑](#footnote-ref-834)
835. The term ‘*holy diadem*’ does not appear in Ch. 28 but it can only refer to the platelet that was tied around the turban with the inscription on it. Here it refers to a diadem that is distinctly set apart for this service. [↑](#footnote-ref-835)
836. The anointing of the High Priest (Lv 16:32, 1S 24:6, Ps 2:2, 133:2) follows the ancient rite of anointing the king’s head with oil. [↑](#footnote-ref-836)
837. The *NJB* uses ‘*next*’ for the opening conjunction and the *NRSV* uses ‘*then*’; here, we follow the *MT*. [↑](#footnote-ref-837)
838. After ‘*them*’, the *MT* repeats ‘*Aaron and his sons*’; neither the *LXX* nor Lv 8:13 include this, suggesting that it may be a later gloss in the text. The literal translation of ‘*ordain*’ is ‘*fill the hand of*’. [↑](#footnote-ref-838)
839. Laying their hands on the bull’s head makes the sacrifice their own; also, it may indicate that the animal is a substitute for them as well. [↑](#footnote-ref-839)
840. The *NJB* omits the opening conjunction, making this verse a separate sentence. [↑](#footnote-ref-840)
841. The horns of the altar (27:2) were its most sacred parts (1K 1:50, Am 3:14). On the efficacy of blood for the expiation of sin, see #Lv 1:5. [↑](#footnote-ref-841)
842. In place of ‘*lobe*’, here following *NETB*, the *NJB* has ‘*fatty mass*’; this may refer to the appendix. [↑](#footnote-ref-842)
843. These items are to be burnt because there is no priesthood yet; once they are installed, then the sin/purification offering is to be eaten by the officiating priests as a sign that the offering was received: but priests could not consume their own sin offering. [↑](#footnote-ref-843)
844. In place of ‘*one ram*’, here following *NETB*, the *NJB* & *NRSV* have ‘*one of the rams*’. [↑](#footnote-ref-844)
845. In place of ‘*around*’, here following the *WEBBE*, the *NRSV* has *‘on all sides of*’, the *NJB* has ‘*the surrounds of*’ and *NETB* has ‘*all around on*’. [↑](#footnote-ref-845)
846. The *NJB* has ‘*on top of the pieces*’ in place of ‘*with its parts*’, here following the *NRSV*. [↑](#footnote-ref-846)
847. The phrase, ‘*whose fragrance will appease Yahweh*’, is an anthropomorphism expressing the satisfaction that God finds in the offering made to him (see Gn 8:21, Lv 1:9 & Nb 28:2). [↑](#footnote-ref-847)
848. The *NJB* translates the opening conjunction as ‘*next*’ and the *NRSV* omits it altogether; here, we follow the *MT*. [↑](#footnote-ref-848)
849. The *MT* lacks the adjective, ‘*right*’, before ‘*ear*’, here following the *LXX* (*τοῦ δεξιοῦ*). [↑](#footnote-ref-849)
850. The *LXX* inserts this verse into v. 20 and the *Samaritan* *Pentateuch* places it after v. 28. [↑](#footnote-ref-850)
851. The ‘*lobe*’ probably refers to the appendix (see #13). [↑](#footnote-ref-851)
852. *NETB* opens this verse with ‘*and one round flat cake of bread, one perforated cake of oiled bread*’. [↑](#footnote-ref-852)
853. The ‘*gesture of offering*’ consisted of holding the object forward and then withdrawing it, symbolising its presentation to God before its reversion to the priest. [↑](#footnote-ref-853)
854. The literal translation of ‘*burn*’ is ‘*turn to (sweet) smoke*’. [↑](#footnote-ref-854)
855. In place of ‘*make the gesture of offering*’, here following the *NJB*, the *NRSV* has ‘*raise it as an elevation offering*’ and *NETB* has ‘*wave it as a wave offering*’ (see also #24). [↑](#footnote-ref-855)
856. Before ‘*from*’, the *NJB* includes the words ‘*the breast that has been offered and the thigh that has been set aside*’. [↑](#footnote-ref-856)
857. Throughout this verse, the *NRSV* has ‘*offering*’ in place of ‘*portion*’ (here following the *NJB*). [↑](#footnote-ref-857)
858. The literal translation of ‘*ordination*’ is ‘*for filling the hands*’; the verb form is the Piel infinitive construct with the *lamed* preposition. [↑](#footnote-ref-858)
859. ‘*Seven days*’ is an adverbial accusative of time: the ritual of ordination is to be repeated for seven days, and so they are to remain there in the court in full dress. [↑](#footnote-ref-859)
860. The ‘*holy place*’ must be in the courtyard of the sanctuary; Lv 8:31 says it is to be cooked at the entrance of the Tent of Meeting (and see # 32). [↑](#footnote-ref-860)
861. Here, it says the meat will be eaten at the ‘*entrance to the Tent of Meeting*’ as well as cooked there; this, then, becomes a communion sacrifice, a peace offering which was a shared meal: the significance of eating the communal meal in a holy place was meant to signify that the worshipers and the priests were at peace with God. [↑](#footnote-ref-861)
862. The literal translation of ‘*layman*’ (זָ֥ר) is ‘*stranger*’ or ‘*alien*’ but, in this context, it means anyone who is not a priest [↑](#footnote-ref-862)
863. The verb translated ‘*it is not to be eaten*’ is the Niphalimperfect negated; it expresses the prohibition against eating this, but in the passive voice. [↑](#footnote-ref-863)
864. Leviticus makes it clear that, for the period of ‘*seven days*’, they are not to leave the sanctuary. [↑](#footnote-ref-864)
865. It is difficult to understand how this verse is to be harmonised with the other passages: The ceremony in the earlier passages deals with atonement made for the priests, for people; but here, it is the altar that is being sanctified. [↑](#footnote-ref-865)
866. The last clause states an unusual principle, meant to preserve the sanctity of the altar. [↑](#footnote-ref-866)
867. In place of ‘*regularly each day*’, here following the *NRSV*, the *NJB* has ‘*each day in perpetuity*’. [↑](#footnote-ref-867)
868. The literal translation of ‘*at dusk*’ is ‘*between the evenings*’ (a phrase meaning ‘*twilight*’). [↑](#footnote-ref-868)
869. An ‘*ephah*’ (the word is not actually given in the *MT*) would be about 45 litres (see Nb 15:2–10); a ‘*hin*’ was about 7.5 litres. [↑](#footnote-ref-869)
870. The *NJB* has ‘*an appeasing fragrance*’ in place of ‘*a pleasing odour*’, here following the *NRSV*. [↑](#footnote-ref-870)
871. In the phrase, ‘*where I shall meet you*’, the *Samaritan* *Pentateuch* and *LXX* (*ἐν οἷς γνωσθήσομαί σοι*) use the singular form of the pronoun, whereas the *MT* uses the plural form. The term, ‘*high-offerings*’ translates עלה, connecting it to a name for God (עֶלְיוֹן– ‘*Most High God*’). [↑](#footnote-ref-871)
872. The tabernacle, as well as the priests and the altar, will be sanctified by the power of Yahweh’s presence; the reference here is to when Yahweh enters the sanctuary in all his glory (see #40:34). [↑](#footnote-ref-872)
873. This verse affirms the same point as the previous, but now with an active verb: ‘*I will sanctify*’; this verse, then, probably introduces the conclusion of the chapter. [↑](#footnote-ref-873)
874. In place of ‘*dwell among*’, here following the *NRSV*, the *NJB* has ‘*remain with*’. [↑](#footnote-ref-874)
875. The *NJB* adds ‘*so*’ after the opening ‘*and*’ of this verse; here, we follow the *NRSV* & *NETB*. [↑](#footnote-ref-875)
876. **Exodus 30** [↑](#footnote-ref-876)
877. This was a separate altar from the *high altar* of 27:1; in Solomon’s Temple, it stood in front of the Holy of Holies (1K 6:20–21). [↑](#footnote-ref-877)
878. Literally translated, this verse ends, “*and its horns from it*.” [↑](#footnote-ref-878)
879. The literal translation of ‘*top*’ is ‘*roof*’. The Ark of the Covenant had a similar moulding (25:11). [↑](#footnote-ref-879)
880. Since this is a small altar, it needed only two rings, one on either side, in order to carry the object. [↑](#footnote-ref-880)
881. In place of ‘*plate*’, here following the *NJB*, the *NRSV* & *NETB* have ‘*overlay*’. [↑](#footnote-ref-881)
882. *NETB* places the clause ‘*opposite … Covenant*’ in parentheses. [↑](#footnote-ref-882)
883. The point of the little golden altar of incense is for intercessory prayer and, on the Day of Atonement, for blood-applied atonement. [↑](#footnote-ref-883)
884. The literal translation of ‘*at dusk*’ (here following *JPS*) is ‘*between the two evenings*’. [↑](#footnote-ref-884)
885. The term, ‘*high-offerings*’ translates עלה, connecting it to a name for God (עֶלְיוֹן– ‘*Most High God*’) – the offering was for God alone. [↑](#footnote-ref-885)
886. For the last sentence, here following the *MT*, *NRSV* & *NETB*, the *NJB* has, “*This altar of supreme holiness is to be consecrated to Yahweh*.” [↑](#footnote-ref-886)
