'\ufeffThe Project Gutenberg eBook of The Bible, Douay-Rheims Version,\r\nChalloner Revision The Old and New Testaments\r\n\r\nThis eBook is for the use of anyone anywhere in the United States and\r\nmost other parts of the world at no cost and with almost no restrictions\r\nwhatsoever. You may copy it, give it away or re-use it under the terms\r\nof the Project Gutenberg License included with this eBook or online at\r\nwww.gutenberg.org. If you are not located in the United States, you\r\nwill have to check the laws of the country where you are located before\r\nusing this eBook.\r\n\r\nTitle: The Holy Bible Douay-Rheims Version, Challoner Revision\r\nThe Old and New Testaments\r\n\r\nRelease Date: January 11, 2011 [eBook #1581]\r\n[Most recently updated: March 31, 2022]\r\n\r\nLanguage: English\r\n\r\nCharacter set encoding: UTF-8 with BOM\r\n\r\nProduced by: Dennis McCarthy and Tad Book\r\n\r\n\*\*\* START OF THE PROJECT GUTENBERG EBOOK THE HOLY BIBLE \*\*\*\r\n\r\n\r\n\r\n\r\nThe Holy Bible\r\n\r\nTranslated from the Latin Vulgate\r\n\r\nDiligently Compared with the Hebrew, Greek, and Other Editions in\r\nDivers Languages\r\n\r\nTHE OLD TESTAMENT\r\nFirst Published by the English College at Douay\r\nA.D. 1609 & 1610\r\n\r\nand\r\n\r\nTHE NEW TESTAMENT\r\nFirst Published by the English College at Rheims\r\nA.D. 1582\r\n\r\nWith Annotations\r\n\r\nThe Whole Revised and Diligently Compared with the Latin Vulgate by\r\nBishop Richard Challoner A.D. 1749-1752\r\n\r\n\r\nContents\r\n\r\n The Old Testament\r\n The Book of Genesis\r\n The Book of Exodus\r\n The Book of Leviticus\r\n The Book of Numbers\r\n The Book of Deuteronomy\r\n The Book of Josue\r\n The Book of Judges\r\n The Book of Ruth\r\n The First Book of Samuel, \r\n otherwise called the First Book of Kings\r\n The Second Book of Samuel,\r\n otherwise called the Second Book of Kings\r\n The Third Book of Kings\r\n The Fourth Book of Kings\r\n The First Book of Paralipomenon\r\n The Second Book of Paralipomenon\r\n The First Book of Esdras\r\n The Book of Nehemias,\r\n which is called the Second of Esdras\r\n The Book of Tobias\r\n The Book of Judith\r\n The Book of Esther\r\n The Book of Job\r\n The Book of Psalms\r\n The Book of Proverbs\r\n Ecclesiastes\r\n Solomon’s Canticle of Canticles\r\n The Book of Wisdom\r\n Ecclesiasticus\r\n The Prophecy of Isaias\r\n The Prophecy of Jeremias\r\n The Lamentations of Jeremias\r\n The Prophecy of Baruch\r\n The Prophecy of Ezechiel\r\n The Prophecy of Daniel\r\n The Prophecy of Osee\r\n The Prophecy of Joel\r\n The Prophecy of Amos\r\n The Prophecy of Abdias\r\n The Prophecy of Jonas\r\n The Prophecy of Micheas\r\n The Prophecy of Nahum\r\n The Prophecy of Habacuc\r\n The Prophecy of Sophonias\r\n The Prophecy of Aggeus\r\n The Prophecy of Zacharias\r\n The Prophecy of Malachias\r\n The First Book of Machabees\r\n The Second Book of Machabees\r\n\r\n The New Testament of our Lord and Saviour\r\n Jesus Christ\r\n The Holy Gospel of Jesus Christ According to St. Matthew\r\n The Holy Gospel of Jesus Christ According to St. Mark\r\n The Holy Gospel of Jesus Christ According to St. Luke\r\n The Holy Gospel of Jesus Christ According to St. John\r\n The Acts of the Apostles\r\n The Epistle of St. Paul the Apostle to the Romans\r\n The First Epistle of St. Paul to the Corinthians\r\n The Second Epistle of St. Paul to the Corinthians\r\n The Epistle of St. Paul to the Galatians\r\n The Epistle of St. Paul to the Ephesians\r\n The Epistle of St. Paul to the Philippians\r\n The Epistle of St. Paul to the Colossians\r\n The First Epistle of St. Paul to the Thessalonians\r\n The Second Epistle of St. Paul to the Thessalonians\r\n The First Epistle of St. Paul to Timothy\r\n The Second Epistle of St. Paul to Timothy\r\n The Epistle of St. Paul to Titus\r\n The Epistle of St. Paul to Philemon\r\n The Epistle of St. Paul to the Hebrews\r\n The Catholic Epistle of St. James the Apostle\r\n The First Epistle of St. Peter the Apostle\r\n The Second Epistle of St. Peter the Apostle\r\n The First Epistle of St. John the Apostle\r\n The Second Epistle of St. John the Apostle\r\n The Third Epistle of St. John the Apostle\r\n The Catholic Epistle of St. Jude the Apostle\r\n The Apocalypse of St. John the Apostle\r\n\r\n Appendices\r\n\r\n Additional Books\r\n The Prayer of Manasses King of Ivda,\r\n when he was held captive in Babylon\r\n The Third Booke of Esdras\r\n The Fovrth Booke of Esdras\r\n The Prophecie of Abdias\r\n The Catholike Epistle of Ivde the Apostle\r\n \r\n Supplemental Material\r\n The Preface to the Reader\r\n Hard Vvordes Explicated\r\n\r\n\r\n\r\n\r\nTHE OLD TESTAMENT\r\n\r\n\r\n\r\n\r\nTHE BOOK OF GENESIS\r\n\r\n\r\nThis book is so called from its treating of the GENERATION, that is, of\r\nthe creation and the beginning of the world. The Hebrews call it\r\nBERESITH, from the Word with which it begins. It contains not only the\r\nhistory of the Creation of the world; but also an account of its\r\nprogress during the space of 2369 years, that is, until the death of\r\nJOSEPH.\r\n\r\n\r\nGenesis Chapter 1\r\n\r\nGod createth Heaven and Earth, and all things therein, in six days.\r\n\r\n1:1. In the beginning God created heaven, and earth.\r\n\r\n1:2. And the earth was void and empty, and darkness was upon the face\r\nof the deep; and the spirit of God moved over the waters.\r\n\r\n1:3. And God said: Be light made. And light was made.\r\n\r\n1:4. And God saw the light that it was good; and he divided the light\r\nfrom the darkness.\r\n\r\n1:5. And he called the light Day, and the darkness Night; and there was\r\nevening and morning one day.\r\n\r\n1:6. And God said: Let there be a firmament made amidst the waters: and\r\nlet it divide the waters from the waters.\r\n\r\nA firmament.... By this name is here understood the whole space between\r\nthe earth, and the highest stars. The lower part of which divideth the\r\nwaters that are upon the earth, from those that are above in the\r\nclouds.\r\n\r\n1:7. And God made a firmament, and divided the waters that were under\r\nthe firmament, from those that were above the firmament, and it was so.\r\n\r\n1:8. And God called the firmament, Heaven; and the evening and morning\r\nwere the second day.\r\n\r\n1:9. God also said; Let the waters that are under the heaven, be\r\ngathered together into one place: and let the dry land appear. And it\r\nwas so done.\r\n\r\n1:10. And God called the dry land, Earth; and the gathering together of\r\nthe waters, he called Seas. And God saw that it was good.\r\n\r\n1:11. And he said: let the earth bring forth green herb, and such as\r\nmay seed, and the fruit tree yielding fruit after its kind, which may\r\nhave seed in itself upon the earth. And it was so done.\r\n\r\n1:12. And the earth brought forth the green herb, and such as yieldeth\r\nseed according to its kind, and the tree that beareth fruit, having\r\nseed each one according to its kind. And God saw that it was good.\r\n\r\n1:13. And the evening and the morning were the third day.\r\n\r\n1:14. And God said: Let there be lights made in the firmament of\r\nheaven, to divide the day and the night, and let them be for signs, and\r\nfor seasons, and for days and years:\r\n\r\n1:15. To shine in the firmament of heaven, and to give light upon the\r\nearth, and it was so done.\r\n\r\n1:16. And God made two great lights: a greater light to rule the day;\r\nand a lesser light to rule the night: and the stars.\r\n\r\nTwo great lights.... God created on the first day, light, which being\r\nmoved from east to west, by its rising and setting, made morning and\r\nevening. But on the fourth day he ordered and distributed this light,\r\nand made the sun, moon, and stars. The moon, though much less than the\r\nstars, is here called a great light, from its giving a far greater\r\nlight to the earth than any of them.\r\n\r\n1:17. And he set them in the firmament of heaven to shine upon the\r\nearth.\r\n\r\n1:18. And to rule the day and the night, and to divide the light and\r\nthe darkness. And God saw that it was good.\r\n\r\n1:19. And the evening and morning were the fourth day.\r\n\r\n1:20. God also said: let the waters bring forth the creeping creature\r\nhaving life, and the fowl that may fly over the earth under the\r\nfirmament of heaven.\r\n\r\n1:21. And God created the great whales, and every living and moving\r\ncreature, which the waters brought forth, according to their kinds, and\r\nevery winged fowl according to its kind. And God saw that it was good.\r\n\r\n1:22. And he blessed them, saying: Increase and multiply, and fill the\r\nwaters of the sea: and let the birds be multiplied upon the earth.\r\n\r\n1:23. And the evening and morning were the fifth day.\r\n\r\n1:24. And God said: Let the earth bring forth the living creature in\r\nits kind, cattle and creeping things, and beasts of the earth,\r\naccording to their kinds. And it was so done.\r\n\r\n1:25. And God made the beasts of the earth according to their kinds,\r\nand cattle, and every thing that creepeth on the earth after its kind.\r\nAnd God saw that it was good.\r\n\r\n1:26. And he said: Let us make man to our image and likeness: and let\r\nhim have dominion over the fishes of the sea, and the fowls of the air,\r\nand the beasts, and the whole earth, and every creeping creature that\r\nmoveth upon the earth.\r\n\r\nLet us make man to our image.... This image of God in man, is not in\r\nthe body, but in the soul; which is a spiritual substance, endued with\r\nunderstanding and free will. God speaketh here in the plural number, to\r\ninsinuate the plurality of persons in the Deity.\r\n\r\n1:27. And God created man to his own image: to the image of God he\r\ncreated him: male and female he created them.\r\n\r\n1:28. And God blessed them, saying: Increase and multiply, and fill the\r\nearth, and subdue it, and rule over the fishes of the sea, and the\r\nfowls of the air, and all living creatures that move upon the earth.\r\n\r\nIncrease and multiply.... This is not a precept, as some Protestant\r\ncontrovertists would have it, but a blessing, rendering them fruitful;\r\nfor God had said the same words to the fishes, and birds, (ver. 22) who\r\nwere incapable of receiving a precept.\r\n\r\n1:29. And God said: Behold I have given you every herb bearing seed\r\nupon the earth, and all trees that have in themselves seed of their own\r\nkind, to be your meat:\r\n\r\n1:30. And to all beasts of the earth, and to every fowl of the air, and\r\nto all that move upon the earth, and wherein there is life, that they\r\nmay have to feed upon. And it was so done.\r\n\r\n1:31. And God saw all the things that he had made, and they were very\r\ngood. And the evening and morning were the sixth day.\r\n\r\n\r\nGenesis Chapter 2\r\n\r\nGod resteth on the seventh day and blesseth it. The earthly paradise,\r\nin which God placeth man. He commandeth him not to eat of the tree of\r\nknowledge. And formeth a woman of his rib.\r\n\r\n2:1. So the heavens and the earth were finished, and all the furniture\r\nof them.\r\n\r\n2:2. And on the seventh day God ended his work which he had made: and\r\nhe rested on the seventh day from all his work which he had done.\r\n\r\nHe rested, etc.... That is, he ceased to make or create any new kinds\r\nof things. Though, as our Lord tells us, John 5.17, “He still worketh”,\r\nviz., by conserving and governing all things, and creating souls.\r\n\r\n2:3. And he blessed the seventh day, and sanctified it: because in it\r\nhe had rested from all his work which God created and made.\r\n\r\n2:4. These are the generations of the heaven and the earth, when they\r\nwere created, in the day that the Lord God made the heaven and the\r\nearth:\r\n\r\n2:5. And every plant of the field before it sprung up in the earth, and\r\nevery herb of the ground before it grew: for the Lord God had not\r\nrained upon the earth; and there was not a man to till the earth.\r\n\r\n2:6. But a spring rose out of the earth, watering all the surface of\r\nthe earth.\r\n\r\n2:7. And the Lord God formed man of the slime of the earth: and\r\nbreathed into his face the breath of life, and man became a living\r\nsoul.\r\n\r\n2:8. And the Lord God had planted a paradise of pleasure from the\r\nbeginning: wherein he placed man whom he had formed.\r\n\r\n2:9. And the Lord God brought forth of the ground all manner of trees,\r\nfair to behold, and pleasant to eat of: the tree of life also in the\r\nmidst of paradise: and the tree of knowledge of good and evil.\r\n\r\nThe tree of life.... So called because it had that quality, that by\r\neating of the fruit of it, man would have been preserved in a constant\r\nstate of health, vigour, and strength, and would not have died at all.\r\nThe tree of knowledge.... To which the deceitful serpent falsely\r\nattributed the power of imparting a superior kind of knowledge, beyond\r\nthat which God was pleased to give.\r\n\r\n2:10. And a river went out of the place of pleasure to water paradise,\r\nwhich from thence is divided into four heads.\r\n\r\n2:11. The name of the one is Phison: that is it which compasseth all\r\nthe land of Hevilath, where gold groweth.\r\n\r\n2:12. And the gold of that land is very good: there is found bdellium,\r\nand the onyx stone.\r\n\r\n2:13. And the name of the second river is Gehon: the same is it that\r\ncompasseth all the land of Ethiopia.\r\n\r\n2:14. And the name of the third river is Tigris: the same passeth along\r\nby the Assyrians. And the fourth river is Euphrates.\r\n\r\n2:15. And the Lord God took man, and put him into the paradise of\r\npleasure, to dress it, and to keep it.\r\n\r\n2:16. And he commanded him, saying: Of every tree of paradise thou\r\nshalt eat:\r\n\r\n2:17. But of the tree of knowledge of good and evil, thou shalt not\r\neat. For in what day soever thou shalt eat of it, thou shalt die the\r\ndeath.\r\n\r\n2:18. And the Lord God said: It is not good for man to be alone: let us\r\nmake him a help like unto himself.\r\n\r\n2:19. And the Lord God having formed out of the ground all the beasts\r\nof the earth, and all the fowls of the air, brought them to Adam to see\r\nwhat he would call them: for whatsoever Adam called any living creature\r\nthe same is its name.\r\n\r\n2:20. And Adam called all the beasts by their names, and all the fowls\r\nof the air, and all the cattle of the field: but for Adam there was not\r\nfound a helper like himself.\r\n\r\n2:21. Then the Lord God cast a deep sleep upon Adam: and when he was\r\nfast asleep, he took one of his ribs, and filled up flesh for it.\r\n\r\n2:22. And the Lord God built the rib which he took from Adam into a\r\nwoman: and brought her to Adam.\r\n\r\n2:23. And Adam said: This now is bone of my bones, and flesh of my\r\nflesh; she shall be called woman, because she was taken out of man.\r\n\r\n2:24. Wherefore a man shall leave father and mother, and shall cleave\r\nto his wife: and they shall be two in one flesh.\r\n\r\n2:25. And they were both naked: to wit, Adam and his wife: and were not\r\nashamed.\r\n\r\n\r\nGenesis Chapter 3\r\n\r\nThe serpent’s craft. The fall of our first parents. Their punishment.\r\nThe promise of a Redeemer.\r\n\r\n3:1. Now the serpent was more subtle than any of the beasts of the\r\nearth which the Lord God had made. And he said to the woman: Why hath\r\nGod commanded you, that you should not eat of every tree of paradise?\r\n\r\n3:2. And the woman answered him, saying: Of the fruit of the trees that\r\nare in paradise we do eat:\r\n\r\n3:3. But of the fruit of the tree which is in the midst of paradise,\r\nGod hath commanded us that we should not eat; and that we should not\r\ntouch it, lest perhaps we die.\r\n\r\n3:4. And the serpent said to the woman: No, you shall not die the\r\ndeath.\r\n\r\n3:5. For God doth know that in what day soever you shall eat thereof,\r\nyour eyes shall be opened: and you shall be as Gods, knowing good and\r\nevil.\r\n\r\n3:6. And the woman saw that the tree was good to eat, and fair to the\r\neyes, and delightful to behold: and she took of the fruit thereof, and\r\ndid eat, and gave to her husband, who did eat.\r\n\r\n3:7. And the eyes of them both were opened: and when they perceived\r\nthemselves to be naked, they sewed together fig leaves, and made\r\nthemselves aprons.\r\n\r\nAnd the eyes, etc.... Not that they were blind before, (for the woman\r\nsaw that the tree was fair to the eyes, ver. 6.) nor yet that their\r\neyes were opened to any more perfect knowledge of good; but only to the\r\nunhappy experience of having lost the good of original grace and\r\ninnocence, and incurred the dreadful evil of sin. From whence followed\r\na shame of their being naked; which they minded not before; because\r\nbeing now stript of original grace, they quickly began to be subject to\r\nthe shameful rebellions of the flesh.\r\n\r\n3:8. And when they heard the voice of the Lord God walking in paradise\r\nat the afternoon air, Adam and his wife hid themselves from the face of\r\nthe Lord God, amidst the trees of paradise.\r\n\r\n3:9. And the Lord God called Adam, and said to him: Where art thou?\r\n\r\n3:10. And he said: I heard thy voice in paradise; and I was afraid,\r\nbecause I was naked, and I hid myself.\r\n\r\n3:11. And he said to him: And who hath told thee that thou wast naked,\r\nbut that thou hast eaten of the tree whereof I commanded thee that thou\r\nshouldst not eat?\r\n\r\n3:12. And Adam said: The woman, whom thou gavest me to be my companion,\r\ngave me of the tree, and I did eat.\r\n\r\n3:13. And the Lord God said to the woman: Why hast thou done this? And\r\nshe answered: The serpent deceived me, and I did eat.\r\n\r\n3:14. And the Lord God said to the serpent: Because thou hast done this\r\nthing, thou art cursed among all cattle, and beasts of the earth: upon\r\nthy breast shalt thou go, and earth shalt thou eat all the days of thy\r\nlife.\r\n\r\n3:15. I will put enmities between thee and the woman, and thy seed and\r\nher seed: she shall crush thy head, and thou shalt lie in wait for her\r\nheel.\r\n\r\nShe shall crush.... Ipsa, the woman; so divers of the fathers read this\r\nplace, conformably to the Latin: others read it ipsum, viz., the seed.\r\nThe sense is the same: for it is by her seed, Jesus Christ, that the\r\nwoman crushes the serpent’s head.\r\n\r\n3:16. To the woman also he said: I will multiply thy sorrows, and thy\r\nconceptions: in sorrow shalt thou bring forth children, and thou shalt\r\nbe under thy husband’s power, and he shall have dominion over thee.\r\n\r\n3:17. And to Adam he said: Because thou hast hearkened to the voice of\r\nthy wife, and hast eaten of the tree, whereof I commanded thee, that\r\nthou shouldst not eat, cursed is the earth in thy work: with labour and\r\ntoil shalt thou eat thereof all the days of thy life.\r\n\r\n3:18. Thorns and thistles shall it bring forth to thee, and thou shalt\r\neat the herbs of the earth.\r\n\r\n3:19. In the sweat of thy face shalt thou eat bread till thou return to\r\nthe earth out of which thou wast taken: for dust thou art, and into\r\ndust thou shalt return.\r\n\r\n3:20. And Adam called the name of his wife Eve: because she was the\r\nmother of all the living.\r\n\r\n3:21. And the Lord God made for Adam and his wife garments of skins,\r\nand clothed them.\r\n\r\n3:22. And he said: Behold Adam is become as one of us, knowing good and\r\nevil: now therefore lest perhaps he put forth his hand and take also of\r\nthe tree of life, and eat, and live for ever.\r\n\r\nBehold Adam, etc.... This was spoken by way of reproaching him with his\r\npride, in affecting a knowledge that might make him like to God.\r\n\r\n3:23. And the Lord God sent him out of the paradise of pleasure, to\r\ntill the earth from which he was taken.\r\n\r\n3:24. And he cast out Adam: and placed before the paradise of pleasure\r\nCherubims, and a flaming sword, turning every way, to keep the way of\r\nthe tree of life.\r\n\r\n\r\nGenesis Chapter 4\r\n\r\nThe history of Cain and Abel.\r\n\r\n4:1. And Adam knew Eve his wife; who conceived and brought forth Cain,\r\nsaying: I have gotten a man through God.\r\n\r\n4:2. And again she brought forth his brother Abel. And Abel was a\r\nshepherd, and Cain a husbandman.\r\n\r\n4:3. And it came to pass after many days, that Cain offered, of the\r\nfruits of the earth, gifts to the Lord.\r\n\r\n4:4. Abel also offered of the firstlings of his flock, and of their\r\nfat: and the Lord had respect to Abel, and to his offerings.\r\n\r\nHad respect.... That is, shewed his acceptance of his sacrifice (as\r\ncoming from a heart full of devotion): and that, as we may suppose, by\r\nsome visible token, such as sending fire from heaven upon his\r\nofferings.\r\n\r\n4:5. But to Cain and his offerings he had no respect: and Cain was\r\nexceeding angry, and his countenance fell.\r\n\r\n4:6. And the Lord said to him: Why art thou angry? and why is thy\r\ncountenance fallen?\r\n\r\n4:7. If thou do well, shalt thou not receive? but if ill, shall not sin\r\nforthwith be present at the door? but the lust thereof shall be under\r\nthee, and thou shalt have dominion over it.\r\n\r\n4:8. And Cain said to Abel his brother: Let us go forth abroad. And\r\nwhen they were in the field, Cain rose up against his brother Abel, and\r\nslew him.\r\n\r\n4:9. And the Lord said to Cain: Where is thy brother Abel? And he\r\nanswered: I know not: am I my brother’s keeper?\r\n\r\n4:10. And he said to him: What hast thou done? the voice of thy\r\nbrother’s blood crieth to me from the earth.\r\n\r\n4:11. Now therefore cursed shalt thou be upon the earth, which hath\r\nopened her mouth and received the blood of thy brother at thy hand.\r\n\r\n4:12. When thou shalt till it, it shall not yield to thee its fruit: a\r\nfugitive and a vagabond shalt thou be upon the earth.\r\n\r\n4:13. And Cain said to the Lord: My iniquity is greater than that I may\r\ndeserve pardon.\r\n\r\n4:14. Behold thou dost cast me out this day from the face of the earth,\r\nand from thy face I shall be hid, and I shall be a vagabond and a\r\nfugitive on the earth: every one therefore that findeth me, shall kill\r\nme.\r\n\r\nEvery one that findeth me shall kill me.... His guilty conscience made\r\nhim fear his own brothers and nephews; of whom, by this time, there\r\nmight be a good number upon the earth; which had now endured near 130\r\nyears; as may be gathered from Gen. 5.3, compared with chap. 4.25,\r\nthough in the compendious account given in the scriptures, only Cain\r\nand Abel are mentioned.\r\n\r\n4:15. And the Lord said to him: No, it shall not so be: but whosoever\r\nshall kill Cain, shall be punished sevenfold. And the Lord set a mark\r\nupon Cain, that whosoever found him should not kill him.\r\n\r\nSet a mark, etc.... The more common opinion of the interpreters of holy\r\nwrit supposes this mark to have been a trembling of the body; or a\r\nhorror and consternation in his countenance.\r\n\r\n4:16. And Cain went out from the face of the Lord, and dwelt as a\r\nfugitive on the earth at the east side of Eden.\r\n\r\n4:17. And Cain knew his wife, and she conceived, and brought forth\r\nHenoch: and he built a city, and called the name thereof by the name of\r\nhis son Henoch.\r\n\r\nHis wife.... She was a daughter of Adam, and Cain’s own sister; God\r\ndispensing with such marriages in the beginning of the world, as\r\nmankind could not otherwise be propagated. He built a city, viz.... In\r\nprocess of time, when his race was multiplied, so as to be numerous\r\nenough to people it. For in the many hundred years he lived, his race\r\nmight be multiplied even to millions.\r\n\r\n4:18. And Henoch begot Irad, and Irad begot Maviael, and Maviael begot\r\nMathusael, and Mathusael begot Lamech,\r\n\r\n4:19. Who took two wives: the name of the one was Ada, and the name of\r\nthe other Sella.\r\n\r\n4:20. And Ada brought forth Jabel: who was the father of such as dwell\r\nin tents, and of herdsmen.\r\n\r\n4:21. And his brother’s name was Jubal: he was the father of them that\r\nplay upon the harp and the organs.\r\n\r\n4:22. Sella also brought forth Tubalcain, who was a hammerer and\r\nartificer in every work of brass and iron. And the sister of Tubalcain\r\nwas Noema.\r\n\r\n4:23. And Lamech said to his wives Ada and Sella: Hear my voice, ye\r\nwives of Lamech, hearken to my speech: for I have slain a man to the\r\nwounding of myself, and a stripling to my own bruising.\r\n\r\nI have slain a man, etc.... It is the tradition of the Hebrews, that\r\nLamech in hunting slew Cain, mistaking him for a wild beast; and that\r\nhaving discovered what he had done, he beat so unmercifully the youth,\r\nby whom he was led into that mistake, that he died of the blows.\r\n\r\n4:24. Sevenfold vengeance shall be taken for Cain: but for Lamech\r\nseventy times sevenfold.\r\n\r\n4:25. Adam also knew his wife again: and she brought forth a son, and\r\ncalled his name Seth, saying: God hath given me another seed for Abel,\r\nwhom Cain slew.\r\n\r\n4:26. But to Seth also was born a son, whom he called Enos: this man\r\nbegan to call upon the name of the Lord.\r\n\r\nBegan to call upon, etc.... Not that Adam and Seth had not called upon\r\nGod, before the birth of Enos; but that Enos used more solemnity in the\r\nworship and invocation of God.\r\n\r\n\r\nGenesis Chapter 5\r\n\r\nThe genealogy, age, and death of the Patriarchs, from Adam to Noe. The\r\ntranslation of Henoch.\r\n\r\n5:1. This is the book of the generation of Adam. In the day that God\r\ncreated man, he made him to the likeness of God.\r\n\r\n5:2. He created them male and female; and blessed them: and called\r\ntheir name Adam, in the day when they were created.\r\n\r\n5:3. And Adam lived a hundred and thirty years, and begot a son to his\r\nown image and likeness, and called his name Seth.\r\n\r\n5:4. And the days of Adam, after he begot Seth, were eight hundred\r\nyears: and he begot sons and daughters.\r\n\r\n5:5. And all the time that Adam lived, came to nine hundred and thirty\r\nyears, and he died.\r\n\r\n5:6. Seth also lived a hundred and five years, and begot Enos.\r\n\r\n5:7. And Seth lived after he begot Enos, eight hundred and seven years,\r\nand begot sons and daughters.\r\n\r\n5:8. And all the days of Seth were nine hundred and twelve years, and\r\nhe died.\r\n\r\n5:9. And Enos lived ninety years, and begot Cainan.\r\n\r\n5:10. After whose birth he lived eight hundred and fifteen years, and\r\nbegot sons and daughters.\r\n\r\n5:11. And all the days of Enos were nine hundred and five years, and he\r\ndied.\r\n\r\n5:12. And Cainan lived seventy years, and begot Malaleel.\r\n\r\n5:13. And Cainan lived after he begot Malaleel, eight hundred and forty\r\nyears, and begot sons and daughters.\r\n\r\n5:14. And all the days of Cainan were nine hundred and ten years, and\r\nhe died.\r\n\r\n5:15. And Malaleel lived sixty-five years and begot Jared.\r\n\r\n5:16. And Malaleel lived after he begot Jared, eight hundred and thirty\r\nyears, and begot sons and daughters.\r\n\r\n5:17. And all the days of Malaleel were eight hundred and ninety-five\r\nyears, and he died.\r\n\r\n5:18. And Jared lived a hundred and sixty-two years, and begot Henoch.\r\n\r\n5:19. And Jared lived after he begot Henoch, eight hundred years, and\r\nbegot sons and daughters.\r\n\r\n5:20. And all the days of Jared were nine hundred and sixty-two years,\r\nand he died.\r\n\r\n5:21. And Henoch lived sixty-five years, and begot Mathusala.\r\n\r\n5:22. And Henoch walked with God: and lived after he begot Mathusala,\r\nthree hundred years, and begot sons and daughters.\r\n\r\n5:23. And all the days of Henoch were three hundred and sixty-five\r\nyears.\r\n\r\n5:24. And he walked with God, and was seen no more: because God took\r\nhim.\r\n\r\n5:25. And Mathusala lived a hundred and eighty-seven years, and begot\r\nLamech.\r\n\r\n5:26. And Mathlusala lived after he begot Lamech, seven hundred and\r\neighty-two years, and begot sons and daughters.\r\n\r\n5:27. And all the days of Mathusala were nine hundred and sixty-nine\r\nyears, and he died.\r\n\r\n5:28. And Lamech lived a hundred and eighty-two years, and begot a son.\r\n\r\n5:29. And he called his name Noe, saying: This same shall comfort us\r\nfrom the works and labours of our hands on the earth, which the Lord\r\nhath cursed.\r\n\r\n5:30. And Lamech lived after he begot Noe, five hundred and ninety-five\r\nyears, and begot sons and daughters.\r\n\r\n5:31. And all the days of Lamech came to seven hundred and\r\nseventy-seven years, and he died. And Noe, when he was five hundred\r\nyears old, begot Sem, Cham, and Japheth.\r\n\r\n\r\nGenesis Chapter 6\r\n\r\nMan’s sin is the cause of the deluge. Noe is commanded to build the\r\nark.\r\n\r\n6:1. And after that men began to be multiplied upon the earth, and\r\ndaughters were born to them,\r\n\r\n6:2. The sons of God seeing the daughters of men, that they were fair,\r\ntook to themselves wives of all which they chose.\r\n\r\nThe sons of God.... The descendants of Seth and Enos are here called\r\nsons of God from their religion and piety: whereas the ungodly race of\r\nCain, who by their carnal affections lay grovelling upon the earth, are\r\ncalled the children of men. The unhappy consequence of the former\r\nmarrying with the latter, ought to be a warning to Christians to be\r\nvery circumspect in their marriages; and not to suffer themselves to be\r\ndetermined in their choice by their carnal passion, to the prejudice of\r\nvirtue or religion.\r\n\r\n6:3. And God said: My spirit shall not remain in man for ever, because\r\nhe is flesh, and his days shall be a hundred and twenty years.\r\n\r\nHis days shall be, etc.... The meaning is, that man’s days, which\r\nbefore the flood were usually 900 years, should now be reduced to 120\r\nyears. Or rather, that God would allow men this term of 120 years, for\r\ntheir repentance and conversion, before he would send the deluge.\r\n\r\n6:4. Now giants were upon the earth in those days. For after the sons\r\nof God went in to the daughters of men, and they brought forth\r\nchildren, these are the mighty men of old, men of renown.\r\n\r\nGiants.... It is likely the generality of men before the flood were of\r\na gigantic stature in comparison with what men now are. But these here\r\nspoken of are called giants, as being not only tall in stature, but\r\nviolent and savage in their dispositions, and mere monsters of cruelty\r\nand lust.\r\n\r\n6:5. And God seeing that the wickedness of men was great on the earth,\r\nand that all the thought of their heart was bent upon evil at all\r\ntimes,\r\n\r\n6:6. It repented him that he had made man on the earth. And being\r\ntouched inwardly with sorrow of heart,\r\n\r\nIt repented him, etc.... God, who is unchangeable, is not capable of\r\nrepentance, grief, or any other passion. But these expressions are used\r\nto declare the enormity of the sins of men, which was so provoking as\r\nto determine their Creator to destroy these his creatures, whom before\r\nhe had so much favoured.\r\n\r\n6:7. He said: I will destroy man, whom I have created, from the face of\r\nthe earth, from man even to beasts, from the creeping thing even to the\r\nfowls of the air, for it repenteth me that I have made them.\r\n\r\n6:8. But Noe found grace before the Lord.\r\n\r\n6:9. These are the generations of Noe: Noe was a just and perfect man\r\nin his generations, he walked with God.\r\n\r\n6:10. And he begot three sons, Sem, Cham, and Japheth.\r\n\r\n6:11. And the earth was corrupted before God, and was filled with\r\niniquity.\r\n\r\n6:12. And when God had seen that the earth was corrupted (for all flesh\r\nhad corrupted its way upon the earth),\r\n\r\n6:13. He said to Noe: The end of all flesh is come before me, the earth\r\nis filled with iniquity through them, and I will destroy them with the\r\nearth.\r\n\r\n6:14. Make thee an ark of timber planks: thou shalt make little rooms\r\nin the ark, and thou shalt pitch it within and without.\r\n\r\n6:15. And thus shalt thou make it. The length of the ark shall be three\r\nhundred cubits: the breadth of it fifty cubits, and the height of it\r\nthirty cubits.\r\n\r\nThree hundred cubits, etc.... The ark, according to the dimensions here\r\nset down, contained four hundred and fifty thousand square cubits;\r\nwhich was more than enough to contain all the kinds of living\r\ncreatures, with all necessary provisions: even supposing the cubits\r\nhere spoken of to have been only a foot and a half each, which was the\r\nleast kind of cubits.\r\n\r\n6:16. Thou shalt make a window in the ark, and in a cubit shalt thou\r\nfinish the top of it: and the door of the ark thou shalt set in the\r\nside: with lower, middle chambers, and third stories shalt thou make\r\nit.\r\n\r\n6:17. Behold, I will bring the waters of a great flood upon the earth,\r\nto destroy all flesh, wherein is the breath of life under heaven. All\r\nthings that are in the earth shall be consumed.\r\n\r\n6:18. And I will establish my covenant with thee, and thou shalt enter\r\ninto the ark, thou and thy sons, and thy wife, and the wives of thy\r\nsons with thee.\r\n\r\n6:19. And of every living creature of all flesh, thou shalt bring two\r\nof a sort into the ark, that they may live with thee: of the male sex,\r\nand the female.\r\n\r\n6:20. Of fowls according to their kind, and of beasts in their kind,\r\nand of every thing that creepeth on the earth according to its kind:\r\ntwo of every sort shall go in with thee, that they may live.\r\n\r\n6:21. Thou shalt take unto thee of all food that may be eaten, and thou\r\nshalt lay it up with thee: and it shall be food for thee and them.\r\n\r\n6:22. And Noe did all things which God commanded him.\r\n\r\n\r\nGenesis Chapter 7\r\n\r\nNoe with his family go into the ark. The deluge overflows the earth.\r\n\r\n7:1. And the Lord said to him: Go in, thou and all thy house, into the\r\nark: for thee I have seen just before me in this generation.\r\n\r\n7:2. Of all clean beasts take seven and seven, the male and the female.\r\n\r\nOf all clean.... The distinction of clean and unclean beasts appears to\r\nhave been made before the law of Moses, which was not promulgated till\r\nthe year of the world 2514.\r\n\r\n7:3. But of the beasts that are unclean two and two, the male and the\r\nfemale. Of the fowls also of the air seven and seven, the male and the\r\nfemale: that seed may be saved upon the face of the whole earth.\r\n\r\n7:4. For yet a while, and after seven days, I will rain upon the earth\r\nforty days and forty nights: and I will destroy every substance that I\r\nhave made, from the face of the earth.\r\n\r\n7:5. And Noe did all things which the Lord had commanded him.\r\n\r\n7:6. And he was six hundred years old, when the waters of the flood\r\noverflowed the earth.\r\n\r\n7:7. And Noe went in and his sons, his wife and the wives of his sons\r\nwith him into the ark, because of the waters of the flood.\r\n\r\n7:8. And of beasts clean and unclean, and of fowls, and of every thing\r\nthat moveth upon the earth,\r\n\r\n7:9. Two and two went in to Noe into the ark, male and female, as the\r\nLord had commanded Noe.\r\n\r\n7:10. And after the seven days were passed, the waters of the flood\r\noverflowed the earth.\r\n\r\n7:11. In the six hundredth year of the life of Noe, in the second\r\nmonth, in the seventeenth day of the month, all the fountains of the\r\ngreat deep were broken up, and the floodgates of heaven were opened:\r\n\r\n7:12. And the rain fell upon the earth forty days and forty nights.\r\n\r\n7:13. In the selfsame day Noe, and Sem, and Cham, and Japheth, his\r\nsons: his wife, and the three wives of his sons with them, went into\r\nthe ark.\r\n\r\n7:14. They and every beast according to its kind, and all the cattle in\r\ntheir kind, and every thing that moveth upon the earth, according to\r\nits kind, and every fowl according to its kind, all birds, and all that\r\nfly,\r\n\r\n7:15. Went in to Noe into the ark, two and two of all flesh, wherein\r\nwas the breath of life.\r\n\r\n7:16. And they that went in, went in male and female of all flesh, as\r\nGod had commanded him: and the Lord shut him in on the outside.\r\n\r\n7:17. And the flood was forty days upon the earth: and the waters\r\nincreased, and lifted up the ark on high from the earth.\r\n\r\n7:18. For they overflowed exceedingly: and filled all on the face of\r\nthe earth: and the ark was carried upon the waters.\r\n\r\n7:19. And the waters prevailed beyond measure upon the earth: and all\r\nthe high mountains under the whole heaven were covered.\r\n\r\n7:20. The water was fifteen cubits higher than the mountains which it\r\ncovered.\r\n\r\n7:21. And all flesh was destroyed that moved upon the earth, both of\r\nfowl and of cattle, and of beasts, and of all creeping things that\r\ncreep upon the earth: and all men.\r\n\r\n7:22. And all things wherein there is the breath of life on the earth,\r\ndied.\r\n\r\n7:23. And he destroyed all the substance that was upon the earth, from\r\nman even to beast, and the creeping things and fowls of the air: and\r\nthey were destroyed from the earth: and Noe only remained, and they\r\nthat were with him in the ark.\r\n\r\n7:24. And the waters prevailed upon the earth a hundred and fifty days.\r\n\r\n\r\nGenesis Chapter 8\r\n\r\nThe deluge ceaseth. Noe goeth out of the ark, and offereth a sacrifice.\r\nGod’s covenant to him.\r\n\r\n8:1. And God remembered Noe, and all the living creatures, and all the\r\ncattle which were with him in the ark, and brought a wind upon the\r\nearth, and the waters were abated:\r\n\r\n8:2. The fountains also of the deep, and the floodgates of heaven, were\r\nshut up, and the rain from heaven was restrained.\r\n\r\n8:3. And the waters returned from off the earth going and coming: and\r\nthey began to be abated after a hundred and fifty days.\r\n\r\n8:4. And the ark rested in the seventh month, the seven and twentieth\r\nday of the month, upon the mountains of Armenia.\r\n\r\n8:5. And the waters were going and decreasing until the tenth month:\r\nfor in the tenth month, the first day of the month, the tops of the\r\nmountains appeared.\r\n\r\n8:6. And after that forty days were passed, Noe opening the window of\r\nthe ark, which he had made, sent forth a raven:\r\n\r\n8:7. Which went forth and did not return, till the waters were dried up\r\nupon the earth.\r\n\r\nDid not return.... The raven did not return into the ark; but (as it\r\nmay be gathered from the Hebrew) went to and fro; sometimes going to\r\nthe mountains, where it found carcasses to feed on: and other times\r\nreturning, to rest upon the top of the ark.\r\n\r\n8:8. He sent forth also a dove after him, to see if the waters had now\r\nceased upon the face of the earth.\r\n\r\n8:9. But she not finding where her foot might rest, returned to him\r\ninto the ark: for the waters were upon the whole earth: and he put\r\nforth his hand, and caught her, and brought her into the ark.\r\n\r\n8:10. And having waited yet seven other days, he again sent forth the\r\ndove out of the ark.\r\n\r\n8:11. And she came to him in the evening carrying a bough of an olive\r\ntree, with green leaves, in her mouth. Noe therefore understood that\r\nthe waters were ceased upon the earth.\r\n\r\n8:12. And he stayed yet other seven days: and he sent forth the dove,\r\nwhich returned not any more unto him.\r\n\r\n8:13. Therefore in the six hundredth and first year, the first month,\r\nthe first day of the month, the waters were lessened upon the earth,\r\nand Noe opening the covering of the ark, looked, and saw that the face\r\nof the earth was dried.\r\n\r\n8:14. In the second month, the seven and twentieth day of the month,\r\nthe earth was dried.\r\n\r\n8:15. And God spoke to Noe, saying:\r\n\r\n8:16. Go out of the ark, thou and thy wife, thy sons and the wives of\r\nthy sons with thee.\r\n\r\n8:17. All living things that are with thee of all flesh, as well in\r\nfowls as in beasts, and all creeping things that creep upon the earth,\r\nbring out with thee, and go ye upon the earth: increase and multiply\r\nupon it.\r\n\r\n8:18. So Noe went out, he and his sons: his wife, and the wives of his\r\nsons with him.\r\n\r\n8:19. And all living things, and cattle, and creeping things that creep\r\nupon the earth, according to their kinds went out of the ark.\r\n\r\n8:20. And Noe built an altar unto the Lord: and taking of all cattle\r\nand fowls that were clean, offered holocausts upon the altar.\r\n\r\nHolocausts, ... or whole burnt offerings. In which the whole victim was\r\nconsumed by fire upon God’s altar, and no part was reserved for the use\r\nof priest or people.\r\n\r\n8:21. And the Lord smelled a sweet savour, and said: I will no more\r\ncurse the earth for the sake of man: for the imagination and thought of\r\nman’s heart are prone to evil from his youth: therefore I will no more\r\ndestroy every living soul as I have done.\r\n\r\nSmelled, etc.... A figurative expression, denoting that God was well\r\npleased with the sacrifices which his servant offered.\r\n\r\n8:22. All the days of the earth, seedtime and harvest, cold and heat,\r\nsummer and winter, night and day, shall not cease.\r\n\r\n\r\nGenesis Chapter 9\r\n\r\nGod blesseth Noe: forbiddeth blood, and promiseth never more to destroy\r\nthe world by water. The blessing of Sem and Japheth.\r\n\r\n9:1. And God blessed Noe and his sons. And he said to them: Increase,\r\nand multiply, and fill the earth.\r\n\r\n9:2. And let the fear and dread of you be upon all the beasts of the\r\nearth, and upon all the fowls of the air, and all that move upon the\r\nearth: all the fishes of the sea are delivered into your hand.\r\n\r\n9:3. And every thing that moveth, and liveth shall be meat for you:\r\neven as the green herbs have I delivered them all to you:\r\n\r\n9:4. Saving that flesh with blood you shall not eat.\r\n\r\n9:5. For I will require the blood of your lives at the hand of every\r\nbeast, and at the hand of man, at the hand of every man, and of his\r\nbrother, will I require the life of man.\r\n\r\n9:6. Whosoever shall shed man’s blood, his blood shall be shed: for man\r\nwas made to the image of God.\r\n\r\n9:7. But increase you and multiply, and go upon the earth and fill it.\r\n\r\n9:8. Thus also said God to Noe, and to his sons with him:\r\n\r\n9:9. Behold I will establish my covenant with you, and with your seed\r\nafter you:\r\n\r\n9:10. And with every living soul that is with you, as well in all\r\nbirds, as in cattle and beasts of the earth, that are come forth out of\r\nthe ark, and in all the beasts of the earth.\r\n\r\n9:11. I will establish my covenant with you, and all flesh shall be no\r\nmore destroyed with the waters of a flood, neither shall there be from\r\nhenceforth a flood to waste the earth.\r\n\r\n9:12. And God said: This is the sign of the covenant which I give\r\nbetween me and you, and to every living soul that is with you, for\r\nperpetual generations.\r\n\r\n9:13. I will set my bow in the clouds, and it shall be the sign of a\r\ncovenant between me and between the earth.\r\n\r\n9:14. And when I shall cover the sky with clouds, my bow shall appear\r\nin the clouds:\r\n\r\n9:15. And I will remember my covenant with you, and with every living\r\nsoul that beareth flesh: and there shall no more be waters of a flood\r\nto destroy all flesh.\r\n\r\n9:16. And the bow shall be in the clouds, and I shall see it, and shall\r\nremember the everlasting covenant, that was made between God and every\r\nliving soul of all flesh which is upon the earth.\r\n\r\n9:17. And God said to Noe: This shall be the sign of the covenant,\r\nwhich I have established, between me and all flesh upon the earth.\r\n\r\n9:18. And the sons of Noe, who came out of the ark, were Sem, Cham, and\r\nJapheth: and Cham is the father of Chanaan.\r\n\r\n9:19. These three are the sons of Noe: and from these was all mankind\r\nspread over the whole earth.\r\n\r\n9:20. And Noe a husbandman began to till the ground, and planted a\r\nvineyard.\r\n\r\n9:21. And drinking of the wine was made drunk, and was uncovered in his\r\ntent.\r\n\r\nDrunk.... Noe by the judgment of the fathers was not guilty of sin, in\r\nbeing overcome by wine: because he knew not the strength of it.\r\n\r\n9:22. Which when Cham the father of Chanaan had seen, to wit, that his\r\nfather’s nakedness was uncovered, he told it to his two brethren\r\nwithout.\r\n\r\n9:23. But Sem and Japheth put a cloak upon their shoulders, and going\r\nbackward, covered the nakedness of their father: and their faces were\r\nturned away, and they saw not their father’s nakedness.\r\n\r\nCovered the nakedness.... Thus, as St. Gregory takes notice L. 35;\r\nMoral. c. 22, we ought to cover the nakedness, that is, the sins, of\r\nour spiritual parents and superiors.\r\n\r\n9:24. And Noe awaking from the wine, when he had learned what his\r\nyounger son had done to him,\r\n\r\n9:25. He said: Cursed be Chanaan, a servant of servants shall he be\r\nunto his brethren.\r\n\r\nCursed be Chanaan.... The curses, as well as the blessings, of the\r\npatriarchs, were prophetical: And this in particular is here recorded\r\nby Moses, for the children of Israel, who were to possess the land of\r\nChanaan. But why should Chanaan be cursed for his father’s faults? The\r\nHebrews answer, that he being then a boy, was the first that saw his\r\ngrandfather’s nakedness, and told his father Cham of it; and joined\r\nwith him in laughing at it: which drew upon him, rather than upon the\r\nrest of the children of Cham, this prophetical curse.\r\n\r\n9:26. And he said: Blessed be the Lord God of Sem, be Chanaan his\r\nservant.\r\n\r\n9:27. May God enlarge Japheth, and may he dwell in the tents of Sem,\r\nand Chanaan be his servant.\r\n\r\n9:28. And Noe lived after the flood three hundred and fifty years.\r\n\r\n9:29. And all his days were in the whole nine hundred and fifty years:\r\nand he died.\r\n\r\n\r\nGenesis Chapter 10\r\n\r\nThe genealogy of the children of Noe, by whom the world was peopled\r\nafter the flood.\r\n\r\n10:1. These are the generations of the sons of Noe: Sem, Cham, and\r\nJapheth: and unto them sons were born after the flood.\r\n\r\n10:2. The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and\r\nThubal, and Mosoch, and Thiras.\r\n\r\n10:3. And the sons of Gomer: Ascenez and Riphath and Thogorma.\r\n\r\n10:4. And the sons of Javan: Elisa and Tharsis, Cetthim and Dodanim.\r\n\r\n10:5. By these were divided the islands of the Gentiles in their lands,\r\nevery one according to his tongue and their families in their nations.\r\n\r\nThe islands.... So the Hebrews called all the remote countries, to\r\nwhich they went by ships from Judea, to Greece, Italy, Spain, etc.\r\n\r\n10:6. And the Sons of Cham: Chus, and Mesram, and Phuth, and Chanaan.\r\n\r\n10:7. And the sons of Chus: Saba, and Hevila, and Sabatha, and Regma,\r\nand Sabatacha. The sons of Regma: Saba, and Dadan.\r\n\r\n10:8. Now Chus begot Nemrod: he began to be mighty on the earth.\r\n\r\n10:9. And he was a stout hunter before the Lord. Hence came a proverb:\r\nEven as Nemrod the stout hunter before the Lord.\r\n\r\nA stout hunter.... Not of beasts but of men: whom by violence and\r\ntyranny he brought under his dominion. And such he was, not only in the\r\nopinion of men, but before the Lord, that is, in his sight who cannot\r\nbe deceived.\r\n\r\n10:10. And the beginning of his kingdom was Babylon, and Arach, and\r\nAchad, and Chalanne in the land of Sennaar.\r\n\r\n10:11. Out of that land came forth Assur, and built Ninive, and the\r\nstreets of the city, and Chale.\r\n\r\n10:12. Resen also between Ninive and Chale: this is the great city.\r\n\r\n10:13. And Mesraim begot Ludim, and Anamim and Laabim, Nephthuim.\r\n\r\n10:14. And Phetrusim, and Chasluim; of whom came forth the Philistines,\r\nand the Capthorim.\r\n\r\n10:15. And Chanaan begot Sidon his firstborn, the Hethite,\r\n\r\n10:16. And the Jebusite, and the Amorrhite, and the Gergesite.\r\n\r\n10:17. The Hevite and Aracite: the Sinite,\r\n\r\n10:18. And the Aradian, the Samarite, and the Hamathite: and afterwards\r\nthe families of the Chanaanites were spread abroad.\r\n\r\n10:19. And the limits of Chanaan were from Sidon as one comes to Gerara\r\neven to Gaza, until thou enter Sodom and Gomorrha, and Adama, and\r\nSeboim even to Lesa.\r\n\r\n10:20. These are the children of Cham in their kindreds and tongues,\r\nand generations, and lands, and nations.\r\n\r\n10:21. Of Sem also the father of all the children of Heber, the elder\r\nbrother of Japheth, sons were born.\r\n\r\n10:22. The sons of Sem: Elam and Assur, and Arphaxad, and Lud, and\r\nAram.\r\n\r\n10:23. The sons of Aram: Us, and Hull, and Gether; and Mes.\r\n\r\n10:24. But Arphaxad begot Sale, of whom was born Heber.\r\n\r\n10:25. And to Heber were born two sons: the name of the one was Phaleg,\r\nbecause in his days was the earth divided: and his brother’s name\r\nJectan.\r\n\r\n10:26. Which Jectan begot Elmodad, and Saleph, and Asarmoth, Jare,\r\n\r\n10:27. And Aduram, and Uzal, and Decla,\r\n\r\n10:28. And Ebal, and Abimael, Saba,\r\n\r\n10:29. And Ophir, and Hevila, and Jobab. All these were the sons of\r\nJectan.\r\n\r\n10:30. And their dwelling was from Messa as we go on as far as Sephar,\r\na mountain in the east.\r\n\r\n10:31. These are the children of Sem according to their kindreds and\r\ntongues, and countries in their nations.\r\n\r\n10:32. These are the families of Noe, according to their people and\r\nnations. By these were the nations divided on the earth after the\r\nflood.\r\n\r\n\r\nGenesis Chapter 11\r\n\r\nThe tower of Babel. The confusion of tongues. The genealogy of Sem down\r\nto Abram.\r\n\r\n11:1. And the earth was of one tongue, and of the same speech.\r\n\r\n11:2. And when they removed from the east, they found a plain in the\r\nland of Sennaar, and dwelt in it.\r\n\r\n11:3. And each one said to his neighbour: Come let us make brick, and\r\nbake them with fire. And they had brick instead of stones, and slime\r\ninstead of mortar:\r\n\r\n11:4. And they said: Come, let us make a city and a tower, the top\r\nwhereof may reach to heaven; and let us make our name famous before we\r\nbe scattered abroad into all lands.\r\n\r\n11:5. And the Lord came down to see the city and the tower, which the\r\nchildren of Adam were building.\r\n\r\n11:6. And he said: Behold, it is one people, and all have one tongue:\r\nand they have begun to do this, neither will they leave off from their\r\ndesigns, till they accomplish them in deed.\r\n\r\n11:7. Come ye, therefore, let us go down, and there confound their\r\ntongue, that they may not understand one another’s speech.\r\n\r\n11:8. And so the Lord scattered them from that place into all lands,\r\nand they ceased to build the city.\r\n\r\n11:9. And therefore the name thereof was called Babel, because there\r\nthe language of the whole earth was confounded: and from thence the\r\nLord scattered them abroad upon the face of all countries.\r\n\r\nBabel.... That is, confusion.\r\n\r\n11:10. These are the generations of Sem: Sem was a hundred years old\r\nwhen he begot Arphaxad, two years after the flood.\r\n\r\n11:11. And Sem lived after he begot Arphaxad, five hundred years, and\r\nbegot sons and daughters.\r\n\r\n11:12. And Arphaxad lived thirty-five years, and begot Sale.\r\n\r\n11:13. And Arphaxad lived after he begot Sale, three hundred and three\r\nyears, and begot sons and daughters.\r\n\r\n11:14. Sale also lived thirty years, and begot Heber.\r\n\r\n11:15. And Sale lived after he begot Heber, four hundred and three\r\nyears: and begot sons and daughters.\r\n\r\n11:16. And Heber lived thirty-four years, and begot Phaleg.\r\n\r\n11:17. And Heber lived after he begot Phaleg, four hundred and thirty\r\nyears: and begot sons and daughters.\r\n\r\n11:18. Phaleg also lived thirty years, and begot Reu.\r\n\r\n11:19. And Phaleg lived after he begot Reu, two hundred and nine years,\r\nand begot sons and daughters.\r\n\r\n11:20. And Reu lived thirty-two years, and begot Sarug.\r\n\r\n11:21. And Reu lived after he begot Sarug, two hundred and seven years,\r\nand begot sons and daughters.\r\n\r\n11:22. And Sarug lived thirty years, and begot Nachor.\r\n\r\n11:23. And Sarug lived after he begot Nachor, two hundred years, and\r\nbegot sons and daughters.\r\n\r\n11:24. And Nachor lived nine and twenty years, and begot Thare.\r\n\r\n11:25. And Nachor lived after he begot Thare, a hundred and nineteen\r\nyears, and begot sons and daughters.\r\n\r\n11:26. And Thare lived seventy years, and begot Abram, and Nachor, and\r\nAran.\r\n\r\n11:27. And these are the generations of Thare: Thare begot Abram,\r\nNachor, and Aran. And Aran begot Lot.\r\n\r\n11:28. And Aran died before Thare his father, in the land of his\r\nnativity in Ur of the Chaldees.\r\n\r\n11:29. And Abram and Nachor married wives: the name of Abram’s wife was\r\nSarai: and the name of Nachor’s wife, Melcha, the daughter of Aran,\r\nfather of Melcha and father of Jescha.\r\n\r\n11:30. And Sarai was barren, and had no children.\r\n\r\n11:31. And Thare took Abram his son, and Lot the son of Aran, his son’s\r\nson, and Sarai his daughter in law, the wife of Abram his son, and\r\nbrought them out of Ur of the Chaldees, to go into the land of Chanaan:\r\nand they came as far as Haran, and dwelt there.\r\n\r\n11:32. And the days of Thare were two hundred and five years, and he\r\ndied in Haran.\r\n\r\n\r\nGenesis Chapter 12\r\n\r\nThe call of Abram, and the promise made to him. He sojourneth in\r\nChanaan, and then by occasion of a famine, goeth down to Egypt.\r\n\r\n12:1. And the Lord said to Abram: Go forth out of thy country, and from\r\nthy kindred, and out of thy father’s house, and come into the land\r\nwhich I shall shew thee.\r\n\r\n12:2. And I will make of thee a great nation, and I will bless thee,\r\nand magnify thy name, and thou shalt be blessed.\r\n\r\n12:3. I will bless them that bless thee, and curse them that curse\r\nthee, and IN THEE shall all the kindreds of the earth be blessed.\r\n\r\n12:4. So Abram went out as the Lord had commanded him, and Lot went\r\nwith him: Abram was seventy-five years old when he went forth from\r\nHaran.\r\n\r\n12:5. And he took Sarai his wife, and Lot his brother’s son, and all\r\nthe substance which they had gathered, and the souls which they had\r\ngotten in Haran: and they went out to go into the land of Chanaan. And\r\nwhen they were come into it,\r\n\r\n12:6. Abram passed through the country unto the place of Sichem, as far\r\nas the noble vale: now the Chanaanite was at that time in the land.\r\n\r\n12:7. And the Lord appeared to Abram, and said to him: To thy seed will\r\nI give this land. And he built there an altar to the Lord, who had\r\nappeared to him.\r\n\r\n12:8. And passing on from thence to a mountain, that was on the east\r\nside of Bethel, he there pitched his tent, having Bethel on the west,\r\nand Hai on the east: he built there also an altar to the Lord, and\r\ncalled upon his name.\r\n\r\n12:9. And Abram went forward, going and proceeding on to the south.\r\n\r\n12:10. And there came a famine in the country: and Abram went down into\r\nEgypt, to sojourn there: for the famine was very grievous in the land.\r\n\r\n12:11. And when he was near to enter into Egypt, he said to Sarai his\r\nwife: I know that thou art a beautiful woman:\r\n\r\n12:12. And that when the Egyptians shall see thee, they will say: She\r\nis his wife: and they will kill me, and keep thee.\r\n\r\n12:13. Say, therefore, I pray thee, that thou art my sister: that I may\r\nbe well used for thee, and that my soul may live for thy sake.\r\n\r\nMy sister.... This was no lie; because she was his niece, being\r\ndaughter to his brother Aran, and therefore, in the style of the\r\nHebrews, she might truly be called his sister, as Lot is called Abram’s\r\nbrother, Gen. 14.14. See Gen. 20.12.\r\n\r\n12:14. And when Abram was come into Egypt, the Egyptians saw the woman\r\nthat she was very beautiful.\r\n\r\n12:15. And the princes told Pharao, and praised her before him: and the\r\nwoman was taken into the house of Pharao.\r\n\r\n12:16. And they used Abram well for her sake. And he had sheep and oxen\r\nand he asses, and men servants, and maid servants, and she asses, and\r\ncamels.\r\n\r\n12:17. But the Lord scourged Pharao and his house with most grievous\r\nstripes for Sarai, Abram’s wife.\r\n\r\n12:18. And Pharao called Abram, and said to him: What is this that thou\r\nhast done to me? Why didst thou not tell me that she was thy wife?\r\n\r\n12:19. For what cause didst thou say, she was thy sister, that I might\r\ntake her to my wife? Now therefore there is thy wife, take her, and go\r\nthy way.\r\n\r\n12:20. And Pharao gave his men orders concerning Abram: and they led\r\nhim away and his wife, and all that he had.\r\n\r\n\r\nGenesis Chapter 13\r\n\r\nAbram and Lot part from each other. God’s promise to Abram.\r\n\r\n13:1. And Abram went up out of Egypt, he and his wife, and all that he\r\nhad, and Lot with him into the south.\r\n\r\n13:2. And he was very rich in possession of gold and silver.\r\n\r\n13:3. And he returned by the way, that he came, from the south to\r\nBethel, to the place where before he had pitched his tent between\r\nBethel and Hai,\r\n\r\n13:4. In the place of the altar which he had made before, and there he\r\ncalled upon the name of the Lord.\r\n\r\n13:5. But Lot also, who was with Abram, had flocks of sheep, and herds\r\nof beasts, and tents.\r\n\r\n13:6. Neither was the land able to bear them, that they might dwell\r\ntogether: for their substance was great, and they could not dwell\r\ntogether.\r\n\r\n13:7. Whereupon also there arose a strife between the herdsmen of Abram\r\nand of Lot. And at that time the Chanaanite and the Pherezite dwelled\r\nin that country.\r\n\r\n13:8. Abram therefore said to Lot: Let there be no quarrel, I beseech\r\nthee, between me and thee, and between my herdsmen and thy herdsmen:\r\nfor we are brethren.\r\n\r\n13:9. Behold the whole land is before thee: depart from me, I pray\r\nthee: if thou wilt go to the left hand, I will take the right: if thou\r\nchoose the right hand, I will pass to the left.\r\n\r\n13:10. And Lot lifting up his eyes, saw all the country about the\r\nJordan, which was watered throughout, before the Lord destroyed Sodom\r\nand Gomorrha, as the paradise of the Lord, and like Egypt as one comes\r\nto Segor.\r\n\r\n13:11. And Lot chose to himself the country about the Jordan, and he\r\ndeparted from the east: and they were separated one brother from the\r\nother.\r\n\r\n13:12. Abram dwelt in the land of Chanaan: and Lot abode in the towns,\r\nthat were about the Jordan, and dwelt in Sodom.\r\n\r\n13:13. And the men of Sodom were very wicked, and sinners before the\r\nface of the Lord beyond measure.\r\n\r\n13:14. And the Lord said to Abram, after Lot was separated from him:\r\nLift up thy eyes, and look from the place wherein thou now art, to the\r\nnorth and to the south, to the east and to the west.\r\n\r\n13:15. All the land which thou seest, I will give to thee, and to thy\r\nseed for ever.\r\n\r\n13:16. And I will make thy seed as the dust of the earth: if any man be\r\nable to number the dust of the earth, he shall be able to number thy\r\nseed also.\r\n\r\n13:17. Arise and walk through the land in the length, and the breadth\r\nthereof: for I will give it to thee.\r\n\r\n13:18. So Abram removing his tent, came, and dwelt by the vale of\r\nMambre, which is in Hebron: and he built there an altar to the Lord.\r\n\r\n\r\nGenesis Chapter 14\r\n\r\nThe expedition of the four kings; the victory of Abram; he is blessed\r\nby Melchisedech.\r\n\r\n14:1. And it came to pass at that time, that Amraphel, king of Sennaar,\r\nand Arioch, king of Pontus, and Chodorlahomor, king of the Elamites,\r\nand Thadal, king of nations,\r\n\r\n14:2. Made war against Bara, king of Sodom, and against Bersa, king of\r\nGomorrha, and against Sennaab, king of Adama, and against Semeber, king\r\nof Seboim, and against the king of Bala, which is Segor.\r\n\r\n14:3. All these came together into the woodland vale, which now is the\r\nsalt sea.\r\n\r\n14:4. For they had served Chodorlahomor twelve years, and in the\r\nthirteenth year they revolted from him.\r\n\r\n14:5. And in the fourteenth year came Chodorlahomor, and the kings that\r\nwere with him: and they smote the Raphaim in Astarothcarnaim, and the\r\nZuzim with them, and the Emim in Save of Cariathaim.\r\n\r\n14:6. And the Chorreans in the mountains of Seir, even to the plains of\r\nPharan, which is in the wilderness.\r\n\r\n14:7. And they returned, and came to the fountain of Misphat, the same\r\nis Cades: and they smote all the country of the Amalecites, and the\r\nAmorrhean that dwelt in Asasonthamar.\r\n\r\n14:8. And the king of Sodom, and the king of Gomorrha, and the king of\r\nAdama, and the king of Seboim, and the king of Bala, which is Segor,\r\nwent out: and they set themselves against them in battle array, in the\r\nwoodland vale:\r\n\r\n14:9. To wit, against Chodorlahomor king of the Elamites, and Thadal\r\nking of nations, and Amraphel king of Sennaar, and Arioch king of\r\nPontus: four kings against five.\r\n\r\n14:10. Now the woodland vale had many pits of slime. And the king of\r\nSodom, and the king of Gomorrha turned their backs, and were overthrown\r\nthere: and they that remained, fled to the mountain.\r\n\r\nOf slime. Bituminis.... This was a kind of pitch, which served for\r\nmortar in the building of Babel, Gen. 11.3, and was used by Noe in\r\npitching the ark.\r\n\r\n14:11. And they took all the substance of the Sodomites, and\r\nGomorrhites, and all their victuals, and went their way:\r\n\r\n14:12. And Lot also, the son of Abram’s brother, who dwelt in Sodom,\r\nand his substance.\r\n\r\n14:13. And behold one, that had escaped, told Abram the Hebrew, who\r\ndwelt in the vale of Mambre the Amorrhite, the brother of Escol, and\r\nthe brother of Aner: for these had made a league with Abram.\r\n\r\n14:14. Which when Abram had heard, to wit, that his brother Lot was\r\ntaken, he numbered of the servants born in his house, three hundred and\r\neighteen, well appointed: and pursued them to Dan.\r\n\r\n14:15. And dividing his company, he rushed upon them in the night, and\r\ndefeated them: and pursued them as far as Hoba, which is on the left\r\nhand of Damascus.\r\n\r\n14:16. And he brought back all the substance, and Lot his brother, with\r\nhis substance, the women also, and the people.\r\n\r\n14:17. And the king of Sodom went out to meet him, after he returned\r\nfrom the slaughter of Chodorlahomor, and of the kings that were with\r\nhim in the vale of Save, which is the king’s vale.\r\n\r\n14:18. But Melchisedech, the king of Salem, bringing forth bread and\r\nwine, for he was the priest of the most high God,\r\n\r\n14:19. Blessed him, and said: Blessed be Abram by the most high God,\r\nwho created heaven and earth.\r\n\r\n14:20. And blessed be the most high God, by whose protection, the\r\nenemies are in thy hands. And he gave him the tithes of all.\r\n\r\n14:21. And the king of Sodom said to Abram: Give me the persons, and\r\nthe rest take to thyself.\r\n\r\n14:22. And he answered him: I lift up my hand to the Lord God the most\r\nhigh, the possessor of heaven and earth,\r\n\r\n14:23. That from the very woof thread unto the shoe latchet, I will not\r\ntake of any things that are thine, lest thou say: I have enriched\r\nAbram.\r\n\r\n14:24. Except such things as the young men have eaten, and the shares\r\nof the men that came with me, Aner, Escol, and Mambre: these shall take\r\ntheir shares.\r\n\r\n\r\nGenesis Chapter 15\r\n\r\nGod promiseth seed to Abram. His faith, sacrifice and vision.\r\n\r\n15:1. Now when these things were done, the word of the Lord came to\r\nAbram by a vision, saying: Fear not, Abram, I am thy protector, and thy\r\nreward exceeding great.\r\n\r\n15:2. And Abram said: Lord God, what wilt thou give me? I shall go\r\nwithout children: and the son of the steward of my house is this\r\nDamascus Eliezer.\r\n\r\n15:3. And Abram added: But to me thou hast not given seed: and lo my\r\nservant born in my house, shall be my heir.\r\n\r\n15:4. And immediately the word of the Lord came to him, saying: He\r\nshall not be thy heir: but he that shall come out of thy bowels, him\r\nshalt thou have for thy heir.\r\n\r\n15:5. And he brought him forth abroad, and said to him: Look up to\r\nheaven and number the stars if thou canst. And he said to him: So shall\r\nthy seed be.\r\n\r\n15:6. Abram believed God, and it was reputed to him unto justice.\r\n\r\n15:7. And he said to him: I am the Lord who brought thee out from Ur of\r\nthe Chaldees, to give thee this land, and that thou mightest possess\r\nit.\r\n\r\n15:8. But he said: Lord God, whereby may I know that I shall possess\r\nit?\r\n\r\n15:9. And the Lord answered, and said: Take me a cow of three years\r\nold, and a she-goat of three years, and a ram of three years, a turtle\r\nalso, and a pigeon.\r\n\r\n15:10. And he took all these, and divided them in the midst, and laid\r\nthe two pieces of each one against the other: but the birds he divided\r\nnot.\r\n\r\n15:11. And the fowls came down upon the carcasses, and Abram drove them\r\naway.\r\n\r\n15:12. And when the sun was setting, a deep sleep fell upon Abram, and\r\na great and darksome horror seized upon him.\r\n\r\n15:13. And it was said unto him: Know thou beforehand that thy seed\r\nshall be a stranger in a land not their own, and they shall bring them\r\nunder bondage, and afflict them four hundred years.\r\n\r\n15:14. But I will judge the nation which they shall serve, and after\r\nthis they shall come out with great substance.\r\n\r\n15:15. And thou shalt go to thy fathers in peace, and be buried in a\r\ngood old age.\r\n\r\n15:16. But in the fourth generation they shall return hither: for as\r\nyet the iniquities of the Amorrhites are not at the full until this\r\npresent time.\r\n\r\n15:17. And when the sun was set, there arose a dark mist, and there\r\nappeared a smoking furnace, and a lamp of fire passing between those\r\ndivisions.\r\n\r\n15:18. That day God made a covenant with Abram, saying: To thy seed\r\nwill I give this land, from the river to Egypt even to the great river\r\nEuphrates.\r\n\r\n15:19. The Cineans, and Cenezites, the Cedmonites,\r\n\r\n15:20. And the Hethites, and the Pherezites, the Raphaim also,\r\n\r\n15:21. And the Amorrhites, and the Chanaanites, and the Gergesites, and\r\nthe Jebusites.\r\n\r\n\r\nGenesis Chapter 16\r\n\r\nAbram marrieth Agar, who bringeth forth Ismael.\r\n\r\n16:1. Now Sarai, the wife of Abram, had brought forth no children: but\r\nhaving a handmaid, an Egyptian, named Agar,\r\n\r\n16:2. She said to her husband: Behold, the Lord hath restrained me from\r\nbearing: go in unto my handmaid, it may be I may have children of her\r\nat least. And when he agreed to her request,\r\n\r\n16:3. She took Agar the Egyptian her handmaid, ten years after they\r\nfirst dwelt in the land of Chanaan, and gave her to her husband to\r\nwife.\r\n\r\nTo wife.... Plurality of wives, though contrary to the primitive\r\ninstitution of marriage, Gen. 2.24, was by divine dispensation allowed\r\nto the patriarchs: which allowance seems to have continued during the\r\ntime of the law of Moses. But Christ our Lord reduced marriage to its\r\nprimitive institution. Matt. 19.\r\n\r\n16:4. And he went in to her. But she perceiving that she was with\r\nchild, despised her mistress.\r\n\r\n16:5. And Sarai said to Abram: Thou dost unjustly with me: I gave my\r\nhandmaid into thy bosom, and she perceiving herself to be with child,\r\ndespiseth me. The Lord judge between me and thee.\r\n\r\n16:6. And Abram made answer, and said to her: Behold thy handmaid is in\r\nthy own hand, use her as it pleaseth thee. And when Sarai afflicted\r\nher, she ran away.\r\n\r\n16:7. And the angel of the Lord having found her, by a fountain of\r\nwater in the wilderness, which is in the way to Sur in the desert,\r\n\r\n16:8. He said to her: Agar, handmaid of Sarai, whence comest thou? and\r\nwhither goest thou? And she answered: I flee from the face of Sarai, my\r\nmistress.\r\n\r\n16:9. And the angel of the Lord said to her: Return to thy mistress,\r\nand humble thyself under her hand.\r\n\r\n16:10. And again he said: I will multiply thy seed exceedingly, and it\r\nshall not be numbered for multitude.\r\n\r\n16:11. And again: Behold, said he, thou art with child, and thou shalt\r\nbring forth a son: and thou shalt call his name Ismael, because the\r\nLord hath heard thy affliction.\r\n\r\n16:12. He shall be a wild man: his hand will be against all men, and\r\nall men’s hands against him: and he shall pitch his tents over against\r\nall his brethren.\r\n\r\n16:13. And she called the name of the Lord that spoke unto her: Thou\r\nthe God who hast seen me. For she said: Verily, here have I seen the\r\nhinder parts of him that seeth me.\r\n\r\n16:14. Therefore she called that well, the well of him that liveth and\r\nseeth me. The same is between Cades and Barad.\r\n\r\n16:15. And Agar brought forth a son to Abram: who called his name\r\nIsmael.\r\n\r\n16:16. Abram was four score and six years old when Agar brought him\r\nforth Ismael.\r\n\r\n\r\nGenesis Chapter 17\r\n\r\nThe Covenant of circumcision.\r\n\r\n17:1. And after he began to be ninety and nine years old, the Lord\r\nappeared to him: and said unto him: I am the Almighty God: walk before\r\nme, and be perfect.\r\n\r\n17:2. And I will make my covenant between me and thee: and I will\r\nmultiply thee exceedingly.\r\n\r\n17:3. Abram fell flat on his face.\r\n\r\n17:4. And God said to him: I am, and my covenant is with thee, and thou\r\nshalt be a father of many nations.\r\n\r\n17:5. Neither shall thy name be called any more Abram: but thou shalt\r\nbe called Abraham: because I have made thee a father of many nations.\r\n\r\nAbram.... in the Hebrew, signifies a high father: but Abraham, the\r\nfather of the multitude; Sarai signifies my Lady, but Sara absolutely\r\nLady.\r\n\r\n17:6. And I will make thee increase exceedingly, and I will make\r\nnations of thee, and kings shall come out of thee.\r\n\r\n17:7. And I will establish my covenant between me and thee, and between\r\nthy seed after thee in their generations, by a perpetual covenant: to\r\nbe a God to thee, and to thy seed after thee.\r\n\r\n17:8. And I will give to thee, and to thy seed, the land of thy\r\nsojournment, all the land of Chanaan, for a perpetual possession, and I\r\nwill be their God.\r\n\r\n17:9. Again God said to Abraham: And thou therefore shalt keep my\r\ncovenant, and thy seed after thee in their generations.\r\n\r\n17:10. This is my covenant which you shall observe between me and you,\r\nand thy seed after thee: All the male-kind of you shall be circumcised.\r\n\r\n17:11. And you shall circumcise the flesh of your foreskin, that it may\r\nbe for a sign of the covenant between me and you.\r\n\r\n17:12. An infant of eight days old shall be circumcised among you,\r\nevery manchild in your generations: he that is born in the house, as\r\nwell as the bought servant, shall be circumcised, and whosoever is not\r\nof your stock:\r\n\r\n17:13. And my covenant shall be in your flesh for a perpetual covenant.\r\n\r\n17:14. The male whose flesh of his foreskin shall not be circumcised,\r\nthat soul shall be destroyed out of his people: because he hath broken\r\nmy covenant.\r\n\r\n17:15. God said also to Abraham: Sarai thy wife thou shalt not call\r\nSarai, but Sara.\r\n\r\n17:16. And I will bless her, and of her I will give thee a son, whom I\r\nwill bless, and he shall become nations, and kings of people shall\r\nspring from him.\r\n\r\n17:17. Abraham fell upon his face, and laughed, saying in his heart:\r\nShall a son, thinkest thou, be born to him that is a hundred years old?\r\nand shall Sara that is ninety years old bring forth?\r\n\r\n17:18. And he said to God: O that Ismael may live before thee.\r\n\r\n17:19. And God said to Abraham: Sara thy wife shall bear thee a son,\r\nand thou shalt call his name Isaac, and I will establish my covenant\r\nwith him for a perpetual covenant, and with his seed after him.\r\n\r\n17:20. And as for Ismael I have also heard thee. Behold, I will bless\r\nhim, and increase, and multiply him exceedingly: he shall beget twelve\r\nchiefs, and I will make him a great nation.\r\n\r\n17:21. But my covenant I will establish with Isaac, whom Sara shall\r\nbring forth to thee at this time in the next year.\r\n\r\n17:22. And when he had left off speaking with him, God went up from\r\nAbraham.\r\n\r\n17:23. And Abraham took Ismael his son, and all that were born in his\r\nhouse: and all whom he had bought, every male among the men of his\r\nhouse: and he circumcised the flesh of their foreskin forthwith the\r\nvery same day, as God had commanded him.\r\n\r\n17:24. Abraham was ninety and nine years old, when he circumcised the\r\nflesh of his foreskin.\r\n\r\n17:25. And Ismael his son was full thirteen years old at the time of\r\nhis circumcision.\r\n\r\n17:26. The self-same day was Abraham circumcised and Ismael his son.\r\n\r\n17:27. And all the men of his house, as well they that were born in his\r\nhouse, as the bought servants and strangers, were circumcised with him.\r\n\r\n\r\nGenesis Chapter 18\r\n\r\nAngels are entertained by Abraham. They foretell the birth of Isaac.\r\nAbraham’s prayer for the men of Sodom.\r\n\r\n18:1. And the Lord appeared to him in the vale of Mambre as he was\r\nsitting at the door of his tent, in the very heat of the day.\r\n\r\n18:2. And when he had lifted up his eyes, there appeared to him three\r\nmen standing near to him: and as soon as he saw them, he ran to meet\r\nthem from the door of his tent, and adored down to the ground.\r\n\r\n18:3. And he said: Lord, if I have found favour in thy sight, pass not\r\naway from thy servant.\r\n\r\n18:4. But I will fetch a little water, and wash ye your feet, and rest\r\nye under the tree.\r\n\r\n18:5. And I will set a morsel of bread, and strengthen ye your heart,\r\nafterwards you shall pass on: for therefore are you come aside to your\r\nservant. And they said: Do as thou hast spoken.\r\n\r\n18:6. Abraham made haste into the tent to Sara, and said to her: Make\r\nhaste, temper together three measures of flour, and make cakes upon the\r\nhearth.\r\n\r\n18:7. And he himself ran to the herd, and took from thence a calf, very\r\ntender and very good, and gave it to a young man, who made haste and\r\nboiled it.\r\n\r\n18:8. He took also butter and milk, and the calf which he had boiled,\r\nand set before them: but he stood by them under the tree.\r\n\r\n18:9. And when they had eaten, they said to him: Where is Sara thy\r\nwife? He answered: Lo she is in the tent.\r\n\r\n18:10. And he said to him: I will return and come to thee at this time,\r\nlife accompanying, and Sara, thy wife, shall have a son. Which when\r\nSara heard, she laughed behind the door of the tent.\r\n\r\n18:11. Now they were both old, and far advanced in years, and it had\r\nceased to be with Sara after the manner of women.\r\n\r\n18:12. And she laughed secretly, saying: After I am grown old, and my\r\nlord is an old man, shall I give myself to pleasure?\r\n\r\n18:13. And the Lord said to Abraham: Why did Sara laugh, saying: Shall\r\nI, who am an old woman, bear a child indeed?\r\n\r\n18:14. Is there any thing hard to God? According to appointment I will\r\nreturn to thee at this same time, life accompanying, and Sara shall\r\nhave a son.\r\n\r\n18:15. Sara denied, saying: I did not laugh: for she was afraid. But\r\nthe Lord said: Nay; but thou didst laugh.\r\n\r\n18:16. And when the men rose up from thence, they turned their eyes\r\ntowards Sodom: and Abraham walked with them, bringing them on the way.\r\n\r\n18:17. And the Lord said: Can I hide from Abraham what I am about to\r\ndo:\r\n\r\n18:18. Seeing he shall become a great and mighty nation, and in him all\r\nthe nations of the earth shall be blessed?\r\n\r\n18:19. For I know that he will command his children, and his household\r\nafter him, to keep the way of the Lord, and do judgment and justice:\r\nthat for Abraham’s sake, the Lord may bring to effect all the things he\r\nhath spoken unto him.\r\n\r\n18:20. And the Lord said: The cry of Sodom and Gomorrha is multiplied,\r\nand their sin is become exceedingly grievous.\r\n\r\n18:21. I will go down and see whether they have done according to the\r\ncry that is come to me; or whether it be not so, that I may know.\r\n\r\nI will go down, etc.... The Lord here accommodates his discourse to the\r\nway of speaking and acting amongst men; for he knoweth all things, and\r\nneedeth not to go anywhere for information. Note here, that two of the\r\nthree angels went away immediately for Sodom; whilst the third, who\r\nrepresented the Lord, remained with Abraham.\r\n\r\n18:22. And they turned themselves from thence, and went their way to\r\nSodom: but Abraham as yet stood before the Lord.\r\n\r\n18:23. And drawing nigh, he said: Wilt thou destroy the just with the\r\nwicked?\r\n\r\n18:24. If there be fifty just men in the city, shall they perish\r\nwithal? and wilt thou not spare that place for the sake of the fifty\r\njust, if they be therein?\r\n\r\n18:25. Far be it from thee to do this thing, and to slay the just with\r\nthe wicked, and for the just to be in like case as the wicked; this is\r\nnot beseeming thee: thou who judgest all the earth, wilt not make this\r\njudgment.\r\n\r\n18:26. And the Lord said to him: If I find in Sodom fifty just within\r\nthe city, I will spare the whole place for their sake.\r\n\r\n18:27. And Abraham answered, and said: Seeing I have once begun, I will\r\nspeak to my Lord, whereas I am dust and ashes.\r\n\r\n18:28. What if there be five less than fifty just persons? wilt thou\r\nfor five and forty destroy the whole city: And he said: I will not\r\ndestroy it, if I find five and forty.\r\n\r\n18:29. And again he said to him: But if forty be found there, what wilt\r\nthou do? He said: I will not destroy it for the sake of forty.\r\n\r\n18:30. Lord, saith he, be not angry, I beseech thee, if I speak: What\r\nif thirty shall be found there? He answered: I will not do it, if I\r\nfind thirty there.\r\n\r\n18:31. Seeing, saith he, I have once begun, I will speak to my Lord:\r\nWhat if twenty be found there? He said: I will not destroy it for the\r\nsake of twenty.\r\n\r\n18:32. I beseech thee, saith he, be not angry, Lord, if I speak yet\r\nonce more: What if ten shall be found there? And he said: I will not\r\ndestroy it for the sake of ten.\r\n\r\n18:33. And the Lord departed, after he had left speaking to Abraham:\r\nand Abraham returned to his place.\r\n\r\n\r\nGenesis Chapter 19\r\n\r\nLot, entertaining Angels in his house, is delivered from Sodom, which\r\nis destroyed: his wife for looking back is turned into a statue of\r\nsalt.\r\n\r\n19:1. And the two angels came to Sodom in the evening, and Lot was\r\nsitting in the gate of the city. And seeing them, he rose up and went\r\nto meet them: and worshipped prostrate to the ground.\r\n\r\n19:2. And said: I beseech you, my lords, turn in to the house of your\r\nservant, and lodge there: wash your feet, and in the morning you shall\r\ngo on your way. And they said: No, but we will abide in the street.\r\n\r\n19:3. He pressed them very much to turn in unto him: and when they were\r\ncome into his house, he made them a feast, and baked unleavened bread,\r\nand they ate:\r\n\r\n19:4. But before they went to bed, the men of the city beset the house,\r\nboth young and old, all the people together.\r\n\r\n19:5. And they called Lot, and said to him: Where are the men that came\r\nin to thee at night? bring them out hither, that we may know them:\r\n\r\n19:6. Lot went out to them, and shut the door after him, and said:\r\n\r\n19:7. Do not so, I beseech you, my brethren, do not commit this evil.\r\n\r\n19:8. I have two daughters who, as yet, have not known man; I will\r\nbring them out to you, and abuse you them as it shall please you, so\r\nthat you do no evil to these men, because they are come in under the\r\nshadow of my roof.\r\n\r\n19:9. But they said: Get thee back thither. And again: Thou camest in,\r\nsaid they, as a stranger, was it to be a judge? therefore we will\r\nafflict thee more than them. And they pressed very violently upon Lot:\r\nand they were even at the point of breaking open the doors.\r\n\r\n19:10. And behold the men put out their hand, and drew in Lot unto\r\nthem, and shut the door.\r\n\r\n19:11. And them, that were without, they struck with blindness from the\r\nleast to the greatest, so that they could not find the door.\r\n\r\n19:12. And they said to Lot: Hast thou here any of thine? son in law,\r\nor sons, or daughters, all that are thine bring them out of this city:\r\n\r\n19:13. For we will destroy this place, because their cry is grown loud\r\nbefore the Lord, who hath sent us to destroy them.\r\n\r\n19:14. So Lot went out, and spoke to his sons in law that were to have\r\nhis daughters, and said: Arise: get you out of this place, because the\r\nLord will destroy this city. And he seemed to them to speak as it were\r\nin jest.\r\n\r\n19:15. And when it was morning, the angels pressed him, saying: Arise,\r\ntake thy wife, and the two daughters that thou hast: lest thou also\r\nperish in the wickedness of the city.\r\n\r\n19:16. And as he lingered, they took his hand, and the hand of his\r\nwife, and of his two daughters, because the Lord spared him.\r\n\r\n19:17. And they brought him forth, and set him without the city: and\r\nthere they spoke to him, saying: Save thy life: look not back, neither\r\nstay thou in all the country about: but save thy self in the mountain,\r\nlest thou be also consumed.\r\n\r\n19:18. And Lot said to them: I beseech thee, my Lord,\r\n\r\n19:19. Because thy servant hath found grace before thee, and thou hast\r\nmagnified thy mercy, which thou hast shewn to me, in saving my life,\r\nand I cannot escape to the mountain, lest some evil seize me, and I\r\ndie.\r\n\r\n19:20. There is this city here at hand, to which I may flee, it is a\r\nlittle one, and I shall be saved in it: is it not a little one, and my\r\nsoul shall live?\r\n\r\n19:21. And he said to him: Behold also in this, I have heard thy\r\nprayers, not to destroy the city for which thou hast spoken.\r\n\r\n19:22. Make haste, and be saved there: because I cannot do any thing\r\ntill thou go in thither. Therefore the name of that city was called\r\nSegor.\r\n\r\nSegor.... That is, a little one.\r\n\r\n19:23. The sun was risen upon the earth, and Lot entered into Segor.\r\n\r\n19:24. And the Lord rained upon Sodom and Gomorrha brimstone and fire\r\nfrom the Lord out of heaven.\r\n\r\n19:25. And he destroyed these cities, and all the country about, all\r\nthe inhabitants of the cities, and all things that spring from the\r\nearth.\r\n\r\n19:26. And his wife looking behind her, was turned into a statue of\r\nsalt.\r\n\r\nAnd his wife.... As a standing memorial to the servants of God to\r\nproceed in virtue, and not to look back to vice or its allurements.\r\n\r\n19:27. And Abraham got up early in the morning, and in the place where\r\nhe had stood before with the Lord:\r\n\r\n19:28. He looked towards Sodom and Gomorrha, and the whole land of that\r\ncountry: and he saw the ashes rise up from the earth as the smoke of a\r\nfurnace.\r\n\r\n19:29. Now when God destroyed the cities of that country, remembering\r\nAbraham, he delivered Lot out of the destruction of the cities wherein\r\nhe had dwelt.\r\n\r\n19:30. And Lot went up out of Segor, and abode in the mountain, and his\r\ntwo daughters with him (for he was afraid to stay in Segor) and he\r\ndwelt in a cave, he and his two daughters with him.\r\n\r\n19:31. And the elder said to the younger: Our father is old, and there\r\nis no man left on the earth, to come in unto us after the manner of the\r\nwhole earth.\r\n\r\n19:32. Come, let us make him drunk with wine, and let us lie with him,\r\nthat we may preserve seed of our father.\r\n\r\n19:33. And they made their father drink wine that night: and the elder\r\nwent in, and lay with her father: but he perceived not, neither when\r\nhis daughter lay down, nor when she rose up.\r\n\r\n19:34. And the next day the elder said to the younger: Behold I lay\r\nlast night with my father, let us make him drink wine also to night,\r\nand thou shalt lie with him, that we may save seed of our father.\r\n\r\n19:35. They made their father drink wine that night also, and the\r\nyounger daughter went in, and lay with him: and neither then did he\r\nperceive when she lay down, nor when she rose up.\r\n\r\n19:36. So the two daughters of Lot were with child by their father.\r\n\r\n19:37. And the elder bore a son, and she called his name Moab: he is\r\nthe father of the Moabites unto this day.\r\n\r\n19:38. The younger also bore a son, and she called his name Ammon; that\r\nis, the son of my people: he is the father of the Ammonites unto this\r\nday.\r\n\r\n\r\nGenesis Chapter 20\r\n\r\nAbraham sojourned in Gerara: Sara is taken into king Abimelech’s house,\r\nbut by God’s commandment is restored untouched.\r\n\r\n20:1. Abraham removed from thence to the south country, and dwelt\r\nbetween Cades and Sur, and sojourned in Gerara.\r\n\r\n20:2. And he said of Sara his wife: She is my sister. So Abimelech the\r\nking of Gerara sent, and took her.\r\n\r\n20:3. And God came to Abimelech in a dream by night, and he said to\r\nhim: Lo thou shalt die for the woman that thou hast taken: for she hath\r\na husband.\r\n\r\n20:4. Now Abimelech had not touched her, and he said: Lord, wilt thou\r\nslay a nation that is ignorant and just?\r\n\r\n20:5. Did not he say to me: She is my sister: and she say, He is my\r\nbrother? in the simplicity of my heart, and cleanness of my hands have\r\nI done this.\r\n\r\n20:6. And God said to him: And I know that thou didst it with a sincere\r\nheart: and therefore I withheld thee from sinning against me, and I\r\nsuffered thee not to touch her.\r\n\r\n20:7. Now therefore restore the man his wife, for he is a prophet: and\r\nhe shall pray for thee, and thou shalt live: but if thou wilt not\r\nrestore her, know that thou shalt surely die, thou and all that are\r\nthine.\r\n\r\n20:8. And Abimelech forthwith rising up in the night, called all his\r\nservants: and spoke all these words in their hearing, and all the men\r\nwere exceedingly afraid.\r\n\r\n20:9. And Abimelech called also for Abraham, and said to him: What hast\r\nthou done to us? what have we offended thee in, that thou hast brought\r\nupon me and upon my kingdom a great sin? thou hast done to us what thou\r\noughtest not to do.\r\n\r\n20:10. And again he expostulated with him, and said: What sawest thou,\r\nthat thou hast done this?\r\n\r\n20:11. Abraham answered: I thought with myself, saying: Perhaps there\r\nis not the fear of God in this place: and they will kill me for the\r\nsake of my wife:\r\n\r\n20:12. Howbeit, otherwise also she is truly my sister, the daughter of\r\nmy father, and not the daughter of my mother, and I took her to wife.\r\n\r\n20:13. And after God brought me out of my father’s house, I said to\r\nher: Thou shalt do me this kindness: In every place, to which we shall\r\ncome, thou shalt say that I am thy brother.\r\n\r\n20:14. And Abimelech took sheep and oxen, and servants and handmaids,\r\nand gave to Abraham: and restored to him Sara his wife,\r\n\r\n20:15. And said: The land is before you, dwell wheresoever it shall\r\nplease thee.\r\n\r\n20:16. And to Sara he said: Behold I have given thy brother a thousand\r\npieces of silver, this shall serve thee for a covering of thy eyes to\r\nall that are with thee, and whithersoever thou shalt go: and remember\r\nthou wast taken.\r\n\r\n20:17. And when Abraham prayed, God healed Abimelech and his wife, and\r\nhis handmaids, and they bore children:\r\n\r\n20:18. For the Lord had closed up every womb of the house of Abimelech,\r\non account of Sara, Abraham’s wife.\r\n\r\n\r\nGenesis Chapter 21\r\n\r\nIsaac is born. Agar and Ismael are cast forth.\r\n\r\n21:1. And the Lord visited Sara, as he had promised: and fulfilled what\r\nhe had spoken.\r\n\r\n21:2. And she conceived and bore a son in her old age, at the time that\r\nGod had foretold her.\r\n\r\n21:3. And Abraham called the name of his son, whom Sara bore him,\r\nIsaac.\r\n\r\nIsaac.... This word signifies laughter.\r\n\r\n21:4. And he circumcised him the eighth day, as God had commanded him,\r\n\r\n21:5. When he was a hundred years old: for at this age of his father,\r\nwas Isaac born.\r\n\r\n21:6. And Sara said: God hath made a laughter for me: whosoever shall\r\nhear of it will laugh with me.\r\n\r\n21:7. And again she said: Who would believe that Abraham should hear\r\nthat Sara gave suck to a son, whom she bore to him in his old age?\r\n\r\n21:8. And the child grew, and was weaned: and Abraham made a great\r\nfeast on the day of his weaning.\r\n\r\n21:9. And when Sara had seen the son of Agar, the Egyptian, playing\r\nwith Isaac, her son, she said to Abraham:\r\n\r\n21:10. Cast out this bondwoman and her son; for the son of the\r\nbondwoman shall not be heir with my son Isaac.\r\n\r\n21:11. Abraham took this grievously for his son.\r\n\r\n21:12. And God said to him: Let it not seem grievous to thee for the\r\nboy, and for thy bondwoman: in all that Sara hath said to thee, hearken\r\nto her voice: for in Isaac shall thy seed be called.\r\n\r\n21:13. But I will make the son also of the bondwoman a great nation,\r\nbecause he is thy seed.\r\n\r\n21:14. So Abraham rose up in the morning, and taking bread and a bottle\r\nof water, put it upon her shoulder, and delivered the boy, and sent her\r\naway. And she departed, and wandered in the wilderness of Bersabee.\r\n\r\n21:15. And when the water in the bottle was spent, she cast the boy\r\nunder one of the trees that were there.\r\n\r\n21:16. And she went her way, and sat over against him a great way off,\r\nas far as a bow can carry, for she said: I will not see the boy die:\r\nand sitting over against, she lifted up her voice and wept.\r\n\r\n21:17. And God heard the voice of the boy: and an angel of God called\r\nto Agar from heaven, saying: What art thou doing, Agar? fear not; for\r\nGod hath heard the voice of the boy, from the place wherein he is.\r\n\r\n21:18. Arise, take up the boy, and hold him by the hand, for I will\r\nmake him a great nation.\r\n\r\n21:19. And God opened her eyes: and she saw a well of water, and went\r\nand filled the bottle, and gave the boy to drink.\r\n\r\n21:20. And God was with him: and he grew, and dwelt in the wilderness,\r\nand became a young man, an archer.\r\n\r\n21:21. And he dwelt in the wilderness of Pharan, and his mother took a\r\nwife for him out of the land of Egypt.\r\n\r\n21:22. At the same time Abimelech, and Phicol the general of his army,\r\nsaid to Abraham: God is with thee in all that thou dost.\r\n\r\n21:23. Swear therefore by God, that thou wilt not hurt me, nor my\r\nposterity, nor my stock: but according to the kindness that I have done\r\nto thee, thou shalt do to me, and to the land wherein thou hast lived a\r\nstranger.\r\n\r\n21:24. And Abraham said: I will swear.\r\n\r\n21:25. And he reproved Abimelech for a well of water, which his\r\nservants had taken away by force.\r\n\r\n21:26. And Abimelech answered: I knew not who did this thing: and thou\r\ndidst not tell me, and I heard not of it till today.\r\n\r\n21:27. Then Abraham took sheep and oxen, and gave them to Abimelech:\r\nand both of them made a league.\r\n\r\n21:28. And Abraham set apart seven ewelambs of the flock.\r\n\r\n21:29. And Abimelech said to him: What mean these seven ewelambs which\r\nthou hast set apart?\r\n\r\n21:30. But he said: Thou shalt take seven ewelambs at my hand: that\r\nthey may be a testimony for me, that I dug this well.\r\n\r\n21:31. Therefore that place was called Bersabee; because there both of\r\nthem did swear.\r\n\r\nBersabee.... That is, the well of oath.\r\n\r\n21:32. And they made a league for the well of oath.\r\n\r\n21:33. And Abimelech and Phicol, the general of his army, arose and\r\nreturned to the land of the Palestines. But Abraham planted a grove in\r\nBersabee, and there called upon the name of the Lord God eternal.\r\n\r\n21:34. And he was a sojourner in the land of the Palestines many days.\r\n\r\n\r\nGenesis Chapter 22\r\n\r\nThe faith and obedience of Abraham is proved in his readiness to\r\nsacrifice his son Isaac. He is stayed from the act by an angel. Former\r\npromises are renewed to him. His brother Nachor’s issue.\r\n\r\n22:1. After these things, God tempted Abraham, and said to him:\r\nAbraham, Abraham. And he answered: Here I am.\r\n\r\nGod tempted, etc.... God tempteth no man to evil, James 1.13; but by\r\ntrial and experiment maketh known to the world, and to ourselves, what\r\nwe are, as here by this trial the singular faith and obedience of\r\nAbraham was made manifest.\r\n\r\n22:2. He said to him: Take thy only begotten son Isaac, whom thou\r\nlovest, and go into the land of vision; and there thou shalt offer him\r\nfor an holocaust upon one of the mountains which I will shew thee.\r\n\r\n22:3. So Abraham rising up in the night, saddled his ass, and took with\r\nhim two young men, and Isaac his son: and when he had cut wood for the\r\nholocaust, he went his way to the place which God had commanded him.\r\n\r\n22:4. And on the third day, lifting up his eyes, he saw the place afar\r\noff.\r\n\r\n22:5. And he said to his young men: Stay you here with the ass; I and\r\nthe boy will go with speed as far as yonder, and after we have\r\nworshipped, will return to you.\r\n\r\n22:6. And he took the wood for the holocaust, and laid it upon Isaac\r\nhis son; and he himself carried in his hands fire and a sword. And as\r\nthey two went on together,\r\n\r\n22:7. Isaac said to his father: My father. And he answered: What wilt\r\nthou, son? Behold, saith he, fire and wood: where is the victim for the\r\nholocaust?\r\n\r\n22:8. And Abraham said: God will provide himself a victim for an\r\nholocaust, my son. So they went on together.\r\n\r\n22:9. And they came to the place which God had shewn him, where he\r\nbuilt an altar, and laid the wood in order upon it; and when he had\r\nbound Isaac his son, he laid him on the altar upon the pile of wood.\r\n\r\n22:10. And he put forth his hand, and took the sword, to sacrifice his\r\nson.\r\n\r\n22:11. And behold, an angel of the Lord from heaven called to him,\r\nsaying: Abraham, Abraham. And he answered: Here I am.\r\n\r\n22:12. And he said to him: Lay not thy hand upon the boy, neither do\r\nthou any thing to him: now I know that thou fearest God, and hast not\r\nspared thy only begotten son for my sake.\r\n\r\n22:13. Abraham lifted up his eyes, and saw behind his back a ram,\r\namongst the briers, sticking fast by the horns, which he took and\r\noffered for a holocaust instead of his son.\r\n\r\n22:14. And he called the name of that place, The Lord seeth. Whereupon,\r\neven to this day, it is said: In the mountain the Lord will see.\r\n\r\n22:15. And the angel of the Lord called to Abraham a second time from\r\nheaven, saying:\r\n\r\n22:16. By my own self have I sworn, saith the Lord: because thou hast\r\ndone this thing, and hast not spared thy only begotten son for my sake:\r\n\r\n22:17. I will bless thee, and I will multiply thy seed as the stars of\r\nheaven, and as the sand that is by the sea shore; thy seed shall\r\npossess the gates of their enemies.\r\n\r\n22:18. And in thy seed shall all the nations of the earth be blessed,\r\nbecause thou hast obeyed my voice.\r\n\r\n22:19. Abraham returned to his young men, and they went to Bersabee\r\ntogether, and he dwelt there.\r\n\r\n22:20. After these things, it was told Abraham, that Melcha also had\r\nborne children to Nachor his brother.\r\n\r\n22:21. Hus, the firstborn, and Buz, his brother, and Camuel the father\r\nof the Syrians,\r\n\r\n22:22. And Cased, and Azau, and Pheldas, and Jedlaph,\r\n\r\n22:23. And Bathuel, of whom was born Rebecca: these eight did Melcha\r\nbear to Nachor, Abraham’s brother.\r\n\r\n22:24. And his concubine, named Roma, bore Tabee, and Gaham, and Tahas,\r\nand Maacha.\r\n\r\n\r\nGenesis Chapter 23\r\n\r\nSara’s death and burial in the field bought of Ephron.\r\n\r\n23:1. And Sara lived a hundred and twenty-seven years.\r\n\r\n23:2. And she died in the city of Arbee which is Hebron, in the land of\r\nChanaan: and Abraham came to mourn and weep for her.\r\n\r\n23:3. And after he rose up from the funeral obsequies, he spoke to the\r\nchildren of Heth, saying:\r\n\r\n23:4. I am a stranger and sojourner among you: give me the right of a\r\nburying place with you, that I may bury my dead.\r\n\r\n23:5. The children of Heth answered, saying:\r\n\r\n23:6. My lord, hear us, thou art a prince of God among us: bury thy\r\ndead in our principal sepulchres: and no man shall have power to hinder\r\nthee from burying thy dead in his sepulchre.\r\n\r\n23:7. Abraham rose up, and bowed down to the people of the land, to\r\nwit, the children of Heth:\r\n\r\nBowed down to the people.... Adoravit, literally adored. But this word\r\nhere, as well as in many other places in the Latin scriptures, is used\r\nto signify only an inferior honour and reverence paid to men, expressed\r\nby a bowing down of the body.\r\n\r\n23:8. And said to them: If it please your soul that I should bury my\r\ndead, hear me, and intercede for me to Ephron the son of Seor.\r\n\r\n23:9. That he may give me the double cave, which he hath in the end of\r\nhis field: For as much money as it is worth he shall give it me before\r\nyou, for a possession of a burying place.\r\n\r\n23:10. Now Ephron dwelt in the midst of the children of Heth. And\r\nEphron made answer to Abraham in the hearing of all that went in at the\r\ngate of the city, saying:\r\n\r\n23:11. Let it not be so, my lord, but do thou rather hearken to what I\r\nsay: The field I deliver to thee, and the cave that is therein; in the\r\npresence of the children of my people, bury thy dead.\r\n\r\n23:12. Abraham bowed down before the people of the land.\r\n\r\n23:13. And he spoke to Ephron, in the presence of the people: I beseech\r\nthee to hear me: I will give money for the field; take it, and so will\r\nI bury my dead in it.\r\n\r\n23:14. And Ephron answered:\r\n\r\n23:15. My lord, hear me. The ground which thou desirest, is worth four\r\nhundred sicles of silver: this is the price between me and thee: but\r\nwhat is this? bury thy dead.\r\n\r\n23:16. And when Abraham had heard this, he weighed out the money that\r\nEphron had asked, in the hearing of the children of Heth, four hundred\r\nsicles of silver, of common current money.\r\n\r\n23:17. And the field that before was Ephron’s, wherein was the double\r\ncave, looking towards Mambre, both it and the cave, and all the trees\r\nthereof, in all its limits round about,\r\n\r\n23:18. Was made sure to Abraham for a possession, in the sight of the\r\nchildren of Heth, and of all that went in at the gate of his city.\r\n\r\n23:19. And so Abraham buried Sara, his wife, in the double cave of the\r\nfield, that looked towards Mambre, this is Hebron in the land of\r\nChanaan.\r\n\r\n23:20. And the field was made sure to Abraham, and the cave that was in\r\nit, for a possession to bury in, by the children of Heth.\r\n\r\n\r\nGenesis Chapter 24\r\n\r\nAbraham’s servant, sent by him into Mesopotamia, bringeth from thence\r\nRebecca, who is married to Isaac.\r\n\r\n24:1. Now Abraham was old, and advanced in age; and the Lord had\r\nblessed him in all things.\r\n\r\n24:2. And he said to the elder servant of his house, who was ruler over\r\nall he had: Put thy hand under my thigh,\r\n\r\n24:3. That I may make thee swear by the Lord, the God of heaven and\r\nearth, that thou take not a wife for my son, of the daughters of the\r\nChanaanites, among whom I dwell:\r\n\r\n24:4. But that thou go to my own country and kindred, and take a wife\r\nfrom thence for my son Isaac.\r\n\r\n24:5. The servant answered: If the woman will not come with me into\r\nthis land, must I bring thy son back again to the place from whence\r\nthou camest out?\r\n\r\n24:6. And Abraham said: Beware thou never bring my son back again\r\nthither.\r\n\r\n24:7. The Lord God of heaven, who took me out of my father’s house, and\r\nout of my native country, who spoke to me, and swore to me, saying: To\r\nthy seed will I give this land: he will send his angel before thee, and\r\nthou shalt take from thence a wife for my son.\r\n\r\nHe will send his angel before thee.... This shows that the Hebrews\r\nbelieved that God gave them guardian angels for their protection.\r\n\r\n24:8. But if the woman will not follow thee, thou shalt not be bound by\r\nthe oath: only bring not my son back thither again.\r\n\r\n24:9. The servant, therefore, put his hand under the thigh of Abraham,\r\nhis lord, and swore to him upon his word.\r\n\r\n24:10. And he took ten camels of his master’s herd, and departed,\r\ncarrying something of all his goods with him, and he set forward and\r\nwent on to Mesopotamia, to the city of Nachor.\r\n\r\n24:11. And when he had made the camels lie down without the town, near\r\na well of water, in the evening, at the time when women are wont to\r\ncome out to draw water, he said:\r\n\r\n24:12. O Lord, the God of my master, Abraham, meet me today, I beseech\r\nthee, and shew kindness to my master, Abraham.\r\n\r\n24:13. Behold, I stand nigh the spring of water, and the daughters of\r\nthe inhabitants of this city will come out to draw water:\r\n\r\n24:14. Now, therefore, the maid to whom I shall say: Let down thy\r\npitcher that I may drink: and she shall answer, Drink, and I will give\r\nthy camels drink also: let it be the same whom thou hast provided for\r\nthy servant Isaac: and by this, I shall understand that thou hast shewn\r\nkindness to my master.\r\n\r\n24:15. He had not yet ended these words within himself, and behold\r\nRebecca came out, the daughter of Bathuel, son of Melcha, wife to\r\nNachor the brother of Abraham, having a pitcher on her shoulder:\r\n\r\n24:16. An exceeding comely maid, and a most beautiful virgin, and not\r\nknown to man: and she went down to the spring, and filled her pitcher,\r\nand was coming back.\r\n\r\n24:17. And the servant ran to meet her, and said: Give me a little\r\nwater to drink of thy pitcher.\r\n\r\n24:18. And she answered: Drink, my lord. And quickly she let down the\r\npitcher upon her arm, and gave him drink.\r\n\r\n24:19. And when he had drunk, she said: I will draw water for thy\r\ncamels also, till they all drink.\r\n\r\n24:20. And pouring out the pitcher into the troughs, she ran back to\r\nthe well to draw water; and having drawn, she gave to all the camels.\r\n\r\n24:21. But he musing, beheld her with silence, desirous to know whether\r\nthe Lord had made his journey prosperous or not.\r\n\r\n24:22. And after that the camels had drunk, the man took out golden\r\nearrings, weighing two sicles; and as many bracelets, of ten sicles\r\nweight.\r\n\r\n24:23. And he said to her: Whose daughter art thou? tell me: is there\r\nany place in thy father’s house to lodge?