887. The passage of vv. 11–16, though often debated by scholars, is actually fairly easy to outline: **1** every covenant member must give a ransom for his life to avoid death (11–12); **2** the ransom is the same for all, whether rich or poor (13–15); and **3** the ransom money supports the sanctuary as a memorial for the ransomed (16). [↑](#footnote-ref-887)
888. The *NJB*, following the *LXX*, omits the 1st instance of ‘*when numbering them*’; here, we follow the *MT* & *JPS*. [↑](#footnote-ref-888)
889. The ‘*sanctuary shekel*’ appears only here, 38:24–26, Lv 5:15, 27:25, Nb 3:47 & 18:16. It was perhaps the old shekel, worth one-fiftieth of a *mina* and weighing approximately 1.13 grams, whereas the shekel in use later had fallen to one-sixtieth of a *mina* (see Ezk 45:12). [↑](#footnote-ref-889)
890. Literally translated, this verse opens, “*Everyone who crosses over to those numbered*.” [↑](#footnote-ref-890)
891. Rich and poor are equal before God. [↑](#footnote-ref-891)
892. The idea of ‘*service*’ is maintenance and care of the sanctuary service, meaning the morning and evening sacrifices and the other elements to be used. [↑](#footnote-ref-892)
893. This passage can be divided into 3 sections: instructions (17–18), rules for washing (19–20), and a reminder that this is a perpetual statute. [↑](#footnote-ref-893)
894. The metal for this object was obtained from the women, from their mirrors (see 38:8). [↑](#footnote-ref-894)
895. The phrase, ‘*in it*’, refers to the *water* in the basin. [↑](#footnote-ref-895)
896. The literal translation of ‘*an offering by fire*’ is simply ‘*fire*’. [↑](#footnote-ref-896)
897. Literally translated, ‘*for all generations*’ reads ‘*according to their generations*’. [↑](#footnote-ref-897)
898. Some scholars consider the directives of this section to be late additions. [↑](#footnote-ref-898)
899. ‘*Myrrh*’ is an aromatic substance that flows from the bark of certain trees in Arabia and Africa and then hardens; the hardened globules of the gum appear also to have been ground into a powder that would have been easy to store and would have been poured from a container. [↑](#footnote-ref-899)
900. A ‘*hin*’ was equal to about 4½ litres. [↑](#footnote-ref-900)
901. For this verse, the *NJB* reads, “*These you are to compound into holy anointing oil, such a blend as the perfumer might make; it is to be holy anointing oil*.” [↑](#footnote-ref-901)
902. The *NJB & NETB* have ‘*Testimony*’ in place of ‘*Covenant*’, here following the *NRSV*. [↑](#footnote-ref-902)
903. In place of ‘*utensils*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*furnishings*’ (1st instance) and ‘*accessories*’ (2nd instance). [↑](#footnote-ref-903)
904. The term, ‘*high-offerings*’ translates עלה, connecting it to a name for God (עֶלְיוֹן– ‘*Most High God*’) – the offering was for God alone. [↑](#footnote-ref-904)
905. In place of ‘*be most holy*’, here following the *NRSV*, the *NJB* has ‘*excel in holiness*’. [↑](#footnote-ref-905)
906. The *NJB* ends this verse, here following the *NRSV*, with ‘*be priests in my service*’. [↑](#footnote-ref-906)
907. In place of ‘*throughout your generations*’, here following the *NRSV*, the *NJB* has ‘*from generation to generation*’. [↑](#footnote-ref-907)
908. Without an expressed subject, the verb ‘*applied*’ may be treated as a passive. Any common, personal use would be a complete desecration. [↑](#footnote-ref-908)
909. The rabbinic interpretation of the phrase ‘*cut off*’ is a penalty imposed by heaven: life will be cut short and the person could die childless. [↑](#footnote-ref-909)
910. The formula for the incense, as for the oil (vv. 22–25) was a priestly secret. [↑](#footnote-ref-910)
911. מְמֻלָּ֖ח (*‘salted*’) is a passive participle; since there is no meaning like that for the Pual form, the word could be taken as ‘*mixed*’ (as *Tg Onqelos*). [↑](#footnote-ref-911)
912. The literal translation of ‘*crush*’ (here following the *NJB*) is ‘*beat*’ (as *NRSV* & *NETB*). [↑](#footnote-ref-912)
913. On the phrase ‘*cut off*’, see #33. [↑](#footnote-ref-913)
914. **Exodus 31** [↑](#footnote-ref-914)
915. Literally translated, this verse reads, “*And Yahweh spoke to Moses, saying*.” [↑](#footnote-ref-915)
916. The literal translation of ‘*singled out*’ is ‘*called by name*’; ‘*Bezalel*’ (בְּצַלְאֵ֛ל) is also mentioned in 1Ch 2:20. [↑](#footnote-ref-916)
917. The ‘*spirit of God*’ was considered the source of outstanding gifts, considered as a sharing to some degree in divine wisdom. [↑](#footnote-ref-917)
918. ‘*To make artistic designs*’ translates לַחְשֹׁ֖ב מַֽחֲשָׁבֹ֑ת (‘*to devise devices*’); the infinitive emphasises that Bezalel will be able to design or plan works that are artistic or skilful. [↑](#footnote-ref-918)
919. An alternative reading for ‘*in cutting stones to be set*’ is ‘*in cutting and setting stones*’. [↑](#footnote-ref-919)
920. ‘*Oholiab*’ (אָֽהֳלִיאָ֞ב) is otherwise unknown. [↑](#footnote-ref-920)
921. The literal translation of ‘*furnishings*’ is ‘*vessels*’. [↑](#footnote-ref-921)
922. The *NJB* here repeats ‘*furnishings*’ in place of ‘*utensils*’, here following the *NRSV*. [↑](#footnote-ref-922)
923. The term, ‘*high-offering*’ translates עלה, connecting it to a name for God (עֶלְיוֹן– ‘*Most High God*’) – the offering was for God alone. [↑](#footnote-ref-923)
924. In place of ‘*sumptuous*’, here following the *NJB*, the *NRSV* has ‘*finely woven*’. [↑](#footnote-ref-924)
925. The *NSRV* & *NETB* have ‘*holy place*’ instead of ‘*Sanctuary*’, here following the *NJB*. [↑](#footnote-ref-925)
926. There are some questions about the arrangement of the book. The placement of vv. 12–17 should come as no surprise: after the instructions and preparation for work, a Sabbath day when work could not be done had to be legislated; in all that they were going to do, they must not violate the Sabbath. [↑](#footnote-ref-926)
927. The Sabbath day is a day of complete cessation; no labour or work could be done. The point here is that God’s covenant people must faithfully keep the sign of the covenant as a living commemoration of the finished work of Yahweh, and as an active part in their sanctification. [↑](#footnote-ref-927)
928. The clause ‘*whoever profanes it*’ is all from one word (מְחַֽלְלֶ֨יהָ֙), the Piel plural participle with a 3f suffix (literally, ‘*defilers of it*’). This form serves as the subject of the sentence; treating the Sabbath like an ordinary day would profane it, make it common. [↑](#footnote-ref-928)
929. The expression ‘*Sabbath of complete rest*’ translates שַׁבַּ֧ת שַׁבָּת֛וֹן; the 2nd noun, the modifying genitive, is an abstract noun: the repetition provides the superlative idea that complete rest is the order of the day. [↑](#footnote-ref-929)
930. The *NJB* has ‘*from generation to generation*’ in place of ‘*throughout their generations*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-930)
931. In place of ‘*was refreshed*’, here following the *NRSV*, the *NJB* has ‘*drew breath*’. [↑](#footnote-ref-931)
932. The tablets were inscribed with the Decalogue, called the Covenant (see #25:16), which contained the stipulations of the Law. Ancient Eastern treaties were similarly inscribed on tablets or on steles and preserved in a shrine. [↑](#footnote-ref-932)
933. **Exodus 32** [↑](#footnote-ref-933)
934. The meaning of the verb here translated as ‘*delayed*’ is properly ‘*caused shame*’, meaning that Moses caused disappointment because he was not coming back (see also Jg 5:28 for the delay of Sisera’s chariots). In place of ‘*gods*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*a god*’; the plural translation is required here (although the form itself could be singular in meaning) because the verb that follows is plural. [↑](#footnote-ref-934)
935. Some argue that Aaron simply did not have the resolution that Moses did and, wanting to keep peace, he gave in to the crowd. Possibly, Aaron’s request for the gold was a form of procrastination but the people quickly obliged, so he had no alternative but to enact the plan. [↑](#footnote-ref-935)
936. In place of ‘*all the people*’, here following the *MT* & *NRSV*, the *NJB* has ‘*they*’. [↑](#footnote-ref-936)
937. Alternatively: “*He took them from their hands and fashioned the metal, with a graving tool, into an effigy of a calf*.” The meaning of the Hebrew is uncertain. [↑](#footnote-ref-937)
938. ‘*Feast*’ translates חַ֥ג, the pilgrim’s festival; this was the word used by Moses for their pilgrimage into the wilderness. Aaron seems here to be trying to do what Moses had intended they do: make a feast to Yahweh at Sinai, but his efforts will not compete with the idol. [↑](#footnote-ref-938)