\r\n\r\n24:24. And she answered: I am the daughter of Bathuel, the son of\r\nMelcha, whom she bore to Nachor.\r\n\r\n24:25. And she said, moreover, to him: We have good store of both straw\r\nand hay, and a large place to lodge in.\r\n\r\n24:26. The man bowed himself down, and adored the Lord,\r\n\r\n24:27. Saying: Blessed be the Lord God of my master Abraham, who hath\r\nnot taken away his mercy and truth from my master, and hath brought me\r\nthe straight way into the house of my master’s brother.\r\n\r\n24:28. Then the maid ran, and told in her mother’s house all that she\r\nhad heard.\r\n\r\n24:29. And Rebecca had a brother, named Laban, who went out in haste to\r\nthe man, to the well.\r\n\r\n24:30. And when he had seen the earrings and bracelets in his sister’s\r\nhands, and had heard all that she related, saying, Thus and thus the\r\nman spoke to me: he came to the man who stood by the camels, and near\r\nto the spring of water,\r\n\r\n24:31. And said to him: Come in, thou blessed of the Lord; why standest\r\nthou without? I have prepared the house, and a place for the camels.\r\n\r\n24:32. And he brought him into his lodging; and he unharnessed the\r\ncamels, and gave straw and hay, and water to wash his feet, and the\r\nfeet of the men that were come with him.\r\n\r\n24:33. And bread was set before him. But he said: I will not eat, till\r\nI tell my message. He answered him: Speak.\r\n\r\n24:34. And he said: I am the servant of Abraham:\r\n\r\n24:35. And the Lord hath blessed my master wonderfully, and he is\r\nbecome great: and he hath given him sheep and oxen, silver and gold,\r\nmen servants and women servants, camels and asses.\r\n\r\n24:36. And Sara, my master’s wife, hath borne my master a son in her\r\nold age, and he hath given him all that he had.\r\n\r\n24:37. And my master made me swear, saying: Thou shalt not take a wife\r\nfor my son of the Chanaanites, in whose land I dwell:\r\n\r\n24:38. But thou shalt go to my father’s house, and shalt take a wife of\r\nmy own kindred for my son:\r\n\r\n24:39. But I answered my master: What if the woman will not come with\r\nme?\r\n\r\n24:40. The Lord, said he, in whose sight I walk, will send his angel\r\nwith thee, and will direct thy way: and thou shalt take a wife for my\r\nson of my own kindred, and of my father’s house.\r\n\r\n24:41. But thou shalt be clear from my curse, when thou shalt come to\r\nmy kindred, if they will not give thee one.\r\n\r\n24:42. And I came today to the well of water, and said: O Lord God of\r\nmy master, Abraham, if thou hast prospered my way, wherein I now walk,\r\n\r\n24:43. Behold, I stand by the well of water, and the virgin, that shall\r\ncome out to draw water, who shall hear me say: Give me a little water\r\nto drink of thy pitcher:\r\n\r\n24:44. And shall say to me: Both drink thou, and I will also draw for\r\nthy camels: let the same be the woman, whom the Lord hath prepared for\r\nmy master’s son.\r\n\r\n24:45. And whilst I pondered these things secretly with myself, Rebecca\r\nappeared, coming with a pitcher, which she carried on her shoulder: and\r\nshe went down to the well and drew water. And I said to her: Give me a\r\nlittle to drink.\r\n\r\n24:46. And she speedily let down the pitcher from her shoulder, and\r\nsaid to me: Both drink thou, and to thy camels I will give drink. I\r\ndrank, and she watered the camels.\r\n\r\n24:47. And I asked her, and said: Whose daughter art thou? And she\r\nanswered: I am the daughter of Bathuel, the son of Nachor, whom Melcha\r\nbore to him. So I put earrings on her to adorn her face, and I put\r\nbracelets on her hands.\r\n\r\n24:48. And falling down, I adored the Lord, blessing the Lord God of my\r\nmaster, Abraham, who hath brought me the straight way to take the\r\ndaughter of my master’s brother for his son.\r\n\r\n24:49. Wherefore, if you do according to mercy and truth with my\r\nmaster, tell me: but if it please you otherwise, tell me that also,\r\nthat I may go to the right hand, or to the left.\r\n\r\n24:50. And Laban and Bathuel answered: The word hath proceeded from the\r\nLord: we cannot speak any other thing to thee but his pleasure.\r\n\r\n24:51. Behold, Rebecca is before thee, take her and go thy way, and let\r\nher be the wife of thy master’s son, as the Lord hath spoken.\r\n\r\n24:52. Which when Abraham’s servant heard, falling down to the ground,\r\nhe adored the Lord.\r\n\r\n24:53. And bringing forth vessels of silver and gold, and garments, he\r\ngave them to Rebecca, for a present. He offered gifts also to her\r\nbrothers, and to her mother.\r\n\r\n24:54. And a banquet was made, and they ate and drank together, and\r\nlodged there. And in the morning, the servant arose, and said: Let me\r\ndepart, that I may go to my master.\r\n\r\n24:55. And her brother and mother answered: Let the maid stay, at\r\nleast, ten days with us, and afterwards she shall depart.\r\n\r\n24:56. Stay me not, said he, because the Lord hath prospered my way:\r\nsend me away, that I may go to my master.\r\n\r\n24:57. And they said: Let us call the maid, and ask her will.\r\n\r\nLet us call the maid, and ask her will.... Not as to her marriage, as\r\nshe had already consented, but of her quitting her parents and going to\r\nher husband.\r\n\r\n24:58. And they called her, and when she was come, they asked: Wilt\r\nthou go with this man? She said: I will go.\r\n\r\n24:59. So they sent her away, and her nurse, and Abraham’s servant, and\r\nhis company.\r\n\r\n24:60. Wishing prosperity to their sister, and saying: Thou art our\r\nsister, mayst thou increase to thousands of thousands; and may thy seed\r\npossess the gates of their enemies.\r\n\r\n24:61. So Rebecca and her maids, being set upon camels, followed the\r\nman: who with speed returned to his master.\r\n\r\n24:62. At the same time, Isaac was walking along the way to the well\r\nwhich is called Of the living and the seeing: for he dwelt in the south\r\ncountry:\r\n\r\n24:63. And he was gone forth to meditate in the field, the day being\r\nnow well spent: and when he had lifted up his eyes, he saw camels\r\ncoming afar off.\r\n\r\n24:64. Rebecca also, when she saw Isaac, lighted off the camel,\r\n\r\n24:65. And said to the servant: Who is that man who cometh towards us\r\nalong the field? And he said to her: That man is my master. But she\r\nquickly took her cloak, and covered herself.\r\n\r\n24:66. And the servant told Isaac all that he had done.\r\n\r\n24:67. Who brought her into the tent of Sara his mother, and took her\r\nto wife: and he loved her so much, that it moderated the sorrow which\r\nwas occasioned by his mother’s death.\r\n\r\n\r\nGenesis Chapter 25\r\n\r\nAbraham’s children by Cetura; his death and that of Ismael. Isaac hath\r\nEsau and Jacob twins. Esau selleth his first birthright to Jacob.\r\n\r\n25:1. And Abraham married another wife named Cetura:\r\n\r\n25:2. Who bore him Zamram, and Jecsan, and Madan, and Madian, and\r\nJesboc, and Sue.\r\n\r\n25:3. Jecsan also begot Saba, and Dadan. The children of Dadan were\r\nAssurim, and Latusim, and Loomim.\r\n\r\n25:4. But of Madian was born Epha, and Opher, and Henoch, and Abida,\r\nand Eldaa: all these were the children of Cetura.\r\n\r\n25:5. And Abraham gave all his possessions to Isaac:\r\n\r\n25:6. And to the children of the concubines he gave gifts, and\r\nseparated them from Isaac his son, while he yet lived, to the east\r\ncountry.\r\n\r\nConcubines.... Agar and Cetura are here called concubines, (though they\r\nwere lawful wives, and in other places are so called,) because they\r\nwere of an inferior degree, and such in scripture are usually called\r\nconcubines.\r\n\r\n25:7. And the days of Abraham’s life were a hundred and seventy-five\r\nyears.\r\n\r\n25:8. And decaying he died in a good old age, and having lived a long\r\ntime, and being full of days: and was gathered to his people.\r\n\r\n25:9. And Isaac and Ismael his sons buried him in the double cave,\r\nwhich was situated in the field of Ephron the son of Seor the Hethite,\r\nover against Mambre,\r\n\r\n25:10. Which he had bought of the children of Heth: there was he\r\nburied, and Sara his wife.\r\n\r\n25:11. And after his death, God blessed Isaac his son, who dwelt by the\r\nwell named Of the living and seeing.\r\n\r\n25:12. These are the generations of Ismael the son of Abraham, whom\r\nAgar the Egyptian, Sara’s servant, bore unto him:\r\n\r\n25:13. And these are the names of his children according to their\r\ncalling and generations. The firstborn of Ismael was Nabajoth, then\r\nCedar, and Adbeel, and Mabsam,\r\n\r\n25:14. And Masma, and Duma, and Massa,\r\n\r\n25:15. Hadar, and Thema, and Jethur, and Naphis, and Cedma.\r\n\r\n25:16. These are the sons of Ismael: and these are their names by their\r\ncastles and towns, twelve princes of their tribes.\r\n\r\n25:17. And the years of Ismael’s life were a hundred and thirty-seven,\r\nand decaying he died, and was gathered unto his people.\r\n\r\n25:18. And he dwelt from Hevila as far as Sur, which looketh towards\r\nEgypt, to them that go towards the Assyrians. He died in the presence\r\nof all his brethren.\r\n\r\n25:19. These also are the generations of Isaac the son of Abraham:\r\nAbraham begot Isaac:\r\n\r\n25:20. Who when he was forty years old, took to wife Rebecca the\r\ndaughter of Bathuel the Syrian of Mesopotamia, sister to Laban.\r\n\r\n25:21. And Isaac besought the Lord for his wife, because she was\r\nbarren: and he heard him, and made Rebecca to conceive.\r\n\r\n25:22. But the children struggled in her womb, and she said: If it were\r\nto be so with me, what need was there to conceive? And she went to\r\nconsult the Lord.\r\n\r\n25:23. And he answering, said: Two nations are in thy womb, and two\r\npeoples shall be divided out of thy womb, and one people shall overcome\r\nthe other, and the elder shall serve the younger.\r\n\r\n25:24. And when her time was come to be delivered, behold twins were\r\nfound in her womb.\r\n\r\n25:25. He that came forth first was red, and hairy like a skin: and his\r\nname was called Esau. Immediately the other coming forth, held his\r\nbrother’s foot in his hand: and therefore he was called Jacob.\r\n\r\n25:26. Isaac was threescore years old when the children were born unto\r\nhim.\r\n\r\n25:27. And when they were grown up, Esau became a skilful hunter, and a\r\nhusbandman: but Jacob, a plain man, dwelt in tents.\r\n\r\n25:28. Isaac loved Esau, because he ate of his hunting: and Rebecca\r\nloved Jacob.\r\n\r\n25:29. And Jacob boiled pottage: to whom Esau, coming faint out of the\r\nfield,\r\n\r\n25:30. Said: Give me of this red pottage, for I am exceeding faint. For\r\nwhich reason his name was called Edom.\r\n\r\n25:31. And Jacob said to him: Sell me thy first birthright.\r\n\r\n25:32. He answered: Lo I die, what will the first birthright avail me?\r\n\r\n25:33. Jacob said: Swear therefore to me. Esau swore to him, and sold\r\nhis first birthright.\r\n\r\n25:34. And so taking bread and the pottage of lentils, he ate, and\r\ndrank, and went on his way; making little account of having sold his\r\nfirst birthright.\r\n\r\n\r\nGenesis Chapter 26\r\n\r\nIsaac sojourneth in Gerara, where God reneweth to him the promise made\r\nto Abraham. King Abimelech maketh league with him.\r\n\r\n26:1. And when a famine came in the land, after that barrenness which\r\nhad happened in the days of Abraham, Isaac went to Abimelech, king of\r\nthe Palestines, to Gerara.\r\n\r\n26:2. And the Lord appeared to him, and said: Go not down into Egypt,\r\nbut stay in the land that I shall tell thee.\r\n\r\n26:3. And sojourn in it, and I will be with thee, and will bless thee:\r\nfor to thee and to thy seed I will give all these countries, to fulfil\r\nthe oath which I swore to Abraham thy father.\r\n\r\n26:4. And I will multiply thy seed like the stars of heaven: and I will\r\ngive to thy posterity all these countries: and in thy seed shall all\r\nthe nations of the earth be blessed.\r\n\r\n26:5. Because Abraham obeyed my voice, and kept my precepts and\r\ncommandments, and observed my ceremonies and laws.\r\n\r\n26:6. So Isaac abode in Gerara.\r\n\r\n26:7. And when he was asked by the men of that place, concerning his\r\nwife, he answered: She is my sister: for he was afraid to confess that\r\nshe was his wife, thinking lest perhaps they would kill him because of\r\nher beauty.\r\n\r\n26:8. And when very many days were passed, and he abode there,\r\nAbimelech, king of the Palestines, looking out through a window, saw\r\nhim playing with Rebecca, his wife.\r\n\r\n26:9. And calling for him, he said: It is evident she is thy wife: why\r\ndidst thou feign her to be thy sister? He answered: I feared lest I\r\nshould die for her sake.\r\n\r\n26:10. And Abimelech said: Why hast thou deceived us? Some man of the\r\npeople might have lain with thy wife, and thou hadst brought upon us a\r\ngreat sin. And he commanded all the people, saying:\r\n\r\n26:11. He that shall touch this man’s wife, shall surely be put to\r\ndeath.\r\n\r\n26:12. And Isaac sowed in that land, and he found that same year a\r\nhundredfold: and the Lord blessed him.\r\n\r\n26:13. And the man was enriched, and he went on prospering and\r\nincreasing, till he became exceeding great.\r\n\r\n26:14. And he had possessions of sheep and of herds, and a very great\r\nfamily. Wherefore the Palestines envying him,\r\n\r\n26:15. Stopped up at that time all the wells, that the servants of his\r\nfather, Abraham, had digged, filling them up with earth:\r\n\r\n26:16. Insomuch that Abimelech himself said to Isaac: Depart from us,\r\nfor thou art become much mightier than we.\r\n\r\n26:17. So he departed, and came to the torrent of Gerara, to dwell\r\nthere:\r\n\r\n26:18. And he digged again other wells, which the servants of his\r\nfather, Abraham, had digged, and which, after his death, the\r\nPhilistines had of old stopped up: and he called them by the same\r\nnames, by which his father before had called them.\r\n\r\n26:19. And they digged in the torrent, and found living water:\r\n\r\nTorrent.... That is, a channel where sometimes a torrent or violent\r\nstream had run.\r\n\r\n26:20. But there also the herdsmen of Gerara strove against the\r\nherdsmen of Isaac, saying: It is our water. Wherefore he called the\r\nname of the well, on occasion of that which had happened, Calumny.\r\n\r\n26:21. And they digged also another; and for that they quarrelled\r\nlikewise, and he called the name of it, Enmity.\r\n\r\n26:22. Going forward from thence, he digged another well, for which\r\nthey contended not; therefore he called the name thereof, Latitude,\r\nsaying: Now hath the Lord given us room, and made us to increase upon\r\nthe earth.\r\n\r\nLatitude.... That is, wideness, or room.\r\n\r\n26:23. And he went up from that place to Bersabee,\r\n\r\n26:24. Where the Lord appeared to him that same night, saying: I am the\r\nGod of Abraham thy father, do not fear, for I am with thee: I will\r\nbless thee, and multiply thy seed for my servant Abraham’s sake.\r\n\r\n26:25. And he built there an altar: and called upon the name of the\r\nLord, and pitched his tent; and commanded his servants to dig a well.\r\n\r\n26:26. To which place when Abimelech, and Ochozath his friend, and\r\nPhicol chief captain of his soldiers, came from Gerara,\r\n\r\n26:27. Isaac said to them: Why are ye come to me, a man whom you hate,\r\nand have thrust out from you?\r\n\r\n26:28. And they answered: We saw that the Lord is with thee, and\r\ntherefore we said: Let there be an oath between us, and let us make a\r\ncovenant,\r\n\r\n26:29. That thou do us no harm, as we on our part have touched nothing\r\nof thine, nor have done any thing to hurt thee; but with peace have\r\nsent thee away, increased with the blessing of the Lord.\r\n\r\n26:30. And he made them a feast, and after they had eaten and drunk:\r\n\r\n26:31. Arising in the morning, they swore one to another: and Isaac\r\nsent them away peaceably to their own home.\r\n\r\n26:32. And behold, the same day the servants of Isaac came, telling him\r\nof a well which they had digged, and saying: We have found water.\r\n\r\n26:33. Whereupon he called it Abundance: and the name of the city was\r\ncalled Bersabee, even to this day.\r\n\r\n26:34. And Esau being forty years old, married wives, Judith, the\r\ndaughter of Beeri, the Hethite, and Basemath, the daughter of Elon, of\r\nthe same place.\r\n\r\n26:35. And they both offended the mind of Isaac and Rebecca.\r\n\r\n\r\nGenesis Chapter 27\r\n\r\nJacob, by him mother’s counsel, obtaineth his father’s blessing instead\r\nof Esau. And by her is advised to fly to his uncle Laban.\r\n\r\n27:1. Now Isaac was old, and his eyes were dim, and he could not see:\r\nand he called Esau, his elder son, and said to him: My son? And he\r\nanswered: Here I am.\r\n\r\n27:2. And his father said to him, Thou seest that I am old, and know\r\nnot the day of my death.\r\n\r\n27:3. Take thy arms, thy quiver, and bow, and go abroad; and when thou\r\nhast taken something by hunting,\r\n\r\n27:4. Make me a savoury meat thereof, as thou knowest I like, and bring\r\nit that I may eat: and my soul may bless thee, before I die.\r\n\r\n27:5. And when Rebecca had heard this, and he was gone into the field\r\nto fulfil his father’s commandment,\r\n\r\n27:6. She said to her son Jacob: I heard thy father talking with Esau,\r\nthy brother, and saying to him:\r\n\r\n27:7. Bring me of thy hunting, and make me meats that I may eat, and\r\nbless thee in the sight of the Lord, before I die.\r\n\r\n27:8. Now therefore, my son, follow my counsel:\r\n\r\n27:9. And go thy way to the flock, bring me two kids of the best, that\r\nI may make of them meat for thy father, such as he gladly eateth.\r\n\r\n27:10. Which when thou hast brought in, and he hath eaten, he may bless\r\nthee before he die.\r\n\r\n27:11. And he answered her: Thou knowest that Esau, my brother, is a\r\nhairy man, and I am smooth:\r\n\r\n27:12. If my father should feel me, and perceive it, I fear lest he\r\nwill think I would have mocked him, and I shall bring upon me a curse\r\ninstead of a blessing.\r\n\r\n27:13. And his mother said to him: Upon me be this curse, my son: only\r\nhear thou my voice, and go, fetch me the things which I have said.\r\n\r\n27:14. He went, and brought, and gave them to his mother. She dressed\r\nmeats, such as she knew his father liked.\r\n\r\n27:15. And she put on him very good garments of Esau, which she had at\r\nhome with her:\r\n\r\n27:16. And the little skins of the kids she put about his hands, and\r\ncovered the bare of his neck.\r\n\r\n27:17. And she gave him the savoury meat, and delivered him bread that\r\nshe had baked.\r\n\r\n27:18. Which when he had carried in, he said: My father? But he\r\nanswered: I hear. Who art thou, my son?\r\n\r\n27:19. And Jacob said: I am Esau, thy firstborn: I have done as thou\r\ndidst command me: arise, sit and eat of my venison, that thy soul may\r\nbless me.\r\n\r\nI am Esau thy firstborn.... St. Augustine (L. Contra mendacium, c. 10),\r\ntreating at large upon this place, excuseth Jacob from a lie, because\r\nthis whole passage was mysterious, as relating to the preference which\r\nwas afterwards to be given to the Gentiles before the carnal Jews,\r\nwhich Jacob by prophetic light might understand. So far is certain,\r\nthat the first birthright, both by divine election and by Esau’s free\r\ncession belonged to Jacob: so that if there were any lie in the case,\r\nit could be no more than an officious and venial one.\r\n\r\n27:20. And Isaac said to his son: How couldst thou find it so quickly,\r\nmy son? He answered: It was the will of God, that what I sought came\r\nquickly in my way:\r\n\r\n27:21. And Isaac said: Come hither, that I may feel thee, my son, and\r\nmay prove whether thou be my son Esau, or no.\r\n\r\n27:22. He came near to his father, and when he had felt him, Isaac\r\nsaid: The voice indeed is the voice of Jacob; but the hands, are the\r\nhands of Esau.\r\n\r\n27:23. And he knew him not, because his hairy hands made him like to\r\nthe elder. Then blessing him,\r\n\r\n27:24. He said: Art thou my son Esau? He answered: I am.\r\n\r\n27:25. Then he said: Bring me the meats of thy hunting, my son, that my\r\nsoul may bless thee. And when they were brought, and he had eaten, he\r\noffered him wine also, which after he had drunk,\r\n\r\n27:26. He said to him: Come near me, and give me a kiss, my son.\r\n\r\n27:27. He came near, and kissed him. And immediately as he smelled the\r\nfragrant smell of his garments, blessing him, he said: Behold, the\r\nsmell of my son is as the smell of a plentiful field, which the Lord\r\nhath blessed.\r\n\r\n27:28. God give thee of the dew of heaven, and of the fatness of the\r\nearth, abundance of corn and wine.\r\n\r\n27:29. And let peoples serve thee, and tribes worship thee: be thou\r\nlord of thy brethren, and let thy mother’s children bow down before\r\nthee. Cursed be he that curseth thee: and let him that blesseth thee be\r\nfilled with blessings.\r\n\r\n27:30. Isaac had scarce ended his words, when, Jacob being now gone out\r\nabroad, Esau came,\r\n\r\n27:31. And brought in to his father meats, made of what he had taken in\r\nhunting, saying: Arise, my father, and eat of thy son’s venison; that\r\nthy soul may bless me.\r\n\r\n27:32. And Isaac said to him: Why! who art thou? He answered: I am thy\r\nfirstborn son, Esau.\r\n\r\n27:33. Isaac was struck with fear, and astonished exceedingly; and\r\nwondering beyond what can be believed, said: Who is he then that even\r\nnow brought me venison that he had taken, and I ate of all before thou\r\ncamest? and I have blessed him, and he shall be blessed.\r\n\r\n27:34. Esau having heard his father’s words, roared out with a great\r\ncry; and, being in a consternation, said: Bless me also, my father.\r\n\r\n27:35. And he said: Thy brother came deceitfully and got thy blessing.\r\n\r\n27:36. But he said again: Rightly is his name called Jacob; for he hath\r\nsupplanted me lo this second time: My birthright he took away before,\r\nand now this second time he hath stolen away my blessing. And again he\r\nsaid to his father: Hast thou not reserved me also a blessing?\r\n\r\nJacob.... That is, a supplanter.\r\n\r\n27:37. Isaac answered: I have appointed him thy lord, and have made all\r\nhis brethren his servants: I have established him with corn and wine,\r\nand after this, what shall I do more for thee, my son?\r\n\r\n27:38. And Esau said to him: Hast thou only one blessing, father? I\r\nbeseech thee bless me also. And when he wept with a loud cry,\r\n\r\n27:39. Isaac being moved, said to him: In the fat of the earth, and in\r\nthe dew of heaven from above,\r\n\r\n27:40. Shall thy blessing be. Thou shalt live by the sword, and shalt\r\nserve thy brother: and the time shall come, when thou shalt shake off\r\nand loose his yoke from thy neck.\r\n\r\n27:41. Esau therefore always hated Jacob, for the blessing wherewith\r\nhis father had blessed him; and he said in his heart: The days will\r\ncome of the mourning for my father, and I will kill my brother Jacob.\r\n\r\n27:42. These things were told to Rebecca: and she sent and called\r\nJacob, her son, and said to him: Behold Esau, thy brother, threateneth\r\nto kill thee.\r\n\r\n27:43. Now therefore, my son, hear my voice, arise and flee to Laban,\r\nmy brother, to Haran:\r\n\r\n27:44. And thou shalt dwell with him a few days, till the wrath of thy\r\nbrother be assuaged,\r\n\r\n27:45. And his indignation cease, and he forget the things thou hast\r\ndone to him: afterwards I will send, and bring thee from thence hither.\r\nWhy shall I be deprived of both my sons in one day?\r\n\r\n27:46. And Rebecca said to Isaac: I am weary of my life, because of the\r\ndaughters of Heth: if Jacob take a wife of the stock of this land, I\r\nchoose not to live.\r\n\r\n\r\nGenesis Chapter 28\r\n\r\nJacob’s journey to Mesopotamia: his vision and vow.\r\n\r\n28:1. And Isaac called Jacob, and blessed him, and charged him, saying:\r\nTake not a wife of the stock of Chanaan:\r\n\r\n28:2. But go, and take a journey to Mesopotamia of Syria, to the house\r\nof Bathuel, thy mother’s father, and take thee a wife thence of the\r\ndaughters of Laban, thy uncle.\r\n\r\n28:3. And God almighty bless thee, and make thee to increase and\r\nmultiply thee: that thou mayst be a multitude of people.\r\n\r\n28:4. And give the blessings of Araham to thee, and to thy seed after\r\nthee: that thou mayst possess the land of thy sojournment, which he\r\npromised to thy grandfather.\r\n\r\n28:5. And when Isaac had sent him away, he took his journey and went to\r\nMesopotamia of Syria, to Laban, the son of Bathuel, the Syrian, brother\r\nto Rebecca, his mother.\r\n\r\n28:6. And Esau seeing that his father had blessed Jacob, and had sent\r\nhim into Mesopotamia of Syria, to marry a wife thence; and that after\r\nthe blessing he had charged him, saying: Thou shalt not take a wife of\r\nthe daughters of Chanaan:\r\n\r\n28:7. And that Jacob obeying his parents, was gone into Syria:\r\n\r\n28:8. Experiencing also, that his father was not well pleased with the\r\ndaughters of Chanaan:\r\n\r\n28:9. He went to Ismael, and took to wife, besides them he had before,\r\nMaheleth, the daughter of Ismael, Abraham’s son, the sister of\r\nNabajoth.\r\n\r\n28:10. But Jacob being departed from Bersabee, went on to Haran.\r\n\r\n28:11. And when he was come to a certain place, and would rest in it\r\nafter sunset, he took of the stones that lay there, and putting under\r\nhis head, slept in the same place.\r\n\r\n28:12. And he saw in his sleep a ladder standing upon the earth, and\r\nthe top thereof touching heaven: the angels also of God ascending and\r\ndescending by it.\r\n\r\n28:13. And the Lord leaning upon the ladder saying to him: I am the\r\nLord God of Abraham thy father, and the God of Isaac: The land, wherein\r\nthou sleepest, I will give to thee and to thy seed.\r\n\r\n28:14. And thy seed shall be as the dust of the earth: thou shalt\r\nspread abroad to the west, and to the east, and to the north, and to\r\nthe south: and IN THEE and thy seed, all the tribes of the earth SHALL\r\nBE BLESSED.\r\n\r\n28:15. And I will be thy keeper whithersoever thou goest, and will\r\nbring thee back into this land: neither will I leave thee, till I shall\r\nhave accomplished all that I have said.\r\n\r\n28:16. And when Jacob awaked out of sleep, he said: Indeed the Lord is\r\nin this place, and I knew it not.\r\n\r\n28:17. And trembling, he said: How terrible is this place? this is no\r\nother but the house of God, and the gate of heaven.\r\n\r\n28:18. And Jacob arising in the morning, took the stone which he had\r\nlaid under his head, and set it up for a title, pouring oil upon the\r\ntop of it.\r\n\r\n28:19. And he called the name of the city Bethel, which before was\r\ncalled Luza.\r\n\r\nBethel.... This name signifies the house of God.\r\n\r\n28:20. And he made a vow, saying: If God shall be with me, and shall\r\nkeep me in the way, by which I walk, and shall give me bread to eat,\r\nand raiment to put on,\r\n\r\n28:21. And I shall return prosperously to my father’s house: the Lord\r\nshall be my God:\r\n\r\n28:22. And this stone, which I have set up for a title, shall be called\r\nthe house of God: and of all things that thou shalt give to me, I will\r\noffer tithes to thee.\r\n\r\n\r\nGenesis Chapter 29\r\n\r\nJacob serveth Laban seven years for Rachel: but is deceived with Lia:\r\nhe afterwards marrieth Rachel. Lia bears him four sons.\r\n\r\n29:1. Then Jacob went on in his journey, and came into the east\r\ncountry.\r\n\r\n29:2. And he saw a well in the field, and three flocks of sheep lying\r\nby it: for the beasts were watered out of it, and the mouth thereof was\r\nclosed with a great stone.\r\n\r\n29:3. And the custom was, when all the sheep were gathered together, to\r\nroll away the stone, and after the sheep were watered, to put it on the\r\nmouth of the well again.\r\n\r\n29:4. And he said to the shepherds: Brethren, whence are you? They\r\nanswered: Of Haran.\r\n\r\n29:5. And he asked them, saying: Know you Laban, the son of Nachor?\r\nThey said: We know him.\r\n\r\n29:6. He said: Is he in health? He is in health, say they: and behold,\r\nRachel, his daughter, cometh with his flock.\r\n\r\n29:7. And Jacob said: There is yet much day remaining, neither is it\r\ntime to bring the flocks into the folds again: first give the sheep\r\ndrink, and so lead them back to feed.\r\n\r\n29:8. They answered: We cannot, till all the cattle be gathered\r\ntogether, and we remove the stone from the well’s mouth, that we may\r\nwater the flocks.\r\n\r\n29:9. They were yet speaking, and behold Rachel came with her father’s\r\nsheep; for she fed the flock.\r\n\r\n29:10. And when Jacob saw her, and knew her to be his cousin german,\r\nand that they were the sheep of Laban, his uncle: he removed the stone\r\nwherewith the well was closed.\r\n\r\n29:11. And having watered the flock, he kissed her: and lifting up his\r\nvoice wept.\r\n\r\n29:12. And he told her that he was her father’s brother, and the son of\r\nRebecca: but she went in haste and told her father.\r\n\r\n29:13. Who, when he heard that Jacob his sister’s son was come, ran\r\nforth to meet him: and embracing him, and heartily kissing him, brought\r\nhim into his house. And when he had heard the causes of his journey,\r\n\r\n29:14. He answered: Thou art my bone and my flesh. And after the days\r\nof one month were expired,\r\n\r\n29:15. He said to him: Because thou art my brother, shalt thou serve me\r\nwithout wages? Tell me what wages thou wilt have.\r\n\r\n29:16. Now he had two daughters, the name of the elder was Lia; and the\r\nyounger was called Rachel.\r\n\r\n29:17. But Lia was blear-eyed: Rachel was well favoured, and of a\r\nbeautiful countenance.\r\n\r\n29:18. And Jacob being in love with her, said: I will serve thee seven\r\nyears for Rachel, thy younger daughter.\r\n\r\n29:19. Laban answered: It is better that I give her to thee than to\r\nanother man; stay with me.\r\n\r\n29:20. So Jacob served seven years for Rachel: and they seemed but a\r\nfew days, because of the greatness of his love.\r\n\r\n29:21. And he said to Laban: Give me my wife; for now the time is\r\nfulfilled, that I may go in unto her.\r\n\r\n29:22. And he, having invited a great number of his friends to the\r\nfeast, made the marriage.\r\n\r\n29:23. And at night he brought in Lia, his daughter, to him,\r\n\r\n29:24. Giving his daughter a handmaid, named Zelpha. Now when Jacob had\r\ngone in to her according to custom, when morning was come he saw it was\r\nLia.\r\n\r\n29:25. And he said to his father-in-law: What is it that thou didst\r\nmean to do? did not I serve thee for Rachel? why hast thou deceived me?\r\n\r\n29:26. Laban answered: It is not the custom in this place, to give the\r\nyounger in marriage first.\r\n\r\n29:27. Make up the week of days of this match: and I will give thee her\r\nalso, for the service that thou shalt render me other seven years.\r\n\r\n29:28. He yielded to his pleasure: and after the week was past, he\r\nmarried Rachel:\r\n\r\n29:29. To whom her father gave Bala, for her servant.\r\n\r\n29:30. And having at length obtained the marriage he wished for, he\r\npreferred the love of the latter before the former, and served with him\r\nother seven years.\r\n\r\n29:31. And the Lord seeing that he despised Lia, opened her womb, but\r\nher sister remained barren.\r\n\r\n29:32. And she conceived and bore a son, and called his name Ruben,\r\nsaying: The Lord saw my affliction: now my husband will love me.\r\n\r\n29:33. And again she conceived and bore a son, and said: Because the\r\nLord heard that I was despised, he hath given this also to me: and she\r\ncalled his name Simeon.\r\n\r\n29:34. And she conceived the third time, and bore another son, and\r\nsaid: Now also my husband will be joined to me, because I have borne\r\nhim three sons: and therefore she called his name Levi.\r\n\r\n29:35. The fourth time she conceived and bore a son, and said: Now will\r\nI praise the Lord: and for this she called him Juda. And she left\r\nbearing.\r\n\r\n\r\nGenesis Chapter 30\r\n\r\nRachel, being barren, delivereth her handmaid to Jacob; she beareth two\r\nsons. Lia ceasing to bear, giveth also her handmaid, and she beareth\r\ntwo more. Then Lia beareth other two sons and one daughter. Rachel\r\nbeareth Joseph. Jacob, desirous to return home, is hired to stay for a\r\ncertain part of the flock’s increase, whereby he becometh exceeding\r\nrich.\r\n\r\n30:1. And Rachel seeing herself without children, envied her sister,\r\nand said to her husband: Give me children, otherwise I shall die.\r\n\r\n30:2. And Jacob being angry with her, answered: Am I as God, who hath\r\ndeprived thee of the fruit of thy womb?\r\n\r\n30:3. But she said: I have here my servant Bala: go in unto her, that\r\nshe may bear upon my knees, and I may have children by her.\r\n\r\n30:4. And she gave him Bala in marriage: who,\r\n\r\n30:5. When her husband had gone in unto her, conceived and bore a son.\r\n\r\n30:6. And Rachel said: The Lord hath judged for me, and hath heard my\r\nvoice, giving me a son; and therefore she called his name Dan.\r\n\r\n30:7. And again Bala conceived, and bore another,\r\n\r\n30:8. For whom Rachel said: God hath compared me with my sister, and I\r\nhave prevailed: and she called him Nephthali.\r\n\r\n30:9. Lia perceiving that she had left of bearing, gave Zelpha, her\r\nhandmaid, to her husband.\r\n\r\n30:10. And when she had conceived, and brought forth a son,\r\n\r\n30:11. She said: Happily. And therefore called his name Gad.\r\n\r\n30:12. Zelpha also bore another.\r\n\r\n30:13. And Lia said: This is for my happiness: for women will call me\r\nblessed. Therefore she called him Aser.\r\n\r\n30:14. And Ruben going out in the time of the wheat harvest into the\r\nfield, found mandrakes: which he brought to his mother Lia. And Rachel\r\nsaid: Give me part of thy son’s mandrakes.\r\n\r\n30:15. She answered: Dost thou think it a small matter, that thou hast\r\ntaken my husband from me, unless thou take also my son’s mandrakes?\r\nRachel said: He shall sleep with thee this night, for thy son’s\r\nmandrakes.\r\n\r\n30:16. And when Jacob returned at even from the field, Lia went out to\r\nmeet him, and said: Thou shalt come in unto me, because I have hired\r\nthee for my son’s mandrakes. And he slept with her that night.\r\n\r\n30:17. And God heard her prayers; and she conceived: and bore a fifth\r\nson:\r\n\r\n30:18. And said: God hath given me a reward, because I gave my handmaid\r\nto my husband. And she called his name Issachar.\r\n\r\n30:19. And Lia conceived again, and bore the sixth son,\r\n\r\n30:20. And said: God hath endowed me with a good dowry; this turn also\r\nmy husband will be with me, because I have borne him six sons: and\r\ntherefore she called his name Zabulon.\r\n\r\n30:21. After whom she bore a daughter, named Dina.\r\n\r\n30:22. The Lord also remembering Rachel, heard her, and opened her\r\nwomb.\r\n\r\n30:23. And she conceived, and bore a son, saying: God hath taken away\r\nmy reproach.\r\n\r\n30:24. And she called his name Joseph: saying: The Lord give me also\r\nanother son.\r\n\r\n30:25. And when Joseph was born, Jacob said to his father-in-law: Send\r\nme away, that I may return into my country, and to my land.\r\n\r\n30:26. Give me my wives, and my children, for whom I have served thee,\r\nthat I may depart: thou knowest the service that I have rendered thee.\r\n\r\n30:27. Laban said to him: Let me find favour in thy sight: I have\r\nlearned, by experience, that God hath blessed me for thy sake.\r\n\r\n30:28. Appoint thy wages which I shall give thee.\r\n\r\n30:29. But he answered: Thou knowest how I have served thee, and how\r\ngreat thy possession hath been in my hands.\r\n\r\n30:30. Thou hadst but little before I came to thee, and now thou art\r\nbecome rich: and the Lord hath blessed thee at my coming. It is\r\nreasonable, therefore, that I should now provide also for my own house.\r\n\r\n30:31. And Laban said: What shall I give thee? But he said: I require\r\nnothing; but if thou wilt do what I demand, I will feed and keep thy\r\nsheep again.\r\n\r\n30:32. Go round through all thy flocks, and separate all the sheep of\r\ndivers colours, and speckled; and all that is brown and spotted, and of\r\ndivers colours, as well among the sheep as among the goats, shall be my\r\nwages.\r\n\r\n30:33. And my justice shall answer for me tomorrow before thee, when\r\nthe time of the bargain shall come; and all that is not of divers\r\ncolours, and spotted, and brown, as well among the sheep as among the\r\ngoats, shall accuse me of theft.\r\n\r\n30:34. And Laban said: I like well what thou demandest.\r\n\r\n30:35. And he separated the same day the she-goats, and the sheep, and\r\nthe he-goats, and the rams of divers colours, and spotted; and all the\r\nflock of one colour, that is, of white and black fleece, he delivered\r\ninto the hands of his sons.\r\n\r\n30:36. And he set the space of three days journey betwixt himself and\r\nhis son-in-law, who fed the rest of his flock.\r\n\r\n30:37. And Jacob took green rods of poplar, and of almond, and of\r\nplane-trees, and pilled them in part: so when the bark was taken off,\r\nin the parts that were pilled, there appeared whiteness: but the parts\r\nthat were whole, remained green: and by this means the colour was\r\ndivers.\r\n\r\n30:38. And he put them in the troughs, where the water was poured out;\r\nthat when the flocks should come to drink, they might have the rods\r\nbefore their eyes, and in the sight of them might conceive.\r\n\r\n30:39. And it came to pass, that in the very heat of coition, the sheep\r\nbeheld the rods, and brought forth spotted, and of divers colours, and\r\nspeckled.\r\n\r\n30:40. And Jacob separated the flock, and put the rods in the troughs\r\nbefore the eyes of the rams; and all the white and the black were\r\nLaban’s, and the rest were Jacob’s, when the flocks were separated one\r\nfrom the other.\r\n\r\n30:41. So when the ewes went first to ram, Jacob put the rods in the\r\ntroughs of water before the eyes of the rams, and of the ewes, that\r\nthey might conceive while they were looking upon them.\r\n\r\n30:42. But when the later coming was, and the last conceiving, he did\r\nnot put them. And those that were lateward, became Laban’s; and they of\r\nthe first time, Jacob’s.\r\n\r\n30:43. And the man was enriched exceedingly, and he had many flocks,\r\nmaid-servants and men-servants, camels and asses.\r\n\r\n\r\nGenesis Chapter 31\r\n\r\nJacob’s departure: he is pursued and overtaken by Laban. They make a\r\ncovenant.\r\n\r\n31:1. But after that he had heard the words of the sons of Laban,\r\nsaying: Jacob hath taken away all that was our father’s, and being\r\nenriched by his substance is become great.\r\n\r\n31:2. And perceiving also, that Laban’s countenance was not towards him\r\nas yesterday and the other day.\r\n\r\n31:3. Especially the Lord saying to him: Return into the land of thy\r\nfathers and to thy kindred, and I will be with thee.\r\n\r\n31:4. He sent, and called Rachel and Lia into the field, where he fed\r\nthe flocks,\r\n\r\n31:5. And said to them: I see your father’s countenance is not towards\r\nme as yesterday and the other day: but the God of my father hath been\r\nwith me.\r\n\r\n31:6. And you know that I have served your father to the uttermost of\r\nmy power.\r\n\r\n31:7. Yea your father hath also overreached me, and hath changed my\r\nwages ten times: and yet God hath not suffered him to hurt me.\r\n\r\n31:8. If at any time, he said: The speckled shall be thy wages: all the\r\nsheep brought forth speckled: but when he said on the contrary: Thou\r\nshalt take all the white one for thy wages: all the flocks brought\r\nforth white ones.\r\n\r\n31:9. And God hath taken your father’s substance, and given it to me.\r\n\r\n31:10. For after the time came of the ewes conceiving, I lifted up my\r\neyes, and saw in my sleep, that the males which leaped upon the females\r\nwere of divers colours, and spotted, and speckled.\r\n\r\n31:11. And the angel of God said to me in my sleep: Jacob. And I\r\nanswered: Here I am.\r\n\r\n31:12. And he said: Lift up thy eyes, and see that all the males\r\nleaping upon the females, are of divers colours, spotted and speckled.\r\nFor I have seen all that Laban hath done to thee.\r\n\r\n31:13. I am the God of Bethel, where thou didst anoint the stone, and\r\nmake a vow to me. Now therefore arise, and go out of this land, and\r\nreturn into thy native country.\r\n\r\n31:14. And Rachel and Lia answered: Have we any thing left among the\r\ngoods and inheritance of our father’s house?\r\n\r\n31:15. Hath he not counted us as strangers, and sold us, and eaten up\r\nthe price of us?\r\n\r\n31:16. But God hath taken our father’s riches, and delivered them to\r\nus, and to our children: wherefore, do all that God hath commanded\r\nthee.\r\n\r\n31:17. Then Jacob rose up, and having set his children and wives upon\r\ncamels, went his way.\r\n\r\n31:18. And he took all his substance, and flocks, and whatsoever he had\r\ngotten in Mesopotamia, and went forward to Isaac, his father, to the\r\nland of Chanaan.\r\n\r\n31:19. At that time Laban was gone to shear his sheep, and Rachel stole\r\naway her father’s idols.\r\n\r\nHer father’s idols.... By this it appears that Laban was an idolater;\r\nand some of the fathers are of opinion that Rachel stole away these\r\nidols to withdraw him from idolatry, removing the occasion of his sin.\r\n\r\n31:20. And Jacob would not confess to his father-in-law that he was\r\nflying away.\r\n\r\n31:21. And when he was gone, together with all that belonged to him,\r\nand having passed the river, was going on towards mount Galaad,\r\n\r\n31:22. It was told Laban on the third day, that Jacob fled.\r\n\r\n31:23. And he took his brethren with him, and pursued after him seven\r\ndays; and overtook him in the mount of Galaad.\r\n\r\n31:24. And he saw in a dream God, saying to him: Take heed thou speak\r\nnot any thing harshly against Jacob.\r\n\r\n31:25. Now Jacob had pitched his tent in the mountain: and when he,\r\nwith his brethren, had overtaken him, he pitched his tent in the same\r\nmount of Galaad.\r\n\r\n31:26. And he said to Jacob: Why hast thou done thus, to carry away,\r\nwithout my knowledge, my daughters as captives taken with the sword?\r\n\r\n31:27. Why wouldst thou run away privately, and not acquaint me, that I\r\nmight have brought thee on the way with joy, and with songs, and with\r\ntimbrels, and with harps?\r\n\r\n31:28. Thou hast not suffered me to kiss my sons and daughters; thou\r\nhast done foolishly; and now indeed,\r\n\r\n31:29. It is in my power to return thee evil; but the God of your\r\nfather said to me yesterday: Take heed thou speak not any thing harshly\r\nagainst Jacob.\r\n\r\n31:30. Suppose thou didst desire to go to thy friends, and hadst a\r\nlonging after thy father’s house: why hast thou stolen away my gods?\r\n\r\n31:31. Jacob answered: That I departed unknown to thee, it was for fear\r\nlest thou wouldst take away thy daughters by force.\r\n\r\n31:32. But, whereas, thou chargest me with theft: with whomsoever thou\r\nshalt find thy gods, let him be slain before our brethren. Search, and\r\nif thou find any of thy things with me, take them away. Now when he\r\nsaid this, he knew not that Rachel had stolen the idols.\r\n\r\n31:33. So Laban went into the tent of Jacob, and of Lia, and of both\r\nthe handmaids, and found them not. And when he was entered into\r\nRachel’s tent,\r\n\r\n31:34. She, in haste, hid the idols under the camel’s furniture, and\r\nsat upon them: and when he had searched all the tent, and found\r\nnothing,\r\n\r\n31:35. She said: Let not my lord be angry that I cannot rise up before\r\nthee, because it has now happened to me according to the custom of\r\nwomen. So his careful search was in vain.\r\n\r\n31:36. And Jacob being angry, said in a chiding manner: For what fault\r\nof mine, and for what offence on my part hast thou so hotly pursued me,\r\n\r\n31:37. And searched all my household stuff? What hast thou found of all\r\nthe substance of thy house? lay it here before my brethren, and thy\r\nbrethren, and let them judge between me and thee.\r\n\r\n31:38. Have I, therefore, been with thee twenty years? thy ewes and\r\ngoats were not barren, the rams of thy flocks I did not eat:\r\n\r\n31:39. Neither did I shew thee that which the beast had torn; I made\r\ngood all the damage: whatsoever was lost by theft, thou didst exact it\r\nof me:\r\n\r\n31:40. Day and night was I parched with heat, and with frost, and sleep\r\ndeparted from my eyes.\r\n\r\n31:41. And in this manner have I served thee in thy house twenty years,\r\nfourteen for thy daughters, and six for thy flocks: thou hast changed\r\nalso my wages ten times.\r\n\r\n31:42. Unless the God of my father, Abraham, and the fear of Isaac, had\r\nstood by me, peradventure now thou hadst sent me away naked: God beheld\r\nmy affliction and the labour of my hands, and rebuked thee yesterday.\r\n\r\n31:43. Laban answered him: The daughters are mine, and the children,\r\nand thy flocks, and all things that thou seest are mine: what can I do\r\nto my children, and grandchildren?\r\n\r\n31:44. Come, therefore, let us enter into a league; that it may be for\r\na testimony between me and thee.\r\n\r\n31:45. And Jacob took a stone, and set it up for a title.\r\n\r\n31:46. And he said to his brethren: Bring hither stones. And they,\r\ngathering stones together, made a heap, and they ate upon it.\r\n\r\n31:47. And Laban called it, The witness heap; and Jacob, The hillock of\r\ntestimony: each of them according to the propriety of his language.\r\n\r\n31:48. And Laban said: This heap shall be a witness between me and thee\r\nthis day, and therefore the name thereof was called Galaad, that is,\r\nThe witness heap.\r\n\r\n31:49. The Lord behold and judge between us, when we shall be gone one\r\nfrom the other.\r\n\r\n31:50. If thou afflict my daughters, and if thou bring in other wives\r\nover them: none is witness of our speech but God, who is present and\r\nbeholdeth.\r\n\r\n31:51. And he said again to Jacob: Behold this heap, and the stone\r\nwhich I have set up between me and thee,\r\n\r\n31:52. Shall be a witness: this heap, I say, and the stone, be they for\r\na testimony, if either I shall pass beyond it going towards thee, or\r\nthou shalt pass beyond it thinking harm to me.\r\n\r\n31:53. The God of Abraham, and the God of Nachor, the God of their\r\nfather, judge between us. And Jacob swore by the fear of his father\r\nIsaac:\r\n\r\n31:54. And after he had offered sacrifices in the mountain, he called\r\nhis brethren to eat bread. And when they had eaten, they lodged there:\r\n\r\n31:55. But Laban arose in the night, and kissed his sons and daughters,\r\nand blessed them: and returned to his place.\r\n\r\n\r\nGenesis Chapter 32\r\n\r\nJacob’s vision of angels; his message and presents to Esau; his\r\nwrestling with an angel.\r\n\r\n32:1. Jacob also went on the journey he had begun: and the angels of\r\nGod met him.\r\n\r\n32:2. And when he saw them, he said: These are the camps of God, and he\r\ncalled the name of that place Mahanaim, that is, Camps.\r\n\r\n32:3. And he sent messengers before him to Esau, his brother, to the\r\nland of Seir, to the country of Edom:\r\n\r\n32:4. And he commanded them, saying: Thus shall ye speak to my lord\r\nEsau: Thus saith thy brother Jacob: I have sojourned with Laban, and\r\nhave been with him until this day:\r\n\r\n32:5. I have oxen, and asses, and sheep, and menservants, and\r\nwomenservants: and now I send a message to my lord, that I may find\r\nfavour in thy sight.\r\n\r\n32:6. And the messengers returned to Jacob, saying: We came to Esau,\r\nthy brother, and behold he cometh with speed to meet thee with four\r\nhundred men.\r\n\r\n32:7. Then Jacob was greatly afraid; and in his fear divided the people\r\nthat was with him, and the flocks, and the sheep, and the oxen, and the\r\ncamels, into two companies,\r\n\r\n32:8. Saying: If Esau come to one company, and destroy it, the other\r\ncompany that is left, shall escape.\r\n\r\n32:9. And Jacob said: O God of my father Abraham, and God of my father\r\nIsaac: O Lord who saidst to me, Return to thy land, and to the place of\r\nthy birth, and I will do well for thee.\r\n\r\n32:10. I am not worthy of the least of all thy mercies, and of thy\r\ntruth which thou hast fulfilled to thy servant. With my staff I passed\r\nover this Jordan; and now I return with two companies.\r\n\r\n32:11. Deliver me from the hand of my brother Esau, for I am greatly\r\nafraid of him; lest perhaps he come, and kill the mother with the\r\nchildren.\r\n\r\n32:12. Thou didst say, that thou wouldst do well by me, and multiply my\r\nseed like the sand of the sea, which cannot be numbered for multitude.\r\n\r\n32:13. And when he had slept there that night, he set apart, of the\r\nthings which he had, presents for his brother Esau,\r\n\r\n32:14. Two hundred she-goats, twenty he-goats, two hundred ewes, and\r\ntwenty rams,\r\n\r\n32:15. Thirty milch camels with their colts, forty kine, and twenty\r\nbulls, twenty she-asses, and ten of their foals.\r\n\r\n32:16. And he sent them by the hands of his servants, every drove by\r\nitself, and he said to his servants: Go before me, and let there be a\r\nspace between drove and drove.\r\n\r\n32:17. And he commanded the first, saying: If thou meet my brother\r\nEsau, and he ask thee: Whose art thou? or whither goest thou? or whose\r\nare these before thee?\r\n\r\n32:18. Thou shalt answer: Thy servant Jacob’s: he hath sent them as a\r\npresent to my lord Esau; and he cometh after us.\r\n\r\n32:19. In like manner he commanded the second, and the third, and all\r\nthat followed the droves, saying: Speak ye the same words to Esau, when\r\nye find him.\r\n\r\n32:20. And ye shall add: Thy servant Jacob himself also followeth after\r\nus; for he said: I will appease him with the presents that go before,\r\nand afterwards I will see him, perhaps he will be gracious to me.\r\n\r\n32:21. So the presents went before him, but himself lodged that night\r\nin the camp.\r\n\r\n32:22. And rising early, he took his two wives and his two handmaids,\r\nwith his eleven sons, and passed over the ford of Jaboc.\r\n\r\n32:23. And when all things were brought over that belonged to him,\r\n\r\n32:24. He remained alone; and behold, a man wrestled with him till\r\nmorning.\r\n\r\nA man, etc.... This was an angel in human shape, as we learn from Osee\r\n12.4. He is called God, ver. 28 and 30, because he represented the\r\nperson of the Son of God. This wrestling, in which Jacob, assisted by\r\nGod, was a match for an angel, was so ordered (ver. 28,) that he might\r\nlearn by this experiment of the divine assistance, that neither Esau,\r\nnor any other man, should have power to hurt him.—It was also\r\nspiritual, as appeareth by his earnest prayer, urging and at last\r\nobtaining the angel’s blessing.\r\n\r\n32:25. And when he saw that he could not overcome him, he touched the\r\nsinew of his thigh, and forthwith it shrank.\r\n\r\n32:26. And he said to him: Let me go, for it is break of day. He\r\nanswered: I will not let thee go, except thou bless me.\r\n\r\n32:27. And he said: What is thy name? He answered: Jacob.\r\n\r\n32:28. But he said: Thy name shall not be called Jacob, but Israel; for\r\nif thou hast been strong against God, how much more shalt thou prevail\r\nagainst men?\r\n\r\n32:29. Jacob asked him: Tell me by what name art thou called? He\r\nanswered: Why dost thou ask my name? And he blessed him in the same\r\nplace.\r\n\r\n32:30. And Jacob called the name of the place Phanuel, saying: I have\r\nseen God face to face, and my soul has been saved.\r\n\r\nPhanuel.... This word signifies the face of God, or the sight, or\r\nseeing of God.\r\n\r\n32:31. And immediately the sun rose upon him, after he was past\r\nPhanuel; but he halted on his foot.\r\n\r\n32:32. Therefore the children of Israel, unto this day, eat not the\r\nsinew, that shrank in Jacob’s thigh: because he touched the sinew of\r\nhis thigh and it shrank.\r\n\r\n\r\nGenesis Chapter 33\r\n\r\nJacob and Esau meet: Jacob goeth to Salem, where he raiseth an altar.\r\n\r\n33:1. And Jacob lifting up his eyes, saw Esau coming, and with him four\r\nhundred men: and he divided the children of Lia and of Rachel, and of\r\nthe two handmaids.\r\n\r\n33:2. And he put both the handmaids and their children foremost: and\r\nLia and her children in the second place: and Rachel and Joseph last.\r\n\r\n33:3. And he went forward and bowed down with his face to the ground\r\nseven times, until his brother came near.\r\n\r\n33:4. Then Esau ran to meet his brother, and embraced him: and clasping\r\nhim fast about the neck, and kissing him, wept.\r\n\r\n33:5. And lifting up his eyes, he saw the women and their children, and\r\nsaid: What mean these? And do they belong to thee? He answered: They\r\nare the children which God hath given to me, thy servant.\r\n\r\n33:6. Then the handmaids and their children came near and bowed\r\nthemselves.\r\n\r\n33:7. Lia also, with her children, came near and bowed down in like\r\nmanner; and last of all, Joseph and Rachel bowed down.\r\n\r\n33:8. And Esau said: What are the droves that I met? He answered: That\r\nI might find favour before my lord.\r\n\r\n33:9. But he said: I have plenty, my brother, keep what is thine for\r\nthyself.\r\n\r\n33:10. And Jacob said: Do not so I beseech thee, but if I have found\r\nfavour in thy eyes, receive a little present at my hands: for I have\r\nseen thy face, as if I should have seen the countenance of God: be\r\ngracious to me,\r\n\r\n33:11. And take the blessing which I have brought thee, and which God\r\nhath given me, who giveth all things. He took it with much ado at his\r\nbrother’s earnest pressing him,\r\n\r\n33:12. And said: Let us go on together, and I will accompany thee in\r\nthy journey.\r\n\r\n33:13. And Jacob said: My lord, thou knowest that I have with me tender\r\nchildren, and sheep, and kine with young: which if I should cause to be\r\noverdriven, in one day all the flocks will die.\r\n\r\n33:14. May it please my lord to go before his servant: and I will\r\nfollow softly after him, as I shall see my children to be able, until I\r\ncome to my lord in Seir.\r\n\r\n33:15. Esau answered: I beseech thee, that some of the people, at\r\nleast, who are with me, may stay to accompany thee in the way. And he\r\nsaid: There is no necessity: I want nothing else but only to find\r\nfavour, my lord, in thy sight.\r\n\r\n33:16. So Esau returned that day, the way that he came, to Seir.\r\n\r\n33:17. And Jacob came to Socoth: where having built a house, and\r\npitched tents, he called the name of the place Socoth, that is, Tents.\r\n\r\n33:18. And he passed over to Salem, a city of the Sichemites, which is\r\nin the land of Chanaan, after he returned from Mesopotamia of Syria:\r\nand he dwelt by the town.\r\n\r\n33:19. And he bought that part of the field, in which he pitched his\r\ntents, of the children of Hemor, the father of Sichem, for a hundred\r\nlambs.\r\n\r\n33:20. And raising an altar there, he invoked upon it the most mighty\r\nGod of Israel.\r\n\r\n\r\nGenesis Chapter 34\r\n\r\nDina is ravished, for which the Sichemites are destroyed.\r\n\r\n34:1. And Dina the daughter of Lia went out to see the women of that\r\ncountry.\r\n\r\n34:2. And when Sichem the son of Hemor the Hevite, the prince of that\r\nland, saw her, he was in love with her: and took her away, and lay with\r\nher, ravishing the virgin.\r\n\r\n34:3. And his soul was fast knit unto her; and whereas she was sad, he\r\ncomforted her with sweet words.\r\n\r\n34:4. And going to Hemor his father, he said: Get me this damsel to\r\nwife.\r\n\r\n34:5. But when Jacob had heard this, his sons being absent, and\r\nemployed in feeding the cattle, he held his peace till they came back.\r\n\r\n34:6. And when Hemor the father of Sichem was come out to speak to\r\nJacob,\r\n\r\n34:7. Behold his sons came from the field: and hearing what had passed,\r\nthey were exceeding angry, because he had done a foul thing in Israel,\r\nand committed an unlawful act, in ravishing Jacob’s daughter.\r\n\r\n34:8. And Hemor spoke to them: The soul of my son Sichem has a longing\r\nfor your daughter: give her him to wife:\r\n\r\n34:9. And let us contract marriages one with another: give us your\r\ndaughters, and take you our daughters.\r\n\r\n34:10. And dwell with us: the land is at your command, till, trade, and\r\npossess it.\r\n\r\n34:11. Sichem also said to her father and to her brethren: Let me find\r\nfavour in your sight, and whatsoever you shall appoint I will give:\r\n\r\n34:12. Raise the dowry, and ask gifts, and I will gladly give what you\r\nshall demand: only give me this damsel to wife.\r\n\r\n34:13. The sons of Jacob answered Sichem and his father deceitfully,\r\nbeing enraged at the deflowering of their sister:\r\n\r\nDeceitfully.... The sons of Jacob, on this occasion, were guilty of a\r\ngrievous sin, as well by falsely pretending religion, as by excess of\r\nrevenge: though otherwise their zeal against so foul a crime was\r\ncommendable.\r\n\r\n34:14. We cannot do what you demand, nor give our sister to one that is\r\nuncircumcised; which with us is unlawful and abominable.\r\n\r\n34:15. But in this we may be allied with you, if you will be like us,\r\nand all the male sex among you be circumcised:\r\n\r\n34:16. Then will we mutually give and take your daughters, and ours;\r\nand we will dwell with you, and will be one people:\r\n\r\n34:17. But if you will not be circumcised, we will take our daughter\r\nand depart.\r\n\r\n34:18. Their offer pleased Hemor, and Sichem, his son:\r\n\r\n34:19. And the young man made no delay, but forthwith fulfilled what\r\nwas required: for he loved the damsel exceedingly, and he was the\r\ngreatest man in all his father’s house.\r\n\r\n34:20. And going into the gate of the city, they spoke to the people:\r\n\r\n34:21. These men are peaceable, and are willing to dwell with us: let\r\nthem trade in the land, and till it, which being large and wide wanteth\r\nmen to till it: we shall take their daughters for wives, and we will\r\ngive them ours.\r\n\r\n34:22. One thing there is for which so great a good is deferred: We\r\nmust circumcise every male among us, following the manner of the\r\nnation.\r\n\r\n34:23. And their substance, and cattle, and all that they possess,\r\nshall be ours; only in this let us condescend, and by dwelling\r\ntogether, we shall make one people.\r\n\r\n34:24. And they all agreed, and circumcised all the males.\r\n\r\n34:25. And behold the third day, when the pain of the wound was\r\ngreatest: two of the sons of Jacob, Simeon and Levi, the brothers of\r\nDina, taking their swords, entered boldly into the city and slew all\r\nthe men.\r\n\r\n34:26. And they killed also Hemor and Sichem, and took away their\r\nsister Dina out of Sichem’s house.\r\n\r\n34:27. And when they were gone out, the other sons of Jacob came upon\r\nthe slain; and plundered the city in revenge of the rape.\r\n\r\n34:28. And they took their sheep, and their herds, and their asses,\r\nwasting all they had in their houses and in their fields.\r\n\r\n34:29. And their children and wives they took captive.\r\n\r\n34:30. And when they had boldly perpetrated these things, Jacob said to\r\nSimeon and Levi: You have troubled me, and made me hateful to the\r\nChanaanites and Pherezites, the inhabitants of this land. We are few:\r\nthey will gather themselves together and kill me; and both I, and my\r\nhouse shall be destroyed.\r\n\r\n34:31. They answered: Should they abuse our sister as a strumpet?\r\n\r\n\r\nGenesis Chapter 35\r\n\r\nJacob purgeth his family from idols: goeth by God’s commandment to\r\nBethel, and there buildeth an altar. God appearing again to Jacob\r\nblesseth him, and changeth his name into Israel. Rachel dieth in\r\nchildbirth. Isaac also dieth.\r\n\r\n35:1. In the mean time God said to Jacob: Arise and go up to Bethel,\r\nand dwell there, and make there an altar to God, who appeared to thee\r\nwhen thou didst flee from Esau, thy brother.\r\n\r\n35:2. And Jacob having called together all his household, said: Cast\r\naway the strange gods that are among you, and be cleansed, and change\r\nyour garments.\r\n\r\n35:3. Arise, and let us go up to Bethel, that we may make there an\r\naltar to God; who heard me in the day of my affliction, and accompained\r\nme in my journey.\r\n\r\n35:4. So they gave him all the strange gods they had, and the earrings\r\nwhich were in their ears: and he buried them under the turpentine tree,\r\nthat is behind the city of Sichem.\r\n\r\n35:5. And when they were departed, the terror of God fell upon all the\r\ncities round about, and they durst not pursue after them as they went\r\naway.\r\n\r\n35:6. And Jacob came to Luza, which is in the land of Chanaan, surnamed\r\nBethel: he and all the people that were with him.\r\n\r\n35:7. And he built there an altar, and called the name of that place,\r\nThe house of God: for there God appeared to him when he fled from his\r\nbrother.\r\n\r\n35:8. At the same time Debora, the nurse of Rebecca, died, and was\r\nburied at the foot of Bethel, under an oak, and the name of that place\r\nwas called, The oak of weeping.\r\n\r\n35:9. And God appeared again to Jacob, after he returned from\r\nMesopotamia of Syria, and he blessed him,\r\n\r\n35:10. Saying: Thou shalt not be called any more Jacob, but Israel\r\nshall be thy name. And he called him Israel.\r\n\r\nIsrael.... This name signifieth one that prevaileth with God.\r\n\r\n35:11. And said to him: I am God almighty, increase thou and be\r\nmultiplied. Nations and peoples of nations shall be from thee, and\r\nkings shall come out of thy loins.\r\n\r\n35:12. And the land which I gave to Abraham and Isaac, I will give to\r\nthee, and to thy seed after thee.\r\n\r\n35:13. And he departed from him.\r\n\r\n35:14. But he set up a monument of stone, in the place where God had\r\nspoken to him: pouring drink-offerings upon it, and pouring oil\r\nthereon:\r\n\r\n35:15. And calling the name of that place Bethel.\r\n\r\n35:16. And going forth from thence, he came in the spring time to the\r\nland which leadeth to Ephrata: wherein when Rachel was in travail,\r\n\r\n35:17. By reason of her hard labour, she began to be in danger, and the\r\nmidwife said to her: Fear not, for thou shalt have this son also.\r\n\r\n35:18. And when her soul was departing for pain, and death was now at\r\nhand, she called the name of her son Benoni, that is, the son of my\r\npain: but his father called him Benjamin, that is, the son of the right\r\nhand.\r\n\r\n35:19. So Rachel died, and was buried in the highway that leadeth to\r\nEphrata, this is Bethlehem.\r\n\r\n35:20. And Jacob erected a pillar over her sepulchre: this is the\r\npillar of Rachel’s monument, to this day.\r\n\r\n35:21. Departing thence, he pitched his tent beyond the Flock tower.\r\n\r\n35:22. And when he dwelt in that country, Ruben went, and slept with\r\nBala the concubine of his father: which he was not ignorant of. Now the\r\nsons of Jacob were twelve.\r\n\r\nThe concubine.... She was his lawful wife; but, according to the style\r\nof the Hebrews, is called concubine, because of her servile extraction.\r\n\r\n35:23. The sons of Lia: Ruben the first born, and Simeon, and Levi, and\r\nJuda, and Issachar, and Zabulon.\r\n\r\n35:24. The sons of Rachel: Joseph and Benjamin.\r\n\r\n35:25. The sons of Bala, Rachel’s handmaid: Dan and Nephthali.\r\n\r\n35:26. The sons of Zelpha, Lia’s handmaid: Gad and Aser: these are the\r\nsons of Jacob, that were born to him in Mesopotamia of Syria.\r\n\r\n35:27. And he came to Isaac his father in Mambre, the city of Arbee,\r\nthis is Hebron: wherein Abraham and Isaac sojourned.\r\n\r\n35:28. And the days of Isaac were a hundred and eighty years.\r\n\r\n35:29. And being spent with age he died, and was gathered to his\r\npeople, being old and full of days: and his sons Esau and Jacob buried\r\nhim.\r\n\r\n\r\nGenesis Chapter 36\r\n\r\nEsau with his wives and children parteth from Jacob. An account of his\r\ndescendants, and of the first kings of Edom.\r\n\r\n36:1. And these are the generations of Esau, the same is Edom.\r\n\r\n36:2. Esau took wives of the daughters of Chanaan: Ada the daughter of\r\nElon the Hethite, and Oolibama the daughter of Ana, the daughter of\r\nSebeon the Hevite:\r\n\r\nAda.... These wives of Esau are called by other names, Gen. 26. But it\r\nwas very common amongst the ancients for the same persons to have two\r\nnames, as Esau himself was also called Edom.\r\n\r\n36:3. And Basemath, the daughter of Ismael, sister of Nabajoth.\r\n\r\n36:4. And Ada bore Eliphaz: Basemath bore Rahuel.\r\n\r\n36:5. Oolibama bore Jehus, and Ihelon, and Core. These are the sons of\r\nEsau, that were born to him in the land of Chanaan.\r\n\r\n36:6. And Esau took his wives, and his sons and daughters, and every\r\nsoul of his house, and his substance, and cattle, and all that he was\r\nable to acquire in the land of Chanaan: and went into another country,\r\nand departed from his brother Jacob.\r\n\r\n36:7. For they were exceeding rich, and could not dwell together:\r\nneither was the land in which they sojourned able to bear them, for the\r\nmultitude of their flocks.\r\n\r\n36:8. And Esau dwelt in mount Seir: he is Edom.\r\n\r\n36:9. And these are the generations of Esau, the father of Edom, in\r\nmount Seir.\r\n\r\n36:10. And these the names of his sons: Eliphaz the son of Ada, the\r\nwife of Esau: and Rahuel, the son of Basemath, his wife.\r\n\r\n36:11. And Eliphaz had sons: Theman, Omar, Sepho, and Gatham and Cenez.\r\n\r\n36:12. And Thamna was the concubine of Eliphaz, the son of Esau: and\r\nshe bore him Amalech. These are the sons of Ada, the wife of Esau.\r\n\r\n36:13. And the sons of Rahuel were Nahath and Zara, Samma and Meza.\r\nThese were the sons of Basemath, the wife of Esau.\r\n\r\n36:14. And these were the sons of Oolibama, the daughter of Ana, the\r\ndaughter of Sebeon, the wife of Esau, whom she bore to him, Jehus, and\r\nIhelon, and Core.\r\n\r\n36:15. These were dukes of the sons of Esau: the sons of Eliphaz, the\r\nfirstborn of Esau: duke Theman, duke Omar, duke Sepho, duke Cenez,\r\n\r\n36:16. Duke Core, duke Gatham, duke Amalech: these are the sons of\r\nEliphaz, in the land of Edom, and these the sons of Ada.\r\n\r\n36:17. And these were the sons of Rahuel, the son of Esau: duke Nahath,\r\nduke Zara, duke Samma, duke Meza. And these are the dukes of Rahuel, in\r\nthe land of Edom: these the sons of Basemath, the wife of Esau.\r\n\r\n36:18. And these the sons of Oolibama, the wife of Esau: duke Jehus,\r\nduke Ihelon, duke Core. These are the dukes of Oolibama, the daughter\r\nof Ana, and wife of Esau.\r\n\r\n36:19. These are the sons of Esau, and these the dukes of them: the\r\nsame is Edom.\r\n\r\n36:20. These are the sons of Seir, the Horrite, the inhabitants of the\r\nland: Lotan, and Sobal, and Sebeon, and Ana,\r\n\r\n36:21. And Dison, and Eser, and Disan. These are dukes of the Horrites,\r\nthe sons of Seir, in the land of Edom.\r\n\r\n36:22. And Lotan had sons: Hori and Heman. And the sister of Lotan was\r\nThamna.\r\n\r\n36:23. And these the sons of Sobal: Alvan, and Manahat, and Ebal, and\r\nSepho, and Onam.\r\n\r\n36:24. And these the sons of Sebeon: Aia and Ana. This is Ana that\r\nfound the hot waters in the wilderness, when he fed the asses of\r\nSebeon, his father:\r\n\r\n36:25. And he had a son Dison, and a daughter Oolibama.\r\n\r\n36:26. And these were the sons of Dison: Hamdan, and Eseban, and\r\nJethram, and Charan.\r\n\r\n36:27. These also were the sons of Eser: Balaan, and Zavan, and Acan.\r\n\r\n36:28. And Dison had sons: Hus and Aram.\r\n\r\n36:29. These were dukes of the Horrites: duke Lotan, duke Sobal, duke\r\nSebeon, duke Ana,\r\n\r\n36:30. Duke Dison, duke Eser, duke Disan: these were dukes of the\r\nHorrites that ruled in the land of Seir.\r\n\r\n36:31. And the kings that ruled in the land of Edom, before the\r\nchildren of Israel had a king, were these:\r\n\r\n36:32. Bela the son of Beor, and the name of his city Denaba.\r\n\r\n36:33. And Bela died, and Jobab, the son of Zara, of Bosra, reigned in\r\nhis stead.\r\n\r\n36:34. And when Jobab was dead, Husam, of the land of the Themanites,\r\nreigned in his stead.\r\n\r\n36:35. And after his death, Adad, the son of Badad, reigned in his\r\nstead, who defeated the Madianites in the country of Moab; and the name\r\nof his city was Avith.\r\n\r\n36:36. And when Adad was dead, there reigned in his stead, Semla, of\r\nMasreca.\r\n\r\n36:37. And he being dead, Saul, of the river Rohoboth, reigned in his\r\nstead.\r\n\r\n36:38. And when he also was dead, Balanan, the son of Achobor,\r\nsucceeded to the kingdom.\r\n\r\n36:39. This man also being dead, Adar reigned in his place; and the\r\nname of his city was Phau: and his wife was called Meetabel, the\r\ndaughter of Matred, daughter of Mezaab.\r\n\r\n36:40. And these are the names of the dukes of Esau in their kindreds,\r\nand places, and callings: duke Thamna, duke Alva, duke Jetheth,\r\n\r\n36:41. Duke Oolibama, duke Ela, duke Phinon,\r\n\r\n36:42. Duke Cenez, duke Theman, duke Mabsar,\r\n\r\n36:43. Duke Magdiel, duke Hiram: these are the dukes of Edom dwelling\r\nin the land of their government; the same is Esau, the father of the\r\nEdomites.\r\n\r\n\r\nGenesis Chapter 37\r\n\r\nJoseph’s dreams: he is sold by his brethren, and carried into Egypt.\r\n\r\n37:1. And Jacob dwelt in the land of Chanaan, wherein his father\r\nsojourned.\r\n\r\n37:2. And these are his generations: Joseph, when he was sixteen years\r\nold, was feeding the flock with his brethren, being but a boy: and he\r\nwas with the sons of Bala and of Zelpha his father’s wives: and he\r\naccused his brethren to his father of a most wicked crime.\r\n\r\n37:3. Now Israel loved Joseph above all his sons, because he had him in\r\nhis old age: and he made him a coat of divers colours.\r\n\r\n37:4. And his brethren seeing that he was loved by his father, more\r\nthan all his sons, hated him, and could not speak peaceably to him.\r\n\r\n37:5. Now it fell out also that he told his brethren a dream, that he\r\nhad dreamed: which occasioned them to hate him the more.\r\n\r\nA dream.... These dreams of Joseph were prophetical, and sent from God;\r\nas were also those which he interpreted, Gen. 40. and 41.; otherwise\r\ngenerally speaking, the observing of dreams is condemned in the\r\nScripture, as superstitious and sinful. See Deut. 18.10; Eccli. 34.2,3.\r\n\r\n37:6. And he said to them: Hear my dream which I dreamed.\r\n\r\n37:7. I thought we were binding sheaves in the field: and my sheaf\r\narose as it were, and stood, and your sheaves standing about bowed down\r\nbefore my sheaf.\r\n\r\n37:8. His brethren answered: Shalt thou be our king? or shall we be\r\nsubject to thy dominion? Therefore this matter of his dreams and words\r\nministered nourishment to their envy and hatred.\r\n\r\n37:9. He dreamed also another dream, which he told his brethren,\r\nsaying: I saw in a dream, as it were the sun, and the moon, and eleven\r\nstars worshipping me.\r\n\r\n37:10. And when he had told this to his father, and brethren, his\r\nfather rebuked him and said: What meaneth this dream that thou hast\r\ndreamed? shall I and thy mother, and thy brethren worship thee upon the\r\nearth?\r\n\r\nWorship.... This word is not used here to signify divine worship, but\r\nan inferior veneration, expressed by the bowing of the body, and that,\r\naccording to the manner of the eastern nations, down to the ground.\r\n\r\n37:11. His brethren therefore envied him: but his father considered the\r\nthing with himself.\r\n\r\n37:12. And when his brethren abode in Sechem, feeding their father’s\r\nflocks,\r\n\r\n37:13. Israel said to him: Thy brethren feed the sheep in Sichem: come,\r\nI will send thee to them. And when he answered:\r\n\r\n37:14. I am ready: he said to him: Go, and see if all things be well\r\nwith thy brethren, and the cattle: and bring me word again what is\r\ndoing. So being sent from the vale of Hebron, he came to Sichem:\r\n\r\n37:15. And a man found him there wandering in the field, and asked what\r\nhe sought.\r\n\r\n37:16. But he answered: I seek my brethren, tell me where they feed the\r\nflocks.\r\n\r\n37:17. And the man said to him: They are departed from this place: for\r\nI heard them say: Let us go to Dothain. And Joseph went forward after\r\nhis brethren, and found them in Dothain.\r\n\r\n37:18. And when they saw him afar off, before he came nigh them, they\r\nthought to kill him:\r\n\r\n37:19. And said one to another: Behold the dreamer cometh.\r\n\r\n37:20. Come, let us kill him, and cast him into some old pit: and we\r\nwill say: Some evil beast hath devoured him: and then it shall appear\r\nwhat his dreams avail him:\r\n\r\n37:21. And Ruben hearing this, endeavoured to deliver him out of their\r\nhands, and said:\r\n\r\n37:22. Do not take away his life, nor shed his blood: but cast him into\r\nthis pit, that is in the wilderness, and keep your hands harmless: now\r\nhe said this, being desirous to deliver him out of their hands and to\r\nrestore him to his father.\r\n\r\n37:23. And as soon as he came to his brethren, they forthwith stript\r\nhim of his outside coat, that was of divers colours:\r\n\r\n37:24. And cast him into an old pit where there was not water.\r\n\r\n37:25. And sitting down to eat bread, they saw some Ismaelites on their\r\nway coming from Galaad, with their camels, carrying spices, and balm,\r\nand myrrh to Egypt.\r\n\r\n37:26. And Juda said to his brethren: What will it profit us to kill\r\nour brother, and conceal his blood?\r\n\r\n37:27. It is better that he be sold to the Ismaelites, and that our\r\nhands be not defiled: for he is our brother and our flesh. His brethren\r\nagreed to his words.\r\n\r\n37:28. And when the Madianite merchants passed by, they drew him out of\r\nthe pit, and sold him to the Ismaelites, for twenty pieces of silver:\r\nand they led him into Egypt.\r\n\r\n37:29. And Ruben returning to the pit, found not the boy:\r\n\r\n37:30. And rending his garments he went to his brethren, and said: The\r\nboy doth not appear, and whither shall I go?\r\n\r\n37:31. And they took his coat, and dipped it in the blood of a kid,\r\nwhich they had killed:\r\n\r\n37:32. Sending some to carry it to their father, and to say: This we\r\nhave found: see whether it be thy son’s coat, or not.\r\n\r\n37:33. And the father acknowledging it, said: It is my son’s coat, an\r\nevil wild beast hath eaten him, a beast hath devoured Joseph.\r\n\r\n37:34. And tearing his garments, he put on sackcloth, mourning for his\r\nson a long time.\r\n\r\n37:35. And all his children being gathered together to comfort their\r\nfather in his sorrow, he would not receive comfort, but said: I will go\r\ndown to my son into hell, mourning. And whilst he continued weeping,\r\n\r\nInto hell.... That is, into limbo, the place where the souls of the\r\njust were received before the death of our Redeemer. For allowing that\r\nthe word hell sometimes is taken for the grave, it cannot be so taken\r\nin this place; since Jacob did not believe his son to be in the grave,\r\n(whom he supposed to be devoured by a wild beast,) and therefore could\r\nnot mean to go down to him thither: but certainly meant the place of\r\nrest where he believed his soul to be.\r\n\r\n37:36. The Madianites sold Joseph in Egypt to Putiphar, an eunuch of\r\nPharao, captain of the soldiers.\r\n\r\nAn eunuch.... This word sometimes signifies a chamberlain, courtier, or\r\nofficer of the king: and so it is taken in this place.\r\n\r\n\r\nGenesis Chapter 38\r\n\r\nThe sons of Juda: the death of Her and Onan: the birth of Phares and\r\nZara.\r\n\r\n38:1. At that time Juda went down from his brethren, and turned in to a\r\ncertain Odollamite, named Hiras.\r\n\r\n38:2. And he saw there the daughter of a man of Chanaan, called Sue:\r\nand taking her to wife, he went in unto her.\r\n\r\n38:3. And she conceived, and bore a son, and called his name Her.\r\n\r\n38:4. And conceiving again, she bore a son, and called him Onan.\r\n\r\n38:5. She bore also a third: whom she called Sela. After whose birth,\r\nshe ceased to bear any more.\r\n\r\n38:6. And Juda took a wife for Her, his first born, whose name was\r\nThamar.\r\n\r\n38:7. And Her, the first born of Juda, was wicked in the sight of the\r\nLord: and was slain by him.\r\n\r\n38:8. Juda, therefore, said to Onan his son: Go in to thy brother’s\r\nwife and marry her, that thou mayst raise seed to thy brother.\r\n\r\n38:9. He knowing that the children should not be his, when he went in\r\nto his brother’s wife, he spilled his seed upon the ground, lest\r\nchildren should be born in his brother’s name.\r\n\r\n38:10. And therefore the Lord slew him, because he did a detestable\r\nthing:\r\n\r\n38:11. Wherefore Juda said to Thamar his daughter-in-law: Remain a\r\nwidow in thy father’s house, till Sela my son grow up: for he was\r\nafraid lest he also might die, as his brethren did. She went her way,\r\nand dwelt in her father’s house.\r\n\r\n38:12. And after many days were past: the daughter of Sue the wife of\r\nJuda died: and when he had taken comfort after his mourning, he went up\r\nto Thamnas, to the shearers of his sheep, he and Hiras the Odollamite,\r\nthe shepherd of his flock.\r\n\r\n38:13. And it was told Thamar that her father-in-law was come up to\r\nThamnas to shear his sheep.\r\n\r\n38:14. And she put off the garments of her widowhood, and took a veil:\r\nand changing her dress, sat in the cross way, that leadeth to Thamnas:\r\nbecause Sela was grown up, and she had not been married to him.\r\n\r\n38:15. When Juda saw her, he thought she was a harlot: for she had\r\ncovered her face, lest she should be known.\r\n\r\n38:16. And going to her, he said: Suffer me to lie with thee: for he\r\nknew her not to be his daughter-in-law. And she answered: What wilt\r\nthou give me to enjoy my company?\r\n\r\n38:17. He said: I will send thee a kid out of the flock. And when she\r\nsaid again: I will suffer what thou wilt, if thou give me a pledge,\r\ntill thou send what thou promisest.\r\n\r\n38:18. Juda said: What wilt thou have for a pledge? She answered: Thy\r\nring and bracelet, and the staff which thou holdest in thy hand. The\r\nwoman therefore at one copulation conceived.\r\n\r\n38:19. And she arose and went her way: and putting off the apparel\r\nwhich she had taken, put on the garments of her widowhood.\r\n\r\n38:20. And Juda sent a kid by his shepherd, the Odollamite, that he\r\nmight receive the pledge again, which he had given to the woman: but\r\nhe, not finding her,\r\n\r\n38:21. Asked the men of that place: Where is the woman that sat in the\r\ncross way? And when they all made answer: There was no harlot in this\r\nplace,\r\n\r\n38:22. He returned to Juda, and said to him: I have not found her;\r\nmoreover, the men of that place said to me, that there never sat a\r\nharlot there.\r\n\r\n38:23. Juda said: Let her take it to herself, surely she cannot charge\r\nus with a lie, I sent the kid which I promised: and thou didst not find\r\nher.\r\n\r\n38:24. And behold, after three months, they told Juda, saying: Thamar,\r\nthy daughter-in-law, hath played the harlot, and she appeareth to have\r\na big belly. And Juda said: Bring her out that she may be burnt.\r\n\r\n38:25. But when she was led to execution, she sent to her father in\r\nlaw, saying: By the man, to whom these things belong, I am with child.\r\nSee whose ring, and bracelet, and staff this is.\r\n\r\n38:26. But he acknowledging the gifts, said: She is juster than I:\r\nbecause I did not give her to Sela, my son. However he knew her no\r\nmore.\r\n\r\n38:27. And when she was ready to be brought to bed, there appeared\r\ntwins in her womb: and in the very delivery of the infants, one put\r\nforth a hand, whereon the midwife tied a scarlet thread, saying:\r\n\r\n38:28. This shall come forth the first.\r\n\r\n38:29. But he drawing back his hand, the other came forth: and the\r\nwoman said: Why is the partition divided for thee? and therefore called\r\nhis name Phares.\r\n\r\nPhares.... That is, a breach or division.\r\n\r\n38:30. Afterwards his brother came out, on whose hand was the scarlet\r\nthread: and she called his name Zara.\r\n\r\n\r\nGenesis Chapter 39\r\n\r\nJoseph hath charge of his master’s house: rejecteth his mistress’s\r\nsolicitations: is falsely accused by her, and cast into prison, where\r\nhe hath the charge of all the prisoners.\r\n\r\n39:1. And Joseph was brought into Egypt, and Putiphar, an eunuch of\r\nPharao, chief captain of the army, an Egyptian, bought him of the\r\nIsmaelites, by whom he was brought.\r\n\r\n39:2. And the Lord was with him, and he was a prosperous man in all\r\nthings: and he dwelt in his master’s house:\r\n\r\n39:3. Who knew very well that the Lord was with him, and made all that\r\nhe did to prosper in his hand.\r\n\r\n39:4. And Joseph found favour in the sight of his master, and\r\nministered to him: and being set over all by him, he governed the house\r\ncommitted to him, and all things that were delivered to him:\r\n\r\n39:5. And the Lord blessed the house of the Egyptian for Joseph’s sake,\r\nand multiplied all his substance, both at home and in the fields.\r\n\r\n39:6. Neither knew he any other thing, but the bread which he ate. And\r\nJoseph was of a beautiful countenance, and comely to behold.\r\n\r\n39:7. And after many days, his mistress cast her eyes on Joseph, and\r\nsaid: Lie with me.\r\n\r\n39:8. But he in no wise consenting to that wicked act said to her:\r\nBehold, my master hath delivered all things to me, and knoweth not what\r\nhe hath in his own house:\r\n\r\n39:9. Neither is there any thing which is not in my power, or that he\r\nhath not delivered to me, but thee, who art his wife; how then can I do\r\nthis wicked thing, and sin against my God?\r\n\r\n39:10. With such words as these day by day, both the woman was\r\nimportunate with the young man, and he refused the adultery.\r\n\r\n39:11. Now it happened on a certain day, that Joseph went into the\r\nhouse, and was doing some business, without any man with him:\r\n\r\n39:12. And she catching the skirt of his garment, said: Lie with me.\r\nBut he leaving the garment in her hand, fled, and went out.\r\n\r\n39:13. And when the woman saw the garment in her hands, and herself\r\ndisregarded,\r\n\r\n39:14. She called to her the men of her house, and said to them: See,\r\nhe hath brought in a Hebrew, to abuse us: he came in to me, to lie with\r\nme; and when I cried out,\r\n\r\n39:15. And he heard my voice, he left the garment that I held, and got\r\nhim out.\r\n\r\n39:16. For a proof therefore of her fidelity, she kept the garment, and\r\nshewed it to her husband when he returned home:\r\n\r\nA proof of her fidelity.... or an argument to gain credit, argumentum\r\nfidei.\r\n\r\n39:17. And said: The Hebrew servant, whom thou hast brought, came to me\r\nto abuse me.\r\n\r\n39:18. And when he heard me cry, he left the garment which I held, and\r\nfled out.\r\n\r\n39:19. His master hearing these things, and giving too much credit to\r\nhis wife’s words, was very angry,\r\n\r\n39:20. And cast Joseph into the prison, where the king’s prisoners were\r\nkept, and he was there shut up.\r\n\r\n39:21. But the Lord was with Joseph, and having mercy upon him gave him\r\nfavour in the sight of the chief keeper of the prison:\r\n\r\n39:22. Who delivered into his hand all the prisoners that were kept in\r\ncustody: and whatsoever was done, was under him.\r\n\r\n39:23. Neither did he himself know any thing, having committed all\r\nthings to him: for the Lord was with him, and made all that he did to\r\nprosper.\r\n\r\n\r\nGenesis Chapter 40\r\n\r\nJoseph interpreteth the dreams of two of Pharao’s servants in prison:\r\nthe event declareth the interpretations to be true, but Joseph is\r\nforgotten.\r\n\r\n40:1. After this, it came to pass, that two eunuchs, the butler and the\r\nbaker of the king of Egypt, offended their lord.\r\n\r\n40:2. And Pharao being angry with them, (now the one was chief butler,\r\nthe other chief baker,)\r\n\r\n40:3. He sent them to the prison of the commander of the soldiers, in\r\nwhich Joseph also was prisoner.\r\n\r\n40:4. But the keeper of the prison delivered them to Joseph, and he\r\nserved them. Some little time passed, and they were kept in custody.\r\n\r\n40:5. And they both dreamed a dream the same night, according to the\r\ninterpretation agreeing to themselves:\r\n\r\n40:6. And when Joseph was come into them in the morning, and saw them\r\nsad,\r\n\r\n40:7. He asked them, saying: Why is your countenance sadder today than\r\nusual?\r\n\r\n40:8. They answered: We have dreamed a dream, and there is nobody to\r\ninterpret it to us. And Joseph said to them: Doth not interpretation\r\nbelong to God? Tell me what you have dreamed:\r\n\r\nDoth not interpretation belong to God?.... When dreams are from God, as\r\nthese were, the interpretation of them is a gift of God. But the\r\ngenerality of dreams are not of this sort; but either proceed from the\r\nnatural complexions and dispositions of persons, or the roving of their\r\nimaginations in the day on such objects as they are much affected with,\r\nor from their mind being disturbed with cares and troubles, and\r\noppressed with bodily infirmities: or they are suggested by evil\r\nspirits, to flatter, or to terrify weak minds, in order to gain belief,\r\nand so draw them into error or superstition; or at least to trouble\r\nthem in their sleep, whom they cannot move when they are awake: so that\r\nthe general rule, with regard to dreams, is not to observe them, nor to\r\ngive any credit to them.\r\n\r\n40:9. The chief butler first told his dream: I saw before me a vine,\r\n\r\n40:10. On which were three branches, which by little and little sent\r\nout buds, and after the blossoms brought forth ripe grapes:\r\n\r\n40:11. And the cup of Pharao was in my hand: and I took the grapes, and\r\npressed them into the cup which I held, and I gave the cup to Pharao.\r\n\r\n40:12. Joseph answered: This is the interpretation of the dream: The\r\nthree branches, are yet three days:\r\n\r\n40:13. After which Pharao will remember thy service, and will restore\r\nthee to thy former place: and thou shalt present him the cup according\r\nto thy office, as before thou was wont to do.\r\n\r\n40:14. Only remember me when it shall be well with thee, and do me this\r\nkindness: to put Pharao in mind to take me out of this prison:\r\n\r\n40:15. For I was stolen away out of the land of the Hebrews, and here\r\nwithout any fault was cast into the dungeon.\r\n\r\n40:16. The chief baker seeing that he had wisely interpreted the dream,\r\nsaid: I also dreamed a dream, That I had three baskets of meal upon my\r\nhead:\r\n\r\n40:17. And that in one basket which was uppermost, I carried all meats\r\nthat are made by the art of baking, and that the birds ate out of it.\r\n\r\n40:18. Joseph answered: This is the interpretation of the dream: The\r\nthree baskets, are yet three days:\r\n\r\n40:19. After which Pharao will take thy head from thee, and hang thee\r\non a cross, and the birds shall tear thy flesh.\r\n\r\n40:20. The third day after this was the birthday of Pharao: and he made\r\na great feast for his servants, and at the banquet remembered the chief\r\nbutler, and the chief baker.\r\n\r\n40:21. And he restored the one to his place, to present him the cup:\r\n\r\n40:22. The other he hanged on a gibbet, that the truth of the\r\ninterpreter might be shewn.\r\n\r\n40:23. But the chief butler, when things prospered with him, forgot his\r\ninterpreter.\r\n\r\n\r\nGenesis Chapter 41\r\n\r\nJoseph interpreteth the two dreams of Pharao: he is made ruler over all\r\nEgypt.\r\n\r\n41:1. After two years Pharao had a dream. He thought he stood by the\r\nriver,\r\n\r\n41:2. Out of which came up seven kine, very beautiful and fat: and they\r\nfed in marshy places.\r\n\r\n41:3. Other seven also came up out of the river, ill-favoured, and lean\r\nfleshed: and they fed on the very bank of the river, in green places:\r\n\r\n41:4. And they devoured them, whose bodies were very beautiful and well\r\nconditioned. So Pharao awoke.\r\n\r\n41:5. He slept again, and dreamed another dream: Seven ears of corn\r\ncame up upon one stalk full and fair:\r\n\r\n41:6. Then seven other ears sprung up thin and blasted,\r\n\r\n41:7. And devoured all the beauty of the former. Pharao awaked after\r\nhis rest:\r\n\r\n41:8. And when morning was come, being struck with fear, he sent to all\r\nthe interpreters of Egypt, and to all the wise men: and they being\r\ncalled for, he told them his dream, and there was not any one that\r\ncould interpret it.\r\n\r\n41:9. Then at length the chief butler remembering, said: I confess my\r\nsin:\r\n\r\n41:10. The king being angry with his servants, commanded me and the\r\nchief baker to be cast into the prison of the captain of the soldiers.\r\n\r\n41:11. Where in one night both of us dreamed a dream foreboding things\r\nto come.\r\n\r\n41:12. There was there a young man a Hebrew, servant to the same\r\ncaptain of the soldiers: to whom we told our dreams,\r\n\r\n41:13. And we heard what afterwards the event of the thing proved to be\r\nso. For I was restored to my office: and he was hanged upon a gibbet.\r\n\r\n41:14. Forthwith at the king’s command Joseph was brought out of the\r\nprison, and they shaved him: and changing his apparel brought him in to\r\nhim.\r\n\r\n41:15. And he said to him: I have dreamed dreams, and there is no one\r\nthat can expound them: Now I have heard that thou art very wise at\r\ninterpreting them:\r\n\r\n41:16. Joseph answered: Without me, God shall give Pharao a prosperous\r\nanswer.\r\n\r\n41:17. So Pharao told what he had dreamed: Methought I stood upon the\r\nbank of the river,\r\n\r\n41:18. And seven kine came up out of the river, exceeding beautiful and\r\nfull of flesh: and they grazed on green places in a marshy pasture.\r\n\r\n41:19. And behold, there followed these, other seven kine, so very\r\nill-favoured and lean, that I never saw the like in the land of Egypt:\r\n\r\n41:20. And they devoured and consumed the former,\r\n\r\n41:21. And yet gave no mark of their being full: but were as lean and\r\nill-favoured as before. I awoke, and then fell asleep again,\r\n\r\n41:22. And dreamed a dream: Seven ears of corn grew up upon one stalk,\r\nfull and very fair.\r\n\r\n41:23. Other seven also thin and blasted, sprung of the stalk:\r\n\r\n41:24. And they devoured the beauty of the former: I told this dream to\r\nthe conjecturers, and there is no man that can expound it.\r\n\r\n41:25. Joseph answered: The king’s dream is one: God hath shewn to\r\nPharao what he is about to do.\r\n\r\n41:26. The seven beautiful kine, and the seven full ears, are seven\r\nyears of plenty: and both contain the same meaning of the dream.\r\n\r\n41:27. And the seven lean and thin kine that came up after them, and\r\nthe seven thin ears that were blasted with the burning wind, are seven\r\nyears of famine to come:\r\n\r\n41:28. Which shall be fulfilled in this order.\r\n\r\n41:29. Behold, there shall come seven years of great plenty in the\r\nwhole land of Egypt:\r\n\r\n41:30. After which shall follow other seven years of so great scarcity,\r\nthat all the abundance before shall be forgotten: for the famine shall\r\nconsume all the land,\r\n\r\n41:31. And the greatness of the scarcity shall destroy the greatness of\r\nthe plenty.\r\n\r\n41:32. And for that thou didst see the second time a dream pertaining\r\nto the same thing: it is a token of the certainty, and that the word of\r\nGod cometh to pass, and is fulfilled speedily.\r\n\r\n41:33. Now therefore let the king provide a wise and industrious man,\r\nand make him ruler over the land of Egypt:\r\n\r\n41:34. That he may appoint overseers over all the countries: and gather\r\ninto barns the fifth part of the fruits, during the seven fruitful\r\nyears,\r\n\r\n41:35. That shall now presently ensue: and let all the corn be laid up,\r\nunder Pharao’s hands, and be reserved in the cities.\r\n\r\n41:36. And let it be in readiness, against the famine of seven years to\r\ncome, which shall oppress Egypt, and the land shall not be consumed\r\nwith scarcity.\r\n\r\n41:37. The counsel pleased Pharao, and all his servants.\r\n\r\n41:38. And he said to them: Can we find such another man, that is full\r\nof the spirit of God?\r\n\r\n41:39. He said therefore to Joseph: Seeing God hath shewn thee all that\r\nthou hast said, can I find one wiser and one like unto thee?\r\n\r\n41:40. Thou shalt be over my house, and at the commandment of thy mouth\r\nall the people shall obey: only in the kingly throne will I be above\r\nthee.\r\n\r\n41:41. And again Pharao said to Joseph: Behold, I have appointed thee\r\nover the whole land of Egypt.\r\n\r\n41:42. And he took his ring from his own hand, and gave it into his\r\nhand: and he put upon him a robe of silk, and put a chain of gold about\r\nhis neck.\r\n\r\n41:43. And he made him go up into his second chariot, the crier\r\nproclaiming that all should bow their knee before him, and that they\r\nshould know he was made governor over the whole land of Egypt.\r\n\r\n41:44. And the king said to Joseph: I am Pharao: without thy\r\ncommandment no man shall move hand or foot in all the land of Egypt.\r\n\r\n41:45. And he turned his name, and called him in the Egyptian tongue\r\nthe saviour of the world. And he gave him to wife Aseneth, the daughter\r\nof Putiphare, priest of Heliopolis. Then Joseph went out to the land of\r\nEgypt.\r\n\r\nThe saviour of the world.... Zaphnah paaneah.\r\n\r\n41:46. (Now he was thirty years old when he stood before king Pharao),\r\nand he went round all the countries of Egypt.\r\n\r\n41:47. And the fruitfulness of the seven years came: and the corn being\r\nbound up into sheaves, was gathered together into the barns of Egypt.\r\n\r\n41:48. And all the abundance of grain was laid up in every city.\r\n\r\n41:49. And there was so great abundance of wheat, that it was equal to\r\nthe sand of the sea, and the plenty exceeded measure.\r\n\r\n41:50. And before the famine came, Joseph had two sons born: whom\r\nAseneth, the daughter of Putiphare, priest of Heliopolis, bore unto\r\nhim.\r\n\r\n41:51. And he called the name of the firstborn Manasses, saying: God\r\nhath made me to forget all my labours, and my father’s house.\r\n\r\nManasses.... That is, oblivion, or forgetting.\r\n\r\n41:52. And he named the second Ephraim, saying: God hath made me to\r\ngrow in the land of my poverty.\r\n\r\nEphraim.... That is, fruitful, or growing.\r\n\r\n41:53. Now when the seven years of plenty that had been in Egypt were\r\npassed:\r\n\r\n41:54. The seven years of scarcity, which Joseph had foretold, began to\r\ncome: and the famine prevailed in the whole world, but there was bread\r\nin all the land of Egypt.\r\n\r\n41:55. And when there also they began to be famished, the people cried\r\nto Pharao, for food. And he said to them: Go to Joseph: and do all that\r\nhe shall say to you.\r\n\r\n41:56. And the famine increased daily in all the land: and Joseph\r\nopened all the barns, and sold to the Egyptians: for the famine had\r\noppressed them also.\r\n\r\n41:57. And all provinces came into Egypt, to buy food, and to seek some\r\nrelief of their want.\r\n\r\n\r\nGenesis Chapter 42\r\n\r\nJacob sendeth his ten sons to buy corn in Egypt. Their treatment by\r\nJoseph.\r\n\r\n42:1. And Jacob hearing that food was sold in Egypt, said to his sons:\r\nWhy are ye careless?\r\n\r\n42:2. I have heard that wheat is sold in Egypt: Go ye down, and buy us\r\nnecessaries, that we may live, and not be consumed with want.\r\n\r\n42:3. So the ten brethren of Joseph went down, to buy corn in Egypt:\r\n\r\n42:4. Whilst Benjamin was kept at home by Jacob, who said to his\r\nbrethren: Lest perhaps he take any harm in the journey.\r\n\r\n42:5. And they entered into the land of Egypt with others that went to\r\nbuy. For the famine was in the land of Chanaan.\r\n\r\n42:6. And Joseph was governor in the land of Egypt, and corn was sold\r\nby his direction to the people. And when his brethren had bowed down to\r\nhim,\r\n\r\n42:7. And he knew them, he spoke as it were to strangers, somewhat\r\nroughly, asking them: Whence came you? They answered: From the land of\r\nChanaan, to buy necessaries of life.\r\n\r\n42:8. And though he knew his brethren, he was not known by them.\r\n\r\n42:9. And remembering the dreams, which formerly he had dreamed, he\r\nsaid to them: You are spies. You are come to view the weaker parts of\r\nthe land.\r\n\r\nYou are spies.... This he said by way of examining them, to see what\r\nthey would answer.\r\n\r\n42:10. But they said: It is not so, my lord; but thy servants are come\r\nto buy food.\r\n\r\n42:11. We are all the sons of one man: we are come as peaceable men,\r\nneither do thy servants go about any evil.\r\n\r\n42:12. And he answered them: It is otherwise: you are come to consider\r\nthe unfenced parts of this land.\r\n\r\n42:13. But they said: We thy servants are twelve brethren, the sons of\r\none man in the land of Chanaan: the youngest is with our father, the\r\nother is not living.\r\n\r\n42:14. He saith, This is it that I said: You are spies.\r\n\r\n42:15. I shall now presently try what you are: by the health of Pharao,\r\nyou shall not depart hence, until your youngest brother come.\r\n\r\n42:16. Send one of you to fetch him: and you shall be in prison, till\r\nwhat you have said be proved, whether it be true or false: or else by\r\nthe health of Pharao you are spies.\r\n\r\nOr else by the health of Pharao you are spies.... That is, if these\r\nthings you say be proved false, you are to be held for spies for your\r\nlying, and shall be treated as such. Joseph dealt in this manner with\r\nhis brethren, to bring them by the means of affliction to a sense of\r\ntheir former sin, and a sincere repentance for it.\r\n\r\n42:17. So he put them in prison three days.\r\n\r\n42:18. And the third day he brought them out of prison, and said: Do as\r\nI have said, and you shall live: for I fear God.\r\n\r\n42:19. If you be peaceable men, let one of your brethren be bound in\r\nprison: and go ye your ways, and carry the corn that you have bought,\r\nunto your houses.\r\n\r\n42:20. And bring your youngest brother to me, that I may find your\r\nwords to be true, and you may not die. They did as he had said.\r\n\r\n42:21. And they talked one to another: We deserve to suffer these\r\nthings, because we have sinned against our brother, seeing the anguish\r\nof his soul, when he besought us, and we would not hear: therefore is\r\nthis affliction come upon us.\r\n\r\n42:22. And Ruben, one of them, said: Did not I say to you: Do not sin\r\nagainst the boy; and you would not hear me? Behold his blood is\r\nrequired.\r\n\r\n42:23. And they knew not that Joseph understood, because he spoke to\r\nthem by an interpreter.\r\n\r\n42:24. And he turned himself away a little while, and wept: and\r\nreturning, he spoke to them.\r\n\r\n42:25. And taking Simeon, and binding him in their presence, he\r\ncommanded his servants to fill their sacks with wheat, and to put every\r\nman’s money again in their sacks, and to give them besides provisions\r\nfor the way: and they did so.\r\n\r\n42:26. But they having loaded their asses with the corn went their way.\r\n\r\n42:27. And one of them opening his sack, to give his beast provender in\r\nthe inn, saw the money in the sack’s mouth,\r\n\r\n42:28. And said to his brethren: My money is given me again; behold it\r\nis in the sack. And they were astonished, and troubled, and said to one\r\nanother: What is this that God hath done unto us?\r\n\r\n42:29. And they came to Jacob their father in the land of Chanaan, and\r\nthey told him all things that had befallen them, saying:\r\n\r\n42:30. The lord of the land spoke roughly to us, and took us to be\r\nspies of the country.\r\n\r\n42:31. And we answered him: We are peaceable men, and we mean no plot.\r\n\r\n42:32. We are twelve brethren born of one father: one is not living,\r\nthe youngest is with our father in the land of Chanaan.\r\n\r\n42:33. And he said to us: Hereby shall I know that you are peaceable\r\nmen: Leave one of your brethren with me, and take ye necessary\r\nprovision for your houses, and go your ways,\r\n\r\n42:34. And bring your youngest brother to me, that I may know you are\r\nnot spies: and you may receive this man again, that is kept in prison:\r\nand afterwards may have leave to buy what you will.\r\n\r\n42:35. When they had told this, they poured out their corn, and every\r\nman found his money tied in the mouth of his sack: and all being\r\nastonished together,\r\n\r\n42:36. Their father Jacob said: You have made me to be without\r\nchildren: Joseph is not living, Simeon is kept in bonds, and Benjamin\r\nyou will take away: all these evils are fallen upon me.\r\n\r\n42:37. And Ruben answered him: Kill my two sons, if I bring him not\r\nagain to thee: deliver him into my hand, and I will restore him to\r\nthee.\r\n\r\n42:38. But he said: My son shall not go down with you: his brother is\r\ndead, and he is left alone: if any mischief befall him in the land to\r\nwhich you go, you will bring down my grey hairs with sorrow to hell.\r\n\r\nTo hell.... That is, to that place, where the souls then remained, as\r\nabove, chapter 37. ver. 35.\r\n\r\n\r\nGenesis Chapter 43\r\n\r\nThe sons of Jacob go again into Egypt with Benjamin. They are\r\nentertained by Joseph.\r\n\r\n43:1. In the mean time the famine was heavy upon all the land.\r\n\r\n43:2. And when they had eaten up all the corn, which they had brought\r\nout of Egypt, Jacob said to his sons: Go again, and buy us a little\r\nfood.\r\n\r\n43:3. Juda answered: The man declared unto us with the attestation of\r\nan oath, saying: You shall not see my face, unless you bring your\r\nyoungest brother with you.\r\n\r\n43:4. If therefore thou wilt send him with us, we will set out\r\ntogether, and will buy necessaries for thee.\r\n\r\n43:5. But if thou wilt not, we will not go: for the man, as we have\r\noften said, declared unto us, saying: You shall not see my face without\r\nyour youngest brother.\r\n\r\n43:6. Israel said to them: You have done this for my misery, in that\r\nyou told him you had also another brother.\r\n\r\n43:7. But they answered: The man asked us in order concerning our\r\nkindred: if our father lived: if we had a brother: and we answered him\r\nregularly, according to what he demanded: could we know that he would\r\nsay: Bring hither your brother with you?\r\n\r\n43:8. And Juda said to his father: Send the boy with me, that we may\r\nset forward, and may live: lest both we and our children perish.\r\n\r\n43:9. I take the boy upon me, require him at my hand: unless I bring\r\nhim again, and restore him to thee, I will be guilty of sin against\r\nthee for ever.\r\n\r\n43:10. If delay had not been made, we had been here again the second\r\ntime.