939. The eating and drinking accompanied a festival to Yahweh, a dedication of the new cultic symbol (2S 6:17–19). The *NJB* has ‘*amuse themselves*’ in place of ‘*revel*’, here following the *NRSV*. The term, ‘*high-offerings*’ translates עלה, connecting it to a name for God (עֶלְיוֹן– ‘*Most High God*’). [↑](#footnote-ref-939)
940. By giving the people to Moses in this way, God is saying that they have no longer any right to claim him as their God, since they have shared his honour with another. This is God’s ‘tit-for-tat’ response to their “Here are your gods” (v. 4). The use of these pronoun changes also would form an appeal to Moses to respond, since Moses knew that God had brought them up from Egypt. [↑](#footnote-ref-940)
941. The verb ‘*turned from*’ is a perfect tense, reflecting the present perfect nuance (‘they have turned from’) and are still disobedient; but the verb is modified with the adverb (actually a Piel infinitive absolute), ‘*quickly*’: it has only been a couple of weeks or so since they heard the voice of God prohibiting this. [↑](#footnote-ref-941)
942. The verse is not present in the *LXX*. [↑](#footnote-ref-942)
943. God directs Moses *not to intercede* for the people; the Jewish interpretation is that there is a profound paradox in God’s words: he vows the severest punishment, but then suddenly conditions it on Moses agreement. He allows himself to be persuaded – that is what a mediator is for; God could have slammed the door (as when Moses wanted to go into the Promised Land). Moreover, by alluding to the promise to Abraham, God gave Moses the strongest reason to intercede. [↑](#footnote-ref-943)
944. Moses is represented as the great mediator: at the time of the plagues (5:22–23, 8:4, 9:28, 10:17); on behalf of his sister Miriam (Nb 12:13); and especially on behalf of the people on their journey through the desert (11–14, 30–32, Nb 11:2, 14:13–19, 16:22, 21:7, Dt 9:25–29). This function is also recalled by Ps 99:6, 106:23, Si 45:3 and Jr 15:1 (see also #2M 15:14). [↑](#footnote-ref-944)
945. The verb ‘*repent*’ (or ‘*relent*’), when used of God, is certainly an anthropomorphism; it expresses the deep pain that one would have over a situation. Earlier, God repented that he had made humans (Gn 6:6); here, Moses is asking God to repent/relent over the judgment he was about to bring, meaning that he should be moved by such compassion that there would be no judgment like that. [↑](#footnote-ref-945)
946. In place of ‘*Israel’*, here following the *MT* and *NRSV*, the *NJB* has ‘*Jacob’*. The *WEBBE* has ‘*offspring*’ in place of ‘*seed*’. [↑](#footnote-ref-946)
947. God is not bound inflexibly to an announced plan but is free to change a course of action in a manner consistent with the divine purpose (Gn 6:5–6, Am 7:3, 6). [↑](#footnote-ref-947)
948. The *NJB* & *NETB* have ‘*Testimony*’ in place of ‘*Covenant*’, here following the *NRSV*. [↑](#footnote-ref-948)
949. After the 1st instance of the word ‘*writing*’, the *NJB* adds ‘*on them*’; here, we follow the *MT* & *NRSV*. [↑](#footnote-ref-949)
950. The *NJB* omits the opening ‘*when*’, here following the *NRSV*. [↑](#footnote-ref-950)
951. Literally translated, this poem (here following the *NJB*) reads,

     “ *This is not the sound of answering might,   
     and it is not the sound of answering weakness;   
     it is answering in song that I hear*.” [↑](#footnote-ref-951)
952. The breaking of the tablets symbolised that the Covenant relationship had been broken. [↑](#footnote-ref-952)
953. The water thus became the ‘water of cursing’ (see Nb 5:11–31), but in this case was not administered as an ordeal, unlike the latter text, since the entire people is considered guilty. [↑](#footnote-ref-953)
954. The rebuke of Aaron (see Nb 12) stands in contrast to his priestly prestige and intercessory role as described in Chs. 25–31. [↑](#footnote-ref-954)
955. Literally translated, this verse ends, “*you know this people, that on evil it is*.” [↑](#footnote-ref-955)
956. The *NJB* has ‘*a god*’ in place of ‘*gods*’, here following the *MT* (אֱלֹהִ֔ים) & *NRSV* (see #1). [↑](#footnote-ref-956)
957. Aaron feebly disclaims responsibility by saying that he did not make the calf: it emerged from the fire by itself. [↑](#footnote-ref-957)
958. ‘*Derision*’ is from a Hebrew word of uncertain meaning; their foes would have mocked and derided them when they heard that they abandoned the God who led them out of Egypt. The *NJB* has ‘*lapse into idolatry*’ in place of ‘*run wild*’, here following the *NRSV*. [↑](#footnote-ref-958)
959. The *NJB* has ‘*he*’ in place of ‘*Moses*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-959)
960. The instructions were probably intended to mean to kill the guilty leaders whether they were brothers, friends or relatives. [↑](#footnote-ref-960)
961. The *NJB* and *NETB* have ‘*died*’ in place of ‘*fell*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-961)
962. ‘*You have consecrated yourselves*’ (literally, ‘*you have filled your hands*’) follows the *LXX* (*Ἐπληρώσατε τὰς χεῖρας ὑμῶν*); the *MT* reads ‘*consecrate yourselves*’. [↑](#footnote-ref-962)
963. The literal translation of ‘*you have committed a grave sin*’ (as *NJB*) is ‘*you have sinned a great sin*’, a cognate accusative. [↑](#footnote-ref-963)
964. As before (v. 30), the cognate accusative is used here: it would literally be ‘*this people has sinned a great sin*’. [↑](#footnote-ref-964)
965. The ‘*book*’ refers to that recording human deeds and describing human fate (see Ps 69:28 & 139:16); Moses means that he wants to die. [↑](#footnote-ref-965)
966. In place of ‘*whoever*’, here following the *NRSV*, the *NJB* has ‘*the man who*’. [↑](#footnote-ref-966)
967. The *NRSV* has ‘*when the day comes for punishment*’ in place of ‘*on the day I visit*’, here following *NETB*; the *NJB* has here ‘*on the day of my visitation*’. [↑](#footnote-ref-967)
968. The verse is difficult because of the double reference to the making of the calf. The *NJPS* translation tries to reconcile the two by reading ‘*for what they did with the calf that Aaron had made*’; this is not a good translation based on syntactical grounds, and the last three words may be a clumsy secondary addition. Strict chronology is not always kept, and so the plague here may very well refer to the killing of the three thousand. [↑](#footnote-ref-968)
969. **Exodus 33** [↑](#footnote-ref-969)
970. The literal translation of ‘*go up*’ is ‘*go, go up*’; the two imperatives underscore the immediacy of the demand. [↑](#footnote-ref-970)
971. The accompanying angel is Yahweh’s representative, or alter ego (32:34), showing that the people will not be God-forsaken. [↑](#footnote-ref-971)
972. Yahweh himself will not accompany the sinful people, lest divine holiness consume them. This verse continues the command to ‘*go up*’ (v. 1), since it begins with ‘*to a land*’; the intervening clauses are therefore parenthetical, but the translation is simplified by supplying the verb. [↑](#footnote-ref-972)
973. The people would rather have risked divine discipline than to go without Yahweh. [↑](#footnote-ref-973)
974. The verse simply begins ‘*and Yahweh said*’; but it is clearly meant to be explanatory for the preceding action of the people. [↑](#footnote-ref-974)
975. Vv. 1–6, seem inconsistent: Yahweh orders the people to do what they have already done of their own accord. [↑](#footnote-ref-975)
976. The pronoun in the phrase, ‘*pitch it (for him)*’, stands for ‘*Moses*’, ‘*Yahweh*’ or ‘*the Ark*’ (which is masculine in Hebrew). [↑](#footnote-ref-976)
977. While the Ark symbolised the nearness and presence of Yahweh, the Tent symbolised divine distance and transcendence; hence, Yahweh used to descend from time to time to meet with Moses. [↑](#footnote-ref-977)
978. The verbs ‘*stand*’ and ‘*speak*’ are perfect tenses with *vav* consecutive. [↑](#footnote-ref-978)
979. All the main verbs in this verse are perfect tenses continuing the customary sequence. The idea is that they would get up (rise) when the cloud was there, and then worship, meaning in part bow down; when the cloud was not there, there was access to seek God. [↑](#footnote-ref-979)
980. This paragraph appears to be an interpolation from another tradition. According to the main narrative, (v. 20) it would be impossible for Moses to speak *face to face* with Yahweh. Here, Joshua, rather than Aaron the priest, is custodian of the Tent. [↑](#footnote-ref-980)
981. The phrase ‘*I know you by name*’ means, in effect, ‘I have chosen you’. [↑](#footnote-ref-981)
982. The verb ‘*see*’ (an imperative) is a request for God to acknowledge this Israel is his people by providing the divine leadership needed; so, Moses’ main appeal will be for the people and not himself. To underscore this, he repeats ’*see*’ the way the section opened. [↑](#footnote-ref-982)
983. This verse follows a Deuteronomic theme (see Dt 12:10, 25:19, Jos 1:13, 22:4, 23:1 and Ps 95:11), signifying the fulfilment of the promises. [↑](#footnote-ref-983)
984. After ‘*going*’, the *NJB* adds ‘*with us*’; here, we follow the *MT* & *NRSV*. [↑](#footnote-ref-984)
985. Israel is a unique people because it undertakes a special historical pilgrimage, with Yahweh leading them into the future (Nb 23:9). [↑](#footnote-ref-985)
986. The verb translated ‘*know*’ is a preterite with the *vav* consecutive, judging from the pointing; it then follows in sequence the verb ‘*you have won my favour*’, meaning ‘you stand in that favour’, and so it means ‘I have known you’ and still do (equal to the present perfect). The emphasis, however, is on the results of the action, and so ‘*I know you*’. [↑](#footnote-ref-986)
987. Moses now wants to see the glory of Yahweh, more than what he had already seen and experienced; he wanted to see God in all his majesty. The *LXX* translates this without a word for ‘*glory*’ or ‘*honour*’; instead, it uses the pronoun *σεαυτοῦ* (‘*yourself*’) – show me the real You. [↑](#footnote-ref-987)
988. God’s uttering of his own name to Moses is tantamount to a revelation of his true nature and identity (see 3:13–15 and footnotes thereto). [↑](#footnote-ref-988)
989. God’s sanctity is so removed from human unworthiness (see #Lv 17:1) that anyone who looks on God (19:21, Lv 16:2, Nb 4:20 & #Nb 6:27), or even hears his voice (20:19, Dt 5:24–26, 18) must perish. For this reason, Moses (3:6), Elijah (1K 19:13) and even the Seraphim (Is 6:2), cover their faces in his presence. Anyone who remains alive after seeing God is overwhelmed with astonishment and gratitude (Gn 32:31, Dt 5:24), and with awe (Jg 6:22–23, 13:22, Is 6:5). [↑](#footnote-ref-989)
990. The deictic particle (‘*here*’) is used here simply to call attention to a place of God’s knowing and choosing. [↑](#footnote-ref-990)
991. Note the use in 40:3, ‘*and you will* ***screen*** *the ark with the veil*’; the glory is covered, veiled from being seen. [↑](#footnote-ref-991)
992. The word ‘*back*’ is actually plural in form (‘*my backs*’), probably an extension plural. The word denotes a locality in general, but that is composed of numerous parts. Since God is a spirit, the meaning of this word could just as easily be rendered ’after effects’ of his presence; however, while this may indicate just the ‘afterglow’ that he leaves behind him, it was enough to suggest what the full brilliancy of his presence must be (see also Job 26:14). [↑](#footnote-ref-992)
993. **Exodus 34** [↑](#footnote-ref-993)
994. After ‘*first ones*’, the *NJB* inserts, ‘*and come up to me on the mountain*’; here, we follow the *MT*. [↑](#footnote-ref-994)
995. The word here translated as ‘*await my orders*’ is used also in 33:21: Moses was to be at his post when Yahweh wanted to communicate to him. [↑](#footnote-ref-995)
996. The *NRSV* opens this verse, here following the *NJB*, with, “*No one shall come up with you, and do not let anyone be seen throughout all the mountain*.” [↑](#footnote-ref-996)
997. There is a discrepancy between traditions here: Deuteronomy says that Moses was also to make an ark of acacia wood before the tablets, apparently to put the tablets in until the sanctuary was built. [↑](#footnote-ref-997)
998. The *NJB*, and other commentaries, makes Moses the subject of the 2nd and 3rd verbs, the first because he was told to stand there and this verb suggests he did it, and the last because it sounds like he was worshiping Yahweh. However, it is clear from v. 6 that Yahweh was the subject of the last clause of v. 5 – v. 6 tells how he did it. So, if Yahweh is the subject of the 1st and last clauses of v. 5, it seems simpler that he also be the subject of the 2nd. Moses took his stand, but God stood by him; there is no reason to make Moses the subject of any of the verbs here. [↑](#footnote-ref-998)
999. Yahweh fulfils his promise (33:19–23) and reveals his divine attributes: most particularly his faithful love. [↑](#footnote-ref-999)
1000. After ‘*thousands*’, most English translations add an implied ‘*of generations*’; here, we follow the *NJB*. For the 3rd line, the *NJB* reads ‘*yet he lets nothing go unchecked*’; here, we follow the *NRSV*. Note the large opening letter of this verse (which appears in almost all *Hebrew MSS*). [↑](#footnote-ref-1000)
1001. The literal translation of ‘*quickly bowed*’ is ‘*he hurried, he bowed*’; the two verbs form a hendiadys. [↑](#footnote-ref-1001)
1002. The word translated ‘*Lord*’ here (twice) is אֲדֹנָ֔י. [↑](#footnote-ref-1002)
1003. The Covenant consists of both promises and commands; it involves no antithesis between ‘grace’ and ‘law’. [↑](#footnote-ref-1003)
1004. The covenant duties begin with this command to ‘*keep*’ what is being commanded; the actual expression is ‘*keep for you*’: the suffix and the preposition form the ethical dative, adding strength to the imperative. [↑](#footnote-ref-1004)
1005. Intolerance of pagan forms of worship was motivated by fear of the seductive power of idolatry (see 23:24). [↑](#footnote-ref-1005)
1006. For the ‘*cultic stones*’, see #23:24. The ‘*sacred poles*’ (אֲשֵׁרָ֖יו) were emblems of Asherah (Greek: Astarte), goddess of love and fertility, and from her takes their name. [↑](#footnote-ref-1006)
1007. Note the large ר in אַחֵ֑ר, which is as it appears in almost all *Hebrew MSS*. [↑](#footnote-ref-1007)
1008. The worship of Yahweh is compared to lawful wedlock, the worship of false gods to prostitution (see Ezk 16 & 23, Ho 1–3, and Rv 17). [↑](#footnote-ref-1008)
1009. If the people participate in the festivals of the land, then they will intermarry, and that could lead to further involvement with idolatry. [↑](#footnote-ref-1009)
1010. For this verse, here following the *NJB*, the *NRSV* reads, “*You shall not make cast idols*.” [↑](#footnote-ref-1010)
1011. The *NJB* omits ‘*seven days*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-1011)
1012. In place of ‘*opens*’, here following the *MT* & *NRSV*, the *NJB* has ‘*issues from*’. [↑](#footnote-ref-1012)
1013. The *NRSV* lacks the last sentence; here, we follow the *MT*, *LXX*, *NJB* & *NETB*. [↑](#footnote-ref-1013)
1014. The *NJB* lacks the final clause, the repetition of ‘*you shall rest*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-1014)
1015. In place of ‘*turn of the year*’, here following the *MT* & *NRSV*, the *NJB* has ‘*close of the year*’; the expression refers to the end of the agricultural season. [↑](#footnote-ref-1015)
1016. Here, the divine Name reads הָֽאָדֹ֥ן יְהוָ֖ה, which if rendered according to the traditional scheme of ‘*Lord*’ for ‘*Yahweh*’ would result in ‘*Lord Lord*’; a number of English versions (including the *NRSV* & *NETB*) therefore render this phrase ‘*Lord God*’. [↑](#footnote-ref-1016)
1017. God will protect their property while the pilgrims are on their way to the central sanctuary. [↑](#footnote-ref-1017)
1018. The *NJB* has ‘*leavened bread*’ in place of ‘*leaven*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-1018)
1019. On the last sentence, see #23:19. [↑](#footnote-ref-1019)
1020. Moses’ special role as covenant mediator is shown by the fact that the Covenant is made with him and, through him, with Israel. [↑](#footnote-ref-1020)
1021. The *NRSV* closes the verse with ‘*Ten Commandments*’ in place of ‘*Ten Words*’, here following the *MT* & *NJB*; the phrase may be a gloss. [↑](#footnote-ref-1021)
1022. Vv. 29–35 record a tradition about the radiance of Moses’ face, expressed by the verb קָרַ֛ן derived from קֶרֶן (horn), hence the literal translation of the *Vg*, ‘*his face was horned*’ (*et ignorabat quod cornuta esset facies sua*). Vv. 29–33 make use of this tradition to describe Moses on his descent from the mountain; vv. 34–35 link it to the Tent of Meeting, in the tradition of 33:7–11. [↑](#footnote-ref-1022)
1023. The clause ‘*the skin of his face shone*’ is introduced by the deictic particle הִנֵּ֥ה; it has the forced of pointing to something surprising or sudden. [↑](#footnote-ref-1023)
1024. In place of ‘*community*’, here following the *NJB* & *NETB*, the *NRSV* has ‘*congregation*’. [↑](#footnote-ref-1024)