\r\n\r\n43:11. Then Israel said to them: If it must needs be so, do what you\r\nwill: take of the best fruits of the land in your vessels, and carry\r\ndown presents to the man, a little balm, and honey, and storax, myrrh,\r\nturpentine, and almonds.\r\n\r\nBalm.... Literally rosin, resinae; but here by that name is meant balm.\r\n\r\n43:12. And take with you double money, and carry back what you found in\r\nyour sacks, lest perhaps it was done by mistake.\r\n\r\n43:13. And take also your brother, and go to the man.\r\n\r\n43:14. And may my almighty God make him favourable to you: and send\r\nback with you your brother, whom he keepeth, and this Benjamin: and as\r\nfor me I shall be desolate without children.\r\n\r\n43:15. So the men took the presents, and double money, and Benjamin:\r\nand went down into Egypt, and stood before Joseph.\r\n\r\n43:16. And when he had seen them, and Benjamin with them, he commanded\r\nthe steward of his house, saying: Bring in the men into the house, and\r\nkill victims, and prepare a feast: because they shall eat with me at\r\nnoon.\r\n\r\n43:17. He did as he was commanded, and brought the men into the house.\r\n\r\n43:18. And they being much afraid, said there one to another: Because\r\nof the money, which we carried back the first time in our sacks, we are\r\nbrought in: that he may bring upon us a false accusation, and by\r\nviolence make slaves of us and our asses.\r\n\r\n43:19. Wherefore, going up to the steward of the house, at the door,\r\n\r\n43:20. They said: Sir, we desire thee to hear us. We came down once\r\nbefore to buy food:\r\n\r\n43:21. And when we had bought, and were come to the inn, we opened our\r\nsacks, and found our money in the mouths of the sacks: which we have\r\nnow brought again in the same weight.\r\n\r\n43:22. And we have brought other money besides, to buy what we want: we\r\ncannot tell who put it in our bags.\r\n\r\n43:23. But he answered: Peace be with you, fear not: your God, and the\r\nGod of your father, hath given you treasure in your sacks. For the\r\nmoney, which you gave me, I have for good. And he brought Simeon out to\r\nthem.\r\n\r\n43:24. And having brought them into the house, he fetched water, and\r\nthey washed their feet, and he gave provender to their asses.\r\n\r\n43:25. But they made ready the presents, against Joseph came at noon:\r\nfor they had heard that they should eat bread there.\r\n\r\n43:26. Then Joseph came in to his house, and they offered him the\r\npresents, holding them in their hands; and they bowed down with their\r\nface to the ground.\r\n\r\n43:27. But he courteously saluting them again, asked them, saying: Is\r\nthe old man your father in health, of whom you told me? Is he yet\r\nliving?\r\n\r\n43:28. And they answered: Thy servant our father, is in health; he is\r\nyet living. And bowing themselves, they made obeisance to him.\r\n\r\n43:29. And Joseph lifting up his eyes, saw Benjamin, his brother by the\r\nsame mother, and said: Is this your young brother, of whom you told me?\r\nAnd he said: God be gracious to thee, my son.\r\n\r\n43:30. And he made haste, because his heart was moved upon his brother,\r\nand tears gushed out: and going into his chamber, he wept.\r\n\r\n43:31. And when he had washed his face, coming out again, he refrained\r\nhimself, and said: Set bread on the table.\r\n\r\n43:32. And when it was set on, for Joseph apart, and for his brethren\r\napart, for the Egyptians also that ate with him apart, (for it is\r\nunlawful for the Egyptians to eat with the Hebrews, and they think such\r\na feast profane):\r\n\r\n43:33. They sat before him, the firstborn according to his birthright,\r\nand the youngest according to his age. And they wondered very much;\r\n\r\n43:34. Taking the messes which they received of him: and the greater\r\nmess came to Benjamin, so that it exceeded by five parts. And they\r\ndrank, and were merry with him.\r\n\r\n\r\nGenesis Chapter 44\r\n\r\nJoseph’s contrivance to stop his brethren. The humble supplication of\r\nJuda.\r\n\r\n44:1. And Joseph commanded the steward of his house, saying: Fill their\r\nsacks with corn, as much as they can hold: and put the money of every\r\none in the top of his sack.\r\n\r\n44:2. And in the mouth of the younger’s sack put my silver cup, and the\r\nprice which he gave for the wheat. And it was so done.\r\n\r\n44:3. And when the morning arose, they were sent away with their asses.\r\n\r\n44:4. And when they were now departed out of the city, and had gone\r\nforward a little way: Joseph sending for the steward of his house,\r\nsaid: Arise, and pursue after the men: and when thou hast overtaken\r\nthem, say to them: Why have you returned evil for good?\r\n\r\n44:5. The cup which you have stolen, is that in which my lord drinketh,\r\nand in which he is wont to divine: you have done a very evil thing.\r\n\r\n44:6. He did as he had commanded him. And having overtaken them, he\r\nspoke to them the same words.\r\n\r\n44:7. And they answered: Why doth our lord speak so, as though thy\r\nservants had committed so heinous a fact?\r\n\r\n44:8. The money, that we found in the top of our sacks, we brought back\r\nto thee from the land of Chanaan: how then should it be that we should\r\nsteal out of thy lord’s house, gold or silver?\r\n\r\n44:9. With whomsoever of thy servants shall be found that which thou\r\nseekest, let him die, and we will be the bondmen of my lord.\r\n\r\n44:10. And he said to them: Let it be according to your sentence: with\r\nwhomsoever it shall be found, let him be my servant, and you shall be\r\nblameless.\r\n\r\n44:11. Then they speedily took down their sacks to the ground, and\r\nevery man opened his sack.\r\n\r\n44:12. Which when he had searched, beginning at the eldest, and ending\r\nat the youngest, he found the cup in Benjamin’s sack.\r\n\r\n44:13. Then they rent their garments, and loading their asses again,\r\nreturned into the town.\r\n\r\n44:14. And Juda at the head of his brethren went in to Joseph (for he\r\nwas not yet gone out of the place) and they all together fell down\r\nbefore him on the ground.\r\n\r\n44:15. And he said to them: Why would you do so? know you not that\r\nthere is no one like me in the science of divining.\r\n\r\nThe science of divining.... He speaks of himself according to what he\r\nwas esteemed in that kingdom. And indeed, he being truly a prophet,\r\nknew more without comparison than any of the Egyptian sorcerers.\r\n\r\n44:16. And Juda said to him: What shall we answer my lord? or what\r\nshall we say, or be able justly to allege? God hath found out the\r\niniquity of thy servants: behold, we are all bondmen to my lord, both\r\nwe, and he with whom the cup was found.\r\n\r\n44:17. Joseph answered: God forbid that I should do so: he that stole\r\nthe cup, he shall be my bondman: and go you away free to your father.\r\n\r\n44:18. Then Juda coming nearer, said boldly: I beseech thee, my lord,\r\nlet thy servant speak a word in thy ears, and be not angry with thy\r\nservant: for after Pharao thou art.\r\n\r\n44:19. My lord. Thou didst ask thy servants the first time: Have you a\r\nfather or a brother.\r\n\r\n44:20. And we answered thee, my lord: We have a father an old man, and\r\na young boy, that was born in his old age; whose brother by the mother\r\nis dead; and he alone is left of his mother, and his father loveth him\r\ntenderly.\r\n\r\n44:21. And thou saidst to thy servants: Bring him hither to me, and I\r\nwill set my eyes on him.\r\n\r\n44:22. We suggested to my lord: The boy cannot leave his father: for if\r\nhe leave him, he will die.\r\n\r\n44:23. And thou saidst to thy servants: Except your youngest brother\r\ncome with you, you shall see my face no more.\r\n\r\n44:24. Therefore when we were gone up to thy servant our father, we\r\ntold him all that my lord had said.\r\n\r\n44:25. And our father said: Go again, and buy us a little wheat.\r\n\r\n44:26. And we said to him: We cannot go: if our youngest brother go\r\ndown with us, we will set out together: otherwise, without him we dare\r\nnot see the man’s face.\r\n\r\n44:27. Whereunto he answered: You know that my wife bore me two.\r\n\r\n44:28. One went out, and you said: A beast devoured him; and hitherto\r\nhe appeareth not.\r\n\r\n44:29. If you take this also, and any thing befall him in the way, you\r\nwill bring down my grey hairs with sorrow unto hell.\r\n\r\n44:30. Therefore, if I shall go to thy servant, our father, and the boy\r\nbe wanting, (whereas his life dependeth upon the life of him,)\r\n\r\n44:31. And he shall see that he is not with us, he will die, and thy\r\nservants shall bring down his grey hairs with sorrow unto hell.\r\n\r\nHis gray hairs.... That is, his person, now far advanced in years.—With\r\nsorrow unto hell.... The Hebrew word for hell is here sheol, the Greek\r\nhades: it is not taken for the hell of the damned; but for that place\r\nof souls below where the servants of God were kept before the coming of\r\nChrist. Which place, both in the Scripture and in the creed, is named\r\nhell.\r\n\r\n44:32. Let me be thy proper servant, who took him into my trust, and\r\npromised, saying: If I bring him not again, I will be guilty of sin\r\nagainst my father for ever.\r\n\r\n44:33. Therefore I, thy servant, will stay instead of the boy in the\r\nservice of my lord, and let the boy go up with his brethren.\r\n\r\n44:34. For I cannot return to my father without the boy, lest I be a\r\nwitness of the calamity that will oppress my father.\r\n\r\n\r\nGenesis Chapter 45\r\n\r\nJoseph maketh himself known to his brethren: and sendeth for his\r\nfather.\r\n\r\n45:1. Joseph could no longer refrain himself before many that stood by:\r\nwhereupon he commanded that all should go out, and no stranger be\r\npresent at their knowing one another.\r\n\r\n45:2. And he lifted up his voice with weeping, which the Egyptians, and\r\nall the house of Pharao heard.\r\n\r\n45:3. And he said to his brethren: I am Joseph: Is my father yet\r\nliving? His brethren could not answer him, being struck with exceeding\r\ngreat fear.\r\n\r\n45:4. And he said mildly to them: Come nearer to me. And when they were\r\ncome near him, he said: I am Joseph, your brother, whom you sold into\r\nEgypt.\r\n\r\n45:5. Be not afraid, and let it not seem to you a hard case that you\r\nsold me into these countries: for God sent me before you into Egypt for\r\nyour preservation.\r\n\r\n45:6. For it is two years since the famine began to be upon the land,\r\nand five years more remain, wherein there can be neither ploughing nor\r\nreaping.\r\n\r\n45:7. And God sent me before, that you may be preserved upon the earth,\r\nand may have food to live.\r\n\r\n45:8. Not by your counsel was I sent hither, but by the will of God:\r\nwho hath made me as it were a father to Pharao, and lord of his whole\r\nhouse, and governor in all the land of Egypt.\r\n\r\n45:9. Make haste, and go ye up to my father, and say to him: Thus saith\r\nthy son Joseph: God hath made me lord of the whole land of Egypt; come\r\ndown to me, linger not.\r\n\r\n45:10. And thou shalt dwell in the land of Gessen: and thou shalt be\r\nnear me, thou and thy sons, and thy sons’ sons, thy sheep, and thy\r\nherds, and all things that thou hast.\r\n\r\n45:11. And there I will feed thee, (for there are yet five years of\r\nfamine remaining) lest both thou perish, and thy house, and all things\r\nthat thou hast.\r\n\r\n45:12. Behold, your eyes, and the eyes of my brother Benjamin, see that\r\nit is my mouth that speaketh to you.\r\n\r\n45:13. You shall tell my father of all my glory, and all things that\r\nyou have seen in Egypt: make haste and bring him to me.\r\n\r\n45:14. And falling upon the neck of his brother Benjamin, he embraced\r\nhim and wept: and Benjamin in like manner wept also on his neck.\r\n\r\n45:15. And Joseph kissed all his brethren, and wept upon every one of\r\nthem: after which they were emboldened to speak to him.\r\n\r\n45:16. And it was heard, and the fame was spread abroad in the king’s\r\ncourt: The brethren of Joseph are come; and Pharao with all his family\r\nwas glad.\r\n\r\n45:17. And he spoke to Joseph that he should give orders to his\r\nbrethren, saying: Load your beasts, and go into the land of Chanaan,\r\n\r\n45:18. And bring away from thence your father and kindred, and come to\r\nme; and I will give you all the good things of Egypt, that you may eat\r\nthe marrow of the land.\r\n\r\n45:19. Give orders also that they take wagons out of the land of Egypt,\r\nfor the carriage of their children and their wives; and say: Take up\r\nyour father, and make haste to come with all speed:\r\n\r\n45:20. And leave nothing of your household stuff; for all the riches of\r\nEgypt shall be yours.\r\n\r\n45:21. And the sons of Israel did as they were bid. And Joseph gave\r\nthem wagons according to Pharao’s commandment: and provisions for the\r\nway.\r\n\r\n45:22. He ordered also to be brought out for every one of them two\r\nrobes: but to Benjamin he gave three hundred pieces of silver, with\r\nfive robes of the best:\r\n\r\n45:23. Sending to his father as much money and raiment; adding besides,\r\nten he-asses, to carry off all the riches of Egypt, and as many\r\nshe-asses, carrying wheat and bread for the journey.\r\n\r\n45:24. So he sent away his brethren, and at their departing said to\r\nthem: Be not angry in the way.\r\n\r\n45:25. And they went up out of Egypt, and came into the land of\r\nChanaan, to their father Jacob.\r\n\r\n45:26. And they told him, saying: Joseph, thy son, is living; and he is\r\nruler in all the land of Egypt. Which when Jacob heard, he awaked as it\r\nwere out of a deep sleep, yet did not believe them.\r\n\r\n45:27. They, on the other side, told the whole order of the thing. And\r\nwhen he saw the wagons, and all that he had sent, his spirit revived,\r\n\r\n45:28. And he said: It is enough for me if Joseph, my son, be yet\r\nliving: I will go and see him before I die.\r\n\r\n\r\nGenesis Chapter 46\r\n\r\nIsrael, warranted by a vision from God, goeth down into Egypt with all\r\nhis family.\r\n\r\n46:1. And Israel taking his journey, with all that he had, came to the\r\nwell of the oath, and killing victims there to the God of his father\r\nIsaac,\r\n\r\nThe well of the oath.... Bersabee.\r\n\r\n46:2. He heard him, by a vision in the night, calling him, and saying\r\nto him: Jacob, Jacob. And he answered him: Lo, here I am.\r\n\r\n46:3. God said to him: I am the most mighty God of thy father; fear\r\nnot, go down into Egypt, for I will make a great nation of thee there.\r\n\r\n46:4. I will go down with thee thither, and will bring thee back again\r\nfrom thence: Joseph also shall put his hands upon thy eyes.\r\n\r\n46:5. And Jacob rose up from the well of the oath: and his sons took\r\nhim up, with their children and wives in the wagons, which Pharao had\r\nsent to carry the old man,\r\n\r\n46:6. And all that he had in the land of Chanaan: and he came into\r\nEgypt with all his seed;\r\n\r\n46:7. His sons, and grandsons, daughters, and all his offspring\r\ntogether.\r\n\r\n46:8. And these are the names of the children of Israel, that entered\r\ninto Egypt, he and his children. His firstborn Ruben,\r\n\r\n46:9. The sons of Ruben: Henoch and Phallu, and Hesron and Charmi.\r\n\r\n46:10. The sons of Simeon: Jamuel and Jamin and Ahod, and Jachin and\r\nSohar, and Saul, the son of a woman of Chanaan.\r\n\r\n46:11. The sons of Levi: Gerson and Caath, and Merari.\r\n\r\n46:12. The sons of Juda: Her and Onan, and Sela, and Phares and Zara.\r\nAnd Her and Onan died in the land of Chanaan. And sons were born to\r\nPhares: Hesron and Hamul.\r\n\r\n46:13. The sons of Issachar: Thola and Phua, and Job and Semron.\r\n\r\n46:14. The sons of Zabulon: Sared, and Elon, and Jahelel.\r\n\r\n46:15. These are the sons of Lia, whom she bore in Mesopotamia of\r\nSyria, with Dina, his daughter. All the souls of her sons and\r\ndaughters, thirty-three.\r\n\r\n46:16. The sons of Gad: Sephion and Haggi, and Suni and Esebon, and\r\nHeri and Arodi, and Areli.\r\n\r\n46:17. The sons of Aser: Jamne and Jesua, and Jessuri and Beria, and\r\nSara their sister. The sons of Beria: Heber and Melchiel.\r\n\r\n46:18. These are the sons of Zelpha, whom Laban gave to Lia, his\r\ndaughter. And these she bore to Jacob, sixteen souls.\r\n\r\n46:19. The sons of Rachel, Jacob’s wife: Joseph and Benjamin.\r\n\r\n46:20. And sons were born to Joseph, in the land of Egypt, whom\r\nAseneth, the daughter of Putiphare, priest of Heliopolis, bore him:\r\nManasses and Ephraim.\r\n\r\n46:21. The sons of Benjamin: Bela and Bechor, and Asbel and Gera, and\r\nNaaman and Echi, and Ross and Mophim, and Ophim and Ared.\r\n\r\n46:22. These are the sons of Rachel, whom she bore to Jacob: all the\r\nsouls, fourteen.\r\n\r\n46:23. The sons of Dan: Husim.\r\n\r\n46:24. The sons of Nephthali: Jaziel and Guni, and Jeser and Sallem.\r\n\r\n46:25. These are the sons of Bala, whom Laban gave to Rachel, his\r\ndaughter: and these she bore to Jacob: all the souls, seven.\r\n\r\n46:26. All the souls that went with Jacob into Egypt, and that came out\r\nof his thigh, besides his sons’ wives, sixty-six.\r\n\r\n46:27. And the sons of Joseph, that were born to him in the land of\r\nEgypt, two souls. All the souls of the house of Jacob, that entered\r\ninto Egypt, were seventy.\r\n\r\n46:28. And he sent Juda before him to Joseph, to tell him; and that he\r\nshould meet him in Gessen.\r\n\r\n46:29. And when he was come thither, Joseph made ready his chariot, and\r\nwent up to meet his father in the same place: and seeing him, he fell\r\nupon his neck, and embracing him, wept.\r\n\r\n46:30. And the father said to Joseph: Now shall I die with joy, because\r\nI have seen thy face, and leave thee alive.\r\n\r\n46:31. And Joseph said to his brethren, and to all his father’s house:\r\nI will go up, and will tell Pharao, and will say to him: My brethren,\r\nand my father’s house, that were in the land of Chanaan, are come to\r\nme:\r\n\r\n46:32. And the men are shepherds, and their occupation is to feed\r\ncattle; their flocks, and herds, and all they have, they have brought\r\nwith them.\r\n\r\n46:33. And when he shall call you, and shall say: What is your\r\noccupation?\r\n\r\n46:34. You shall answer: We, thy servants, are shepherds, from our\r\ninfancy until now, both we and our fathers. And this you shall say,\r\nthat you may dwell in the land of Gessen, because the Egyptians have\r\nall shepherds in abomination.\r\n\r\n\r\nGenesis Chapter 47\r\n\r\nJacob and his sons are presented before Pharao: he giveth them the land\r\nof Gessen. The famine forceth the Egyptians to sell all their\r\npossessions to the king.\r\n\r\n47:1. Then Joseph went in and told Pharao, saying: My father and\r\nbrethren, their sheep and their herds, and all that they possess, are\r\ncome out of the land of Chanaan: and behold they stay in the land of\r\nGessen.\r\n\r\n47:2. Five men also, the last of his brethren, he presented before the\r\nking:\r\n\r\nThe last ... xtremos. Some interpret this word of the chiefest, and\r\nmost rightly: but Joseph seems rather to have chosen out such as had\r\nthe meanest appearance, that Pharao might not think of employing them\r\nat court, with danger of their morals and religion.\r\n\r\n47:3. And he asked them: What is your occupation? They answered: We,\r\nthy servants, are shepherds, both we and our fathers.\r\n\r\n47:4. We are come to sojourn in thy land, because there is no grass for\r\nthe flocks of thy servants, the famine being very grievous in the land\r\nof Chanaan: and we pray thee to give orders that we thy servants may be\r\nin the land of Gessen.\r\n\r\n47:5. The king therefore said to Joseph: Thy father and thy brethren\r\nare come to thee.\r\n\r\n47:6. The land of Egypt is before thee: and make them dwell in the best\r\nplace, and give them the land of Gessen. And if thou knowest that there\r\nare industrious men among them, make them rulers over my cattle.\r\n\r\n47:7. After this Joseph brought in his father to the king, and\r\npresented him before him: and he blessed him.\r\n\r\n47:8. And being asked by him: How many are the days of the years of thy\r\nlife?\r\n\r\n47:9. He answered: The days of my pilgrimage are a hundred and thirty\r\nyears, few, and evil, and they are not come up to the days of the\r\npilgrimage of my fathers.\r\n\r\n47:10. And blessing the king, he went out.\r\n\r\n47:11. But Joseph gave a possession to his father and his brethren in\r\nEgypt, in the best place of the land, in Ramesses, as Pharao had\r\ncommanded.\r\n\r\n47:12. And he nourished them, and all his father’s house, allowing food\r\nto every one.\r\n\r\n47:13. For in the whole world there was want of bread, and a famine had\r\noppressed the land, more especially of Egypt and Chanaan;\r\n\r\n47:14. Out of which he gathered up all the money for the corn which\r\nthey bought, and brought it in to the king’s treasure.\r\n\r\n47:15. And when the buyers wanted money, all Egypt came to Joseph,\r\nsaying: Give us bread: why should we die in thy presence, having now no\r\nmoney?\r\n\r\n47:16. And he answered them: Bring me your cattle, and for them I will\r\ngive you food, if you have no money.\r\n\r\n47:17. And when they had brought them, he gave them food in exchange\r\nfor their horses, and sheep, and oxen, and asses: and he maintained\r\nthem that year for the exchange of their cattle.\r\n\r\n47:18. And they came the second year, and said to him: We will not hide\r\nfrom our lord, how that our money is spent, and our cattle also are\r\ngone: neither art thou ignorant that we have nothing now left but our\r\nbodies and our lands.\r\n\r\n47:19. Why therefore shall we die before thy eyes? we will be thine,\r\nboth we and our lands: buy us to be the king’s servants, and give us\r\nseed, lest for want of tillers the land be turned into a wilderness.\r\n\r\n47:20. So Joseph bought all the land of Egypt, every man selling his\r\npossessions, because of the greatness of the famine. And he brought it\r\ninto Pharao’s hands:\r\n\r\n47:21. And all its people from one end of the borders of Egypt, even to\r\nthe other end thereof,\r\n\r\n47:22. Except the land of the priests, which had been given them by the\r\nking: to whom also a certain allowance of food was given out of the\r\npublic stores, and therefore they were not forced to sell their\r\npossessions.\r\n\r\n47:23. Then Joseph said to the people: Behold, as you see, both you and\r\nyour lands belong to Pharao; take seed and sow the fields,\r\n\r\n47:24. That you may have corn. The fifth part you shall give to the\r\nking; the other four you shall have for seed, and for food for your\r\nfamilies and children.\r\n\r\n47:25. And they answered: our life is in thy hand; only let my lord\r\nlook favourably upon us, and we will gladly serve the king.\r\n\r\n47:26. From that time unto this day, in the whole land of Egypt, the\r\nfifth part is paid to the kings, and it is become as a law, except the\r\nland of the priests, which was free from this covenant.\r\n\r\n47:27. So Israel dwelt in Egypt, that is, in the land of Gessen, and\r\npossessed it; and grew, and was multiplied exceedingly.\r\n\r\n47:28. And he lived in it seventeen years: and all the days of his life\r\ncame to a hundred and forty-seven years.\r\n\r\n47:29. And when he saw that the day of his death drew nigh, he called\r\nhis son Joseph, and said to him: If I have found favour in thy sight,\r\nput thy hand under my thigh; and thou shalt shew me this kindness and\r\ntruth, not to bury me in Egypt.\r\n\r\n47:30. But I will sleep with my fathers, and thou shalt take me away\r\nout of this land, and bury me in the burying place of my ancestors. And\r\nJoseph answered him: I will do what thou hast commanded.\r\n\r\n47:31. And he said: Swear then to me. And as he was swearing, Israel\r\nadored God, turning to the bed’s head.\r\n\r\nTo the bed’s head.... St. Paul, Heb. 11.21, following the Greek\r\ntranslation of the Septuagint, reads adored the top of his rod. Where\r\nnote, that the same word in the Hebrew, according to the different\r\npointing of it, signifies both a bed and a rod. And to verify both\r\nthese sentences, we must understand that Jacob leaning on Joseph’s rod\r\nadored, turning towards the head of his bed: which adoration, inasmuch\r\nas it was referred to God, was an absolute and sovereign worship: but\r\ninasmuch as it was referred to the rod of Joseph, as a figure of the\r\nsceptre, that is, of the royal dignity of Christ, was only an inferior\r\nand relative honour.\r\n\r\n\r\nGenesis Chapter 48\r\n\r\nJoseph visiteth his father in his sickness, who adopteth his two sons\r\nManasses and Ephraim, and blesseth them, preferring the younger before\r\nthe elder.\r\n\r\n48:1. After these things, it was told Joseph that his father was sick;\r\nand he set out to go to him, taking his two sons Manasses and Ephraim.\r\n\r\n48:2. And it was told the old man: Behold thy son Joseph cometh to\r\nthee. And being strengthened, he sat on his bed.\r\n\r\n48:3. And when Joseph was come in to him, he said: God almighty\r\nappeared to me at Luza, which is in the land of Chanaan, and he blessed\r\nme,\r\n\r\n48:4. And said: I will cause thee to increase and multiply, and I will\r\nmake of thee a multitude of people: and I will give this land to thee,\r\nand to thy seed after thee for an everlasting possession.\r\n\r\n48:5. So thy two sons, who were born to thee in the land of Egypt\r\nbefore I came hither to thee, shall be mine: Ephraim and Manasses shall\r\nbe reputed to me as Ruben and Simeon.\r\n\r\n48:6. But the rest whom thou shalt have after them, shall be thine, and\r\nshall be called by the name of their brethren in their possessions.\r\n\r\n48:7. For, when I came out of Mesopotamia, Rachel died from me in the\r\nland of Chanaan in the very journey, and it was spring time: and I was\r\ngoing to Ephrata, and I buried her near the way of Ephrata, which by\r\nanother name is called Bethlehem.\r\n\r\n48:8. Then seeing his sons, he said to him: Who are these?\r\n\r\n48:9. He answered: They are my sons, whom God hath given me in this\r\nplace. And he said: Bring them to me, that I may bless them.\r\n\r\n48:10. For Israel’s eyes were dim by reason of his great age, and he\r\ncould not see clearly. And when they were brought to him, he kissed and\r\nembraced them,\r\n\r\n48:11. And said to his son: I am not deprived of seeing thee; moreover\r\nGod hath shewn me thy seed.\r\n\r\n48:12. And when Joseph had taken them from his father’s lap, he bowed\r\ndown with his face to the ground.\r\n\r\n48:13. And he set Ephraim on his right hand, that is, towards the left\r\nhand of Israel; but Manasses on his left hand, to wit, towards his\r\nfather’s right hand, and brought them near to him.\r\n\r\n48:14. But he, stretching forth his right hand, put it upon the head of\r\nEphraim, the younger brother; and the left upon the head of Manasses,\r\nwho was the elder, changing his hands.\r\n\r\n48:15. And Jacob blessed the sons of Joseph, and said: God, in whose\r\nsight my fathers Abraham and Isaac walked, God that feedeth me from my\r\nyouth until this day:\r\n\r\n48:16. The angel that delivereth me from all evils, bless these boys:\r\nand let my name be called upon them, and the names of my fathers\r\nAbraham and Isaac; and may they grow into a multitude upon the earth.\r\n\r\n48:17. And Joseph seeing that his father had put his right hand upon\r\nthe head of Ephraim, was much displeased: and taking his father’s hand,\r\nhe tried to lift it from Ephraim’s head, and to remove it to the head\r\nof Manasses.\r\n\r\n48:18. And he said to his father: It should not be so, my father; for\r\nthis is the firstborn, put thy right hand upon his head.\r\n\r\n48:19. But he refusing, said: I know, my son, I know: and this also\r\nshall become a people, and shall be multiplied; but his younger brother\r\nshall be greater than he; and his seed shall grow into nations.\r\n\r\n48:20. And he blessed them at that time, saying: In thee shall Israel\r\nbe blessed, and it shall be said: God do to thee as to Ephraim, and as\r\nto Manasses. And he set Ephraim before Manasses.\r\n\r\n48:21. And he said to Joseph, his son: Behold I die, and God will be\r\nwith you, and will bring you back into the land of your fathers.\r\n\r\n48:22. I give thee a portion above thy brethren, which I took out of\r\nthe hand of the Amorrhite with my sword and bow.\r\n\r\n\r\nGenesis Chapter 49\r\n\r\nJacob’s prophetical blessings of his twelve sons: his death.\r\n\r\n49:1. And Jacob called his sons, and said to them: Gather yourselves\r\ntogether, that I may tell you the things that shall befall you in the\r\nlast days.\r\n\r\n49:2. Gather yourselves together, and hear, O ye sons of Jacob, hearken\r\nto Israel, your father:\r\n\r\n49:3. Ruben, my firstborn, thou art my strength, and the beginning of\r\nmy sorrow; excelling in gifts, greater in command.\r\n\r\nMy strength, etc.... He calls him his strength, as being born whilst\r\nhis father was in his full strength and vigour: he calls him the\r\nbeginning of his sorrow, because cares and sorrows usually come on with\r\nthe birth of children. Excelling in gifts, etc., because the firstborn\r\nhad a title to a double portion, and to have the command over his\r\nbrethren, which Ruben forfeited by his sin; being poured out as water,\r\nthat is, spilt and lost.\r\n\r\n49:4. Thou art poured out as water, grow thou not; because thou wentest\r\nup to thy father’s bed, and didst defile his couch.\r\n\r\nGrow thou not.... This was not meant by way of a curse or imprecation;\r\nbut by way of a prophecy foretelling that the tribe of Ruben should not\r\ninherit the pre-eminences usually annexed to the first birthright,\r\nviz., the double portion, the being prince or lord over the other\r\nbrethren, and the priesthood: of which the double portion was given to\r\nJoseph, the princely office to Juda, and the priesthood to Levi.\r\n\r\n49:5. Simeon and Levi brethren: vessels of iniquity waging war.\r\n\r\n49:6. Let not my soul go into their counsel, nor my glory be in their\r\nassembly: because in their fury they slew a man, and in their self-will\r\nthey undermined a wall.\r\n\r\nSlew a man, ... viz., Sichem the son of Hemor, with all his people,\r\nGen. 34.; mystically and prophetically it alludes to Christ, whom their\r\nposterity, viz., the priests and the scribes, put to death.\r\n\r\n49:7. Cursed be their fury, because it was stubborn: and their wrath,\r\nbecause it was cruel: I will divide them in Jacob, and will scatter\r\nthem in Israel.\r\n\r\n49:8. Juda, thee shall thy brethren praise: thy hand shall be on the\r\nnecks of thy enemies; the sons of thy father shall bow down to thee.\r\n\r\n49:9. Juda is a lion’s whelp: to the prey, my son, thou art gone up:\r\nresting thou hast couched as a lion, and as a lioness, who shall rouse\r\nhim?\r\n\r\nA lion’s whelp, etc.... This blessing of Juda foretelleth the strength\r\nof his tribe, the fertility of his inheritance; and principally that\r\nthe sceptre and legislative power should not be utterly taken away from\r\nhis race till about the time of the coming of Christ: as in effect it\r\nnever was: which is a demonstration against the modern Jews, that the\r\nMessiah is long since come; for the sceptre has long since been utterly\r\ntaken away from Juda.\r\n\r\n49:10. The sceptre shall not be taken away from Juda, nor a ruler from\r\nhis thigh, till he come that is to be sent, and he shall be the\r\nexpectation of nations.\r\n\r\n49:11. Tying his foal to the vineyard, and his ass, O my son, to the\r\nvine. He shall wash his robe in wine, and his garment in the blood of\r\nthe grape.\r\n\r\n49:12. His eyes are more beautiful than wine, and his teeth whiter than\r\nmilk.\r\n\r\n49:13. Zabulon shall dwell on the seashore, and in the road of ships,\r\nreaching as far as Sidon.\r\n\r\n49:14. Issachar shall be a strong ass, lying down between the borders.\r\n\r\n49:15. He saw rest that it was good: and the land that it was\r\nexcellent: and he bowed his shoulder to carry, and became a servant\r\nunder tribute.\r\n\r\n49:16. Dan shall judge his people like another tribe in Israel.\r\n\r\nDan shall judge, etc.... This was verified in Samson, who was of the\r\ntribe of Dan, and began to deliver Israel. Judges 13.5. But as this\r\ndeliverance was but temporal and very imperfect, the holy patriarch\r\n(ver. 18) aspires after another kind of deliverer, saying: I will look\r\nfor thy salvation, O Lord.\r\n\r\n49:17. Let Dan be a snake in the way, a serpent in the path, that\r\nbiteth the horse’s heels, that his rider may fall backward.\r\n\r\n49:18. I will look for thy salvation, O Lord.\r\n\r\n49:19. Gad, being girded, shall fight before him: and he himself shall\r\nbe girded backward.\r\n\r\nGad being girded, etc.... It seems to allude to the tribe of Gad; when\r\nafter they had received for their lot the land of Galaad, they marched\r\nin arms before the rest of the Israelites, to the conquest of the land\r\nof Chanaan: from whence they afterwards returned loaded with spoils.\r\nSee Jos. 4. and 12.\r\n\r\n49:20. Aser, his bread shall be fat, and he shall yield dainties to\r\nkings.\r\n\r\n49:21. Nephthali, a hart let loose, and giving words of beauty.\r\n\r\n49:22. Joseph is a growing son, a growing son and comely to behold: the\r\ndaughters run to and fro upon the wall;\r\n\r\nRun to and fro, etc.... To behold his beauty; whilst his envious\r\nbrethren turned their darts against him, etc.\r\n\r\n49:23. But they that held darts, provoked him, and quarrelled with him,\r\nand envied him.\r\n\r\n49:24. His bow rested upon the strong, and the bands of his arms and\r\nhis hands were loosed, by the hands of the mighty one of Jacob: thence\r\nhe came forth a pastor, the stone of Israel.\r\n\r\nHis bow rested upon the strong, etc.... That is, upon God, who was his\r\nstrength: who also loosed his bands, and brought him out of prison to\r\nbe the pastor, that is, the feeder and ruler of Egypt, and the stone,\r\nthat is, the rock and support of Israel.\r\n\r\n49:25. The God of thy father shall be thy helper, and the Almighty\r\nshall bless thee with the blessings of heaven above, with the blessings\r\nof the deep that lieth beneath, with the blessings of the breasts and\r\nof the womb.\r\n\r\n49:26. The blessings of thy father are strengthened with the blessings\r\nof his fathers: until the desire of the everlasting hills should come:\r\nmay they be upon the head of Joseph, and upon the crown of the Nazarite\r\namong his brethren.\r\n\r\nThe blessings of thy father, etc.... That is, thy father’s blessings\r\nare made more prevalent and effectual in thy regard, by the additional\r\nstrength they receive from his inheriting the blessings of his\r\nprogenitors Abraham and Isaac. The desire of the everlasting hills,\r\netc.... These blessings all looked forward towards Christ, called the\r\ndesire of the everlasting hills, as being longed for, as it were, by\r\nthe whole creation. Mystically, the patriarchs and prophets are called\r\nthe everlasting hills, by reason of the eminence of their wisdom and\r\nholiness. The Nazarite.... This word signifies one separated; and\r\nagrees to Joseph, as being separated from, and more eminent than, his\r\nbrethren. As the ancient Nazarites were so called from their being set\r\naside for God, and vowed to him.\r\n\r\n49:27. Benjamin a ravenous wolf, in the morning shall eat the prey, and\r\nin the evening shall divide the spoil.\r\n\r\n49:28. All these are the twelve tribes of Israel: these things their\r\nfather spoke to them, and he blessed every one with their proper\r\nblessings.\r\n\r\n49:29. And he charged them, saying: I am now going to be gathered to my\r\npeople: bury me with my fathers in the double cave, which is in the\r\nfield of Ephron the Hethite,\r\n\r\nTo be gathered to my people.... That is, I am going to die, and so to\r\nfollow my ancestors that are gone before me, and to join their company\r\nin another world.\r\n\r\n49:30. Over against Mambre, in the land of Chanaan, which Abraham\r\nbought together with the field, of Ephron the Hethite, for a possession\r\nto bury in.\r\n\r\n49:31. There they buried him, and Sara his wife: there was Isaac buried\r\nwith Rebecca, his wife: there also Lia doth lie buried.\r\n\r\n49:32. And when he had ended the commandments, wherewith he instructed\r\nhis sons, he drew up his feet upon the bed, and died: and he was\r\ngathered to his people.\r\n\r\n\r\nGenesis Chapter 50\r\n\r\nThe mourning for Jacob, and his interment. Joseph’s kindness towards\r\nhis brethren. His death.\r\n\r\n50:1. And when Joseph saw this, he fell upon his father’s face, weeping\r\nand kissing him.\r\n\r\n50:2. And he commanded his servants, the physicians, to embalm his\r\nfather.\r\n\r\n50:3. And while they were fulfilling his commands, there passed forty\r\ndays: for this was the manner with bodies that were embalmed, and Egypt\r\nmourned for him seventy days.\r\n\r\n50:4. And the time of the mourning being expired, Joseph spoke to the\r\nfamily of Pharao: If I have found favour in your sight, speak in the\r\nears of Pharao:\r\n\r\n50:5. For my father made me swear to him, saying: Behold I die; thou\r\nshalt bury me in my sepulchre which I have digged for myself in the\r\nland of Chanaan. So I will go up and bury my father, and return.\r\n\r\n50:6. And Pharao said to him: Go up and bury thy father according as he\r\nmade thee swear.\r\n\r\n50:7. So he went up, and there went with him all the ancients of\r\nPharao’s house, and all the elders of the land of Egypt.\r\n\r\n50:8. And the house of Joseph with his brethren, except their children,\r\nand their flocks and herds, which they left in the land of Gessen.\r\n\r\n50:9. He had also in his train chariots and horsemen: and it was a\r\ngreat company.\r\n\r\n50:10. And they came to the threshing floor of Atad, which is situated\r\nbeyond the Jordan: where celebrating the exequies with a great and\r\nvehement lamentation, they spent full seven days.\r\n\r\n50:11. And when the inhabitants of Chanaan saw this, they said: This is\r\na great mourning to the Egyptians. And therefore the name of that place\r\nwas called, The mourning of Egypt.\r\n\r\n50:12. So the sons of Jacob did as he had commanded them.\r\n\r\n50:13. And carrying him into the land of Chanaan, they buried him in\r\nthe double cave, which Abraham had bought together with the field for a\r\npossession of a burying place, of Ephron, the Hethite, over against\r\nMambre.\r\n\r\n50:14. And Joseph returned into Egypt with his brethren, and all that\r\nwere in his company, after he had buried his father.\r\n\r\n50:15. Now he being dead, his brethren were afraid, and talked one with\r\nanother: Lest perhaps he should remember the wrong he suffered, and\r\nrequite us all the evil that we did to him.\r\n\r\n50:16. And they sent a message to him, saying: Thy father commanded us\r\nbefore he died,\r\n\r\n50:17. That we should say thus much to thee from him: I beseech thee to\r\nforget the wickedness of thy brethren, and the sin and malice they\r\npractised against thee: we also pray thee, to forgive the servants of\r\nthe God of thy father this wickedness. And when Joseph heard this, he\r\nwept.\r\n\r\n50:18. And his brethren came to him; and worshipping prostrate on the\r\nground, they said: We are thy servants.\r\n\r\n50:19. And he answered them: Fear not: can we resist the will of God?\r\n\r\n50:20. You thought evil against me: but God turned it into good, that\r\nhe might exalt me, as at present you see, and might save many people.\r\n\r\n50:21. Fear not: I will feed you and your children. And he comforted\r\nthem, and spoke gently and mildly.\r\n\r\n50:22. And he dwelt in Egypt with all his father’s house; and lived a\r\nhundred and ten years. And he saw the children of Ephraim to the third\r\ngeneration. The children also of Machir, the sons of Manasses, were\r\nborn on Joseph’s knees.\r\n\r\n50:23. After which he told his brethren: God will visit you after my\r\ndeath, and will make you go up out of this land, to the land which he\r\nswore to Abraham, Isaac, and Jacob.\r\n\r\n50:24. And he made them swear to him, saying: God will visit you, carry\r\nmy bones with you out of this place:\r\n\r\n50:25. And he died, being a hundred and ten years old. And being\r\nembalmed, he was laid in a coffin in Egypt.\r\n\r\n\r\n\r\n\r\nTHE BOOK OF EXODUS\r\n\r\n\r\nThe Second Book of Moses is called EXODUS, from the Greek word EXODOS,\r\nwhich signifies going out: because it contains the history of the going\r\nout of the children of Israel out of Egypt. The Hebrews, from the words\r\nwith which it begins, call it VEELLE SEMOTH: These are the names. It\r\ncontains transactions for 145 years; that is, from the death of Joseph\r\nto the erecting of the tabernacle.\r\n\r\n\r\nExodus Chapter 1\r\n\r\nThe Israelites are multiplied in Egypt. They are oppressed by a new\r\nking, who commandeth all their male children to be killed.\r\n\r\n1:1. These are the names of the children of Israel, that went into\r\nEgypt with Jacob: they went in every man with his household:\r\n\r\n1:2. Ruben, Simeon, Levi, Juda,\r\n\r\n1:3. Issachar, Zabulon, and Benjamin,\r\n\r\n1:4. Dan, and Nephthali, Gad and Aser.\r\n\r\n1:5. And all the souls that came out of Jacob’s thigh, were seventy:\r\nbut Joseph was in Egypt.\r\n\r\n1:6. After he was dead, and all his brethren, and all that generation,\r\n\r\n1:7. The children of Israel increased, and sprung up into multitudes,\r\nand growing exceedingly strong they filled the land.\r\n\r\n1:8. In the mean time there arose a new king over Egypt, that knew not\r\nJoseph:\r\n\r\n1:9. And he said to his people: Behold the people of the children of\r\nIsrael are numerous and stronger than we.\r\n\r\n1:10. Come let us wisely oppress them, lest they multiply: and if any\r\nwar shall rise against us, join with our enemies, and having overcome\r\nus, depart out of the land.\r\n\r\n1:11. Therefore he set over them masters of the works, to afflict them\r\nwith burdens: and they built for Pharao cities of tabernacles, Phithom,\r\nand Ramesses.\r\n\r\nOf tabernacles.... Or, of storehouses.\r\n\r\n1:12. But the more they oppressed them, the more they were multiplied\r\nand increased.\r\n\r\n1:13. And the Egyptians hated the children of Israel, and afflicted\r\nthem and mocked them:\r\n\r\n1:14. And they made their life bitter with hard works in clay and\r\nbrick, and with all manner of service, wherewith they were overcharged\r\nin the works of the earth.\r\n\r\n1:15. And the king of Egypt spoke to the midwives of the Hebrews: of\r\nwhom one was called Sephora, the other Phua,\r\n\r\n1:16. Commanding them: When you shall do the office of midwives to the\r\nHebrew women, and the time of delivery is come: if it be a man child,\r\nkill it: if a woman, keep it alive.\r\n\r\n1:17. But the midwives feared God, and did not do as the king of Egypt\r\nhad commanded, but saved the men children.\r\n\r\n1:18. And the king called for them and said: What is it that you meant\r\nto do, that you would save the men children?\r\n\r\n1:19. They answered: The Hebrew women are not as the Egyptian women:\r\nfor they themselves are skilful in the office of a midwife; and they\r\nare delivered before we come to them.\r\n\r\n1:20. Therefore God dealt well with the midwives: and the people\r\nmultiplied and grew exceedingly strong.\r\n\r\n1:21. And because the midwives feared God, he built them houses.\r\n\r\nBecause the midwives feared God, etc.... The midwives were rewarded,\r\nnot for their lie, which was a venial sin; but for their fear of God,\r\nand their humanity: but this reward was only temporal, in building them\r\nhouses, that is, in establishing and enriching their families.\r\n\r\n1:22. Pharao therefore charged all his people, saying: Whatsoever shall\r\nbe born of the male sex, ye shall cast into the river: whatsoever of\r\nthe female, ye shall save alive.\r\n\r\n\r\nExodus Chapter 2\r\n\r\nMoses is born and exposed on the bank of the river; where he is taken\r\nup by the daughter of Pharao, and adopted for her son. He killeth an\r\nEgyptian, and fleeth into Madian; where he marrieth a wife.\r\n\r\n2:1. After this there went a man of the house of Levi; and took a wife\r\nof his own kindred.\r\n\r\n2:2. And she conceived, and bore a son: and seeing him a goodly child,\r\nhid him three months.\r\n\r\n2:3. And when she could hide him no longer, she took a basket made of\r\nbulrushes, and daubed it with slime and pitch: and put the little babe\r\ntherein, and laid him in the sedges by the river’s brink,\r\n\r\n2:4. His sister standing afar off, and taking notice what would be\r\ndone.\r\n\r\n2:5. And behold the daughter of Pharao came down to wash herself in the\r\nriver: and her maids walked by the river’s brink. And when she saw the\r\nbasket in the sedges she sent one of her maids for it: and when it was\r\nbrought,\r\n\r\n2:6. She opened it, and seeing within it an infant crying, having\r\ncompassion on it, she said: This is one of the babes of the Hebrews.\r\n\r\n2:7. And the child’s sister said to her: Shall I go, and call to thee a\r\nHebrew woman, to nurse the babe?\r\n\r\n2:8. She answered: Go. The maid went and called her mother.\r\n\r\n2:9. And Pharao’s daughter said to her: Take this child, and nurse him\r\nfor me: I will give thee thy wages. The woman took and nursed the\r\nchild: and when he was grown up, she delivered him to Pharao’s\r\ndaughter.\r\n\r\n2:10. And she adopted him for a son, and called him Moses, saying:\r\nBecause I took him out of the water.\r\n\r\nMoses.... Or Moyses, in the Egyptian tongue, signifies one taken or\r\nsaved out of the water.\r\n\r\n2:11. In those days, after Moses was grown up, he went out to his\r\nbrethren: and saw their affliction, and an Egyptian striking one of the\r\nHebrews, his brethren.\r\n\r\n2:12. And when he had looked about this way and that way, and saw no\r\none there, he slew the Egyptian and hid him in the sand.\r\n\r\nHe slew the Egyptian.... This he did by a particular inspiration of\r\nGod; as a prelude to his delivering the people from their oppression\r\nand bondage. He thought, says St. Stephen, Acts 7.25, that his brethren\r\nunderstood that God by his hand would save them. But such particular\r\nand extraordinary examples are not to be imitated.\r\n\r\n2:13. And going out the next day, he saw two Hebrews quarrelling: and\r\nhe said to him that did the wrong: Why strikest thou thy neighbour?\r\n\r\n2:14. But he answered: Who hath appointed thee prince and judge over\r\nus? wilt thou kill me, as thou didst yesterday kill the Egyptian? Moses\r\nfeared, and said: How is this come to be known?\r\n\r\n2:15. And Pharao heard of this word, and sought to kill Moses: but he\r\nfled from his sight, and abode in the land of Madian, and he sat down\r\nby a well.\r\n\r\nMadian.... A city and country of Arabia, which took its name from\r\nMadian the son of Abraham, by Cetura, and was peopled by his posterity.\r\n\r\n2:16. And the priest of Madian had seven daughters, who came to draw\r\nwater: and when the troughs were filled, desired to water their\r\nfather’s flocks.\r\n\r\n2:17. And the shepherds came and drove them away: and Moses arose, and\r\ndefending the maids, watered their sheep.\r\n\r\n2:18. And when they returned to Raguel their father, he said to them:\r\nWhy are ye come sooner than usual?\r\n\r\nRaguel.... He had two names, being also called Jethro, as appears from\r\nthe first verse of the following chapter.\r\n\r\n2:19. They answered: A man of Egypt delivered us from the hands of the\r\nshepherds: and he drew water also with us, and gave the sheep to drink.\r\n\r\n2:20. But he said: Where is he? why have you let the man go? call him\r\nthat he may eat bread.\r\n\r\n2:21. And Moses swore that he would dwell with him. And he took Sephora\r\nhis daughter to wife:\r\n\r\n2:22. And she bore him a son, whom he called Gersam, saying: I have\r\nbeen a stranger in a foreign country. And she bore another, whom he\r\ncalled Eliezer, saying: For the God of my father, my helper, hath\r\ndelivered me out of the hand of Pharao.\r\n\r\nGersam.... Or Gershom. This name signifies a stranger there: as Eliezer\r\nsignifies the help of God.\r\n\r\n2:23. Now after a long time the king of Egypt died: and the children of\r\nIsrael groaning, cried out because of the works: and their cry went up\r\nunto God from the works.\r\n\r\n2:24. And he heard their groaning, and remembered the covenant which he\r\nmade with Abraham, Isaac, and Jacob.\r\n\r\n2:25. And the Lord looked upon the children of Israel, and he knew\r\nthem.\r\n\r\nKnew them.... That is, he had respect to them, he cast a merciful eye\r\nupon them.\r\n\r\n\r\nExodus Chapter 3\r\n\r\nGod appeareth to Moses in a bush, and sendeth him to deliver Israel.\r\n\r\n3:1. Now Moses fed the sheep of Jethro, his father in law, the priest\r\nof Madian: and he drove the flock to the inner parts of the desert, and\r\ncame to the mountain of God, Horeb.\r\n\r\n3:2. And the Lord appeared to him in a flame of fire out of the midst\r\nof a bush: and he saw that the bush was on fire, and was not burnt.\r\n\r\nThe Lord appeared.... That is, an angel representing God, and speaking\r\nin his name.\r\n\r\n3:3. And Moses said: I will go, and see this great sight, why the bush\r\nis not burnt.\r\n\r\n3:4. And when the Lord saw that he went forward to see, he called to\r\nhim out of the midst of the bush. and said: Moses, Moses. And he\r\nanswered: Here I am.\r\n\r\n3:5. And he said: Come not nigh hither, put off the shoes from thy\r\nfeet; for the place, whereon thou standest, is holy ground.\r\n\r\n3:6. And he said: I am the God of thy father, the God of Abraham, the\r\nGod of Isaac, and the God of Jacob. Moses hid his face: for he durst\r\nnot look at God.\r\n\r\n3:7. And the Lord said to him: I have seen the affliction of my people\r\nin Egypt, and I have heard their cry because of the rigour of them that\r\nare over the works;\r\n\r\n3:8. And knowing their sorrow, I am come down to deliver them out of\r\nthe hands of the Egyptians, and to bring them out of that land into a\r\ngood and spacious land, into a land that floweth with milk and honey,\r\nto the places of the Chanaanite, and Hethite, and Amorrhite, and\r\nPherezite, and Hevite, and Jebusite.\r\n\r\n3:9. For the cry of the children of Israel is come unto me: and I have\r\nseen their affliction, wherewith they are oppressed by the Egyptians.\r\n\r\n3:10. But come, and I will send thee to Pharao, that thou mayst bring\r\nforth my people, the children of Israel, out of Egypt.\r\n\r\n3:11. And Moses said to God: Who am I that I should go to Pharao, and\r\nshould bring forth the children of Israel out of Egypt?\r\n\r\n3:12. And he said to him: I will be with thee; and this thou shalt have\r\nfor a sign that I have sent thee: When thou shalt have brought my\r\npeople out of Egypt, thou shalt offer sacrifice to God upon this\r\nmountain.\r\n\r\n3:13. Moses said to God: Lo, I shall go to the children of Israel, and\r\nsay to them: The God of your fathers hath sent me to you. If they shall\r\nsay to me: What is his name? What shall I say to them?\r\n\r\n3:14. God said to Moses: I AM WHO AM. He said: Thus shalt thou say to\r\nthe children of Israel: HE WHO IS, hath sent me to you.\r\n\r\nI am who am.... That is, I am being itself, eternal, self-existent,\r\nindependent, infinite; without beginning, end, or change; and the\r\nsource of all other beings.