1025. The literal translation of ‘*told … commanded*’ is ‘*commanded … spoken to*’. [↑](#footnote-ref-1025)
1026. Throughout this section, the actions of Moses and the people are frequentative; the text tells what happened regularly. [↑](#footnote-ref-1026)
1027. The form of the verb here translated as ‘*had been commanded*’ is the Pual imperfect; however, since the context demands a past tense here, in fact a past perfect tense, this is probably an old preterite form without a *vav* consecutive. [↑](#footnote-ref-1027)
1028. In place of ‘*the face of Moses*’ (which follows the *LXX* - *πρόσωπον Μωυσῆ*), the *MT*, repeating v. 30, uses ‘*the skin of Moses’ face*’. [↑](#footnote-ref-1028)
1029. **Exodus 35** [↑](#footnote-ref-1029)
1030. Literally translated, this verse ends, “*These are the words that Yahweh has commanded you to do them*.” [↑](#footnote-ref-1030)
1031. The word translated as ‘*holy day*’ is קֹ֛דֶשׁ (literally, ‘*holiness*’); some suggest that the word was transposed, and the line should read: ‘*a day of complete rest, holy to Yahweh*’, but the word may simply be taken as a substitution for ‘holy day’. [↑](#footnote-ref-1031)
1032. Kindling a fire receives special attention here because the people thought that kindling a fire was not a work, but only a preparation for some kind of work; however, the Law makes sure that this too was not done. [↑](#footnote-ref-1032)
1033. The book now turns to record how all the work of the sanctuary was done. This next unit picks up on the ideas in 31:1–11, but it adds several features. The first part is the instruction of God for all people to give willingly (35:4–19); the next section tells how the faithful brought an offering for the service of the tabernacle (35:20–29); and the next section tells how God set some apart with special gifts (35:30–35), and finally, the narrative reports how the faithful people of God enthusiastically began the work (36:1–7). [↑](#footnote-ref-1033)
1034. ‘*Heart*’ is a genitive of specification, clarifying in what way they might be ‘*willing*’; the heart refers to their will, their choices. [↑](#footnote-ref-1034)
1035. See #25:4 on the sources of the ‘*blue*’, ‘*purple*’ and ‘*scarlet*’ dyes. [↑](#footnote-ref-1035)
1036. See #25:5 on the meaning of the phrase translated as ‘*fine leather*’. [↑](#footnote-ref-1036)
1037. The *NJB* lacks ‘*for*’ before ‘*fragrant*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-1037)
1038. The *NJB* has ‘*pectoral*’ in place of ‘*breastplate*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-1038)
1039. The literal translation of ‘*skilled*’ is ‘*wise of heart*’; here also ‘heart’ would be a genitive of specification, showing that there were those who could make skilful decisions. [↑](#footnote-ref-1039)
1040. The *NRSV* includes the words ‘*the Dwelling*’ (therein, ‘*the Tabernacle*’) as part of v. 10. [↑](#footnote-ref-1040)
1041. In place of ‘*the veil that screens it*’, here following the *NJB*, the *NRSV* has ‘*the curtain for the screen*’ and *NETB* has ‘*the veil that conceals*’. [↑](#footnote-ref-1041)
1042. The *NJB* has ‘*loaves of offering*’ in place of ‘*bread of the Presence*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-1042)
1043. The word ‘*for*’ after ‘*lampstand*’ is not in the *MT* and has here been added for clarity. [↑](#footnote-ref-1043)
1044. The *MT* repeats the words ‘*the entrance*’; here, we follow the *NJB*. [↑](#footnote-ref-1044)
1045. In place of ‘*utensils*’ (throughout this section), the *NJB* has ‘*furnishings*’. [↑](#footnote-ref-1045)
1046. In place of ‘*gate*’, here following the *NRSV*, the *NJB* & *NETB* have ‘*gateway*’. [↑](#footnote-ref-1046)
1047. *NETB* has ‘*tent pegs*’ in place of ‘*pegs*’ (twice), here following the *NJB* & *NRSV*. [↑](#footnote-ref-1047)
1048. The *NJB* has ‘*sumptuous*’ in place of ‘*wove*n’, here following *NETB*; the *NRSV* has ‘*finely worked*’. [↑](#footnote-ref-1048)
1049. In place of ‘*Israelites*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*Israel’s sons*’ (which more literally translates the *MT*). [↑](#footnote-ref-1049)
1050. The literal translation of ‘*spirit was willing*’ is ‘*spirit made him willing*’; the verb is used for the freewill offering that people brought (Lv 7). [↑](#footnote-ref-1050)
1051. The literal translation of ‘*men and women*’ is ‘*men on/after the women*’, meaning men with women, to ensure that it was clear that the preceding verse did not mean only men; some suggest that the men came after the women because the latter had taken the initiative. [↑](#footnote-ref-1051)
1052. In place of ‘*blue, purple or scarlet yarn*’, here following the *NRSV*/*NETB*, the *NJB* has ‘*purple stuffs, of violet shade or red, crimson stuffs*’. [↑](#footnote-ref-1052)
1053. This translation, following *NETB*, takes ‘*offering*’ as an adverbial accusative explaining the form or purpose of their bringing things; it could also be rendered as the direct object, but that would seem to repeat without as much difference what had just been said. [↑](#footnote-ref-1053)
1054. As in v. 10, ‘*skilled*’ here translates ‘*wise of heart*’, which means that the women could make all the right choices about the work. [↑](#footnote-ref-1054)
1055. For this verse, here following the *NJB*, the *NRSV* (more literally following the *MT*) reads, “*all the women whose hearts moved them to use their skill spun the goats' hair*.” [↑](#footnote-ref-1055)
1056. The literal translation of ‘*to be set in*’ is ‘*for the filling of*’. [↑](#footnote-ref-1056)
1057. *NETB* has ‘*olive oil*’ in place of ‘*oil*’; although this was undoubtedly the oil used, the *MT* does not specify this. [↑](#footnote-ref-1057)
1058. The literal translation of ‘*through Moses*’ is ‘*by the hand of Moses*’. [↑](#footnote-ref-1058)
1059. Vv. 35:30–36:7 correspond to 31:1–11 (see this chapter’s introductory footnote). [↑](#footnote-ref-1059)
1060. Before ‘*with skill*’, the *NJB* adds ‘*and endowed him*’; here, we follow the *NRSV*. [↑](#footnote-ref-1060)
1061. In place of ‘*for the art of designing*’, here following the *NJB*, the *NRSV* & *NETB* have ‘*to devise artistic design*s’. [↑](#footnote-ref-1061)
1062. The literal translation of ‘*every kind of craft*’ is ‘*every work of thought*’, meaning every type of work that required implementing a design or plan. [↑](#footnote-ref-1062)
1063. The infinitive construct ‘to teach’ is related to the word Torah, ‘instruction’, ‘guide’, ‘law’; they will be able to direct others in the work. [↑](#footnote-ref-1063)
1064. In place of ‘*of any kind of artisan or designer*’, here following the *NRSV*/*NETB*, the *NJB* has ‘*and to do it with originality*’. [↑](#footnote-ref-1064)
1065. **Exodus 36** [↑](#footnote-ref-1065)
1066. This noun here translated as ‘*service*’ (following the *NJB* & *NETB*) is usually given an interpretive translation; the *NRSV* & *NIV* have ‘*the work of constructing the sanctuary*’. [↑](#footnote-ref-1066)
1067. The verb קְרָ֣א plus the preposition ‘*to*’ means ‘*to summon*’ that person. [↑](#footnote-ref-1067)
1068. In the *MT*, the infinitive ‘*to do it*’ comes after ‘*sanctuary*’; it makes a smoother rendering to place it here in place of reading ‘brought *for* the work’ (as *NJB*). [↑](#footnote-ref-1068)
1069. The literal translation of ‘*all left their work*’ is ‘*a man, a man from his work*’. [↑](#footnote-ref-1069)
1070. The construction translated as ‘*bringing more than is needed*’ uses the verbal hendiadys: מַרְבִּ֥ים הָעָ֖ם לְהָבִ֑יא is the Hiphil participle followed (after the subject) by the Hiphilinfinitive construct; it would read, ‘*they multiply … to bring*’, meaning, ‘they bring more than is needed’. [↑](#footnote-ref-1070)
1071. The verse ends with the infinitive serving as the object of the preposition: ‘*from bringing*’. [↑](#footnote-ref-1071)
1072. The *NRSV* reads a somewhat terser version of this verse: “*for what they had already brought was more than enough to do all the work*.” [↑](#footnote-ref-1072)
1073. The singular pronoun opening the 2nd sentence replaces the plural: the author has reproduced the orders given to Moses himself, with the necessary grammatical changes. Vv. 8–38 correspond to 26:1–37 (see the introductory footnote to Ch. 35). [↑](#footnote-ref-1073)
1074. Literally translated, this verse ends, “*… one measure for every curtain*.” [↑](#footnote-ref-1074)
1075. The *NJB* ends this verse, here following the *MT* & *NRSV*, with ‘*other five curtains similarly*’. [↑](#footnote-ref-1075)