\r\n\r\n3:15. And God said again to Moses: Thus shalt thou say to the children\r\nof Israel: The Lord God of your fathers the God of Abraham, the God of\r\nIsaac, and the God of Jacob hath sent me to you; this is my name for\r\never, and this is my memorial unto all generations.\r\n\r\n3:16. Go and gather together the ancients of Israel, and thou shalt say\r\nto them: The Lord God of your fathers, the God of Abraham, the God of\r\nIsaac, and the God of Jacob, hath appeared to me, saying: Visiting I\r\nhave visited you; and I have seen all that hath befallen you in Egypt.\r\n\r\n3:17. And I have said the word to bring you forth out of the affliction\r\nof Egypt, into the land of the Chanaanite, and Hethite, and Amorrhite,\r\nand Pherezite, and Hevite, and Jebusite, to a land that floweth with\r\nmilk and honey.\r\n\r\n3:18. And they shall hear thy voice; and thou shalt go in, thou and the\r\nancients of Israel, to the king of Egypt, and thou shalt say to him:\r\nThe Lord God of the Hebrews hath called us; we will go three days’\r\njourney into the wilderness, to sacrifice unto the Lord our God.\r\n\r\n3:19. But I know that the king of Egypt will not let you go, but by a\r\nmighty hand.\r\n\r\n3:20. For I will stretch forth my hand, and will strike Egypt with all\r\nmy wonders which I will do in the midst of them: after these he will\r\nlet you go.\r\n\r\n3:21. And I will give favour to this people, in the sight of the\r\nEgyptians: and when you go forth, you shall not depart empty:\r\n\r\n3:22. But every woman shall ask of her neighbour, and of her that is in\r\nher house, vessels of silver and of gold, and raiment: and you shall\r\nput them on your sons and daughters, and shall spoil Egypt.\r\n\r\nShall spoil, etc.... That is, you shall strip, and take away the goods\r\nof the Egyptians. This was not authorizing theft or injustice; but was\r\na just disposal made by Him, who is the great lord and master of all\r\nthings, in order to pay the children of Israel some part of what was\r\ndue to them from the Egyptians for their labours.\r\n\r\n\r\nExodus Chapter 4\r\n\r\nMoses is empowered to confirm his mission with miracles: his brother\r\nAaron is appointed to assist him.\r\n\r\n4:1. Moses answered, and said: They will not believe me, nor hear my\r\nvoice, but they will say: The Lord hath not appeared to thee.\r\n\r\n4:2. Then he said to him: What is that thou holdest in thy hand? He\r\nanswered: A rod.\r\n\r\n4:3. And the Lord said: Cast it down upon the ground. He cast it down,\r\nand it was turned into a serpent, so that Moses fled from it.\r\n\r\n4:4. And the Lord said: Put out thy hand, and take it by the tail. He\r\nput forth his hand, and took hold of it, and it was turned into a rod.\r\n\r\n4:5. That they may believe, saith he, that the Lord God of their\r\nfathers, the God of Abraham, the God of Isaac, and the God of Jacob,\r\nhath appeared to thee.\r\n\r\n4:6. And the Lord said again: Put thy hand into thy bosom. And when he\r\nhad put it into his bosom, he brought it forth leprous as snow.\r\n\r\n4:7. And he said: Put back thy hand into thy bosom. He put it back, and\r\nbrought it out again, and it was like the other flesh.\r\n\r\n4:8. If they will not believe thee, saith he, nor hear the voice of the\r\nformer sign, they will believe the word of the latter sign.\r\n\r\n4:9. But if they will not even believe these two signs, nor hear thy\r\nvoice: take of the river water, and pour it out upon the dry land, and\r\nwhatsoever thou drawest out of the river, shall be turned into blood.\r\n\r\n4:10. Moses said: I beseech thee, Lord, I am not eloquent from\r\nyesterday and the day before; and since thou hast spoken to thy\r\nservant, I have more impediment and slowness of tongue.\r\n\r\n4:11. The Lord said to him: Who made man’s mouth? or who made the dumb\r\nand the deaf, the seeing and the blind? did not I?\r\n\r\n4:12. Go therefore, and I will be in thy mouth; and I will teach thee\r\nwhat thou shalt speak.\r\n\r\n4:13. But he said: I beseech thee, Lord, send whom thou wilt send.\r\n\r\n4:14. The Lord being angry at Moses, said: Aaron the Levite is thy\r\nbrother, I know that he is eloquent: behold he cometh forth to meet\r\nthee, and seeing thee, shall be glad at heart.\r\n\r\n4:15. Speak to him, and put my words in his mouth: and I will be in thy\r\nmouth, and in his mouth, and will shew you what you must do.\r\n\r\n4:16. He shall speak in thy stead to the people, and shall be thy\r\nmouth: but thou shalt be to him in those things that pertain to God.\r\n\r\n4:17. And take this rod in thy hand, wherewith thou shalt do the signs.\r\n\r\n4:18. Moses went his way, and returned to Jethro his father in law, and\r\nsaid to him; I will go and return to my brethren into Egypt, that I may\r\nsee if they be yet alive. And Jethro said to him: Go in peace.\r\n\r\n4:19. And the Lord said to Moses, in Madian: Go, and return into Egypt;\r\nfor they are all dead that sought thy life.\r\n\r\n4:20. Moses therefore took his wife, and his sons, and set them upon an\r\nass; and returned into Egypt, carrying the rod of God in his hand.\r\n\r\n4:21. And the Lord said to him as he was returning into Egypt: See that\r\nthou do all the wonders before Pharao, which I have put in thy hand: I\r\nshall harden his heart, and he will not let the people go.\r\n\r\nI shall harden, etc.... Not by being the efficient cause of his sin;\r\nbut by withdrawing from him, for his just punishment, the dew of grace\r\nthat might have softened his heart; and so suffering him to grow harder\r\nand harder.\r\n\r\n4:22. And thou shalt say to him: Thus saith the Lord: Israel is my son,\r\nmy firstborn.\r\n\r\n4:23. I have said to thee: Let my son go, that he may serve me, and\r\nthou wouldst not let him go: behold I will kill thy son, thy firstborn.\r\n\r\n4:24. And when he was in his journey, in the inn, the Lord met him, and\r\nwould have killed him.\r\n\r\nThe Lord met him, and would have killed him.... This was an angel\r\nrepresenting the Lord, who treated Moses in this manner, for having\r\nneglected the circumcision of his younger son; which his wife\r\nunderstanding, circumcised her child upon the spot, upon which the\r\nangel let Moses go.\r\n\r\n4:25. Immediately Sephora took a very sharp stone, and circumcised the\r\nforeskin of her son, and touched his feet, and said: A bloody spouse\r\nart thou to me.\r\n\r\n4:26. And he let him go after she had said: A bloody spouse art thou to\r\nme, because of the circumcision.\r\n\r\n4:27. And the Lord said to Aaron: Go into the desert to meet Moses. And\r\nhe went forth to meet him in the mountain of God, and kissed him.\r\n\r\n4:28. And Moses told Aaron all the words of the Lord, by which he had\r\nsent him, and the signs that he had commanded.\r\n\r\n4:29. And they came together, and they assembled all the ancients of\r\nthe children of Israel.\r\n\r\n4:30. And Aaron spoke all the words which the Lord had said to Moses:\r\nand he wrought the signs before the people.\r\n\r\n4:31. And the people believed. And they heard that the Lord had visited\r\nthe children of Israel, and that he had looked upon their affliction:\r\nand falling down they adored.\r\n\r\n\r\nExodus Chapter 5\r\n\r\nPharao refuseth to let the people go. They are more oppressed.\r\n\r\n5:1. After these things, Moses and Aaron went in, and said to Pharao:\r\nThus saith the Lord God of Israel: Let my people go, that they may\r\nsacrifice to me in the desert.\r\n\r\n5:2. But he answered: Who is the Lord, that I should hear his voice,\r\nand let Israel go? I know not the Lord, neither will I let Israel go.\r\n\r\n5:3. And they said: The God of the Hebrews hath called us, to go three\r\ndays’ journey into the wilderness, and to sacrifice to the Lord our\r\nGod; lest a pestilence or the sword fall upon us.\r\n\r\n5:4. The king of Egypt said to them: Why do you Moses and Aaron draw\r\noff the people from their works? Get you gone to your burdens.\r\n\r\n5:5. And Pharao said: The people of the land are numerous; you see that\r\nthe multitude is increased; how much more if you give them rest from\r\ntheir works?\r\n\r\n5:6. Therefore he commanded the same day the overseers of the works,\r\nand the task-masters of the people, saying:\r\n\r\n5:7. You shall give straw no more to the people to make brick, as\r\nbefore; but let them go and gather straw.\r\n\r\n5:8. And you shall lay upon them the task of bricks, which they did\r\nbefore; neither shall you diminish any thing thereof, for they are\r\nidle, and therefore they cry, saying: Let us go and sacrifice to our\r\nGod.\r\n\r\n5:9. Let them be oppressed with works, and let them fulfil them; that\r\nthey may not regard lying words.\r\n\r\n5:10. And the overseers of the works, and the taskmasters, went out and\r\nsaid to the people: Thus saith Pharao: I allow you no straw;\r\n\r\n5:11. Go, and gather it where you can find it; neither shall any thing\r\nof your work be diminished.\r\n\r\n5:12. And the people was scattered through all the land of Egypt to\r\ngather straw.\r\n\r\n5:13. And the overseers of the works pressed them, saying: Fulfil your\r\nwork every day, as before ye were wont to do, when straw was given you.\r\n\r\n5:14. And they that were over the works of the children of Israel, were\r\nscourged by Pharao’s taskmasters, saying: Why have you not made up the\r\ntask of bricks, both yesterday and to day, as before?\r\n\r\n5:15. And the officers of the children of Israel came, and cried out to\r\nPharao, saying: Why dealest thou so with thy servants?\r\n\r\n5:16. Straw is not given us, and bricks are required of us as before;\r\nbehold we, thy servants, are beaten with whips, and thy people is\r\nunjustly dealt withal.\r\n\r\n5:17. And he said: You are idle, and therefore you say: Let us go and\r\nsacrifice to the Lord.\r\n\r\n5:18. Go therefore and work: straw shall not be given you, and you\r\nshall deliver the accustomed number of bricks.\r\n\r\n5:19. And the officers of the children of Israel saw that they were in\r\nevil case, because it was said to them: There shall not a whit be\r\ndiminished of the bricks for every day.\r\n\r\n5:20. And they met Moses and Aaron, who stood over against them as they\r\ncame out from Pharao:\r\n\r\n5:21. And they said to them: The Lord see and judge, because you have,\r\nmade our savour to stink before Pharao and his servants, and you have\r\ngiven him a sword, to kill us.\r\n\r\n5:22. And Moses returned to the Lord, and said: Lord, why hast thou\r\nafflicted this people? wherefore hast thou sent me?\r\n\r\n5:23. For since the time that I went in to Pharao to speak in thy name,\r\nhe hath afflicted thy people: and thou hast not delivered them.\r\n\r\n\r\nExodus Chapter 6\r\n\r\nGod reneweth his promise. The genealogies of Ruben, Simon and Levi,\r\ndown to Moses and Aaron.\r\n\r\n6:1. And the Lord said to Moses: Now thou shalt see what I will do to\r\nPharao: for by a mighty hand shall he let them go, and with a strong\r\nhand shall he cast them out of his land.\r\n\r\n6:2. And the Lord spoke to Moses, saying: I am the Lord\r\n\r\n6:3. That appeared to Abraham, to Isaac, and to Jacob, by the name of\r\nGod Almighty: and my name ADONAI I did not shew them.\r\n\r\nMy name Adonai.... The name, which is in the Hebrew text, is that most\r\nproper name of God, which signifieth his eternal, self-existent being,\r\nEx. 3.14, which the Jews out of reverence never pronounce; but, instead\r\nof it, whenever it occurs in the Bible, they read Adonai, which\r\nsignifies the Lord; and, therefore, they put the points or vowels,\r\nwhich belong to the name Adonai, to the four letters of that other\r\nineffable name Jod, He, Vau, He. Hence some moderns have framed the\r\nname Jehovah, unknown to all the ancients, whether Jews or Christians;\r\nfor the true pronunciation of the name, which is in the Hebrew text, by\r\nlong disuse, is now quite lost.\r\n\r\n6:4. And I made a covenant with them, to give them the land of Chanaan,\r\nthe land of their pilgrimage wherein they were strangers.\r\n\r\n6:5. I have heard the groaning of the children of Israel, wherewith the\r\nEgyptians have oppressed them: and I have remembered my covenant.\r\n\r\n6:6. Therefore say to the children of Israel: I am the Lord who will\r\nbring you out from the work-prison of the Egyptians, and will deliver\r\nyou from bondage: and redeem you with a high arm, and great judgments.\r\n\r\n6:7. And I will take you to myself for my people, I will be your God:\r\nand you shall know that I am the Lord your God, who brought you out\r\nfrom the work-prison of the Egyptians:\r\n\r\n6:8. And brought you into the land, concerning which I lifted up my\r\nhand to give it to Abraham, Isaac, and Jacob: and I will give it you to\r\npossess: I am the Lord.\r\n\r\n6:9. And Moses told all this to the children of Israel: but they did\r\nnot hearken to him, for anguish of spirit, and most painful work.\r\n\r\n6:10. And the Lord spoke to Moses, saying:\r\n\r\n6:11. Go in, and speak to Pharao king of Egypt, that he let the\r\nchildren of Israel go out of his land.\r\n\r\n6:12. Moses answered before the Lord: Behold the children of Israel do\r\nnot hearken to me: and how will Pharao hear me, especially as I am of\r\nuncircumcised lips?\r\n\r\nUncircumcised lips.... So he calls the defect he had in his words, or\r\nutterance.\r\n\r\n6:13. And the Lord spoke to Moses and Aaron, and he gave them a charge\r\nunto the children of Israel, and unto Pharao the king of Egypt, that\r\nthey should bring forth the children of Israel out of the land of\r\nEgypt.\r\n\r\n6:14. These are the heads of their houses by their families. The sons\r\nof Ruben the firstborn of Israel: Henoch and Phallu, Hesron and Charmi.\r\n\r\n6:15. These are the kindreds of Ruben. The sons of Simeon, Jamuel and\r\nJamin, and Ahod, and Jachin, and Soar, and Saul the son of a\r\nChanaanitess: these are the families of Simeon.\r\n\r\n6:16. And these are the names of the sons of Levi by their kindreds:\r\nGerson, and Caath, and Merari. And the years of the life of Levi were a\r\nhundred and thirty-seven.\r\n\r\n6:17. The sons of Gerson: Lobni and Semei, by their kindreds.\r\n\r\n6:18. The sons of Caath: Amram, and Isaar, and Hebron and Oziel. And\r\nthe years of Caath’s life, were a hundred and thirty-three.\r\n\r\n6:19. The sons of Merari: Moholi and Musi. These are the kindreds of\r\nLevi by their families.\r\n\r\n6:20. And Amram took to wife Jochabed his aunt by the father’s side:\r\nand she bore him Aaron and Moses. And the years of Amram’s life, were a\r\nhundred and thirty-seven.\r\n\r\n6:21. The sons also of Isaar: Core, and Nepheg, and Zechri.\r\n\r\n6:22. The sons also of Oziel: Mizael, and Elizaphan, and Sethri.\r\n\r\n6:23. And Aaron took to wife Elizabeth the daughter of Aminadab, sister\r\nof Nahason, who bore him Nadab, and Abiu, and Eleazar, and Ithamar.\r\n\r\n6:24. The sons also of Core: Aser, and Elcana, and Abiasaph. These are\r\nthe kindreds of the Corites.\r\n\r\n6:25. But Eleazar the son of Aaron took a wife of the daughters of\r\nPhutiel: and she bore him Phinees. These are the heads of the Levitical\r\nfamilies by their kindreds.\r\n\r\n6:26. These are Aaron and Moses, whom the Lord commanded to bring forth\r\nthe children of Israel out of the land of Egypt by their companies.\r\n\r\n6:27. These are they that speak to Pharao, king of Egypt, in order to\r\nbring out the children of Israel from Egypt: these are that Moses and\r\nAaron,\r\n\r\n6:28. In the day when the Lord spoke to Moses in the land of Egypt.\r\n\r\n6:29. And the Lord spoke to Moses, saying: I am the Lord; speak thou to\r\nPharao, king of Egypt, all that I say to thee.\r\n\r\n6:30. And Moses said before the Lord: Lo I am of uncircumcised lips,\r\nhow will Pharao hear me?\r\n\r\n\r\nExodus Chapter 7\r\n\r\nMoses and Aaron go into Pharao: they turn the rod into a serpent; and\r\nthe waters of Egypt into blood, which was the first plague. The\r\nmagicians do the like, and Pharao’s heart is hardened.\r\n\r\n7:1. And the Lord said to Moses: Behold, I have appointed thee the god\r\nof Pharao; and Aaron, thy brother, shall be thy prophet.\r\n\r\nThe god of Pharao.... Viz., to be his judge; and to exercise a divine\r\npower, as God’s instrument, over him and his people.\r\n\r\n7:2. Thou shalt speak to him all that I command thee; and he shall\r\nspeak to Pharao, that he let the children of Israel go out of his land.\r\n\r\n7:3. But I shall harden his heart, and shall multiply my signs and\r\nwonders in the land of Egypt.\r\n\r\nI shall harden, etc.... not by being the efficient cause of his\r\nhardness of heart, but by permitting it; and by withdrawing grace from\r\nhim, in punishment of his malice; which alone was the proper cause of\r\nhis being hardened.\r\n\r\n7:4. And he will not hear you: and I will lay my hand upon Egypt, and\r\nwill bring forth my army and my people, the children of Israel, out of\r\nthe land of Egypt, by very great judgments.\r\n\r\n7:5. And the Egyptians shall know that I am the Lord, who have\r\nstretched forth my hand upon Egypt, and have brought forth the children\r\nof Israel out of the midst of them.\r\n\r\n7:6. And Moses and Aaron did as the Lord had commanded; so did they.\r\n\r\n7:7. And Moses was eighty years old, and Aaron eighty-three, when they\r\nspoke to Pharao.\r\n\r\n7:8. And the Lord said to Moses and Aaron:\r\n\r\n7:9. When Pharao shall say to you, Shew signs; thou shalt say to Aaron:\r\nTake thy rod, and cast it down before Pharao, and it shall be turned\r\ninto a serpent.\r\n\r\n7:10. So Moses and Aaron went in unto Pharao, and did as the Lord had\r\ncommanded. And Aaron took the rod before Pharao and his servants, and\r\nit was turned into a serpent.\r\n\r\n7:11. And Pharao called the wise men and the magicians; and they also\r\nby Egyptian enchantments and certain secrets, did in like manner.\r\n\r\nMagicians.... Jannes, and Mambres, or Jambres, 2 Tim. 3.8.\r\n\r\n7:12. And they every one cast down their rods, and they were turned\r\ninto serpents: but Aaron’s rod devoured their rods.\r\n\r\n7:13. And Pharao’s heart was hardened, and he did not hearken to them,\r\nas the Lord had commanded.\r\n\r\n7:14. And the Lord said to Moses: Pharao’s heart is hardened, he will\r\nnot let the people go.\r\n\r\n7:15. Go to him in the morning, behold he will go out to the waters:\r\nand thou shalt stand to meet him on the bank of the river: and thou\r\nshalt take in thy hand the rod that was turned into a serpent.\r\n\r\n7:16. And thou shalt say to him: The Lord God of the Hebrews sent me to\r\nthee, saying: Let my people go to sacrifice to me in the desert: and\r\nhitherto thou wouldst not hear.\r\n\r\n7:17. Thus therefore saith the Lord: In this thou shalt know that I am\r\nthe Lord: behold I will strike with the rod, that is in my hand, the\r\nwater of the river, and it shall be turned into blood.\r\n\r\n7:18. And the fishes that are in the river, shall die, and the waters\r\nshall be corrupted, and the Egyptians shall be afflicted when they\r\ndrink the water of the river.\r\n\r\n7:19. The Lord also said to Moses: Say to Aaron, Take thy rod; and\r\nstretch forth thy hand upon the waters of Egypt, and upon their rivers,\r\nand streams and pools, and all the ponds of waters, that they may be\r\nturned into blood: and let blood be in all the land of Egypt, both in\r\nvessels of wood and of stone.\r\n\r\n7:20. And Moses and Aaron did as the Lord had commanded: and lifting up\r\nthe rod, he struck the water of the river before Pharao and his\r\nservants: and it was turned into blood.\r\n\r\n7:21. And the fishes that were in the river died; and the river\r\ncorrupted, and the Egyptians could not drink the water of the river,\r\nand there was blood in all the land of Egypt.\r\n\r\n7:22. And the magicians of the Egyptians with their enchantments did in\r\nlike manner; and Pharao’s heart was hardened, neither did he hear them,\r\nas the Lord had commanded.\r\n\r\n7:23. And he turned himself away, and went into his house, neither did\r\nhe set his heart to it this time also.\r\n\r\n7:24. And all the Egyptians dug round about the river for water to\r\ndrink; for they could not drink of the water of the river.\r\n\r\n7:25. And seven days were fully ended, after that the Lord struck the\r\nriver.\r\n\r\n\r\nExodus Chapter 8\r\n\r\nThe second plague is of frogs: Pharao promiseth to let the Israelites\r\ngo, but breaketh his promise. The third plague is of sciniphs. The\r\nfourth is of flies. Pharao again promiseth to dismiss the people, but\r\ndoth it not.\r\n\r\n8:1. And the Lord said to Moses: Go in to Pharao, and thou shalt say to\r\nhim: Thus saith the Lord: Let my people go to sacrifice to me.\r\n\r\n8:2. But if thou wilt not let them go, behold I will strike all thy\r\ncoasts with frogs.\r\n\r\n8:3. And the river shall bring forth an abundance of frogs; which shall\r\ncome up and enter into thy house, and thy bedchamber, and upon thy bed,\r\nand into the houses of thy servants, and to thy people, and into thy\r\novens, and into the remains of thy meats:\r\n\r\n8:4. And the frogs shall come in to thee, and to thy people, and to all\r\nthy servants.\r\n\r\n8:5. And the Lord said to Moses: Say to Aaron: Stretch forth thy hand\r\nupon the streams, and upon the rivers and the pools, and bring forth\r\nfrogs upon the land of Egypt.\r\n\r\n8:6. And Aaron stretched forth his hand upon the waters of Egypt, and\r\nthe frogs came up, and covered the land of Egypt.\r\n\r\n8:7. And the magicians also, by their enchantments, did in like manner,\r\nand they brought forth frogs upon the land of Egypt.\r\n\r\n8:8. But Pharao called Moses and Aaron, and said to them: Pray ye to\r\nthe Lord to take away the frogs from me and from my people; and I will\r\nlet the people go to sacrifice to the Lord.\r\n\r\nPray ye to the Lord, etc.... By this it appears, that though the\r\nmagicians, by the help of the devil, could bring frogs, yet they could\r\nnot take them away: God being pleased to abridge in this the power of\r\nSatan. So we see they could not afterwards produce the lesser insects;\r\nand in this restraint of the power of the devil, were forced to\r\nacknowledge the finger of God.\r\n\r\n8:9. And Moses said to Pharao: Set me a time when I shall pray for\r\nthee, and for thy servants, and for thy people, that the frogs may be\r\ndriven away from thee and from thy house, and from thy servants, and\r\nfrom thy people; and may remain only in the river.\r\n\r\n8:10. And he answered: To morrow. But he said: I will do according to\r\nthy word; that thou mayest know that there is none like to the Lord our\r\nGod.\r\n\r\n8:11. And the frogs shall depart from thee, and from thy house, and\r\nfrom thy servants, and from thy people; and shall remain only in the\r\nriver.\r\n\r\n8:12. And Moses and Aaron went forth from Pharao: and Moses cried to\r\nthe Lord for the promise, which he had made to Pharao concerning the\r\nfrogs.\r\n\r\n8:13. And the Lord did according to the word of Moses: and the frogs\r\ndied out of the houses, and out of the villages, and out of the fields:\r\n\r\n8:14. And they gathered them together into immense heaps, and the land\r\nwas corrupted.\r\n\r\n8:15. And Pharao seeing that rest was given, hardened his own heart,\r\nand did not hear them, as the Lord had commanded.\r\n\r\nPharao hardened his own heart.... By this we see that Pharao was\r\nhimself the efficient cause of his heart being hardened, and not\r\nGod.—See the same repeated in ver. 32. Pharao hardened his heart at\r\nthis time also: likewise chap. 9.7, 35, and chap. 13.15.\r\n\r\n8:16. And the Lord said to Moses: Say to Aaron: Stretch forth thy rod,\r\nand strike the dust of the earth; and may there be sciniphs in all the\r\nland of Egypt.\r\n\r\nSciniphs.... Or Cinifs, Hebrew Chinnim, small flying insects, very\r\ntroublesome both to men and beast.\r\n\r\n8:17. And they did so. And Aaron stretched forth his hand, holding the\r\nrod; and he struck the dust of the earth, and there came sciniphs on\r\nmen and on beasts: all the dust of the earth was turned into sciniphs\r\nthrough all the land of Egypt.\r\n\r\n8:18. And the magicians with their enchantments practised in like\r\nmanner, to bring forth sciniphs, and they could not: and there were\r\nsciniphs as well on men as on beasts.\r\n\r\n8:19. And the magicians said to Pharao: This is the finger of God. And\r\nPharao’s heart was hardened, and he hearkened not unto them, as the\r\nLord had commanded.\r\n\r\n8:20. The Lord also said to Moses: Arise early, and stand before\r\nPharao; for he will go forth to the waters: and thou shalt say to him:\r\nThus saith the Lord: Let my people go to sacrifice to me.\r\n\r\n8:21. But if thou wilt not let them go, behold I will send in upon\r\nthee, and upon thy servants, and upon thy houses, all kind of flies:\r\nand the houses of the Egyptians shall be filled with flies of divers\r\nkinds, and the whole land wherein they shall be.\r\n\r\n8:22. And I will make the land of Gessen wherein my people is,\r\nwonderful in that day, so that flies shall not be there: and thou shalt\r\nknow that I am the Lord in the midst of the earth.\r\n\r\n8:23. And I will put a division between my people and thy people: to\r\nmorrow shall this sign be.\r\n\r\n8:24. And the Lord did so. And there came a very grievous swarm of\r\nflies into the houses of Pharao and of his servants, and into all the\r\nland of Egypt: and the land was corrupted by this kind of flies.\r\n\r\n8:25. And Pharao called Moses and Aaron, and said to them: Go and\r\nsacrifice to your God in this land.\r\n\r\n8:26. And Moses said: It cannot be so: for we shall sacrifice the\r\nabominations of the Egyptians to the Lord our God: now if we kill those\r\nthings which the Egyptians worship, in their presence, they will stone\r\nus.\r\n\r\nThe abominations, etc.... That is, the things they worship for Gods:\r\noxen, rams, etc. It is the usual style of the scriptures to call all\r\nidols and false gods, abominations, to signify how much the people of\r\nGod ought to detest and abhor them.\r\n\r\n8:27. We will go three days’ journey into the wilderness; and we will\r\nsacrifice to the Lord our God, as he hath commanded us.\r\n\r\n8:28. And Pharao said: I will let you go to sacrifice to the Lord your\r\nGod in the wilderness, but go no farther: pray for me.\r\n\r\n8:29. And Moses said: I will go out from thee, and will pray to the\r\nLord: and the flies shall depart from Pharao, and from his servants,\r\nand from his people to morrow: but do not deceive any more, in not\r\nletting the people go to sacrifice to the Lord.\r\n\r\n8:30. So Moses went out from Pharao, and prayed to the Lord.\r\n\r\n8:31. And he did according to his word: and he took away the flies from\r\nPharao, and from his servants, and from his people: there was not left\r\nso much as one.\r\n\r\n8:32. And Pharao’s heart was hardened, so that neither this time would\r\nhe let the people go.\r\n\r\n\r\nExodus Chapter 9\r\n\r\nThe fifth plague is a murrain among the cattle. The sixth, of boils in\r\nmen and beasts. The seventh, of hail. Pharao promiseth again to let the\r\npeople go, and breaketh his word.\r\n\r\n9:1. And the Lord said to Moses: Go in to Pharao, and speak to him:\r\nThus saith the Lord God of the Hebrews: Let my people go to sacrifice\r\nto me.\r\n\r\n9:2. But if thou refuse, and withhold them still:\r\n\r\n9:3. Behold my hand shall be upon thy fields; and a very grievous\r\nmurrain upon thy horses, and asses, and camels, and oxen, and sheep.\r\n\r\n9:4. And the Lord will make a wonderful difference between the\r\npossessions of Israel and the possessions of the Egyptians, that\r\nnothing at all shall die of those things that belong to the children of\r\nIsrael.\r\n\r\n9:5. And the Lord appointed a time, saying: To morrow will the Lord do\r\nthis thing in the land.\r\n\r\n9:6. The Lord therefore did this thing the next day: and all the beasts\r\nof the Egyptians died, but of the beasts of the children of Israel\r\nthere died not one.\r\n\r\nAll the beasts.... That is, many of all kinds.\r\n\r\n9:7. And Pharao sent to see; and there was not any thing dead of that\r\nwhich Israel possessed. And Pharao’s heart was hardened, and he did not\r\nlet the people go.\r\n\r\n9:8. And the Lord said to Moses and Aaron: Take to you handfuls of\r\nashes out of the chimney, and let Moses sprinkle it in the air in the\r\npresence of Pharao.\r\n\r\n9:9. And be there dust upon all the land of Egypt: for there shall be\r\nboils and swelling blains both in men and beasts, in the whole land of\r\nEgypt.\r\n\r\n9:10. And they took ashes out of the chimney, and stood before Pharao,\r\nand Moses sprinkled it in the air; and there came boils with swelling\r\nblains in men and beasts.\r\n\r\n9:11. Neither could the magicians stand before Moses, for the boils\r\nthat were upon them, and in all the land of Egypt.\r\n\r\n9:12. And the Lord hardened Pharao’s heart, and he hearkened not unto\r\nthem, as the Lord had spoken to Moses.\r\n\r\nHardened, etc.... See the annotations above, chap. 4.21, chap. 7.3, and\r\nchap. 8.15.\r\n\r\n9:13. And the Lord said to Moses: Arise in the morning, and stand\r\nbefore Pharao, and thou shalt say to him: Thus saith the Lord, the God\r\nof the Hebrews: Let my people go to sacrifice to me.\r\n\r\n9:14. For I will at this time send all my plagues upon thy heart, and\r\nupon thy servants, and upon thy people; that thou mayst know that there\r\nis none like me in all the earth.\r\n\r\n9:15. For now I will stretch out my hand to strike thee, and thy\r\npeople, with pestilence, and thou shalt perish from the earth.\r\n\r\n9:16. And therefore have I raised thee, that I may shew my power in\r\nthee, and my name may be spoken of throughout all the earth.\r\n\r\n9:17. Dost thou yet hold back my people; and wilt thou not let them go?\r\n\r\n9:18. Behold I will cause it to rain to morrow at this same hour, an\r\nexceeding great hail; such as hath not been in Egypt from the day that\r\nit was founded, until this present time.\r\n\r\n9:19. Send therefore now presently, and gather together thy cattle, and\r\nall that thou hast in the field; for men and beasts, and all things\r\nthat shall be found abroad, and not gathered together out of the fields\r\nwhich the hail shall fall upon, shall die.\r\n\r\n9:20. He that feared the word of the Lord among Pharao’s servants, made\r\nhis servants and his cattle flee into houses:\r\n\r\n9:21. But he that regarded not the word of the Lord, left his servants,\r\nand his cattle in the fields.\r\n\r\n9:22. And the Lord said to Moses: Stretch forth thy hand towards\r\nheaven, that there may be hail in the whole land of Egypt upon men, and\r\nupon beasts, and upon every herb of the field in the land of Egypt.\r\n\r\n9:23. And Moses stretched forth his rod towards heaven, and the Lord\r\nsent thunder and hail, and lightnings running along the ground: and the\r\nLord rained hail upon the land of Egypt.\r\n\r\n9:24. And the hail and fire mixt with it drove on together: and it was\r\nof so great bigness, as never before was seen in the whole land of\r\nEgypt since that nation was founded.\r\n\r\n9:25. And the hail destroyed through all the land of Egypt all things\r\nthat were in the fields, both man and beast: and the hail smote every\r\nherb of the field, and it broke every tree of the country.\r\n\r\n9:26. Only in the land of Gessen, where the children of Israel were,\r\nthe hail fell not.\r\n\r\n9:27. And Pharao sent and called Moses and Aaron, saying to them: I\r\nhave sinned this time also, the Lord is just: I and my people, are\r\nwicked.\r\n\r\n9:28. Pray ye to the Lord that the thunderings of God and the hail may\r\ncease: that I may let you go, and that ye may stay here no longer.\r\n\r\n9:29. Moses said: As soon as I am gone out of the city, I will stretch\r\nforth my hands to the Lord, and the thunders shall cease, and the hail\r\nshall be no more: that thou mayst know that the earth is the Lord’s:\r\n\r\n9:30. But I know that neither thou, nor thy servants do yet fear the\r\nLord God.\r\n\r\n9:31. The flax therefore, and the barley were hurt, because the barley\r\nwas green, and the flax was now bolled;\r\n\r\n9:32. But the wheat, and other winter corn were not hurt, because they\r\nwere lateward.\r\n\r\n9:33. And when Moses was gone from Pharao out of the city, he stretched\r\nforth his hands to the Lord: and the thunders and the hail ceased,\r\nneither did there drop any more rain upon the earth.\r\n\r\n9:34. And Pharao seeing that the rain, and the hail, and the thunders\r\nwere ceased, increased his sin:\r\n\r\n9:35. And his heart was hardened, and the heart of his servants, and it\r\nwas made exceeding hard: neither did he let the children of Israel go,\r\nas the Lord had commanded by the hand of Moses.\r\n\r\n\r\nExodus Chapter 10\r\n\r\nThe eighth plague of the locusts. The ninth, of darkness: Pharao is\r\nstill hardened.\r\n\r\n10:1. And the Lord said to Moses: Go in to Pharao; for I have hardened\r\nhis heart, and the heart of his servants: that I may work these my\r\nsigns in him,\r\n\r\n10:2. And thou mayst tell in the ears of thy sons, and of thy\r\ngrandsons, how often I have plagued the Egyptians, and wrought my signs\r\namongst them: and you may know that I am the Lord.\r\n\r\n10:3. Therefore Moses and Aaron went in to Pharao, and said to him:\r\nThus saith the Lord God of the Hebrews: How long refusest thou to\r\nsubmit to me? let my people go, to sacrifice to me.\r\n\r\n10:4. But if thou resist, and wilt not let them go, behold I will bring\r\nin to-morrow the locusts into thy coasts;\r\n\r\n10:5. To cover the face of the earth, that nothing thereof may appear,\r\nbut that which the hail hath left may be eaten: for they shall feed\r\nupon all the trees that spring in the fields.\r\n\r\n10:6. And they shall fill thy houses, and the houses of thy servants,\r\nand of all the Egyptians: such a number as thy fathers have not seen,\r\nnor thy grandfathers, from the time they were first upon the earth,\r\nuntil this present day. And he turned himself away, and went forth from\r\nPharao.\r\n\r\n10:7. And Pharao’s servants said to him: How long shall we endure this\r\nscandal? Iet the men go to sacrifice to the Lord their God. Dost thou\r\nnot see that Egypt is undone?\r\n\r\n10:8. And they called back Moses, and Aaron, to Pharao; and he said to\r\nthem: Go, sacrifice to the Lord your God: who are they that shall go?\r\n\r\n10:9. Moses said: We will go with our young and old, with our sons and\r\ndaughters, with our sheep and herds: for it is the solemnity of the\r\nLord our God.\r\n\r\n10:10. And Pharao answered: So be the Lord with you, as I shall let you\r\nand your children go: who can doubt but that you intend some great\r\nevil?\r\n\r\n10:11. It shall not be so, but go ye men only, and sacrifice to the\r\nLord: for this yourselves also desired. And immediately they were cast\r\nout from Pharao’s presence.\r\n\r\n10:12. And the Lord said to Moses: Stretch forth thy hand upon the land\r\nof Egypt unto the locust, that it come upon it, and devour every herb\r\nthat is left after the hail.\r\n\r\n10:13. And Moses stretched forth his rod upon the land of Egypt: and\r\nthe Lord brought a burning wind all that day, and night; and when it\r\nwas morning, the burning wind raised the locusts.\r\n\r\n10:14. And they came up over the whole land of Egypt; and rested in all\r\nthe coasts of the Egyptians, innumerable, the like as had not been\r\nbefore that time, nor shall be hereafter.\r\n\r\n10:15. And they covered the whole face of the earth, wasting all\r\nthings. And the grass of the earth was devoured, and what fruits soever\r\nwere on the trees, which the hail had left; and there remained not any\r\nthing that was green on the trees, or in the herbs of the earth, in all\r\nEgypt.\r\n\r\n10:16. Wherefore Pharao in haste called Moses and Aaron, and said to\r\nthem: I have sinned against the Lord your God, and against you.\r\n\r\n10:17. But now forgive me my sin this time also, and pray to the Lord\r\nyour God, that he take away from me this death.\r\n\r\n10:18. And Moses going forth from the presence of Pharao, prayed to the\r\nLord:\r\n\r\n10:19. And he made a very strong wind to blow from the west, and it\r\ntook the locusts and cast them into the Red Sea: there remained not so\r\nmuch as one in all the coasts of Egypt.\r\n\r\n10:20. And the Lord hardened Pharao’s heart, neither did he let the\r\nchildren of Israel go.\r\n\r\n10:21. And the Lord said to Moses: Stretch out thy hand towards heaven:\r\nand may there be darkness upon the land of Egypt so thick that it may\r\nbe felt.\r\n\r\nDarkness upon the land of Egypt, so thick that it may be felt.... By\r\nmeans of the gross exhalations, which were to cause and accompany the\r\ndarkness.\r\n\r\n10:22. And Moses stretched forth his hand towards heaven: and there\r\ncame horrible darkness in all the land of Egypt for three days.\r\n\r\n10:23. No man saw his brother, nor moved himself out of the place where\r\nhe was: but wheresoever the children of Israel dwelt, there was light.\r\n\r\n10:24. And Pharao called Moses and Aaron, and said to them: Go,\r\nsacrifice to the Lord: let your sheep only, and herds remain, let your\r\nchildren go with you.\r\n\r\n10:25. Moses said: Thou shalt give us also sacrifices and\r\nburnt-offerings, to the Lord our God.\r\n\r\n10:26. All the flocks shall go with us; there shall not a hoof remain\r\nof them: for they are necessary for the service of the Lord our God:\r\nespecially as we know not what must be offered, till we come to the\r\nvery place.\r\n\r\n10:27. And the Lord hardened Pharao’s heart, and he would not let them\r\ngo.\r\n\r\n10:28. And Pharao said to Moses: Get thee from me, and beware thou see\r\nnot my face any more: in what day soever thou shalt come in my sight,\r\nthou shalt die.\r\n\r\n10:29. Moses answered: So shall it be as thou hast spoken, I will not\r\nsee thy face anymore.\r\n\r\n\r\nExodus Chapter 11\r\n\r\nPharao and his people are threatened with the death of their firstborn.\r\n\r\n11:1. And the Lord said to Moses: Yet one plague more will I bring upon\r\nPharao and Egypt, and after that he shall let you go, and thrust you\r\nout.\r\n\r\n11:2. Therefore thou shalt tell all the people, that every man ask of\r\nhis friend, and every woman of her neighbour, vessels of silver and of\r\ngold.\r\n\r\n11:3. And the Lord will give favour to his people in the sight of the\r\nEgyptians. And Moses was a very great man in the land of Egypt, in the\r\nsight of Pharao’s servants, and of all the people.\r\n\r\n11:4. And he said: Thus saith the Lord: At midnight I will enter into\r\nEgypt:\r\n\r\n11:5. And every firstborn in the land of the Egyptians shall die, from\r\nthe firstborn of Pharao who sitteth on his throne, even to the\r\nfirstborn of the handmaid that is at the mill, and all the firstborn of\r\nbeasts.\r\n\r\n11:6. And there shall be a great cry in all the land of Egypt, such as\r\nneither hath been before, nor shall be hereafter.\r\n\r\n11:7. But with all the children of Israel there shall not a dog make\r\nthe least noise, from man even to beast; that you may know how\r\nwonderful a difference the Lord maketh between the Egyptians and\r\nIsrael.\r\n\r\n11:8. And all these thy servants shall come down to me, and shall\r\nworship me, saying: Go forth thou, and all the people that is under\r\nthee: after that we will go out.\r\n\r\n11:9. And he went out from Pharao exceeding angry. But the Lord said to\r\nMoses: Pharao will not hear you, that many signs may be done in the\r\nland of Egypt.\r\n\r\n11:10. And Moses and Aaron did all the wonders that are written, before\r\nPharao. And the Lord hardened Pharao’s heart, neither did he let the\r\nchildren of Israel go out of his land.\r\n\r\nThe Lord hardened, etc.... See the annotations above, chap. 4.21, and\r\nchap. 7.3.\r\n\r\n\r\nExodus Chapter 12\r\n\r\nThe manner of preparing, and eating the paschal lamb: the firstborn of\r\nEgypt are all slain: the Israelites depart.\r\n\r\n12:1. And the Lord said to Moses and Aaron in the land of Egypt:\r\n\r\n12:2. This month shall be to you the beginning of months; it shall be\r\nthe first in the months of the year.\r\n\r\n12:3. Speak ye to the whole assembly of the children of Israel, and say\r\nto them: On the tenth day of this month let every man take a lamb by\r\ntheir families and houses.\r\n\r\n12:4. But if the number be less than may suffice to eat the lamb, he\r\nshall take unto him his neighbour that joineth to his house, according\r\nto the number of souls which may be enough to eat the lamb.\r\n\r\n12:5. And it shall be a lamb without blemish, a male, of one year;\r\naccording to which rite also you shall take a kid.\r\n\r\nA kid.... The phase might be performed, either with a lamb or with a\r\nkid: and all the same rites and ceremonies were to be used with the one\r\nas with the other.\r\n\r\n12:6. And you shall keep it until the fourteenth day of this month; and\r\nthe whole multitude of the children of Israel shall sacrifice it in the\r\nevening.\r\n\r\n12:7. And they shall take of the blood thereof, and put it upon both\r\nthe side posts, and on the upper door posts of the houses, wherein they\r\nshall eat it.\r\n\r\n12:8. And they shall eat the flesh that night roasted at the fire, and\r\nunleavened bread with wild lettuce.\r\n\r\n12:9. You shall not eat thereof any thing raw, nor boiled in water, but\r\nonly roasted at the fire; you shall eat the head with the feet and\r\nentrails thereof.\r\n\r\n12:10. Neither shall there remain any thing of it until morning. If\r\nthere be any thing left, you shall burn it with fire.\r\n\r\n12:11. And thus you shall eat it: you shall gird your reins, and you\r\nshall have shoes on your feet, holding staves in your hands, and you\r\nshall eat in haste; for it is the Phase (that is the Passage) of the\r\nLord.\r\n\r\n12:12. And I will pass through the land of Egypt that night, and will\r\nkill every firstborn in the land of Egypt, both man and beast: and\r\nagainst all the gods of Egypt I will execute judgments; I am the Lord.\r\n\r\n12:13. And the blood shall be unto you for a sign in the houses where\r\nyou shall be; and I shall see the blood, and shall pass over you; and\r\nthe plague shall not be upon you to destroy you, when I shall strike\r\nthe land of Egypt.\r\n\r\n12:14. And this day shall be for a memorial to you; and you shall keep\r\nit a feast to the Lord in your generations, with an everlasting\r\nobservance.\r\n\r\n12:15. Seven days shall you eat unleavened bread: in the first day\r\nthere shall be no leaven in your houses; whosoever shall eat any thing\r\nleavened, from the first day until the seventh day, that soul shall\r\nperish out of Israel.\r\n\r\n12:16. The first day shall be holy and solemn, and the seventh day\r\nshall be kept with the like solemnity: you shall do no work in them,\r\nexcept those things that belong to eating.\r\n\r\n12:17. And you shall observe the feast of the unleavened bread: for in\r\nthis same day I will bring forth your army out of the land of Egypt,\r\nand you shall keep this day in your generations by a perpetual\r\nobservance.\r\n\r\n12:18. The first month, the fourteenth day of the month, in the\r\nevening, you shall eat unleavened bread, until the one and twentieth\r\nday of the same month, in the evening.\r\n\r\nUnleavened bread.... By this it appears, that our Saviour made use of\r\nunleavened bread, in the institution of the blessed sacrament, which\r\nwas on the evening of the paschal solemnity, at which time there was no\r\nleavened bread to be found in Israel.\r\n\r\n12:19. Seven days there shall not be found any leaven in your houses:\r\nhe that shall eat leavened bread, his soul shall perish out of the\r\nassembly of Israel, whether he be a stranger or born in the land.\r\n\r\n12:20. You shall not eat any thing leavened: in all your habitations\r\nyou shall eat unleavened bread.\r\n\r\n12:21. And Moses called all the ancients of the children of Israel, and\r\nsaid to them: Go take a lamb by your families, and sacrifice the Phase.\r\n\r\n12:22. And dip a bunch of hyssop in the blood that is at the door, and\r\nsprinkle the transom of the door therewith, and both the door cheeks:\r\nlet none of you go out of the door of his house till morning.\r\n\r\nSprinkle, etc.... This sprinkling the doors of the Israelites with the\r\nblood of the paschal lamb, in order to their being delivered from the\r\nsword of the destroying angel, was a lively figure of our redemption by\r\nthe blood of Christ.\r\n\r\n12:23. For the Lord will pass through striking the Egyptians: and when\r\nhe shall see the blood on the transom, and on both the posts, he will\r\npass over the door of the house, and not suffer the destroyer to come\r\ninto your houses and to hurt you.\r\n\r\n12:24. Thou shalt keep this thing as a law for thee and thy children\r\nfor ever.\r\n\r\n12:25. And when you have entered into the land which the Lord will give\r\nyou, as he hath promised, you shall observe these ceremonies.\r\n\r\n12:26. And when your children shall say to you: What is the meaning of\r\nthis service?\r\n\r\n12:27. You shall say to them: It is the victim of the passage of the\r\nLord, when he passed over the houses of the children of Israel in\r\nEgypt, striking the Egyptians, and saving our houses. And the people\r\nbowing themselves, adored.\r\n\r\n12:28. And the children of Israel going forth, did as the Lord had\r\ncommanded Moses and Aaron.\r\n\r\n12:29. And it came to pass at midnight, the Lord slew every firstborn\r\nin the land of Egypt, from the firstborn of Pharao, who sat on his\r\nthrone, unto the firstborn of the captive woman that was in the prison,\r\nand all the firstborn of cattle.\r\n\r\n12:30. And Pharao arose in the night, and all his servants, and all\r\nEgypt: and there arose a great cry in Egypt; for there was not a house\r\nwherein there lay not one dead.\r\n\r\n12:31. And Pharao calling Moses and Aaron, in the night, said: Arise\r\nand go forth from among my people, you and the children of Israel: go,\r\nsacrifice to the Lord as you say.\r\n\r\n12:32. Your sheep and herds take along with you, as you demanded, and\r\ndeparting bless me.\r\n\r\n12:33. And the Egyptians pressed the people to go forth out of the land\r\nspeedily, saying: We shall all die.\r\n\r\n12:34. The people therefore took dough before it was leavened; and\r\ntying it in their cloaks, put it on their shoulders.\r\n\r\n12:35. And the children of Israel did as Moses had commanded: and they\r\nasked of the Egyptians vessels of silver and gold, and very much\r\nraiment.\r\n\r\n12:36. And the Lord gave favour to the people in the sight of the\r\nEgyptians, so that they lent unto them: and they stripped the\r\nEgyptians.\r\n\r\n12:37. And the children of Israel set forward from Ramesse to Socoth,\r\nbeing about six hundred thousand men on foot, beside children.\r\n\r\n12:38. And a mixed multitude, without number, went up also with them,\r\nsheep and herds, and beasts of divers kinds, exceeding many.\r\n\r\n12:39. And they baked the meal, which a little before they had brought\r\nout of Egypt in dough: and they made hearth cakes unleavened: for it\r\ncould not be leavened, the Egyptians pressing them to depart, and not\r\nsuffering them to make any stay; neither did they think of preparing\r\nany meat.\r\n\r\n12:40. And the abode of the children of Israel that they made in Egypt,\r\nwas four hundred and thirty years.\r\n\r\n12:41. Which being expired, the same day all the army of the Lord went\r\nforth out of the land of Egypt.\r\n\r\n12:42. This is the observable night of the Lord, when he brought them\r\nforth out of the land of Egypt: this night all the children of Israel\r\nmust observe in their generations.\r\n\r\n12:43. And the Lord said to Moses and Aaron: This is the service of the\r\nPhase; no foreigner shall eat of it.\r\n\r\n12:44. But every bought servant shall be circumcised, and so shall eat.\r\n\r\n12:45. The stranger and the hireling shall not eat thereof.\r\n\r\n12:46. In one house shall it be eaten, neither shall you carry forth of\r\nthe flesh thereof out of the house, neither shall you break a bone\r\nthereof.\r\n\r\n12:47. All the assembly of the children of Israel shall keep it.\r\n\r\n12:48. And if any stranger be willing to dwell among you, and to keep\r\nthe Phase of the Lord, all his males shall first be circumcised, and\r\nthen shall he celebrate it according to the manner: and he shall be as\r\nhe that is born in the land: but if any man be uncircumcised, he shall\r\nnot eat thereof.\r\n\r\n12:49. The same law shall be to him that is born in the land, and to\r\nthe proselyte that sojourneth with you.\r\n\r\n12:50. And all the children of Israel did as the Lord had commanded\r\nMoses and Aaron.\r\n\r\n12:51. And the same day the Lord brought forth the children of Israel\r\nout of the land of Egypt by their companies.\r\n\r\n\r\nExodus Chapter 13\r\n\r\nThe paschal solemnity is to be observed; and the firstborn are to be\r\nconsecrated to God. The people are conducted through the desert by a\r\npillar of fire in the night, and a cloud in the day.\r\n\r\n13:1. And the Lord spoke to Moses, saying:\r\n\r\n13:2. Sanctify unto me every firstborn that openeth the womb among the\r\nchildren of Israel, as well of men as of beasts: for they are all mine.\r\n\r\nSanctify unto me every firstborn.... Sanctification in this place means\r\nthat the firstborn males of the Hebrews should be deputed to the\r\nministry in the divine worship; and the firstborn of beasts to be given\r\nfor a sacrifice.\r\n\r\n13:3. And Moses said to the people: Remember this day in which you came\r\nforth out of Egypt, and out of the house of bondage, for with a strong\r\nhand hath the Lord brought you forth out of this place: that you eat no\r\nleavened bread.\r\n\r\n13:4. This day you go forth in the month of new corn.\r\n\r\n13:5. And when the Lord shall have brought thee into the land of the\r\nChanaanite, and the Hethite, and the Amorrhite, and the Hevite, and the\r\nJebusite, which he swore to thy fathers that he would give thee, a land\r\nthat floweth with milk and honey, thou shalt celebrate this manner of\r\nsacred rites in this month.\r\n\r\n13:6. Seven days shalt thou eat unleavened bread: and on the seventh\r\nday shall be the solemnity of the Lord.\r\n\r\n13:7. Unleavened bread shall you eat seven days: there shall not be\r\nseen any thing leavened with thee, nor in all thy coasts.\r\n\r\n13:8. And thou shalt tell thy son in that day, saying: This is what the\r\nLord did to me when I came forth out of Egypt.\r\n\r\n13:9. And it shall be as a sign in thy hand, and as a memorial before\r\nthy eyes; and that the law of the Lord be always in thy mouth, for with\r\na strong hand the Lord hath brought thee out of the land of Egypt.\r\n\r\n13:10. Thou shalt keep this observance at the set time from days to\r\ndays.\r\n\r\n13:11. And when the Lord shall have brought thee into the land of the\r\nChanaanite, as he swore to thee and thy fathers, and shall give it\r\nthee:\r\n\r\n13:12. Thou shalt set apart all that openeth the womb for the Lord, and\r\nall that is first brought forth of thy cattle: whatsoever thou shalt\r\nhave of the male sex, thou shalt consecrate to the Lord.\r\n\r\n13:13. The firstborn of an ass thou shalt change for a sheep: and if\r\nthou do not redeem it, thou shalt kill it. And every firstborn of men\r\nthou shalt redeem with a price.\r\n\r\n13:14. And when thy son shall ask thee to morrow, saying: What is this?\r\nthou shalt answer him: With a strong hand did the Lord bring us forth\r\nout of the land of Egypt, out of the house of bondage.\r\n\r\n13:15. For when Pharao was hardened, and would not let us go, the Lord\r\nslew every firstborn in the land of Egypt, from the firstborn of man to\r\nthe firstborn of beasts: therefore I sacrifice to the Lord all that\r\nopeneth the womb of the male sex, and all the firstborn of my sons I\r\nredeem.\r\n\r\n13:16. And it shall be as a sign in thy hand, and as a thing hung\r\nbetween thy eyes, for a remembrance: because the Lord hath brought us\r\nforth out of Egypt by a strong hand.\r\n\r\n13:17. And when Pharao had sent out the people, the Lord led them not\r\nby the way of the land of the Philistines, which is near; thinking lest\r\nperhaps they would repent, if they should see wars arise against them,\r\nand would return into Egypt.\r\n\r\n13:18. But he led them about by the way of the desert, which is by the\r\nRed Sea: and the children of Israel went up armed out of the land of\r\nEgypt.\r\n\r\n13:19. And Moses took Joseph’s bones with him: because he had adjured\r\nthe children of Israel, saying: God shall visit you, carry out my bones\r\nfrom hence with you.\r\n\r\n13:20. And marching from Socoth, they encamped in Etham, in the utmost\r\ncoasts of the wilderness.\r\n\r\n13:21. And the Lord went before them to shew the way, by day in a\r\npillar of a cloud, and by night in a pillar of fire; that he might be\r\nthe guide of their journey at both times.\r\n\r\n13:22. There never failed the pillar of the cloud by day, nor the\r\npillar of fire by night, before the people.\r\n\r\n\r\nExodus Chapter 14\r\n\r\nPharao pursueth the children of Israel. They murmur against Moses, but\r\nare encouraged by him, and pass through the Red Sea. Pharao and his\r\narmy following them are drowned.\r\n\r\n14:1. And the Lord spoke to Moses, saying:\r\n\r\n14:2. Speak to the children of Israel: Let them turn and encamp over\r\nagainst Phihahiroth, which is between Magdal and the sea over against\r\nBeelsephon: you shall encamp before it upon the sea.\r\n\r\n14:3. And Pharao will say of the children of Israel: They are\r\nstraitened in the land, the desert hath shut them in.\r\n\r\n14:4. And I shall harden his heart and he will pursue you: and I shall\r\nbe glorified in Pharao, and in all his army: and the Egyptians shall\r\nknow that I am the Lord. And they did so.\r\n\r\n14:5. And it was told the king of the Egyptians that the people was\r\nfled: and the heart of Pharao and of his servants was changed with\r\nregard to the people, and they said: What meant we to do, that we let\r\nIsrael go from serving us?\r\n\r\n14:6. So he made ready his chariot, and took all his people with him.\r\n\r\n14:7. And he took six hundred chosen chariots, and all the chariots\r\nthat were in Egypt: and the captains of the whole army.\r\n\r\n14:8. And the Lord hardened the heart of Pharao, king of Egypt, and he\r\npursued the children of Israel; but they were gone forth in a mighty\r\nhand.\r\n\r\n14:9. And when the Egyptians followed the steps of them who were gone\r\nbefore, they found them encamped at the sea side: all Pharao’s horse\r\nand chariots and the whole army were in Phihahiroth, before Beelsephon.\r\n\r\n14:10. And when Pharao drew near, the children of Israel lifting up\r\ntheir eyes, saw the Egyptians behind them: and they feared exceedingly,\r\nand cried to the Lord.\r\n\r\n14:11. And they said to Moses: Perhaps there were no graves in Egypt,\r\ntherefore thou hast brought us to die in the wilderness: why wouldst\r\nthou do this, to lead us out of Egypt?\r\n\r\n14:12. Is not this the word that we spoke to thee in Egypt, saying:\r\nDepart from us, that we may serve the Egyptians? for it was much better\r\nto serve them, than to die in the wilderness.\r\n\r\n14:13. And Moses said to the people: Fear not: stand, and see the great\r\nwonders of the Lord, which he will do this day; for the Egyptians, whom\r\nyou see now, you shall see no more for ever.\r\n\r\n14:14. The Lord will fight for you, and you shall hold your peace.\r\n\r\n14:15. And the Lord said to Moses: Why criest thou to me? Speak to the\r\nchildren of Israel to go forward.\r\n\r\n14:16. But lift thou up thy rod, and stretch forth thy hand over the\r\nsea, and divide it: that the children of Israel may go through the\r\nmidst of the sea on dry ground.\r\n\r\n14:17. And I will harden the heart of the Egyptians to pursue you: and\r\nI will be glorified in Pharao, and in all his host, and in his chariots\r\nand in his horsemen.\r\n\r\n14:18. And the Egyptians shall know that I am the Lord, when I shall be\r\nglorified in Pharao, and in his chariots, and in his horsemen.\r\n\r\n14:19. And the angel of God, who went before the camp of Israel,\r\nremoving, went behind them: and together with him the pillar of the\r\ncloud, leaving the forepart,\r\n\r\n14:20. Stood behind, between the Egyptians’ camp and the camp of\r\nIsrael: and it was a dark cloud, and enlightening the night, so that\r\nthey could not come at one another all the night.\r\n\r\nA dark cloud, and enlightening the night.... It was a dark cloud to the\r\nEgyptians; but enlightened the night to the Israelites by giving them a\r\ngreat light.\r\n\r\n14:21. And when Moses had stretched forth his hand over the sea, the\r\nLord took it away by a strong and burning wind blowing all the night,\r\nand turned it into dry ground: and the water was divided.\r\n\r\n14:22. And the children of Israel went in through the midst of the sea\r\ndried up; for the water was as a wall on their right hand and on their\r\nleft.\r\n\r\n14:23. And the Egyptians pursuing went in after them, and all Pharao’s\r\nhorses, his chariots and horsemen, through the midst of the sea.\r\n\r\n14:24. And now the morning watch was come, and behold the Lord looking\r\nupon the Egyptian army through the pillar of fire and of the cloud,\r\nslew their host.\r\n\r\n14:25. And overthrew the wheels of the chariots, and they were carried\r\ninto the deep. And the Egyptians said: Let us flee from Israel; for the\r\nLord fighteth for them against us.\r\n\r\n14:26. And the Lord said to Moses: Stretch forth thy hand over the sea,\r\nthat the waters may come again upon the Egyptians, upon their chariots\r\nand horsemen.\r\n\r\n14:27. And when Moses had stretched forth his hand towards the sea, it\r\nreturned at the first break of day to the former place: and as the\r\nEgyptians were fleeing away, the waters came upon them, and the Lord\r\nshut them up in the middle of the waves.\r\n\r\n14:28. And the waters returned, and covered the chariots and the\r\nhorsemen of all the army of Pharao, who had come into the sea after\r\nthem, neither did there so much as one of them remain.\r\n\r\n14:29. But the children of Israel marched through the midst of the sea\r\nupon dry land, and the waters were to them as a wall on the right hand\r\nand on the left:\r\n\r\n14:30. And the Lord delivered Israel in that day out of the hands of\r\nthe Egyptians.\r\n\r\n14:31. And they saw the Egyptians dead upon the sea shore, and the\r\nmighty hand that the Lord had used against them: and the people feared\r\nthe Lord, and they believed the Lord, and Moses his servant.\r\n\r\n\r\nExodus Chapter 15\r\n\r\nThe canticle of Moses. The bitter waters of Mara are made sweet.\r\n\r\n15:1. Then Moses and the children of Israel sung this canticle to the\r\nLord, and said: Let us sing to the Lord: for he is gloriously\r\nmagnified, the horse and the rider he hath thrown into the sea.\r\n\r\n15:2. The Lord is my strength and my praise, and he is become salvation\r\nto me: he is my God, and I will glorify him: the God of my father, and\r\nI will exalt him.\r\n\r\n15:3. The Lord is as a man of war, Almighty is his name.\r\n\r\n15:4. Pharao’s chariots and his army he hath cast into the sea: his\r\nchosen captains are drowned in the Red Sea.\r\n\r\n15:5. The depths have covered them, they are sunk to the bottom like a\r\nstone.\r\n\r\n15:6. Thy right hand, O Lord, is magnified in strength: thy right hand,\r\nO Lord, hath slain the enemy.\r\n\r\n15:7. And in the multitude of thy glory thou hast put down thy\r\nadversaries: thou hast sent thy wrath, which hath devoured them like\r\nstubble.\r\n\r\n15:8. And with the blast of thy anger the waters were gathered\r\ntogether: the flowing water stood, the depths were gathered together in\r\nthe midst of the sea.\r\n\r\n15:9. The enemy said: I will pursue and overtake, I will divide the\r\nspoils, my soul shall have its fill: I will draw my sword, my hand\r\nshall slay them.\r\n\r\n15:10. Thy wind blew and the sea covered them: they sunk as lead in the\r\nmighty waters.\r\n\r\n15:11. Who is like to thee, among the strong, O Lord? who is like to\r\nthee, glorious in holiness, terrible and praise-worthy, doing wonders?\r\n\r\n15:12. Thou stretchedst forth thy hand, and the earth swallowed them.\r\n\r\n15:13. In thy mercy thou hast been a leader to the people which thou\r\nhast redeemed: and in thy strength thou hast carried them to thy holy\r\nhabitation.\r\n\r\n15:14. Nations rose up, and were angry: sorrows took hold on the\r\ninhabitants of Philisthiim.\r\n\r\n15:15. Then were the princes of Edom troubled, trembling seized on the\r\nstout men of Moab: all the inhabitants of Chanaan became stiff.\r\n\r\n15:16. Let fear and dread fall upon them, in the greatness of thy arm:\r\nlet them become immoveable as a stone, until thy people, O Lord, pass\r\nby: until this thy people pass by, which thou hast possessed.\r\n\r\n15:17. Thou shalt bring them in, and plant them in the mountain of thy\r\ninheritance, in thy most firm habitation, which thou hast made, O Lord;\r\nthy sanctuary, O Lord, which thy hands have established.\r\n\r\n15:18. The Lord shall reign for ever and ever.\r\n\r\n15:19. For Pharao went in on horseback with his chariots and horsemen\r\ninto the sea: and the Lord brought back upon them the waters of the\r\nsea: but the children of Israel walked on dry ground in the midst\r\nthereof.\r\n\r\n15:20. So Mary the prophetess, the sister of Aaron, took a timbrel in\r\nher hand: and all the women went forth after her with timbrels and with\r\ndances.\r\n\r\n15:21. And she began the song to them, saying: Let us sing to the Lord,\r\nfor he is gloriously magnified, the horse and his rider he hath thrown\r\ninto the sea.\r\n\r\n15:22. And Moses brought Israel from the Red Sea, and they went forth\r\ninto the wilderness of Sur: and they marched three days through the\r\nwilderness, and found no water.\r\n\r\n15:23. And they came into Mara, and they could not drink the waters of\r\nMara because they were bitter: whereupon he gave a name also agreeable\r\nto the place, calling it Mara, that is, bitterness.\r\n\r\n15:24. And the people murmured against Moses, saying: What shall we\r\ndrink?\r\n\r\n15:25. But he cried to the Lord, and he shewed him a tree, which when\r\nhe had cast into the waters, they were turned into sweetness. There he\r\nappointed him ordinances, and judgments, and there he proved him,\r\n\r\n15:26. Saying: If thou wilt hear the voice of the Lord thy God, and do\r\nwhat is right before him, and obey his commandments, and keep all his\r\nprecepts, none of the evils that I laid upon Egypt, will I bring upon\r\nthee: for I am the Lord thy healer.\r\n\r\n15:27. And the children of Israel came into Elim, where there were\r\ntwelve fountains of water, and seventy palm trees: and they encamped by\r\nthe waters.\r\n\r\n\r\nExodus Chapter 16\r\n\r\nThe people murmur for want of meat: God giveth them quails and manna.\r\n\r\n16:1. And they set forward from Elim, and all the multitude of the\r\nchildren of Israel came into the desert of Sin, which is between Elim\r\nand Sinai: the fifteenth day of the second month, after they came out\r\nof the land of Egypt.\r\n\r\n16:2. And all the congregation of the children of Israel murmured\r\nagainst Moses and Aaron in the wilderness.\r\n\r\n16:3. And the children of Israel said to them: Would to God we had died\r\nby the hand of the Lord in the land of Egypt, when we sat over the\r\nfleshpots, and ate bread to the full: Why have you brought us into this\r\ndesert, that you might destroy all the multitude with famine?\r\n\r\n16:4. And the Lord said to Moses: Behold I will rain bread from heaven\r\nfor you; let the people go forth, and gather what is sufficient for\r\nevery day: that I may prove them whether they will walk in my law, or\r\nnot.\r\n\r\n16:5. But the sixth day let them provide for to bring in: and let it be\r\ndouble to that they were wont to gather every day.\r\n\r\n16:6. And Moses and Aaron said to the children of Israel In the evening\r\nyou shall know that the Lord hath brought you forth out of the land of\r\nEgypt:\r\n\r\n16:7. And in the morning you shall see the glory of the Lord: for he\r\nhath heard your murmuring against the Lord: but as for us, what are we,\r\nthat you mutter against us?\r\n\r\n16:8. And Moses said: In the evening the Lord will give you flesh to\r\neat, and in the morning bread to the full: for he hath heard your\r\nmurmurings, with which you have murmured against him, for what are we?\r\nyour murmuring is not against us, but against the Lord.\r\n\r\n16:9. Moses also said to Aaron: Say to the whole congregation of the\r\nchildren of Israel: Come before the Lord; for he hath heard your\r\nmurmuring.\r\n\r\n16:10. And when Aaron spoke to all the assembly of the children of\r\nIsrael, they looked towards the wilderness; and behold the glory of the\r\nLord appeared in a cloud.\r\n\r\n16:11. And the Lord spoke to Moses, saying:\r\n\r\n16:12. I have heard the murmuring of the children of Israel, say to\r\nthem: In the evening you shall eat flesh, and in the morning you shall\r\nhave your fill of bread; and you shall know that I am the Lord your\r\nGod.\r\n\r\n16:13. So it came to pass in the evening, that quails coming up,\r\ncovered the camp: and in the morning a dew lay round about the camp.\r\n\r\n16:14. And when it had covered the face of the earth, it appeared in\r\nthe wilderness small, and as it were beaten with a pestle, like unto\r\nthe hoar frost on the ground.\r\n\r\n16:15. And when the children of Israel saw it, they said one to\r\nanother: Manhu! which signifieth: What is this! for they knew not what\r\nit was. And Moses said to them: This is the bread which the Lord hath\r\ngiven you to eat.\r\n\r\n16:16. This is the word that the Lord hath commanded: Let every one\r\ngather of it as much as is enough to eat; a gomor for every man,\r\naccording to the number of your souls that dwell in a tent, so shall\r\nyou take of it.\r\n\r\n16:17. And the children of Israel did so: and they gathered, one more,\r\nanother less.\r\n\r\n16:18. And they measured by the measure of a gomor: neither had he more\r\nthat had gathered more; nor did he find less that had provided less:\r\nbut every one had gathered, according to what they were able to eat.\r\n\r\n16:19. And Moses said to them: Let no man leave thereof till the\r\nmorning.\r\n\r\n16:20. And they hearkened not to him, but some of them left until the\r\nmorning, and it began to be full of worms, and it putrified, and Moses\r\nwas angry with them.\r\n\r\n16:21. Now every one of them gathered in the morning, as much as might\r\nsuffice to eat: and after the sun grew hot, it melted.\r\n\r\n16:22. But on the sixth day they gathered twice as much, that is, two\r\ngomors every man: and all the rulers of the multitude came, and told\r\nMoses.\r\n\r\n16:23. And he said to them: This is what the Lord hath spoken: To\r\nmorrow is the rest of the sabbath sanctified to the Lord. Whatsoever\r\nwork is to be done, do it; and the meats that are to be dressed, dress\r\nthem; and whatsoever shall remain, lay it up until the morning.\r\n\r\n16:24. And they did so as Moses had commanded, and it did not putrify,\r\nneither was there worm found in it.\r\n\r\n16:25. And Moses said: Eat it to day, because it is the sabbath of the\r\nLord: to day it shall not be found in the field.\r\n\r\n16:26. Gather it six days; but on the seventh day is the sabbath of the\r\nLord, therefore it shall not be found.\r\n\r\n16:27. And the seventh day came; and some of the people going forth to\r\ngather, found none.\r\n\r\n16:28. And the Lord said to Moses: How long will you refuse to keep my\r\ncommandments, and my law?\r\n\r\n16:29. See that the Lord hath given you the sabbath, and for this\r\nreason on the sixth day he giveth you a double provision: let each man\r\nstay at home, and let none go forth out of his place the seventh day.\r\n\r\n16:30. And the people kept the sabbath on the seventh day.\r\n\r\n16:31. And the house of Israel called the name thereof Manna: and it\r\nwas like coriander seed, white, and the taste thereof like to flour\r\nwith honey.\r\n\r\n16:32. And Moses said: This is the word which the Lord hath commanded:\r\nFill a gomor of it, and let it be kept unto generations to come\r\nhereafter; that they may know the bread, wherewith I fed you in the\r\nwilderness when you were brought forth out of the land of Egypt.\r\n\r\n16:33. And Moses said to Aaron: Take a vessel, and put manna into it,\r\nas much as a gomor can hold; and lay it up before the Lord, to keep\r\nunto your generations,\r\n\r\n16:34. As the Lord commanded Moses. And Aaron put it in the tabernacle\r\nto be kept.\r\n\r\n16:35. And the children of Israel ate manna forty years, till they came\r\nto a habitable land: with this meat were they fed, until they reached\r\nthe borders of the land of Chanaan.\r\n\r\n16:36. Now a gomor is the tenth part of an ephi.\r\n\r\n\r\nExodus Chapter 17\r\n\r\nThe people murmur again for want of drink; the Lord giveth them water\r\nout of a rock. Moses lifting up his hand in prayer, Amalec is overcome.\r\n\r\n17:1. Then all the multitude of the children of Israel setting forward\r\nfrom the desert of Sin, by their mansions, according to the word of the\r\nLord, encamped in Raphidim, where there was no water for the people to\r\ndrink.\r\n\r\n17:2. And they chode with Moses, and said: Give us water, that we may\r\ndrink. And Moses answered them: Why chide you with me? Wherefore do you\r\ntempt the Lord?\r\n\r\n17:3. So the people were thirsty there for want of water, and murmured\r\nagainst Moses, saying: Why didst thou make us go forth out of Egypt, to\r\nkill us and our children, and our beasts with thirst?\r\n\r\n17:4. And Moses cried to the Lord, saying: What shall I do to this\r\npeople? Yet a little more and they will stone me.\r\n\r\n17:5. And the Lord said to Moses: Go before the people, and take with\r\nthee of the ancients of Israel: and take in thy hand the rod wherewith\r\nthou didst strike the river, and go.\r\n\r\n17:6. Behold I will stand there before thee, upon the rock Horeb, and\r\nthou shalt strike the rock, and water shall come out of it that the\r\npeople may drink. Moses did so before the ancients of Israel:\r\n\r\n17:7. And he called the name of that place Temptation, because of the\r\nchiding of the children of Israel, and for that they tempted the Lord,\r\nsaying: Is the Lord amongst us or not?\r\n\r\n17:8. And Amalec came, and fought against Israel in Raphidim.\r\n\r\n17:9. And Moses said to Josue: Choose out men; and go out and fight\r\nagainst Amalec: tomorrow I will stand on the top of the hill, having\r\nthe rod of God in my hand.\r\n\r\n17:10. Josue did as Moses had spoken, and he fought against Amalec; but\r\nMoses, and Aaron, and Hur, went up upon the top of the hill.\r\n\r\n17:11. And when Moses lifted up his hands, Israel overcame; but if he\r\nlet them down a little, Amalec overcame.\r\n\r\n17:12. And Moses’s hands were heavy: so they took a stone, and put\r\nunder him, and he sat on it: and Aaron and Hur stayed up his hands on\r\nboth sides. And it came to pass, that his hands were not weary until\r\nsunset.\r\n\r\n17:13. And Josue put Amalec and his people to flight, by the edge of\r\nthe sword.\r\n\r\n17:14. And the Lord said to Moses: Write this for a memorial in a book,\r\nand deliver it to the ears of Josue; for I will destroy the memory of\r\nAmalec from under heaven.\r\n\r\n17:15. And Moses built an altar; and called the name thereof, The Lord,\r\nmy exaltation, saying:\r\n\r\n17:16. Because the hand of the throne of the Lord, and the war of the\r\nLord shall be against Amalec, from generation to generation.\r\n\r\n\r\nExodus Chapter 18\r\n\r\nJethro bringeth to Moses his wife and children. His counsel.\r\n\r\n18:1. And when Jethro the priest of Madian, the kinsman of Moses, had\r\nheard all the things that God had done to Moses, and to Israel his\r\npeople, and that the Lord had brought forth Israel out of Egypt:\r\n\r\n18:2. He took Sephora, the wife of Moses, whom he had sent back:\r\n\r\n18:3. And her two sons, of whom one was called Gersam: his father\r\nsaying, I have been a stranger in a foreign country.\r\n\r\n18:4. And the other Eliezer: For the God of my father, said he, is my\r\nhelper, and hath delivered me from the sword of Pharao.\r\n\r\n18:5. And Jethro, the kinsman of Moses, came with his sons, and his\r\nwife to Moses into the desert, where he was camped by the mountain of\r\nGod.\r\n\r\n18:6. And he sent word to Moses, saying: I Jethro, thy kinsman, come to\r\nthee, and thy wife, and thy two sons with her.\r\n\r\n18:7. And he went out to meet his kinsman, and worshipped and kissed\r\nhim: and they saluted one another with words of peace. And when he was\r\ncome into the tent,\r\n\r\n18:8. Moses told his kinsman all that the Lord had done to Pharao, and\r\nthe Egyptians in favour of Israel: and all the labour which had\r\nbefallen them in the journey, and that the Lord had delivered them.\r\n\r\n18:9. And Jethro rejoiced for all the good things that the Lord had\r\ndone to Israel, because he had delivered them out of the hands of the\r\nEgyptians.\r\n\r\n18:10. And he said: Blessed is the Lord, who hath delivered you out of\r\nthe hand of Pharao, and out of the hand of Egypt.\r\n\r\n18:11. Now I know, that the Lord is great above all gods; because he\r\nhath delivered his people out of the hand of the Egyptians, who\r\ndealt proudly against them.\r\n\r\n18:12. So Jethro, the kinsman of Moses, offered holocausts and\r\nsacrifices to God: and Aaron and all the ancients of Israel came, to\r\neat bread with him before God.\r\n\r\n18:13. And the next day Moses sat to judge the people, who stood by\r\nMoses from morning until night.\r\n\r\n18:14. And when his kinsman had seen all things that he did among the\r\npeople, he said: What is it that thou dost among the people? Why\r\nsittest thou alone, and all the people wait from morning till night?\r\n\r\n18:15. And Moses answered him: The people come to me to seek the\r\njudgment of God?\r\n\r\n18:16. And when any controversy falleth out among them, they come to me\r\nto judge between them, and to shew the precepts of God, and his laws.\r\n\r\n18:17. But he said: The thing thou dost is not good.\r\n\r\n18:18. Thou art spent with foolish labour, both thou, and this people\r\nthat is with thee; the business is above thy strength, thou alone canst\r\nnot bear it.\r\n\r\n18:19. But hear my words and counsels, and God shall be with thee. Be\r\nthou to the people in those things that pertain to God, to bring their\r\nwords to him:\r\n\r\n18:20. And to shew the people the ceremonies, and the manner of\r\nworshipping; and the way wherein they ought to walk, and the work that\r\nthey ought to do.\r\n\r\n18:21. And provide out of all the people able men, such as fear God, in\r\nwhom there is truth, and that hate avarice, and appoint of them rulers\r\nof thousands, and of hundreds, and of fifties, and of tens,\r\n\r\n18:22. Who may judge the people at all times: and when any great matter\r\nsoever shall fall out, let them refer it to thee, and let them judge\r\nthe lesser matters only: that so it may be lighter for thee, the burden\r\nbeing shared out unto others.\r\n\r\n18:23. If thou dost this, thou shalt fulfil the commandment of God, and\r\nshalt be able to bear his precepts: and all this people shall return to\r\ntheir places with peace.\r\n\r\n18:24. And when Moses heard this, he did all things that he had\r\nsuggested unto him.\r\n\r\n18:25. And choosing able men out of all Israel, he appointed them\r\nrulers of the people, rulers over thousands, and over hundreds, and\r\nover fifties, and over tens.\r\n\r\n18:26. And they judged the people at all times: and whatsoever was of\r\ngreater difficulty they referred to him, and they judged the easier\r\ncases only.\r\n\r\n18:27. And he let his kinsman depart: and he returned and went into his\r\nown country.\r\n\r\n\r\nExodus Chapter 19\r\n\r\nThey come to Sinai: the people are commanded to be sanctified. The\r\nLord, coming in thunder and lightning, speaketh with Moses.\r\n\r\n19:1. In the third month of the departure of Israel out of the land of\r\nEgypt, on this day they came into the wilderness of Sinai:\r\n\r\n19:2. For departing out of Raphidim, and coming to the desert of Sinai,\r\nthey camped in the same place, and there Israel pitched their tents\r\nover against the mountain.\r\n\r\n19:3. And Moses went up to God; and the Lord called unto him from the\r\nmountain, and said: Thus shalt thou say to the house of Jacob, and tell\r\nthe children of Israel:\r\n\r\nAnd Moses went up to God.... Moses went up to mount Sinai, where God\r\nspoke to him.\r\n\r\n19:4. You have seen what I have done to the Egyptians, how I have\r\ncarried you upon the wings of eagles, and have taken you to myself.\r\n\r\n19:5. If therefore you will hear my voice, and keep my covenant, you\r\nshall be my peculiar possession above all people: for all the earth is\r\nmine.\r\n\r\n19:6. And you shall be to me a priestly kingdom, and a holy nation.\r\nThese are the words thou shalt speak to the children of Israel.\r\n\r\n19:7. Moses came; and calling together the elders of the people, he\r\ndeclared all the words which the Lord had commanded.\r\n\r\n19:8. And all the people answered together: All that the Lord hath\r\nspoken, we will do. And when Moses had related the people’s words to\r\nthe Lord,\r\n\r\n19:9. The Lord said to him: Lo, now will I come to thee in the darkness\r\nof a cloud, that the people may hear me speaking to thee, and may\r\nbelieve thee for ever. And Moses told the words of the people to the\r\nLord.\r\n\r\n19:10. And he said to him: Go to the people, and sanctify them to day,\r\nand to morrow, and let them wash their garments.\r\n\r\n19:11. And let them be ready against the third day; for on the third\r\nday the Lord will come down in the sight of all the people, upon Mount\r\nSinai.\r\n\r\n19:12. And thou shalt appoint certain limits to the people round about,\r\nand thou shalt say to them: Take heed ye go not up into the mount, and\r\nthat ye touch not the borders thereof: every one that toucheth the\r\nmount, dying he shall die.\r\n\r\n19:13. No hands shall touch him, but he shall be stoned to death, or he\r\nshall be shot through with arrows: whether it be beast, or man, he\r\nshall not live. When the trumpet shall begin to sound, then let them go\r\nup into the mount.\r\n\r\n19:14. And Moses came down from the mount to the people, and sanctified\r\nthem. And when they had washed their garments,\r\n\r\n19:15. He said to them: Be ready against the third day, and come not\r\nnear your wives.\r\n\r\n19:16. And now the third day was come, and the morning appeared: and\r\nbehold thunders began to be heard, and lightning to flash, and a very\r\nthick cloud to cover the mount, and the noise of the trumpet sounded\r\nexceeding loud; and the people that was in the camp, feared.\r\n\r\n19:17. And when Moses had brought them forth to meet God, from the\r\nplace of the camp, they stood at the bottom of the mount.\r\n\r\n19:18. And all Mount Sinai was on a smoke: because the Lord was come\r\ndown upon it in fire, and the smoke arose from it as out of a furnace:\r\nand all the mount was terrible.\r\n\r\n19:19. And the sound of the trumpet grew by degrees louder and louder,\r\nand was drawn out to a greater length: Moses spoke, and God answered\r\nhim.\r\n\r\n19:20. And the Lord came down upon Mount Sinai, in the very top of the\r\nmount, and he called Moses unto the top thereof. And when he was gone\r\nup thither,\r\n\r\n19:21. He said unto him: Go down, and charge the people; lest they\r\nshould have a mind to pass the limits to see the Lord, and a very great\r\nmultitude of them should perish.\r\n\r\n19:22. The priests also that come to the Lord, let them be sanctified,\r\nlest he strike them.\r\n\r\n19:23. And Moses said to the Lord: The people cannot come up to Mount\r\nSinai: for thou didst charge, and command, saying: Set limits about the\r\nmount, and sanctify it.\r\n\r\n19:24. And the Lord said to him: Go, get thee down; and thou shalt come\r\nup, thou and Aaron with thee: but let not the priests and the people\r\npass the limits, nor come up to the Lord, lest he kill them.\r\n\r\n19:25. And Moses went down to the people and told them all.\r\n\r\n\r\nExodus Chapter 20\r\n\r\nThe ten commandments.\r\n\r\n20:1. And the Lord spoke all these words:\r\n\r\n20:2. I am the Lord thy God, who brought thee out of the land of Egypt,\r\nout of the house of bondage.\r\n\r\n20:3. Thou shalt not have strange gods before me.\r\n\r\n20:4. Thou shalt not make to thyself a graven thing, nor the likeness\r\nof any thing that is in heaven above, or in the earth beneath, nor of\r\nthose things that are in the waters under the earth.\r\n\r\nA graven thing, nor the likeness of any thing, etc.... All such images,\r\nor likenesses, are forbidden by this commandment, as are made to be\r\nadored and served; according to that which immediately follows, thou\r\nshalt not adore them, nor serve them. That is, all such as are designed\r\nfor idols or image-gods, or are worshipped with divine honour. But\r\notherwise images, pictures, or representations, even in the house of\r\nGod, and in the very sanctuary so far from being forbidden, are\r\nexpressly authorized by the word of God. See Ex. 25.15, and etc.; chap.\r\n38.7; Num. 21.8, 9; 1 Chron. or Paralip. 28.18, 19; 2 Chron. or\r\nParalip. 3.10.\r\n\r\n20:5. Thou shalt not adore them, nor serve them: I am the Lord thy God,\r\nmighty, jealous, visiting the iniquity of the fathers upon the\r\nchildren, unto the third and fourth generation of them that hate me:\r\n\r\n20:6. And shewing mercy unto thousands to them that love me, and keep\r\nmy commandments.\r\n\r\n20:7. Thou shalt not take the name of the Lord thy God in vain: for the\r\nLord will not hold him guiltless that shall take the name of the Lord\r\nhis God in vain.\r\n\r\n20:8. Remember that thou keep holy the sabbath day.\r\n\r\n20:9. Six days shalt thou labour, and shalt do all thy works.\r\n\r\n20:10. But on the seventh day is the sabbath of the Lord thy God: thou\r\nshalt do no work on it, thou nor thy son, nor thy daughter, nor thy\r\nmanservant, nor thy maidservant, nor thy beast, nor the stranger that\r\nis within thy gates.\r\n\r\n20:11. For in six days the Lord made heaven and earth, and the sea, and\r\nall things that are in them, and rested on the seventh day: therefore\r\nthe Lord blessed the seventh day, and sanctified it.\r\n\r\n20:12. Honour thy father and thy mother, that thou mayst be longlived\r\nupon the land which the Lord thy God will give thee.\r\n\r\n20:13. Thou shalt not kill.\r\n\r\n20:14. Thou shalt not commit adultery.\r\n\r\n20:15. Thou shalt not steal.\r\n\r\n20:16. Thou shalt not bear false witness against thy neighbour.\r\n\r\n20:17. Thou shalt not covet thy neighbour’s house; neither shalt thou\r\ndesire his wife, nor his servant, nor his handmaid, nor his ox, nor his\r\nass, nor any thing that is his.\r\n\r\n20:18. And all the people saw the voices and the flames, and the sound\r\nof the trumpet, and the mount smoking; and being terrified and struck\r\nwith fear, they stood afar off,\r\n\r\n20:19. Saying to Moses: Speak thou to us, and we will hear: let not the\r\nLord speak to us, lest we die.\r\n\r\n20:20. And Moses said to the people: Fear not; for God is come to prove\r\nyou, and that the dread of him might be in you, and you should not sin.\r\n\r\n20:21. And the people stood afar off. But Moses went to the dark cloud\r\nwherein God was.\r\n\r\n20:22. And the Lord said to Moses: Thus shalt thou say to the children\r\nof Israel: You have seen that I have spoken to you from heaven.\r\n\r\n20:23. You shall not make gods of silver, nor shall you make to\r\nyourselves gods of gold.\r\n\r\n20:24. You shall make an altar of earth unto me, and you shall offer\r\nupon it your holocausts and peace offerings, your sheep and oxen, in\r\nevery place where the memory of my name shall be: I will come to thee,\r\nand will bless thee.\r\n\r\n20:25. And if thou make an altar of stone unto me, thou shalt not build\r\nit of hewn stones; for if thou lift up a tool upon it, it shall be\r\ndefiled.\r\n\r\n20:26. Thou shalt not go up by steps unto my altar, lest thy nakedness\r\nbe discovered.\r\n\r\n\r\nExodus Chapter 21\r\n\r\nLaws relating to Justice.\r\n\r\n21:1. These are the judgments which thou shalt set before them.\r\n\r\n21:2. If thou buy a Hebrew servant, six years shall he serve thee; in\r\nthe seventh he shall go out free for nothing.\r\n\r\n21:3. With what raiment he came in, with the like let him go out: if\r\nhaving a wife, his wife also shall go out with him.\r\n\r\n21:4. But if his master gave him a wife, and she hath borne sons and\r\ndaughters; the woman and her children shall be her master’s: but he\r\nhimself shall go out with his raiment.\r\n\r\n21:5. And if the servant shall say: I love my master and my wife and\r\nchildren, I will not go out free:\r\n\r\n21:6. His master shall bring him to the gods, and he shall be set to\r\nthe door and the posts, and he shall bore his ear through with an awl:\r\nand he shall be his servant for ever.\r\n\r\nTo the gods.... Elohim. That is, to the judges, or magistrates,\r\nauthorized by God.\r\n\r\n21:7. If any man sell his daughter to be a servant, she shall not go\r\nout as bondwomen are wont to go out.\r\n\r\n21:8. If she displease the eyes of her master to whom she was\r\ndelivered, he shall let her go: but he shall have no power to sell her\r\nto a foreign nation, if he despise her.\r\n\r\n21:9. But if he have betrothed her to his son, he shall deal with her\r\nafter the manner of daughters.\r\n\r\n21:10. And if he take another wife for him, he shall provide her a\r\nmarriage, and raiment, neither shall he refuse the price of her\r\nchastity.\r\n\r\n21:11. If he do not these three things, she shall go out free without\r\nmoney.\r\n\r\n21:12. He that striketh a man with a will to kill him, shall be put to\r\ndeath.\r\n\r\n21:13. But he that did not lie in wait for him, but God delivered him\r\ninto his hands: I will appoint thee a place to which he must flee.\r\n\r\n21:14. If a man kill his neighbour on set purpose, and by lying in wait\r\nfor him: thou shalt take him away from my altar that he may die.\r\n\r\n21:15. He that striketh his father or mother, shall be put to death.\r\n\r\n21:16. He that shall steal a man, and sell him, being convicted of the\r\nguilt, shall be put to death.\r\n\r\n21:17. He that curseth his father or mother, shall die the death.\r\n\r\n21:18. If men quarrel, and the one strike his neighbour with a stone,\r\nor with his fist, and he die not, but keepeth his bed:\r\n\r\n21:19. If he rise again and walk abroad upon his staff, he that struck\r\nhim shall be quit, yet so that he make restitution for his work, and\r\nfor his expenses upon the physicians.\r\n\r\n21:20. He that striketh his bondman, or bondwoman, with a rod, and they\r\ndie under his hands, shall be guilty of the crime.\r\n\r\n21:21. But if the party remain alive a day or two, he shall not be\r\nsubject to the punishment, because it is his money.\r\n\r\n21:22. If men quarrel, and one strike a woman with child and she\r\nmiscarry indeed, but live herself: he shall be answerable for so much\r\ndamage as the woman’s husband shall require, and as arbiters shall\r\naward.\r\n\r\n21:23. But if her death ensue thereupon, he shall render life for life,\r\n\r\n21:24. Eye for eye, tooth for tooth, hand for hand, foot for foot,\r\n\r\n21:25. Burning for burning, wound for wound, stripe for stripe.\r\n\r\n21:26. If any man strike the eye of his manservant or maidservant, and\r\nleave them but one eye, he shall let them go free for the eye which he\r\nput out.\r\n\r\n21:27. Also if he strike out a tooth of his manservant or maidservant,\r\nhe shall in like manner make them free.\r\n\r\n21:28. If an ox gore a man or a woman, and they die, he shall be\r\nstoned: and his flesh shall not be eaten, but the owner of the ox shall\r\nbe quit.\r\n\r\n21:29. But if the ox was wont to push with his horn yesterday, and the\r\nday before, and they warned his master, and he did not shut him up, and\r\nhe shall kill a man or a woman: then the ox shall be stoned, and his\r\nowner also shall be put to death.\r\n\r\n21:30. And if they set a price upon him, he shall give for his life\r\nwhatsoever is laid upon him.\r\n\r\n21:31. If he have gored a son, or a daughter, he shall fall under the\r\nlike sentence.\r\n\r\n21:32. If he assault a bondman or bondwoman, he shall give thirty\r\nsicles of silver to their master, and the ox shall be stoned.\r\n\r\n21:33. If a man open a pit, and dig one, and cover it not, and an ox or\r\nan ass fall into it,\r\n\r\n21:34. The owner of the pit shall pay the price of the beasts: and that\r\nwhich is dead shall be his own.\r\n\r\n21:35. If one man’s ox gore another man’s ox, and he die: they shall\r\nsell the live ox, and shall divide the price, and the carcass of that\r\nwhich died they shall part between them:\r\n\r\n21:36. But if he knew that his ox was wont to push yesterday, and the\r\nday before, and his master did not keep him in; he shall pay ox for ox,\r\nand shall take the whole carcass.\r\n\r\n\r\nExodus Chapter 22\r\n\r\nThe punishment of theft, and other trespasses. The law of lending\r\nwithout usury, of taking pledges of reverences to superiors, and of\r\npaying tithes.\r\n\r\n22:1. If any man steal an ox or a sheep, and kill or sell it: he shall\r\nrestore five oxen for one ox, and four sheep for one sheep.\r\n\r\n22:2. If a thief be found breaking open a house or undermining it, and\r\nbe wounded so as to die: he that slew him shall not be guilty of blood.\r\n\r\n22:3. But if he did this when the sun is risen, he hath committed\r\nmurder, and he shall die. If he have not wherewith to make restitution\r\nfor the theft, he shall be sold.\r\n\r\n22:4. If that which he stole be found with him, alive, either ox, or\r\nass, or sheep: he shall restore double.\r\n\r\n22:5. If any man hurt a field or a vineyard, and put in his beast to\r\nfeed upon that which is other men’s: he shall restore the best of\r\nwhatsoever he hath in his own field, or in his vineyard, according to\r\nthe estimation of the damage.\r\n\r\n22:6. If a fire breaking out light upon thorns, and catch stacks of\r\ncorn, or corn standing in the fields, he that kindled the fire shall\r\nmake good the loss.\r\n\r\n22:7. If a man deliver money, or any vessel unto his friend to keep,\r\nand they be stolen away from him that received them: if the thief be\r\nfound, he shall restore double:\r\n\r\n22:8. If the thief be not known, the master of the house shall be\r\nbrought to the gods, and shall swear that he did not lay his hand upon\r\nhis neighbour’s goods,\r\n\r\n22:9. To do any fraud, either in ox, or in ass, or sheep, or raiment,\r\nor any thing that may bring damage: the cause of both parties shall\r\ncome to the gods: and if they give judgment, he shall restore double to\r\nhis neighbour.\r\n\r\n22:10. If a man deliver ass, ox, sheep, or any beast, to his\r\nneighbour’s custody, and it die, or be hurt, or be taken by enemies,\r\nand no man saw it:\r\n\r\n22:11. There shall be an oath between them, that he did not put forth\r\nhis hand to his neighbour’s goods: and the owner shall accept of the\r\noath, and he shall not be compelled to make restitution.\r\n\r\n22:12. But if it were taken away by stealth, he shall make the loss\r\ngood to the owner.\r\n\r\n22:13. If it were eaten by a beast, let him bring to him that which was\r\nslain, and he shall not make restitution.\r\n\r\n22:14. If a man borrow of his neighbour any of these things, and it be\r\nhurt or die, the owner not being present, he shall be obliged to make\r\nrestitution.\r\n\r\n22:15. But if the owner be present, he shall not make restitution,\r\nespecially if it were hired, and came for the hire of his work.\r\n\r\n22:16. If a man seduce a virgin not yet espoused, and lie with her: he\r\nshall endow her, and have her to wife.\r\n\r\n22:17. If the maid’s father will not give her to him, he shall give\r\nmoney according to the dowry, which virgins are wont to receive.\r\n\r\n22:18. Wizards thou shalt not suffer to live.\r\n\r\n22:19. Whosoever copulateth with a beast; shall be put to death.\r\n\r\n22:20. He that sacrificeth to gods, shall be put to death, save only to\r\nthe Lord.\r\n\r\n22:21. Thou shalt not molest a stranger, nor afflict him: for\r\nyourselves also were strangers in the land of Egypt.\r\n\r\n22:22. You shall not hurt a widow or an orphan.\r\n\r\n22:23. If you hurt them, they will cry out to me, and I will hear their\r\ncry:\r\n\r\n22:24. And my rage shall be enkindled, and I will strike you with the\r\nsword, and your wives shall be widows, and your children fatherless.\r\n\r\n22:25. If thou lend money to any of my people that is poor, that\r\ndwelleth with thee, thou shalt not be hard upon them as an extortioner,\r\nnor oppress them with usuries.\r\n\r\n22:26. If thou take of thy neighbour a garment in pledge, thou shalt\r\ngive it him again before sunset.\r\n\r\n22:27. For that same is the only thing, wherewith he is covered, the\r\nclothing of his body, neither hath he any other to sleep in: if he cry\r\nto me, I will hear him, because I am compassionate.\r\n\r\n22:28. Thou shalt not speak ill of the gods, and the prince of thy\r\npeople thou shalt not curse.\r\n\r\n22:29. Thou shalt not delay to pay thy tithes and thy firstfruits: thou\r\nshalt give the firstborn of thy sons to me.\r\n\r\n22:30. Thou shalt do the same with the firstborn of thy oxen also and\r\nsheep: seven days let it be with its dam: the eighth day thou shalt\r\ngive it to me.\r\n\r\n22:31. You shall be holy men to me: the flesh that beasts have tasted\r\nof before, you shall not eat, but shall cast it to the dogs.\r\n\r\n\r\nExodus Chapter 23\r\n\r\nLaws for judges; the rest of the seventh year, and day: three principal\r\nfeasts to be solemnized every year; the promise of an angel, to conduct\r\nand protect them: idols are to be destroyed.\r\n\r\n23:1. Thou shalt not receive the voice of a lie: neither shalt thou\r\njoin thy hand to bear false witness for a wicked person.\r\n\r\n23:2. Thou shalt not follow the multitude to do evil: neither shalt\r\nthou yield in judgment, to the opinion of the most part, to stray from\r\nthe truth.\r\n\r\n23:3. Neither shalt thou favour a poor man in judgment.\r\n\r\n23:4. If thou meet thy enemy’s ox or ass going astray, bring it back to\r\nhim.\r\n\r\n23:5. If thou see the ass of him that hateth thee lie underneath his\r\nburden, thou shalt not pass by, but shalt lift him up with him.\r\n\r\n23:6. Thou shalt not go aside in the poor man’s judgment.\r\n\r\n23:7. Thou shalt fly lying. The innocent and just person thou shalt not\r\nput to death: because I abhor the wicked.\r\n\r\n23:8. Neither shalt thou take bribes, which even blind the wise, and\r\npervert the words of the just.\r\n\r\n23:9. Thou shalt not molest a stranger, for you know the hearts of\r\nstrangers: for you also were strangers in the land of Egypt.\r\n\r\n23:10. Six years thou shalt sow thy ground, and shalt gather the corn\r\nthereof.\r\n\r\n23:11. But the seventh year thou shalt let it alone, and suffer it to\r\nrest, that the poor of thy people may eat, and whatsoever shall be\r\nleft, let the beasts of the field eat it: so shalt thou do with thy\r\nvineyard and thy oliveyard.\r\n\r\n23:12. Six days thou shalt work: the seventh day thou shalt cease, that\r\nthy ox and thy ass may rest: and the son of thy handmaid and the\r\nstranger may be refreshed.\r\n\r\n23:13. Keep all things that I have said to you. And by the name of\r\nstrange gods you shall not swear, neither shall it be heard out of your\r\nmouth.\r\n\r\n23:14. Three times every year you shall celebrate feasts to me.\r\n\r\n23:15. Thou shalt keep the feast of unleavened bread. Seven days shalt\r\nthou eat unleavened bread, as I commanded thee, in the time of the\r\nmonth of new corn, when thou didst come forth out of Egypt: thou shalt\r\nnot appear empty before me.\r\n\r\n23:16. And the feast of the harvest of the firstfruits of thy work,\r\nwhatsoever thou hast sown in the field. The feast also in the end of\r\nthe year, when thou hast gathered in all thy corn out of the field.\r\n\r\n23:17. Thrice a year shall all thy males appear before the Lord thy\r\nGod.\r\n\r\n23:18. Thou shalt not sacrifice the blood of my victim upon leaven,\r\nneither shall the fat of my solemnity remain until the morning.\r\n\r\n23:19. Thou shalt carry the first-fruits of the corn of thy ground to\r\nthe house of the Lord thy God. Thou shalt not boil a kid in the milk of\r\nhis dam.\r\n\r\n23:20. Behold I will send my angel, who shall go before thee, and keep\r\nthee in thy journey, and bring thee into the place that I have\r\nprepared.\r\n\r\n23:21. Take notice of him, and hear his voice, and do not think him one\r\nto be contemned: for he will not forgive when thou hast sinned, and my\r\nname is in him.\r\n\r\n23:22. But if thou wilt hear his voice, and do all that I speak, I will\r\nbe an enemy to thy enemies, and will afflict them that afflict thee.\r\n\r\n23:23. And my angel shall go before thee, and shall bring thee in unto\r\nthe Amorrhite, and the Hethite, and the Pherezite, and the Chanaanite,\r\nand the Hevite, and the Jebusite, whom I will destroy.\r\n\r\n23:24. Thou shalt not adore their gods, nor serve them. Thou shalt not\r\ndo their works, but shalt destroy them, and break their statues.\r\n\r\n23:25. And you shall serve the Lord your God, that I may bless your\r\nbread and your waters, and may take away sickness from the midst of\r\nthee.\r\n\r\n23:26. There shall not be one fruitless nor barren in thy land: I will\r\nfill the number of thy days.\r\n\r\n23:27. I will send my fear before thee, and will destroy all the people\r\nto whom thou shalt come: and will turn the backs of all thy enemies\r\nbefore thee:\r\n\r\n23:28. Sending out hornets before, that shall drive away the Hevite,\r\nand the Chanaanite, and the Hethite, before thou come in.\r\n\r\n23:29. I will not cast them out from thy face in one year; lest the\r\nland be brought into a wilderness, and the beasts multiply against\r\nthee.\r\n\r\n23:30. By little and little I will drive them out from before thee,\r\ntill thou be increased, and dost possess the land.\r\n\r\n23:31. And I will set thy bounds from the Red Sea to the sea of the\r\nPalestines, and from the desert to the river: I will deliver the\r\ninhabitants of the land into your hands, and will drive them out from\r\nbefore you.\r\n\r\n23:32. Thou shalt not enter into league with them, nor with their gods.\r\n\r\n23:33. Let them not dwell in thy land, lest perhaps they make thee sin\r\nagainst me, if thou serve their gods; which, undoubtedly, will be a\r\nscandal to thee.\r\n\r\n\r\nExodus Chapter 24\r\n\r\nMoses writeth his law; and after offering sacrifices, sprinkleth the\r\nblood of the testament upon the people: then goeth up the mountain\r\nwhich God covereth with a fiery cloud.\r\n\r\n24:1. And he said to Moses: Come up to the Lord, thou, and Aaron, Nadab\r\nand Abiu, and seventy of the ancients of Israel, and you shall adore\r\nafar off.\r\n\r\n24:2. And Moses alone shall come up to the Lord, but they shall not\r\ncome nigh; neither shall the people come up with him.\r\n\r\n24:3. So Moses came and told the people all the words of the Lord, and\r\nall the judgments: and all the people answered with one voice: We will\r\ndo all the words of the Lord, which he hath spoken.\r\n\r\n24:4. And Moses wrote all the words of the Lord: and rising in the\r\nmorning, he built an altar at the foot of the mount, and twelve titles\r\naccording to the twelve tribes of Israel.\r\n\r\nTitles.... That is, pillars.\r\n\r\n24:5. And he sent young men of the children of Israel, and they offered\r\nholocausts, and sacrificed pacific victims of calves to the Lord.\r\n\r\nHolocausts.... Whole burnt offerings, in which the whole sacrifice was\r\nconsumed with fire upon the altar.\r\n\r\n24:6. Then Moses took half of the blood, and put it into bowls; and the\r\nrest he poured upon the altar.\r\n\r\n24:7. And taking the book of the covenant, he read it in the hearing of\r\nthe people: and they said: All things that the Lord hath spoken, we\r\nwill do, we will be obedient.\r\n\r\n24:8. And he took the blood and sprinkled it upon the people, and he\r\nsaid: This is the blood of the covenant, which the Lord hath made with\r\nyou concerning all these words.\r\n\r\n24:9. Then Moses and Aaron, Nadab and Abiu, and seventy of the ancients\r\nof Israel went up:\r\n\r\n24:10. And they saw the God of Israel: and under his feet as it were a\r\nwork of sapphire stone, and as the heaven, when clear.\r\n\r\n24:11. Neither did he lay his hand upon those of the children of\r\nIsrael, that retired afar off, and they saw God, and they did eat and\r\ndrink.\r\n\r\n24:12. And the Lord said to Moses: Come up to me into the mount, and be\r\nthere; and I will give thee tables of stone, and the law, and the\r\ncommandments which I have written; that thou mayest teach them.\r\n\r\n24:13. Moses rose up, and his minister Josue: and Moses going up into\r\nthe mount of God,\r\n\r\n24:14. Said to the ancients: Wait ye here till we return to you. You\r\nhave Aaron and Hur with you: if any question shall arise, you shall\r\nrefer it to them.\r\n\r\n24:15. And when Moses was gone up, a cloud covered the mount.\r\n\r\n24:16. And the glory of the Lord dwelt upon Sinai, covering it with a\r\ncloud six days: and the seventh day he called him out of the midst of\r\nthe cloud.\r\n\r\n24:17. And the sight of the glory of the Lord, was like a burning fire\r\nupon the top of the mount, in the eyes of the children of Israel.\r\n\r\n24:18. And Moses entering into the midst of the cloud, went up into the\r\nmountain: And he was there forty days and forty nights.\r\n\r\n\r\nExodus Chapter 25\r\n\r\nOfferings prescribed for making the tabernacle, the ark, the\r\ncandlestick, etc.\r\n\r\n25:1. And the Lord spoke to Moses, saying:\r\n\r\n25:2. Speak to the children of Israel, that they bring firstfruits to\r\nme: of every man that offereth of his own accord, you shall take them.\r\n\r\nFirstfruits.... Offerings of some of the best and choicest of their\r\ngoods.\r\n\r\n25:3. And these are the things you must take: Gold, and silver, and\r\nbrass,\r\n\r\n25:4. Violet and purple, and scarlet twice dyed, and fine linen, and\r\ngoats’ hair,\r\n\r\n25:5. And rams’ skins dyed red, and violet skins, and setim wood:\r\n\r\nSetim wood.... The wood of a tree that grows in the wilderness, which\r\nis said to be incorruptible.\r\n\r\n25:6. Oil to make lights: spices for ointment, and for sweetsmelling\r\nincense:\r\n\r\n25:7. Onyx stones, and precious stones to adorn the ephod and the\r\nrational.\r\n\r\nThe ephod and the rational.... The ephod was the high priest’s upper\r\nvestment; and the rational his breastplate, in which were twelve gems,\r\netc.