1076. In place of ‘*blue material*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*violet stuff*’. [↑](#footnote-ref-1076)
1077. The *NJB* has ‘*matching*’ in place of ‘*opposite*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-1077)
1078. The literal translation of ‘*a unified whole*’ (here following the *NJB*) is ‘*one*’. [↑](#footnote-ref-1078)
1079. After ‘*eleven*’, the *NJB* adds ‘*of these*’; here, we follow the *MT* & *NRSV*. [↑](#footnote-ref-1079)
1080. Literally translated, this verse ends, “*one measure for the eleven curtains*.” [↑](#footnote-ref-1080)
1081. For this verse, here following the *NRSV* & *NETB*, the *NJB* reads, “*He coupled five of these curtains together in one set, and the remaining six curtains into another set*.” [↑](#footnote-ref-1081)
1082. In place of ‘*other connecting curtain*’, here following the *NRSV*, the *NJB* has ‘*last curtain in the second set*’. [↑](#footnote-ref-1082)
1083. The construction translated as ‘*make it a unified whole*’ uses the infinitive construct from the verb ‘to be’ to express this purpose clause: ‘to be one’ or, ‘so that it might be a unit’. [↑](#footnote-ref-1083)
1084. See #25:5 for the meaning of the phrase translated ‘*fine leather*’. [↑](#footnote-ref-1084)
1085. There is debate whether the word הַקְּרָשִׁ֖ים means ‘*frames*’ or ‘*boards*’ or, better, ‘*beams*’, given the size of them. [↑](#footnote-ref-1085)
1086. The *NJB* lacks the 2nd instance of ‘*each frame was*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-1086)
1087. *NETB* has ‘*projections*’ in place of ‘*pegs*’, here following the *NJB* & *NRSV*. [↑](#footnote-ref-1087)
1088. The *NRSV* omits ‘*facing southward*’ and *NETB* has simply ‘*facing south*’; the *NJB* has ‘*facing the south country*’. [↑](#footnote-ref-1088)
1089. Throughout this section, the *NJB* has ‘*sockets*’ in place of ‘*bases*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-1089)
1090. In place of ‘*second*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*other*’. [↑](#footnote-ref-1090)
1091. The *NJB* has ‘*one*’ and ‘*another*’ in place of ‘*the first*’ and ‘*the next*’, respectively, here following the *NRSV*. [↑](#footnote-ref-1091)
1092. In place of ‘*facing westward*’, here following *NETB*, the *NJB* has ‘*on the west*’ and the *NRSV* has ‘*westward*’. [↑](#footnote-ref-1092)
1093. The *NJB* has ‘*at the back of the Dwelling*’ in place of ‘*of the Dwelling, at the back side*’, here following (loosely) the *NRSV*. [↑](#footnote-ref-1093)
1094. This difficult verse uses the perfect tense at the beginning and the 2nd clause parallels it with יִֽהְי֤וּ, which here is a preterite without the consecutive *vav*. The predicate ‘*finished*’ is תַמִּים֙, which means ‘complete’, ‘sound’, or ‘whole’; related words describe sacrifices as unblemished. [↑](#footnote-ref-1094)
1095. The distributive sense is supplied by the repetition: ‘*two bases, two bases under the one frame*’ means that each frame had two bases. [↑](#footnote-ref-1095)
1096. The *NRSV* ends this verse, here following the *NJB*, with, “*… five for the frames of the one side of the tabernacle*.” [↑](#footnote-ref-1096)
1097. The *NJB* reads: “*five on the other side to hold the frames that were to form the end of the Dwelling on the west*;” here, we follow the *NRSV* & *NETB*. [↑](#footnote-ref-1097)
1098. Throughout this paragraph, the *NJB* has ‘*crossbar(s)*’ in place of ‘*bar(s)*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-1098)
1099. The literal translation of ‘*places*’ is ‘*houses*’. [↑](#footnote-ref-1099)
1100. The verb translated as ‘*embroidered*’ is simply ‘*he mad*e’ but, as in 26:31, it probably means that the Cherubim were worked into the curtain with the yarn, and so embroidered on the curtain. [↑](#footnote-ref-1100)
1101. In place of ‘*for it*’, here following the *MT* & *NRSV*, the *NJB* has ‘*for hanging this veil*’. [↑](#footnote-ref-1101)
1102. Before ‘*embroiderer*’, the *NJB* inserts ‘*skilled*’; here, we follow *NETB*. [↑](#footnote-ref-1102)
1103. In place of ‘*and its*’, here following the *MT* & *NRSV*, the *NJB* opens this verse with ‘*for the hanging of this, he made*’. The word translated ‘capitals’ is actually ‘heads’; the bands were bands of metal surrounding these capitals just beneath them. These are not mentioned in 26:37, and it sounds like the posts are to be covered with gold; but the gradation of metals is what is intended: the posts at the entrance to the Most Holy Place are all of gold; the posts at the entrance to the tent are overlaid with gold at the top; and the posts at the entrance to the courtyard are overlaid with silver at the top. [↑](#footnote-ref-1103)
1104. **Exodus 37** [↑](#footnote-ref-1104)
1105. Vv. 1–9 correspond to 25:10–22. A cubit is the length from the tip of the middle finger to the elbow on a man’s arm, or about 46 centimetres. [↑](#footnote-ref-1105)
1106. An alternative translation for ‘*moulding*’ (as *NJB* & *NRSV*) is ‘*border*’ (as *NETB*). [↑](#footnote-ref-1106)
1107. In place of ‘*for it*’, here following the *MT* & *NRSV*, the *NJB* has ‘*for the Ark*’. [↑](#footnote-ref-1107)
1108. The *NJB* has ‘*shafts*’ in place of ‘*poles*’, here following the *NRSV*. [↑](#footnote-ref-1108)
1109. In place of ‘*put*’, here following the *NRSV*, the *NJB* has ‘*passed*’. [↑](#footnote-ref-1109)
1110. *NETB* has ‘*propitiatory lid*’ in place of ‘*mercy seat*’ (throughout the books of the Pentateuch), here following the *NJB* & *NRSV*. [↑](#footnote-ref-1110)
1111. The *NRSV* & *NETB* have ‘*hammered*’ in place of ‘*beaten*’, here following the *NJB*. [↑](#footnote-ref-1111)
1112. The *NJB* ends this verse, here following the *NRSV*, with, “*… and fastened them to the two ends of the mercy seat so that they made one piece with it*.” The *Kethib*/*Qere* difference here warrants an explanation. [↑](#footnote-ref-1112)
1113. The literal translation of ‘they faced one another’ is ‘and their faces a man to his brother’. [↑](#footnote-ref-1113)
1114. Vv. 10–16 correspond to 25:23–30 (see the introductory footnote to Ch. 35). [↑](#footnote-ref-1114)
1115. The *NJB* ends this verse, here following the *NRSV*, with, “*… and decorated it all round with a gold moulding*.” [↑](#footnote-ref-1115)
1116. In place of ‘*a fram*e’, here following *NETB* (the *NRSV* has ‘*a rim*’), the *NJB* has ‘*struts*’. [↑](#footnote-ref-1116)
1117. The *NJB* has ‘*these*’ in place of ‘*the rings*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-1117)
1118. In place of ‘*poles*’, here following the *NRSV*, the *NJB* has ‘*shafts*’. [↑](#footnote-ref-1118)
1119. The *NRSV* & *NETB* have simply ‘*to carry the table*’ in place of ‘*these were for carrying the table*’, here following the *NJB*. [↑](#footnote-ref-1119)
1120. For this verse, the *NJB* reads, “*He made the furnishings of pure gold, which were for the table, and its dishes, its cups, its jars and its libation bowls*.” [↑](#footnote-ref-1120)
1121. Vv. 17–24 correspond to 25:31–40. [↑](#footnote-ref-1121)
1122. The *MT* includes the word for ‘*lampstand*’ three times in this verse; here, following the *NJB*, we replace the 1st occurrences with ‘*its*’ and omit the other two: after ‘*side (of the lampstand)*’ and ‘*other (side of the lampstand)*’. [↑](#footnote-ref-1122)
1123. The *NJB* has, respectively, ‘*first*’ and ‘*second*’ in place of ‘*one*’ and ‘*next*’, here following the *NRSV*; the literal translation of ‘*next*’ is ‘*the one branch*’, but the repetition of ‘*one … one*’ means here one after another, or the ‘first’ and then the ‘next’. [↑](#footnote-ref-1123)
1124. After ‘*lampstand*’, the *NJB* & *NRSV* add ‘*itself*’; here, we follow *NETB*. [↑](#footnote-ref-1124)
1125. For this verse, here following the *NRSV*, the *NJB* reads, “*thus: one calyx under the first two branches extending from the lampstand, one under the next pair, one under the last pair: corresponding to the six branches extending from the lampstand*.” The translation of ‘*first*’, ‘*next*’ and ‘*last*’ is interpretive, because the text simply says ‘*under two branches*’ in each of three places. [↑](#footnote-ref-1125)
1126. In place of ‘*one beaten piece of pure gold*’, the *NJB* has ‘*a single piece of pure gold beaten out*’. [↑](#footnote-ref-1126)
1127. The *NJB* has ‘*lamps, seven of them*’ in place of ‘*seven lamps*’, here following the *NRSV*. [↑](#footnote-ref-1127)
1128. The *NJB* has ‘*lampstand*’ in place of ‘*it*’, here following the *MT* & *NRSV*. A ‘*talent*’ is about 30 Kg or 965 Troy ounces. [↑](#footnote-ref-1128)
1129. Vv. 25–28 correspond to 30:1–10 (see the introductory footnote to Ch. 35). The literal translation of the last sentence is ‘*from it were its horns*’, meaning that they were made from the same piece. [↑](#footnote-ref-1129)
1130. The *NJB* ends this verse, here following the *MT* & *NRSV*, with, ‘*decorated it all round with a gold moulding*’. [↑](#footnote-ref-1130)
1131. Since it is a small altar, it needed only two rings, one on either side, in order to carry the object. [↑](#footnote-ref-1131)
1132. The *NJB* has ‘*shafts*’ in place of ‘*poles*’ (as also in v. 27); here, we follow the *NRSV* & *NETB*. [↑](#footnote-ref-1132)
1133. For the last clause, here following the *NJB*, the *NRSV* reads ‘*blended as by the perfumer*’ and *NETB* has ‘*the work of a perfumer*’. [↑](#footnote-ref-1133)
1134. **Exodus 38** [↑](#footnote-ref-1134)
1135. Vv. 1–7 correspond to 27:1–8. A cubit is the length from the tip of the middle finger to the elbow on a man’s arm, or about 46 centimetres. [↑](#footnote-ref-1135)
1136. The literal translation of ‘*its horns being of one piece with it*’ is ‘*its horns were from it*’. [↑](#footnote-ref-1136)
1137. In place of ‘*pots*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*pans for the ashes*’. [↑](#footnote-ref-1137)
1138. The *NRSV* has ‘*halfway down*’ in place of ‘*below, so that it reached halfway up the altar*’, here following the *NJB*. [↑](#footnote-ref-1138)
1139. The *NJB* has ‘*shafts*’ in place of ‘*poles*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-1139)
1140. Throughout this section, the *NRSV* & *NETB* have ‘*overlaid*’ in place of ‘*plated*’, here following the *NJB*. [↑](#footnote-ref-1140)
1141. The *NJB* has ‘*these*’ in place of ‘*poles*’ and ‘*the altar*’ in place of ‘*it*’; here, we follow the *MT* & *NRSV*. [↑](#footnote-ref-1141)
1142. V. 8 corresponds to 30:17–21. The mirrors of antiquity were made of polished bronze. The word for ‘*serve*’ is not the ordinary word to be used; it means ‘to serve in a host’, especially in a war: it appears that women were organized into bands and served at the tent of meeting. [↑](#footnote-ref-1142)
1143. Vv. 9–20 correspond to 27:9–19. The *NRSV* omits ‘*facing southward*’ (literally, ‘*facing downward*’), here following the *MT*. [↑](#footnote-ref-1143)
1144. While this verse could be translated as an independent sentence, it is probably to be subordinated as a circumstantial clause in line with 27:10–12, as well as v. 12 of this passage. [↑](#footnote-ref-1144)
1145. Here, this verse follows the *MT*; the *NJB* expands it for clarity: “*For the northern side there were one hundred cubits of hangings; their twenty posts with their twenty sockets were of bronze, their hooks and rods of silver*.” [↑](#footnote-ref-1145)
1146. As in the previous verse, the *NJB* adds ‘*there wer*e’ before ‘*fifty*’; here, again, we follow the *MT*. [↑](#footnote-ref-1146)
1147. For this verse, here following the *MT* & *NJB*, the *NRSV* reads simply, “*And for the front to the east, fifty cubits*.” [↑](#footnote-ref-1147)
1148. After ‘*one side*’, the *NJB* adds ‘*of the gateway*’ and the *NRSV* has ‘*of the gate*’; here, we follow the *MT*. [↑](#footnote-ref-1148)
1149. The literal translation of ‘*on either side*’ is ‘*on this hand and on that hand*’; many commentators consider this a scribal gloss, for it makes no sense at all in the verse. [↑](#footnote-ref-1149)
1150. The *NJB* has ‘*enclosing*’ in place of ‘*around*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-1150)
1151. The literal translation of ‘*all had silver bands*’ is ‘*were all banded with silver*’. [↑](#footnote-ref-1151)
1152. The word used for ‘*screen*’ is different from the word for ‘*hangings*’; it has more of the idea of shielding or securing the area. [↑](#footnote-ref-1152)
1153. The *NRSV* has ‘*pillars*’ in place of ‘*posts*’, here following the *NJB*. [↑](#footnote-ref-1153)
1154. In place of ‘*pegs*’, here following the *NJB* & *NRSV*, *NETB* has ‘*tent pins*’. [↑](#footnote-ref-1154)
1155. Vv. 21–31 seem to assume that the institution of the Levites (Nb 3) and the national census (Nb 1) have already taken place. [↑](#footnote-ref-1155)
1156. The *NJB* & *NRSV* omit the opening conjunction (literally, ‘*and*’); here, we follow *NETB*. [↑](#footnote-ref-1156)
1157. In place of ‘*designer*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*damask weaver*’. [↑](#footnote-ref-1157)
1158. There were 3,000 shekels in a talent, so the total weight here would be 87,730 shekels of gold – a little over a tonne! [↑](#footnote-ref-1158)
1159. The total was 301,775 shekels, being a half shekel exacted per person from 605,550 male Israelites 20 years old or more: ~3¾ tonnes! [↑](#footnote-ref-1159)
1160. One ‘*beqa*’ weighed about 14g. [↑](#footnote-ref-1160)
1161. The *NJB* has ‘*socket(s)*’ in place of ‘*base(s)*’, here following the *NRSV*. [↑](#footnote-ref-1161)
1162. The *NRSV* opens this verse with ‘*of*’ and *NETB* with ‘*from*’; here, we follow the *NJB*. [↑](#footnote-ref-1162)
1163. The total would have been 212,400 shekels, which would be about 2½–3 tonnes. [↑](#footnote-ref-1163)
1164. The *NJB* has ‘*furnishing*s’ in place of ‘*utensils*’, here following the *NRSV*. [↑](#footnote-ref-1164)
1165. The bronze altar is, of course, the altar of the burnt offering. [↑](#footnote-ref-1165)
1166. **Exodus 39** [↑](#footnote-ref-1166)
1167. Vv. 1–31 correspond to 28:1–43. [↑](#footnote-ref-1167)
1168. Here, and in vv. 3, 7, 8 and 22, some of the pronouns and verbs appearing in the singular in the *MT* have been changed to plural, following the *Samaritan* *Pentateuch* & *Peshitta*. [↑](#footnote-ref-1168)
1169. The verb translated ‘*to weave*’ literally means ‘*to do*’, or ‘*to work*’; it could be given a literal rendering but weaving or embroidering is probably what is intended. [↑](#footnote-ref-1169)
1170. In place of ‘*joined to it at its two ends*’, here following the *NJB* & *NRSV*, *NETB* has ‘*so it could be joined together*’. The *Kethib*/*Qere* difference here warrants an explanation. [↑](#footnote-ref-1170)
1171. After ‘*on it*’, the *NJB* adds ‘*to hold it*’. [↑](#footnote-ref-1171)
1172. The translation ‘*sons of Israel*’ may be literal here rather than paraphrasing it to mean the Israelites, because there were twelve names engraved; the idea was not the remembrance of the twelve sons, but the twelve tribes that bore their names. [↑](#footnote-ref-1172)
1173. The *NJB* has ‘*the stones*’ in place of ‘*them*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-1173)
1174. In place of ‘*in skilled work*’, here following the *NRSV*, the *NJB* has ‘*finely brocaded*’. [↑](#footnote-ref-1174)
1175. At the end of this verse, the *MT* repeats ‘*when doubled*’; here, we follow the *NJB*. [↑](#footnote-ref-1175)
1176. The identity of several of these stones is uncertain; in place of ‘*topaz*’, the *NRSV* has ‘*chrysolite’*; and in place of ‘*carnelian’* (following the *NRSV*), the *NJB* has ‘*sard’*. [↑](#footnote-ref-1176)
1177. The *NRSV* reads: “*… a turquoise, a sapphire (or lapis lazuli) and a moonstone.*” [↑](#footnote-ref-1177)
1178. The *NRSV* reads: “*… a jacinth, an agate and an amethyst.*” [↑](#footnote-ref-1178)
1179. The *NRSV* reads: “… *a beryl, an onyx and a jasper.*” [↑](#footnote-ref-1179)
1180. At the end of this verse, the *NJB* adds ‘*in number*’; here, we follow the *MT* (& *NRSV*). [↑](#footnote-ref-1180)
1181. *NETB* ends this verse, here following the *NJB*/*NRSV*, with, “*braided chains like cords of pure gold*.” [↑](#footnote-ref-1181)
1182. In place of ‘*settings*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*rosettes*’. [↑](#footnote-ref-1182)
1183. The *NJB* has ‘*fastened … to*’ in place of ‘*put … in*’, here following the *NRSV*. [↑](#footnote-ref-1183)
1184. Before ‘*two ends*’, the *NJB* and *NETB* add ‘*other*’; here, we follow the *MT* & *NRSV*. [↑](#footnote-ref-1184)
1185. The literal translation of ‘*inner hem*’ (here following the *NJB*) is ‘*homeward side*’. [↑](#footnote-ref-1185)
1186. In place of ‘*waistband*’, here following *NETB*, the *NJB* has ‘*woven band*’ and the *NRSV* has ‘*decorated band*’. [↑](#footnote-ref-1186)
1187. The *NJB* has ‘*ribbon of violet-purple*’ in place of ‘*blue cord*’, here following the *NRSV*. [↑](#footnote-ref-1187)
1188. In place of ‘*blue yarn*’, here following the *NRSV*, the *NJB* has ‘*violet-purple*’. [↑](#footnote-ref-1188)
1189. The meaning of the Hebrew word translated ‘*coat of mail*’ (as *NJB* & *NRSV*) is uncertain; *NETB* has ‘*collar*’. [↑](#footnote-ref-1189)
1190. The literal translation of ‘*twined linen*’ in simply ‘*twisted*’; it may refer to the twisted linen that so frequently is found in these lists. [↑](#footnote-ref-1190)
1191. The *NJB* has ‘*them*’ in place of the 2nd occurrence of ‘*the bells*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-1191)
1192. The literal translation of ‘*bells and pomegranates alternately*’ (here following the *NJB*) is ‘*a bell and a pomegranate, a bell and a pomegranate*’. [↑](#footnote-ref-1192)
1193. *NETB* has simply ‘*fine linen*’ in place of ‘*finely woven linen*’ and adds, at the end of the verse, ‘*the work of a weaver*’. [↑](#footnote-ref-1193)
1194. In place of ‘*undergarments*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*breeches*’. [↑](#footnote-ref-1194)
1195. The *NJB* has ‘*girdle*’ in place of ‘*sash*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-1195)
1196. In place of ‘*holy*’, here following the *NRSV*, the *NJB* has ‘*consecrate*d’. [↑](#footnote-ref-1196)
1197. In place of ‘*blue cord*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*ribbon of violet-purple*’. [↑](#footnote-ref-1197)
1198. Vv. 32–43 correspond to 26:7–14. [↑](#footnote-ref-1198)
1199. Not only is this the completion of the tabernacle, it is the fulfilment of God’s plan revealed in Ch. 1, i.e., ‘to reside with his people’. [↑](#footnote-ref-1199)
1200. In place of ‘*screening veil*’, here following the *NJB*, the *NRSV* has ‘*curtain for the screen*’. [↑](#footnote-ref-1200)
1201. The *NJB* has ‘*shafts*’ in place of ‘*poles*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-1201)
1202. In place of ‘*bread of the Presence*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*loaves of offering*’. [↑](#footnote-ref-1202)
1203. The *NJB* has ‘*lampstand of pure gold*’ in place of ‘*pure lampstand*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-1203)
1204. In place of ‘*screen*’, here following then *NJB* & *NRSV*, *NETB* has ‘*curtain*’. [↑](#footnote-ref-1204)
1205. The *NJB* has ‘*shafts*’ and ‘*furnishings*’ in place of ‘*poles*’ and ‘*utensils*’, respectively, here following the *NRSV*. [↑](#footnote-ref-1205)
1206. In place of ‘*gate of the court*’, here following the *NRSV*, the *NJB* & *NETB* have ‘*gateway to the court*’. [↑](#footnote-ref-1206)
1207. The *NRSV* has ‘*finely worked*’ in place of ‘*sumptuous*’, here following the *NJB*. [↑](#footnote-ref-1207)
1208. A more literal translation of this verse, following *NETB*, is, “*According to all that Yahweh had commanded Moses, so the Israelites did all the work*.” [↑](#footnote-ref-1208)
1209. The situation and wording in this verse are reminiscent of Gn 1:28 & 31, with the motifs of blessing people and inspecting what has been made. [↑](#footnote-ref-1209)
1210. **Exodus 40** [↑](#footnote-ref-1210)
1211. All of 39:32–40:38 could be taken as a unit: the first section (39:32–43) shows that the Israelites had carefully and accurately completed the preparation and brought everything they had made to Moses – the work of Yahweh builds on the faithful obedience of the people. In the second section are the instruction and the implementation (40:1–33) – the work of Yahweh progresses through the unifying of the work. The last part (40:34–38) may take the most attention – when the work was completed, the glory filled the tabernacle: by his glorious presence, Yahweh blesses and directs his people in their worship. [↑](#footnote-ref-1211)
1212. The literal translation of ‘*you are to erect*’ is ‘*you will raise*’, an imperfect of instruction. [↑](#footnote-ref-1212)
1213. The *NJB* has simply ‘*it*’ in place of the 2nd occurrence of ‘*the Ark*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-1213)
1214. In place of ‘*its setting*’, here following the *NRSV*, the *NJB* has ‘*what is to be set in order on it*’. [↑](#footnote-ref-1214)
1215. The literal translation of ‘*put*’ is ‘*give*’ (as also throughout vv. 6–8). [↑](#footnote-ref-1215)
1216. The term, ‘*high-offering*’ translates עלה, connecting it to a name for God (עֶלְיוֹן– ‘*Most High God*’) – the offering was for God alone. [↑](#footnote-ref-1216)
1217. Literally translated, this verse ends, ‘*put water there*’. [↑](#footnote-ref-1217)
1218. In place of ‘*the court all around*’, here following the *NRSV*, the *NJB* has ‘*the enclosure of the court*’. [↑](#footnote-ref-1218)
1219. The *NJB* has *‘a holy place*’ rather than ‘*holy*’, here following the *MT*, *NRSV* & *NETB*. [↑](#footnote-ref-1219)
1220. The term, ‘*high-offering*’ translates עלה, connecting it to a name for God (עֶלְיוֹן– ‘*Most High God*’) – the offering was for God alone. [↑](#footnote-ref-1220)
1221. The items inside the tent did not need to be enumerated since they were already holy; but items in the courtyard needed special attention. [↑](#footnote-ref-1221)
1222. The *NJB* ends this verse, here following the *MT*, *NRSV* & *NETB*, with, “*… shall see that they bathe*.” [↑](#footnote-ref-1222)
1223. In place of ‘*as priest*’, here following the *NRSV*, the *NJB* has ‘*in the priesthood*’. [↑](#footnote-ref-1223)
1224. The verb here translated as ‘*bring*’ could be more literally translated as ‘*present*’ (as also in v. 12). [↑](#footnote-ref-1224)
1225. For the last sentence, the *NJB* has, “*This anointing of them is to confer the priesthood on them in perpetuity from generation to generation*.” [↑](#footnote-ref-1225)
1226. More literally translated (as *NETB*), this verse reads, “*This is what Moses did, according to all Yahweh had commanded him – so he did*.” [↑](#footnote-ref-1226)
1227. According to Priestly chronology, the workers erected the tabernacle nine months after the arrival at Sinai (19:1). [↑](#footnote-ref-1227)
1228. In place of ‘*bars*’, here following *NETB*, the *NJB* has ‘*crossbars*’ and the *NRSV* has ‘*poles*’. [↑](#footnote-ref-1228)
1229. The *NJB* has ‘*on top of it*’ in place of ‘*over it*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-1229)
1230. The *NJB* substitutes the 3rd occurrence of ‘*the Ark*’ with the pronoun, ‘*it*’; here, we follow the *MT*, *NRSV* & *NETB*. [↑](#footnote-ref-1230)
1231. The literal translation of ‘*screening veil*’ is ‘*veil of the covering*’. [↑](#footnote-ref-1231)
1232. The *NRSV* has ‘*tabernacle*’ and ‘*curtain*’ in place of *‘Dwelling*’ and ‘*veil*’, respectively (throughout this book); here, we follow the *NJB*. [↑](#footnote-ref-1232)
1233. The literal translation of ‘*arranged the bread*’ is ‘*arranged the arrangement of bread*’ (a cognate accusative construction). [↑](#footnote-ref-1233)
1234. Throughout the books of the Pentateuch, the *NRSV* & *NETB* do not capitalise the phrase, ‘*Tent of Meeting*’; here, we follow the *NJB*. [↑](#footnote-ref-1234)
1235. The *NJB* translates the opening conjunction literally (‘*and*’) and the *NRSV* omits it; here, we follow *NETB*. [↑](#footnote-ref-1235)
1236. The *NRSV* has ‘*curtain*’ in place of ‘*veil*’, here following the *NJB* & *NETB*. [↑](#footnote-ref-1236)
1237. In place of ‘*burnt*’, here following the *NJB*, the *NRSV* has ‘*offered*’. [↑](#footnote-ref-1237)
1238. After ‘*put*’, the *NRSV* adds ‘*in place*’; here, we follow the *NJB* & *NETB*. [↑](#footnote-ref-1238)
1239. The term, ‘*high-offering*’ translates עלה, connecting it to a name for God (עֶלְיוֹן– ‘*Most High God*’) – the offering was for God alone. [↑](#footnote-ref-1239)
1240. The literal translation of ‘*in it*’ is ‘*there*’. [↑](#footnote-ref-1240)
1241. In place of ‘*and … would wash*’, here following *NETB*, the *NJB* has ‘*this was for … to wash*’. [↑](#footnote-ref-1241)
1242. The construction translated here ‘*whenever they entered*’ is the infinitive with the temporal preposition and the suffixed subjective genitive; this temporal clause indicates that the verb in the preceding verse was frequentative. [↑](#footnote-ref-1242)
1243. The *NJB* opens this verse, here following the *MT*, *NRSV* & *NETB*, with ‘*Moses then set up*’. [↑](#footnote-ref-1243)
1244. Vv. 34–38 reflect 25:8 (and see 29:43–46). [↑](#footnote-ref-1244)
1245. In place of ‘*settled*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*rested*’. [↑](#footnote-ref-1245)
1246. The pillars of cloud and fire (13:21–22) are now linked with the portable sanctuary accompanying Israel on its journey (Nb 9:15–23). [↑](#footnote-ref-1246)
1247. In place of ‘*did (not) rise*’, here following the *NJB*, the *NRSV* & *NETB* have ‘*was (not) taken up*’. [↑](#footnote-ref-1247)
1248. The verb ‘*shone*’ is an example of the imperfect tense used with its ‘customary’ nuance. [↑](#footnote-ref-1248)