\r\n\r\n25:8. And they shall make me a sanctuary, and I will dwell in the midst\r\nof them:\r\n\r\n25:9. According to all the likeness of the tabernacle which I will shew\r\nthee, and of all the vessels for the service thereof: and thus you\r\nshall make it:\r\n\r\n25:10. Frame an ark of setim wood, the length whereof shall be of two\r\ncubits and a half; the breadth, a cubit and a half; the height,\r\nlikewise, a cubit and a half.\r\n\r\n25:11. And thou shalt overlay it with the purest gold, within and\r\nwithout; and over it thou shalt make a golden crown round about:\r\n\r\n25:12. And four golden rings, which thou shalt put at the four corners\r\nof the ark: let two rings be on the one side, and two on the other.\r\n\r\n25:13. Thou shalt make bars also of setim wood, and shalt overlay them\r\nwith gold.\r\n\r\n25:14. And thou shalt put them in through the rings that are in the\r\nsides of the ark, that it may be carried on them:\r\n\r\n25:15. And they shall be always in the rings, neither shall they at any\r\ntime be drawn out of them.\r\n\r\n25:16. And thou shalt put in the ark the testimony which I will give\r\nthee.\r\n\r\n25:17. Thou shalt make also a propitiatory of the purest gold: the\r\nlength thereof shall be two cubits and a half, and the breadth a cubit\r\nand a half.\r\n\r\nA propitiatory.... a covering for the ark: called a propitiatory, or\r\nmercy seat, because the Lord, who was supposed to sit there upon the\r\nwings of the cherubims, with the ark for his footstool, from thence\r\nshewed mercy. It is also called the oracle, ver. 18 and 20; because\r\nfrom thence God gave his orders and his answers.\r\n\r\n25:18. Thou shalt make also two cherubims of beaten gold, on the two\r\nsides of the oracle.\r\n\r\n25:19. Let one cherub be on the one side, and the other on the other.\r\n\r\n25:20. Let them cover both sides of the propitiatory, spreading their\r\nwings, and covering the oracle, and let them look one towards the\r\nother, their faces being turned towards the propitiatory wherewith the\r\nark is to be covered.\r\n\r\n25:21. In which thou shalt put the testimony that I will give thee.\r\n\r\n25:22. Thence will I give orders, and will speak to thee over the\r\npropitiatory, and from the midst of the two cherubims, which shall be\r\nupon the ark of the testimony, all things which I will command the\r\nchildren of Israel by thee.\r\n\r\n25:23. Thou shalt make a table also of setim wood, of two cubits in\r\nlength, and a cubit in breadth, and a cubit and a half in height.\r\n\r\nA table.... On which were to be placed the twelve loaves of\r\nproposition: or, as they are called in the Hebrew, the face bread,\r\nbecause they were always to stand before the face of the Lord in his\r\ntemple: as a figure of the eucharistic sacrifice and sacrament, in the\r\nchurch of Christ.\r\n\r\n25:24. And thou shalt overlay it with the purest gold: and thou shalt\r\nmake to it a golden ledge round about.\r\n\r\n25:25. And to the ledge itself a polished crown, four inches high; and\r\nover the same another little golden crown.\r\n\r\n25:26. Thou shalt prepare also four golden rings, and shalt put them in\r\nthe four corners of the same table, over each foot.\r\n\r\n25:27. Under the crown shall the golden rings be, that the bars may be\r\nput through them, and the table may be carried.\r\n\r\n25:28. The bars also themselves thou shalt make of setim wood, and\r\nshalt overlay them with gold, to bear up the table.\r\n\r\n25:29. Thou shalt prepare also dishes, and bowls, censers, and cups,\r\nwherein the libations are to be offered, of the purest gold.\r\n\r\nLibations.... That is, drink offerings.\r\n\r\n25:30. And thou shalt set upon the table loaves of proposition in my\r\nsight always.\r\n\r\n25:31. Thou shalt make also a candlestick of beaten work, of the finest\r\ngold, the shaft thereof, and the branches, the cups, and the bowls, and\r\nthe lilies going forth from it.\r\n\r\nA candlestick.... This candlestick, with its seven lamps, which was\r\nalways to give light in the house of God, was a figure of the light of\r\nthe Holy Ghost, and his sevenfold grace, in the sanctuary of the church\r\nof Christ.\r\n\r\n25:32. Six branches shall come out of the sides, three out of one side,\r\nand three out of the other.\r\n\r\n25:33. Three cups as it were nuts to every branch, and a bowl withal,\r\nand a lily: and three cups likewise of the fashion of nuts in the other\r\nbranch, and a bowl withal, and a lily. Such shall be the work of the\r\nsix branches, that are to come out from the shaft:\r\n\r\n25:34. And in the candlestick itself shall be four cups in the manner\r\nof a nut, and at every one bowls and lilies.\r\n\r\n25:35. Bowls under two branches in three places, which together make\r\nsix, coming forth out of one shaft.\r\n\r\n25:36. And both the bowls and the branches shall be of the same beaten\r\nwork of the purest gold.\r\n\r\n25:37. Thou shalt make also seven lamps, and shalt set them upon the\r\ncandlestick, to give light over against.\r\n\r\n25:38. The snuffers also, and where the snuffings shall be put out,\r\nshall be made of the purest gold.\r\n\r\n25:39. The whole weight of the candlestick, with all the furniture\r\nthereof, shall be a talent of the purest gold.\r\n\r\n25:40. Look, and make it according to the pattern that was shewn thee\r\nin the mount.\r\n\r\n\r\nExodus Chapter 26\r\n\r\nThe form of the tabernacle with its appurtenances.\r\n\r\n26:1. And thou shalt make the tabernacle in this manner: Thou shalt\r\nmake ten curtains of fine twisted linen, and violet and purple, and\r\nscarlet twice dyed, diversified with embroidery.\r\n\r\n26:2. The length of one curtain shall be twenty-eight cubits; the\r\nbreadth shall be four cubits. All the curtains shall be of one measure.\r\n\r\n26:3. Five curtains shall be joined one to another, and the other five\r\nshall be coupled together in like manner.\r\n\r\n26:4. Thou shalt make loops of violet in the sides and tops of the\r\ncurtains, that they may be joined one to another.\r\n\r\n26:5. Every curtain shall have fifty loops on both sides, so set on,\r\nthat one loop may be against another loop, and one may be fitted to the\r\nother.\r\n\r\n26:6. Thou shalt make also fifty rings of gold, wherewith the veils of\r\nthe curtains are to be joined, that it may be made one tabernacle.\r\n\r\n26:7. Thou shalt make also eleven curtains of goats’ hair, to cover the\r\ntop of the tabernacle.\r\n\r\n26:8. The length of one hair-curtain shall be thirty cubits; and the\r\nbreadth, four: the measure of all the curtains shall be equal.\r\n\r\n26:9. Five of which thou shalt couple by themselves, and the six others\r\nthou shalt couple one to another, so as to double the sixth curtain in\r\nthe front of the roof.\r\n\r\n26:10. Thou shalt make also fifty loops in the edge of one curtain,\r\nthat it may be joined with the other: and fifty loops in the edge of\r\nthe other curtain, that it may be coupled with its fellow.\r\n\r\n26:11. Thou shalt make also fifty buckles of brass, wherewith the loops\r\nmay be joined, that of all there may be made one covering.\r\n\r\n26:12. And that which shall remain of the curtains, that are prepared\r\nfor the roof, to wit, one curtain that is over and above, with the half\r\nthereof thou shalt cover the back parts of the tabernacle.\r\n\r\n26:13. And there shall hang down a cubit on the one side, and another\r\non the other side, which is over and above in the length of the\r\ncurtains, fencing both sides of the tabernacle.\r\n\r\n26:14. Thou shalt make also another cover to the roof of rams’ skins\r\ndyed red: and over that again another cover of violet coloured skins.\r\n\r\n26:15. Thou shalt make also the boards of the tabernacle standing\r\nupright of setim wood.\r\n\r\n26:16. Let every one of them be ten cubits in length, and in breadth\r\none cubit and a half.\r\n\r\n26:17. In the sides of the boards shall be made two mortises, whereby\r\none board may be joined to another board: and after this manner shall\r\nall the boards be prepared.\r\n\r\n26:18. Of which twenty shall be in the south side southward.\r\n\r\n26:19. For which thou shalt cast forty sockets of silver, that under\r\nevery board may be put two sockets at the two corners.\r\n\r\n26:20. In the second side also of the tabernacle that looketh to the\r\nnorth, there shall be twenty boards,\r\n\r\n26:21. Having forty sockets of silver, two sockets shall be put under\r\neach board.\r\n\r\n26:22. But on the west side of the tabernacle thou shalt make six\r\nboards.\r\n\r\n26:23. And again other two which shall be erected in the corners at the\r\nback of the tabernacle.\r\n\r\n26:24. And they shall be joined together from beneath unto the top, and\r\none joint shall hold them all. The like joining shall be observed for\r\nthe two boards also that are to be put in the corners.\r\n\r\n26:25. And they shall be in all eight boards, and their silver sockets\r\nsixteen, reckoning two sockets for each board.\r\n\r\n26:26. Thou shalt make also five bars of setim wood, to hold together\r\nthe boards on one side of the tabernacle.\r\n\r\n26:27. And five others on the other side, and as many at the west side:\r\n\r\n26:28. And they shall be put along by the midst of the boards, from one\r\nend to the other.\r\n\r\n26:29. The boards also themselves thou shalt overlay with gold, and\r\nshalt cast rings of gold to be set upon them, for places for the bars\r\nto hold together the boardwork: which bars thou shalt cover with plates\r\nof gold.\r\n\r\n26:30. And thou shalt rear up the tabernacle according to the pattern\r\nthat was shewn thee in the mount.\r\n\r\n26:31. Thou shalt make also a veil of violet, and purple, and scarlet\r\ntwice dyed, and fine twisted linen, wrought with embroidered work and\r\ngoodly variety:\r\n\r\n26:32. And thou shalt hang it up before four pillars of setim wood,\r\nwhich themselves also shall be overlaid with gold, and shall have heads\r\nof gold, but sockets of silver.\r\n\r\n26:33. And the veil shall be hanged on with rings, and within it thou\r\nshalt put the ark of the testimony, and the sanctuary and the holy of\r\nthe holies shall be divided with it.\r\n\r\nThe sanctuary, etc.... That part of the tabernacle, which was without\r\nthe veil, into which the priests daily entered, is here called the\r\nsanctuary, or holy place; that part which was within the veil, into\r\nwhich no one but the high priest ever went, and he but once a year, is\r\ncalled the holy of holies, (literally, the sanctuary of the\r\nsanctuaries,) as being the most holy of all holy places.\r\n\r\n26:34. And thou shalt set the propitiatory upon the ark of the\r\ntestimony, in the holy of holies.\r\n\r\n26:35. And the table without the veil, and over against the table the\r\ncandlestick in the south side of the tabernacle: for the table shall\r\nstand in the north side.\r\n\r\n26:36. Thou shalt make also a hanging in the entrance of the tabernacle\r\nof violet, and purple, and scarlet twice dyed, and fine twisted linen\r\nwith embroidered work.\r\n\r\n26:37. And thou shalt overlay with gold five pillars of setim wood,\r\nbefore which the hanging shall be drawn: their heads shall be of gold,\r\nand the sockets of brass.\r\n\r\n\r\nExodus Chapter 27\r\n\r\nThe altar; and the court of the tabernacle with its hangings and\r\npillars. Provision of oil for lamps.\r\n\r\n27:1. Thou shalt make also an altar of setim wood, which shall be five\r\ncubits long, and as many broad, that is four square, and three cubits\r\nhigh.\r\n\r\n27:2. And there shall be horns at the four corners of the same: and\r\nthou shalt cover it with brass.\r\n\r\n27:3. And thou shalt make for the uses thereof pans to receive the\r\nashes, and tongs and fleshhooks, and firepans: all its vessels thou\r\nshalt make of brass.\r\n\r\n27:4. And a grate of brass in manner of a net; at the four corners of\r\nwhich, shall be four rings of brass,\r\n\r\n27:5. Which thou shalt put under the hearth of the altar: and the grate\r\nshall be even to the midst of the altar.\r\n\r\n27:6. Thou shalt make also two bars for the altar, of setim wood, which\r\nthou shalt cover with plates of brass:\r\n\r\n27:7. And thou shalt draw them through rings, and they shall be on both\r\nsides of the altar to carry it.\r\n\r\n27:8. Thou shalt not make it solid, but empty and hollow in the inside,\r\nas it was shewn thee in the mount.\r\n\r\n27:9. Thou shalt make also the court of the tabernacle, in the south\r\nside whereof southward there shall be hangings of fine twisted linen of\r\na hundred cubits long for one side.\r\n\r\n27:10. And twenty pillars with as many sockets of brass, the heads of\r\nwhich, with their engraving, shall be of silver.\r\n\r\n27:11. In like manner also on the north side there shall be hangings of\r\na hundred cubits long, twenty pillars, and as many sockets of brass,\r\nand their heads with their engraving of silver.\r\n\r\n27:12. But in the breadth of the court, that looketh to the west, there\r\nshall be hangings of fifty cubits, and ten pillars, and as many\r\nsockets.\r\n\r\n27:13. In that breadth also of the court, which looketh to the east,\r\nthere shall be fifty cubits.\r\n\r\n27:14. In which there shall be for one side, hangings of fifteen\r\ncubits, and three pillars, and as many sockets.\r\n\r\n27:15. And in the other side, there shall be hangings of fifteen\r\ncubits, with three pillars, and as many sockets.\r\n\r\n27:16. And in the entrance of the court there shall be made a hanging\r\nof twenty cubits of violet and purple, and scarlet twice dyed, and fine\r\ntwisted linen, with embroidered work: it shall have four pillars, with\r\nas many sockets.\r\n\r\n27:17. All the pillars of the court round about shall be garnished with\r\nplates of silver, silver heads, and sockets of brass.\r\n\r\n27:18. In length the court shall take up a hundred cubits, in breadth\r\nfifty, the height shall be of five cubits, and it shall be made of fine\r\ntwisted linen, and shall have sockets of brass.\r\n\r\n27:19. All the vessels of the tabernacle for all uses and ceremonies,\r\nand the pins both of it and of the court, thou shalt make of brass.\r\n\r\n27:20. Command the children of Israel that they bring thee the purest\r\noil of the olives, and beaten with a pestle: that a lamp may burn\r\nalways,\r\n\r\n27:21. In the tabernacle of the testimony, without the veil that hangs\r\nbefore the testimony. And Aaron and his sons shall order it, that it\r\nmay give light before the Lord until the morning. It shall be a\r\nperpetual observance throughout their successions among the children of\r\nIsrael.\r\n\r\n\r\nExodus Chapter 28\r\n\r\nThe holy vestments for Aaron and his sons.\r\n\r\n28:1. Take unto thee also Aaron thy brother with his sons, from among\r\nthe children of Israel, that they may minister to me in the priest’s\r\noffice: Aaron, Nadab, and Abiu, Eleazar, and Ithamar.\r\n\r\n28:2. And thou shalt make a holy vesture for Aaron, thy brother, for\r\nglory and for beauty.\r\n\r\n28:3. And thou shalt speak to all the wise of heart, whom I have filled\r\nwith the spirit of wisdom, that they may make Aaron’s vestments, in\r\nwhich he being consecrated, may minister to me.\r\n\r\n28:4. And these shall be the vestments that they shall make: A rational\r\nand an ephod, a tunic and a strait linen garment, a mitre and a girdle.\r\nThey shall make the holy vestments for thy brother Aaron and his sons,\r\nthat they may do the office of priesthood unto me.\r\n\r\n28:5. And they shall take gold, and violet, and purple, and scarlet\r\ntwice dyed, and fine linen.\r\n\r\n28:6. And they shall make the ephod of gold, and violet, and purple,\r\nand scarlet twice dyed, and fine twisted linen, embroidered with divers\r\ncolours.\r\n\r\n28:7. It shall have the two edges joined in the top on both sides, that\r\nthey may be closed together.\r\n\r\n28:8. The very workmanship also, and all the variety of the work, shall\r\nbe of gold, and violet, and purple, and scarlet twice dyed, and fine\r\ntwisted linen.\r\n\r\n28:9. And thou shalt take two onyx stones, and shalt grave on them the\r\nnames of the children of Israel:\r\n\r\n28:10. Six names on one stone, and the other six on the other,\r\naccording to the order of their birth.\r\n\r\n28:11. With the work of an engraver, and the graving of a jeweller,\r\nthou shalt engrave them with the names of the children of Israel, set\r\nin gold and compassed about:\r\n\r\n28:12. And thou shalt put them in both sides of the ephod, a memorial\r\nfor the children of Israel. And Aaron shall bear their names before the\r\nLord upon both shoulders, for a remembrance.\r\n\r\n28:13. Thou shalt make also hooks of gold.\r\n\r\n28:14. And two little chains of the purest gold, linked one to another,\r\nwhich thou shalt put into the hooks.\r\n\r\n28:15. And thou shalt make the rational of judgment with embroidered\r\nwork of divers colours, according to the workmanship of the ephod, of\r\ngold, violet, and purple, and scarlet twice dyed, and fine twisted\r\nlinen.\r\n\r\nThe rational of judgment.... This part of the priest’s attire, which he\r\nwore at his breast, was called the rational of judgment; partly because\r\nit admonished both priest and people of their duty to God, by carrying\r\nthe names of all their tribes in his presence; and by the Urim and the\r\nThummim, that is, doctrine and truth, which were written upon it; and\r\npartly because it gave divine answers and oracles, as if it were\r\nrational and endowed with judgment.\r\n\r\n28:16. It shall be four square and doubled: it shall be the measure of\r\na span both in length and in breadth.\r\n\r\n28:17. And thou shalt set in it four rows of stones . In the first row\r\nshall be a sardius stone, and a topaz, and an emerald:\r\n\r\n28:18. In the second a carbuncle, a sapphire, and a jasper:\r\n\r\n28:19. In the third a ligurius, an agate, and an amethyst:\r\n\r\n28:20. In the fourth a chrysolite, an onyx, and a beryl. They shall be\r\nset in gold by their rows.\r\n\r\n28:21. And they shall have the names of the children of Israel: with\r\ntwelve names shall they be engraved, each stone with the name of one\r\naccording to the twelve tribes.\r\n\r\n28:22. And thou shalt make on the rational chains, linked one to\r\nanother, of the purest gold:\r\n\r\n28:23. And two rings of gold, which thou shalt put in the two ends at\r\nthe top of the rational.\r\n\r\n28:24. And the golden chains thou shalt join to the rings, that are in\r\nthe ends thereof.\r\n\r\n28:25. And the ends of the chains themselves, thou shalt join together\r\nwith two hooks, on both sides of the ephod, which is towards the\r\nrational.\r\n\r\n28:26. Thou shalt make also two rings of gold, which thou shalt put in\r\nthe top parts of the rational, in the borders that are over against the\r\nephod, and look towards the back parts thereof.\r\n\r\n28:27. Moreover also other two rings of gold, which are to be set on\r\neach side of the ephod beneath, that looketh towards the nether\r\njoining, that the rational may be fitted with the ephod,\r\n\r\n28:28. And may be fastened by the rings thereof unto the rings of the\r\nephod with a violet fillet, that the joining artificially wrought may\r\ncontinue, and the rational and the ephod may not be loosed one from the\r\nother.\r\n\r\n28:29. And Aaron shall bear the names of the children of Israel in the\r\nrational of judgment upon his breast, when he shall enter into the\r\nsanctuary, a memorial before the Lord for ever.\r\n\r\n28:30. And thou shalt put in the rational of judgment doctrine and\r\ntruth, which shall be on Aaron’s breast, when he shall go in before the\r\nLord: and he shall bear the judgment of the children of Israel on his\r\nbreast, in the sight of the Lord always.\r\n\r\nDoctrine and Truth.... Hebrew, Urim and Thummim: illuminations and\r\nperfections. These words, written on the rational, seem to signify the\r\nlight of doctrine and the integrity of life, with which the priests of\r\nGod ought to approach him.\r\n\r\n28:31. And thou shalt make the tunic of the ephod all of violet,\r\n\r\n28:32. In the midst whereof above shall be a hole for the head, and a\r\nborder round about it woven, as is wont to be made in the outmost parts\r\nof garments, that it may not easily be broken.\r\n\r\n28:33. And beneath at the feet of the same tunic, round about, thou\r\nshalt make as it were pomegranates, of violet, and purple, and scarlet\r\ntwice dyed, with little bells set between:\r\n\r\n28:34. So that there shall be a golden bell and a pomegranate, and\r\nagain another golden bell and a pomegranate.\r\n\r\n28:35. And Aaron shall be vested with it in the office of his ministry,\r\nthat the sound may be heard, when he goeth in and cometh out of the\r\nsanctuary, in the sight of the Lord, and that he may not die.\r\n\r\n28:36. Thou shalt make also a plate of the purest gold: wherein thou\r\nshalt grave with engraver’s work, Holy to the Lord.\r\n\r\n28:37. And thou shalt tie it with a violet fillet, and it shall be upon\r\nthe mitre,\r\n\r\n28:38. Hanging over the forehead of the high priest. And Aaron shall\r\nbear the iniquities of those things, which the children of Israel have\r\noffered and sanctified, in all their gifts and offerings. And the plate\r\nshall be always on his forehead, that the Lord may be well pleased with\r\nthem.\r\n\r\n28:39. And thou shalt gird the tunic with fine linen, and thou shalt\r\nmake a fine linen mitre, and a girdle of embroidered work.\r\n\r\n28:40. Moreover, for the sons of Aaron thou shalt prepare linen tunics,\r\nand girdles and mitres for glory and beauty:\r\n\r\n28:41. And with all these things thou shalt vest Aaron thy brother, and\r\nhis sons with him. And thou shalt consecrate the hands of them all, and\r\nshalt sanctify them, that they may do the office of priesthood unto me.\r\n\r\n28:42. Thou shalt make also linen breeches, to cover the flesh of their\r\nnakedness, from the reins to the thighs:\r\n\r\n28:43. And Aaron and his sons shall use them when they shall go into\r\nthe tabernacle of the testimony, or when they approach to the altar to\r\nminister in the sanctuary, lest being guilty of iniquity they die. It\r\nshall be a law for ever to Aaron, and to his seed after him.\r\n\r\n\r\nExodus Chapter 29\r\n\r\nThe manner of consecrating Aaron and other priests; the institution of\r\nthe daily sacrifice of two lambs, one in the morning, the other at\r\nevening.\r\n\r\n29:1. And thou shalt also do this, that they may be consecrated to me\r\nin priesthood. Take a calf from the herd, and two rams without blemish,\r\n\r\n29:2. And unleavened bread, and a cake without leaven, tempered with\r\noil, wafers also unleavened, anointed with oil: thou shalt make them\r\nall of wheaten flour.\r\n\r\n29:3. And thou shalt put them in a basket, and offer them: and the calf\r\nand the two rams.\r\n\r\n29:4. And thou shalt bring Aaron and his sons to the door of the\r\ntabernacle of the testimony. And when thou hast washed the father and\r\nhis sons with water,\r\n\r\n29:5. Thou shalt clothe Aaron with his vestments, that is, with the\r\nlinen garment and the tunic, and the ephod and the rational, which thou\r\nshalt gird with the girdle.\r\n\r\n29:6. And thou shalt put the mitre upon his head, and the holy plate\r\nupon the mitre,\r\n\r\n29:7. And thou shalt pour the oil of unction upon his head: and by this\r\nrite shall he be consecrated.\r\n\r\n29:8. Thou shalt bring his sons also, and shalt put on them the linen\r\ntunics, and gird them with a girdle:\r\n\r\n29:9. To wit, Aaron and his children, and thou shalt put mitres upon\r\nthem; and they shall be priests to me by a perpetual ordinance. After\r\nthou shalt have consecrated their hands,\r\n\r\n29:10. Thou shalt present also the calf before the tabernacle of the\r\ntestimony. And Aaron and his sons shall lay their hands upon his head,\r\n\r\n29:11. And thou shalt kill him in the sight of the Lord, beside the\r\ndoor of the tabernacle of the testimony.\r\n\r\n29:12. And taking some of the blood of the calf, thou shalt put it upon\r\nthe horns of the altar with thy finger, and the rest of the blood thou\r\nshalt pour at the bottom thereof.\r\n\r\n29:13. Thou shalt take also all the fat that covereth the entrails, and\r\nthe caul of the liver, and the two kidneys, and the fat that is upon\r\nthem, and shalt offer a burnt offering upon the altar:\r\n\r\n29:14. But the flesh of the calf, and the hide and the dung, thou shalt\r\nburn abroad, without the camp, because it is for sin.\r\n\r\n29:15. Thou shalt take also one ram, upon the head whereof Aaron and\r\nhis sons shall lay their hands.\r\n\r\n29:16. And when thou hast killed him, thou shalt take of the blood\r\nthereof, and pour round about the altar.\r\n\r\n29:17. And thou shalt cut the ram in pieces, and having washed his\r\nentrails and feet, thou shalt put them upon the flesh that is cut in\r\npieces, and upon his head.\r\n\r\n29:18. And thou shalt offer the whole ram for a burnt offering upon the\r\naltar: it is an oblation to the Lord, a most sweet savour of the victim\r\nof the Lord.\r\n\r\n29:19. Thou shalt take also the other ram, upon whose head Aaron and\r\nhis sons shall lay their hands.\r\n\r\n29:20. And when thou hast sacrificed him, thou shalt take of his blood,\r\nand put upon the tip of the right ear of Aaron and of his sons, and\r\nupon the thumbs and great toes of their right hand and foot, and thou\r\nshalt pour the blood upon the altar round about.\r\n\r\n29:21. And when thou hast taken of the blood that is upon the altar,\r\nand of the oil of unction, thou shalt sprinkle Aaron and his vesture,\r\nhis sons and their vestments. And after they and their vestments are\r\nconsecrated,\r\n\r\n29:22. Thou shalt take the fat of the ram, and the rump, and the fat\r\nthat covereth the lungs, and the caul of the liver, and the two\r\nkidneys, and the fat that is upon them, and the right shoulder, because\r\nit is the ram of consecration:\r\n\r\n29:23. And one roll of bread, a cake tempered with oil, a wafer out of\r\nthe basket of unleavened bread, which is set in the sight of the Lord:\r\n\r\n29:24. And thou shalt put all upon the hands of Aaron and of his sons,\r\nand shalt sanctify them elevating before the Lord.\r\n\r\n29:25. And thou shalt take all from their hands; and shalt burn them\r\nupon the altar for a holocaust, a most sweet savour in the sight of the\r\nLord, because it is his oblation.\r\n\r\n29:26. Thou shalt take also the breast of the ram, wherewith Aaron was\r\nconsecrated, and elevating it thou shalt sanctify it before the Lord,\r\nand it shall fall to thy share.\r\n\r\n29:27. And thou shalt sanctify both the consecrated breast, and the\r\nshoulder that thou didst separate of the ram,\r\n\r\n29:28. Wherewith Aaron was consecrated and his sons, and they shall\r\nfall to Aaron’s share, and his sons’, by a perpetual right from the\r\nchildren of Israel: because they are the choicest and the beginnings of\r\ntheir peace victims which they offer to the Lord.\r\n\r\n29:29. And the holy vesture, which Aaron shall use, his sons shall have\r\nafter him, that they may be anointed, and their hands consecrated in\r\nit.\r\n\r\n29:30. He of his sons that shall be appointed high priest in his stead,\r\nand that shall enter into the tabernacle of the testimony to minister\r\nin the sanctuary, shall wear it seven days.\r\n\r\n29:31. And thou shalt take the ram of the consecration, and shalt boil\r\nthe flesh thereof in the holy place:\r\n\r\n29:32. And Aaron and his sons shall eat it. The loaves also, that are\r\nin the basket, they shall eat in the entry of the tabernacle of the\r\ntestimony,\r\n\r\n29:33. That it may be an atoning sacrifice, and the hands of the\r\nofferers may be sanctified. A stranger shall not eat of them, because\r\nthey are holy.\r\n\r\n29:34. And if there remain of the consecrated flesh, or of the bread,\r\ntill the morning, thou shalt burn the remainder with fire: they shall\r\nnot be eaten, because they are sanctified.\r\n\r\n29:35. All that I have commanded thee, thou shalt do unto Aaron and his\r\nsons. Seven days shalt thou consecrate their hands:\r\n\r\n29:36. And thou shalt offer a calf for sin every day for expiation. And\r\nthou shalt cleanse the altar when thou hast offered the victim of\r\nexpiation, and shalt anoint it to sanctify it.\r\n\r\n29:37. Seven days shalt thou expiate the altar and sanctify it, and it\r\nshall be most holy. Every one, that shall touch it, shall be holy.\r\n\r\n29:38. This is what thou shalt sacrifice upon the altar: Two lambs of a\r\nyear old every day continually,\r\n\r\n29:39. One lamb in the morning, and another in the evening.\r\n\r\n29:40. With one lamb a tenth part of flour tempered with beaten oil, of\r\nthe fourth part of a hin, and wine for libation of the same measure.\r\n\r\n29:41. And the other lamb thou shalt offer in the evening, according to\r\nthe rite of the morning oblation, and according to what we have said,\r\nfor a savour of sweetness:\r\n\r\n29:42. It is a sacrifice to the Lord, by perpetual oblation unto your\r\ngenerations, at the door of the tabernacle of the testimony before the\r\nLord, where I will appoint to speak unto thee.\r\n\r\n29:43. And there will I command the children of Israel, and the altar\r\nshall be sanctified by my glory.\r\n\r\n29:44. I will sanctify also the tabernacle of the testimony with the\r\naltar, and Aaron with his sons, to do the office of priesthood unto me.\r\n\r\n29:45. And I will dwell in the midst of the children of Israel, and\r\nwill be their God:\r\n\r\n29:46. And they shall know that I am the Lord their God, who have\r\nbrought them out of the land of Egypt, that I might abide among them, I\r\nthe Lord their God.\r\n\r\n\r\nExodus Chapter 30\r\n\r\nThe altar of incense: money to be gathered for the use of the\r\ntabernacle: the brazen laver: the holy oil of unction, and the\r\ncomposition of the perfume.\r\n\r\n30:1. Thou shalt make also an altar to burn incense, of setim wood.\r\n\r\nAn altar to burn incense.... This burning of incense was an emblem of\r\nprayer, ascending to God from an inflamed heart. See Ps. 140.2; Apoc.\r\n5.8, and 8.4.\r\n\r\n30:2. It shall be a cubit in length, and another in breadth, that is,\r\nfour square, and two in height. Horns shall go out of the same.\r\n\r\n30:3. And thou shalt overlay it with the purest gold, as well the grate\r\nthereof, as the walls round about, and the horns. And thou shalt make\r\nto it a crown of gold round about,\r\n\r\n30:4. And two golden rings under the crown on either side, that the\r\nbars may be put into them, and the altar be carried.\r\n\r\n30:5. And thou shalt make the bars also of setim wood, and shalt\r\noverlay them with gold.\r\n\r\n30:6. And thou shalt set the altar over against the veil, that hangeth\r\nbefore the ark of the testimony before the propitiatory wherewith the\r\ntestimony is covered, where I will speak to thee.\r\n\r\n30:7. And Aaron shall burn sweet smelling incense upon it in the\r\nmorning. When he shall dress the lamps, he shall burn it:\r\n\r\n30:8. And when he shall place them in the evening, he shall burn an\r\neverlasting incense before the Lord throughout your generations.\r\n\r\n30:9. You shall not offer upon it incense of another composition, nor\r\noblation, and victim, neither shall you offer libations.\r\n\r\n30:10. And Aaron shall pray upon the horns thereof once a year, with\r\nthe blood of that which was offered for sin; and shall make atonement\r\nupon it in your generations. It shall be most holy to the Lord.\r\n\r\n30:11. And the Lord spoke to Moses, saying:\r\n\r\n30:12. When thou shalt take the sum of the children of Israel,\r\naccording to their number, every one of them shall give a price for\r\ntheir souls to the Lord, and there shall be no scourge among them, when\r\nthey shall be reckoned.\r\n\r\n30:13. And this shall every one give that passeth at the naming, half a\r\nsicle according to the standard of the temple. A sicle hath twenty\r\nobols. Half a sicle shall be offered to the Lord.\r\n\r\nHalf a sicle.... A sicle or shekel of silver, (which was also called a\r\nstater,) according to the standard or weight of the sanctuary, which\r\nwas the most just and exact, was half an ounce of silver, that is,\r\nabout half a crown of English money. The obol, or gerah, was about\r\nthree halfpence.\r\n\r\n30:14. He that is counted in the number from twenty years and upwards,\r\nshall give the price.\r\n\r\n30:15. The rich man shall not add to half a sicle, and the poor man\r\nshall diminish nothing.\r\n\r\n30:16. And the money received, which was contributed by the children of\r\nIsrael, thou shalt deliver unto the uses of the tabernacle of the\r\ntestimony, that it may be a memorial of them before the Lord, and he\r\nmay be merciful to their souls.\r\n\r\n30:17. And the Lord spoke to Moses, saying:\r\n\r\n30:18. Thou shalt make also a brazen laver with its foot to wash in:\r\nand thou shalt set it between the tabernacle of the testimony and the\r\naltar. And water being put into it:\r\n\r\n30:19. Aaron and his sons shall wash their hands and feet in it:\r\n\r\n30:20. When they are going into the tabernacle of the testimony, and\r\nwhen they are to come to the altar, to offer on it incense to the Lord,\r\n\r\n30:21. Lest perhaps they die. It shall be an everlasting law to him,\r\nand to his seed by successions.\r\n\r\n30:22. And the Lord spoke to Moses,\r\n\r\n30:23. Saying: Take spices, of principal and chosen myrrh five hundred\r\nsicles, and of cinnamon half so much; that is, two hundred and fifty\r\nsicles, of calamus in like manner two hundred and fifty,\r\n\r\n30:24. And of cassia five hundred sicles by the weight of the\r\nsanctuary, of oil of olives the measure hin:\r\n\r\n30:25. And thou shalt make the holy oil of unction, an ointment\r\ncompounded after the art of the perfumer,\r\n\r\n30:26. And therewith thou shalt anoint the tabernacle of the testimony,\r\nand the ark of the testament,\r\n\r\n30:27. And the table with the vessels thereof, the candlestick and\r\nfurniture thereof, the altars of incense,\r\n\r\n30:28. And of holocaust, and all the furniture that belongeth to the\r\nservice of them.\r\n\r\n30:29. And thou shalt sanctify all, and they shall be most holy: he\r\nthat shall touch them shall be sanctified.\r\n\r\n30:30. Thou shalt anoint Aaron and his sons, and shalt sanctify them,\r\nthat they may do the office of priesthood unto me.\r\n\r\n30:31. And thou shalt say to the children of Israel: This oil of\r\nunction shall be holy unto me throughout your generations.\r\n\r\n30:32. The flesh of man shall not be anointed therewith, and you shall\r\nmake none other of the same composition, because it is sanctified, and\r\nshall be holy unto you.\r\n\r\n30:33. What man soever shall compound such, and shall give thereof to a\r\nstranger, he shall be cut off from his people.\r\n\r\n30:34. And the Lord said to Moses: Take unto thee spices, stacte, and\r\nonycha, galbanum of sweet savour, and the clearest frankincense, all\r\nshall be of equal weight.\r\n\r\n30:35. And thou shalt make incense compounded by the work of the\r\nperfumer, well tempered together, and pure, and most worthy of\r\nsanctification.\r\n\r\n30:36. And when thou hast beaten all into very small powder, thou shalt\r\nset of it before the tabernacle of the testimony, in the place where I\r\nwill appear to thee. Most holy shall this incense be unto you.\r\n\r\n30:37. You shall not make such a composition for your own uses, because\r\nit is holy to the Lord.\r\n\r\n30:38. What man soever shall make the like, to enjoy the smell thereof,\r\nhe shall perish out of his people.\r\n\r\n\r\nExodus Chapter 31\r\n\r\nBeseleel and Ooliab are appointed by the Lord to make the tabernacle,\r\nand the things belonging thereto. The observation of the sabbath day is\r\nagain commanded. And the Lord delivereth to Moses two tables written\r\nwith the finger of God.\r\n\r\n31:1. And the Lord spoke to Moses, saying:\r\n\r\n31:2. Behold, I have called by name Beseleel the son of Uri, the son of\r\nHur, of the tribe of Juda,\r\n\r\n31:3. And I have filled him with the spirit of God, with wisdom and\r\nunderstanding, and knowledge in all manner of work,\r\n\r\n31:4. To devise whatsoever may be artificially made of gold, and\r\nsilver, and brass,\r\n\r\n31:5. Of marble, and precious stones, and variety of wood.\r\n\r\n31:6. And I have given him for his companion Ooliab, the son of\r\nAchisamech, of the tribe of Dan. And I have put wisdom in the heart of\r\nevery skilful man, that they may make all things which I have commanded\r\nthee,\r\n\r\n31:7. The tabernacle of the covenant, and the ark of the testimony, and\r\nthe propitiatory, that is over it, and all the vessels of the\r\ntabernacle,\r\n\r\n31:8. And the table and the vessels thereof, the most pure candlestick\r\nwith the vessels thereof, and the altars of incense,\r\n\r\n31:9. And of holocaust, and all their vessels, the laver with its foot,\r\n\r\n31:10. The holy vestments in the ministry for Aaron the priest, and for\r\nhis sons, that they may execute their office, about the sacred things:\r\n\r\n31:11. The oil of unction, and the incense of spices in the sanctuary,\r\nall things which I have commanded thee, shall they make.\r\n\r\n31:12. And the Lord spoke to Moses, saying:\r\n\r\n31:13. Speak to the children of Israel, and thou shalt say to them: See\r\nthat you keep my sabbath; because it is a sign between me and you in\r\nyour generations that you may know that I am the Lord, who sanctify\r\nyou.\r\n\r\n31:14. keep you my sabbath: for it is holy unto you: he that shall\r\nprofane it, shall be put to death: he that shall do any work in it, his\r\nsoul shall perish out of the midst of his people.\r\n\r\n31:15. Six days shall you do work: in the seventh day is the sabbath,\r\nthe rest holy to the Lord. Every one that shall do any work on this\r\nday, shall die.\r\n\r\n31:16. Let the children of Israel keep the sabbath, and celebrate it in\r\ntheir generations.\r\n\r\n31:17. It is an everlasting covenant, and a perpetual sign between me\r\nand the children of Israel. For in six days the Lord made heaven and\r\nearth, and in the seventh he ceased from work.\r\n\r\n31:18. And the Lord, when he had ended these words in Mount Sinai, gave\r\nto Moses two stone tables of testimony, written with the finger of God.\r\n\r\n\r\nExodus Chapter 32\r\n\r\nThe people fall into idolatry. Moses prayeth for them. He breaketh the\r\ntables: destroyeth the idol: blameth Aaron, and causeth many of the\r\nidolaters to be slain.\r\n\r\n32:1. And the people seeing that Moses delayed to come down from the\r\nmount, gathering together against Aaron, said: Arise, make us gods,\r\nthat may go before us: For as to this Moses, the man that brought us\r\nout of the land of Egypt, we know not what has befallen him.\r\n\r\n32:2. And Aaron said to them: Take the golden earrings from the ears of\r\nyour wives, and your sons and daughters, and bring them to me.\r\n\r\n32:3. And the people did what he had commanded, bringing the earrings\r\nto Aaron.\r\n\r\n32:4. And when he had received them, he fashioned them by founders’\r\nwork, and made of them a molten calf. And they said: These are thy\r\ngods, O Israel, that have brought thee out of the land of Egypt.\r\n\r\n32:5. And when Aaron saw this, he built an altar before it, and made\r\nproclamation by a crier’s voice, saying To morrow is the solemnity of\r\nthe Lord.\r\n\r\n32:6. And rising in the morning, they offered holocausts, and peace\r\nvictims, and the people sat down to eat and drink, and they rose up to\r\nplay.\r\n\r\n32:7. And the Lord spoke to Moses, saying: Go, get thee down: thy\r\npeople, which thou hast brought out of the land of Egypt, hath sinned.\r\n\r\n32:8. They have quickly strayed from the way which thou didst shew\r\nthem: and they have made to themselves a molten calf, and have adored\r\nit, and sacrificing victims to it, have said: These are thy gods, O\r\nIsrael, that have brought thee out of the land of Egypt.\r\n\r\n32:9. And again the Lord said to Moses: I see that this people is\r\nstiffnecked:\r\n\r\n32:10. Let me alone, that my wrath may be kindled against them, and\r\nthat I may destroy them, and I will make of thee a great nation.\r\n\r\n32:11. But Moses besought the Lord his God, saying: Why, O Lord, is thy\r\nindignation enkindled against thy people, whom thou hast brought out of\r\nthe land of Egypt, with great power, and with a mighty hand?\r\n\r\n32:12. Let not the Egyptians say, I beseech thee: He craftily brought\r\nthem out, that he might kill them in the mountains, and destroy them\r\nfrom the earth: let thy anger cease, and be appeased upon the\r\nwickedness of thy people.\r\n\r\n32:13. Remember Abraham, Isaac, and Israel, thy servants, to whom thou\r\nsworest by thy own self, saying: I will multiply your seed as the stars\r\nof heaven: and this whole land that I have spoken of, I will give to\r\nyour seed, and you shall possess it for ever:\r\n\r\n32:14. And the Lord was appeased from doing the evil which he had\r\nspoken against his people.\r\n\r\n32:15. And Moses returned from the mount, carrying the two tables of\r\nthe testimony in his hand, written on both sides,\r\n\r\n32:16. And made by the work of God; the writing also of God was graven\r\nin the tables.\r\n\r\n32:17. And Josue hearing the noise of the people shouting, said to\r\nMoses: The noise of battle is heard in the camp.\r\n\r\n32:18. But he answered: It is not the cry of men encouraging to fight,\r\nnor the shout of men compelling to flee: but I hear the voice of\r\nsingers.\r\n\r\n32:19. And when he came nigh to the camp, he saw the calf, and the\r\ndances: and being very angry, he threw the tables out of his hand, and\r\nbroke them at the foot of the mount:\r\n\r\n32:20. And laying hold of the calf which they had made, he burnt it,\r\nand beat it to powder, which he strewed into water, and gave thereof to\r\nthe children of Israel to drink.\r\n\r\n32:21. And he said to Aaron: What has this people done to thee, that\r\nthou shouldst bring upon them a most heinous sin?\r\n\r\n32:22. And he answered him: Let not my lord be offended; for thou\r\nknowest this people, that they are prone to evil.\r\n\r\n32:23. They said to me: make us gods, that may go before us; for as to\r\nthis Moses, who brought us forth out of the land of Egypt, we know not\r\nwhat is befallen him.\r\n\r\n32:24. And I said to them: Which of you hath any gold? and they took\r\nand brought it to me; and I cast it into the fire, and this calf came\r\nout.\r\n\r\n32:25. And when Moses saw that the people were naked, (for Aaron had\r\nstripped them by occasion of the shame of the filth, and had set them\r\nnaked among their enemies)\r\n\r\nNaked.... Having lost not only their gold, and their honour, but what\r\nwas worst of all, being stripped also of the grace of God, and having\r\nlost him.—The shame of the filth.... That is, of the idol, which they\r\nhad taken for their god. It is the usual phrase of the scripture to\r\ncall idols filth and abominations.\r\n\r\n32:26. Then standing in the gate of the camp, he said: If any man be on\r\nthe Lord’s side, let him join with me. And all the sons of Levi\r\ngathered themselves together unto him:\r\n\r\n32:27. And he said to them: Thus saith the Lord God of Israel: Put\r\nevery man his sword upon his thigh: go, and return from gate to gate\r\nthrough the midst of the camp, and let every man kill his brother, and\r\nfriend, and neighbour.\r\n\r\n32:28. And the sons of Levi did according to the words of Moses, and\r\nthere were slain that day about three and twenty thousand men.\r\n\r\n32:29. And Moses said: You have consecrated your hands this day to the\r\nLord, every man in his son and in his brother, that a blessing may be\r\ngiven to you.\r\n\r\n32:30. And when the next day was come, Moses spoke to the people: You\r\nhave sinned a very great sin: I will go up to the Lord, if by any means\r\nI may be able to entreat him for your crime.\r\n\r\n32:31. And returning to the Lord, he said: I beseech thee: this people\r\nhath sinned a heinous sin, and they have made to themselves gods of\r\ngold: either forgive them this trespass,\r\n\r\n32:32. Or if thou do not, strike me out of the book that thou hast\r\nwritten.\r\n\r\n32:33. And the Lord answered him: He that hath sinned against me, him\r\nwill I strike out of my book:\r\n\r\n32:34. But go thou, and lead this people whither I have told thee: my\r\nangel shall go before thee. And I in the day of revenge will visit this\r\nsin also of theirs.\r\n\r\n32:35. The Lord therefore struck the people for the guilt, on occasion\r\nof the calf which Aaron had made.\r\n\r\n\r\nExodus Chapter 33\r\n\r\nThe people mourn for their sin. Moses pitcheth the tabernacle without\r\nthe camp. He converseth familiarly with God. Desireth to see his glory.\r\n\r\n33:1. And the Lord spoke to Moses, saying: Go, get thee up from this\r\nplace, thou and thy people which thou hast brought out of the land of\r\nEgypt, into the land concerning which I swore to Abraham, Isaac, and\r\nJacob, saying: To thy seed I will give it:\r\n\r\n33:2. And I will send an angel before thee, that I may cast out the\r\nChanaanite, and the Amorrhite, and the Hethite, and the Pherezite, and\r\nthe Hevite, and the Jebusite,\r\n\r\n33:3. That thou mayst enter into the land that floweth with milk and\r\nhoney. For I will not go up with thee, because thou art a stiffnecked\r\npeople; lest I destroy thee in the way.\r\n\r\n33:4. And the people hearing these very bad tidings, mourned: and no\r\nman put on his ornaments according to custom.\r\n\r\n33:5. And the Lord said to Moses: Say to the children of Israel: Thou\r\nart a stiffnecked people, once I shall come up in the midst of thee,\r\nand shall destroy thee. Now presently lay aside thy ornaments, that I\r\nmay know what to do to thee.\r\n\r\n33:6. So the children of Israel laid aside their ornaments by Mount\r\nHoreb.\r\n\r\n33:7. Moses also taking the tabernacle, pitched it without the camp\r\nafar off, and called the name thereof, The tabernacle of the covenant.\r\nAnd all the people, that had any question, went forth to the tabernacle\r\nof the covenant, without the camp.\r\n\r\n33:8. And when Moses went forth to the tabernacle, all the people rose\r\nup, and every one stood in the door of his pavilion, and they beheld\r\nthe back of Moses, till he went into the tabernacle.\r\n\r\n33:9. And when he was gone into the tabernacle of the covenant, the\r\npillar of the cloud came down, and stood at the door, and he spoke with\r\nMoses.\r\n\r\n33:10. And all saw that the pillar of the cloud stood at the door of\r\nthe tabernacle. And they stood and worshipped at the doors of their\r\ntent.\r\n\r\n33:11. And the Lord spoke to Moses face to face, as a man is wont to\r\nspeak to his friend. And when he returned into the camp, his servant\r\nJosue, the son of Nun, a young man, departed not from the tabernacle.\r\n\r\nFace to face.... That is, in a most familiar manner. Though as we learn\r\nfrom this very chapter, Moses could not see the face of the Lord.\r\n\r\n33:12. And Moses said to the Lord: Thou commandest me to lead forth\r\nthis people; and thou dost not let me know whom thou wilt send with me,\r\nespecially whereas thou hast said: I know thee by name, and thou hast\r\nfound favour in my sight.\r\n\r\nI know thee by name.... In the language of the scriptures, God is said\r\nto know such as he approves and loves: and to know by name, those whom\r\nhe favours in a most singular manner, as he did his servant Moses.\r\n\r\n33:13. If therefore I have found favour in thy sight, shew me thy face,\r\nthat I may know thee, and may find grace before thy eyes: look upon thy\r\npeople this nation.\r\n\r\n33:14. And the Lord said: My face shall go before thee, and I will give\r\nthee rest.\r\n\r\n33:15. And Moses said: If thou thyself dost not go before, bring us not\r\nout of this place.\r\n\r\n33:16. For how shall we be able to know, I and thy people, that we have\r\nfound grace in thy sight, unless thou walk with us, that we may be\r\nglorified by all people that dwell upon the earth?\r\n\r\n33:17. And the Lord said to Moses: This word also, which thou hast\r\nspoken, will I do; for thou hast found grace before me, and thee I have\r\nknown by name.\r\n\r\n33:18. And he said: Shew me thy glory.\r\n\r\n33:19. He answered: I will shew thee all good, and I will proclaim in\r\nthe name of the Lord before thee: and I will have mercy on whom I will,\r\nand I will be merciful to whom it shall please me.\r\n\r\n33:20. And again he said: Thou canst not see my face: for man shall not\r\nsee me, and live.\r\n\r\n33:21. And again he said: Behold there is a place with me, and thou\r\nshalt stand upon the rock.\r\n\r\n33:22. And when my glory shall pass, I will set thee in a hole of the\r\nrock, and protect thee with my right hand till I pass:\r\n\r\n33:23. And I will take away my hand, and thou shalt see my back parts:\r\nbut my face thou canst not see.\r\n\r\nSee my back parts.... The Lord by his angel, usually spoke to Moses in\r\nthe pillar of the cloud; so that he could not see the glory of him that\r\nspoke familiarly with him. In the vision here mentioned he was allowed\r\nto see something of him, in an assumed corporeal form: not in the face,\r\nthe rays of which were too bright for mortal eye to bear, but to view\r\nhim as it were behind, when his face was turned from him.\r\n\r\n\r\nExodus Chapter 34\r\n\r\nThe tables are renewed: all society with the Chanaanites is forbid:\r\nsome precepts concerning the firstborn, the sabbath, and other feasts:\r\nafter forty days’ fast, Moses returneth to the people with the\r\ncommandments, and his face appearing horned with rays of light, he\r\ncovereth it, whensoever he speaketh to the people.\r\n\r\n34:1. And after this he said: Hew thee two tables of stone like unto\r\nthe former, and I will write upon them the words, which were in the\r\ntables, which thou brokest.\r\n\r\n34:2. Be ready in the morning, that thou mayst forthwith go up into\r\nMount Sinai, and thou shalt stand with me upon the top of the mount.\r\n\r\n34:3. Let no man go up with thee, and let not any man be seen\r\nthroughout all the mount; neither let the oxen nor the sheep feed over\r\nagainst it.\r\n\r\n34:4. Then he cut out two tables of stone, such as had been before; and\r\nrising very early he went up into the Mount Sinai, as the Lord had\r\ncommanded him, carrying with him the tables.\r\n\r\n34:5. And when the Lord was come down in a cloud, Moses stood with him,\r\ncalling upon the name of the Lord.\r\n\r\n34:6. And when he passed before him, he said: O the Lord, the Lord God,\r\nmerciful and gracious, patient and of much compassion, and true,\r\n\r\n34:7. Who keepest mercy unto thousands: who takest away iniquity, and\r\nwickedness, and sin, and no man of himself is innocent before thee. Who\r\nrenderest the iniquity of the fathers to the children, and to the\r\ngrandchildren unto the third and fourth generation.\r\n\r\n34:8. And Moses making haste, bowed down prostrate unto the earth, and\r\nadoring,\r\n\r\n34:9. Said: If I have found grace in thy sight, O Lord, I beseech thee\r\nthat thou wilt go with us, (for it is a stiffnecked people) and take\r\naway our iniquities and sin, and possess us.\r\n\r\n34:10. The Lord answered: I will make a covenant in the sight of all, I\r\nwill do signs such as were never seen upon the earth, nor in any\r\nnations; that this people, in the midst of whom thou art, may see the\r\nterrible work of the Lord which I will do.\r\n\r\n34:11. Observe all things which this day I command thee: I myself will\r\ndrive out before thy face the Amorrhite, and the Chanaanite, and the\r\nHethite, and the Pherezite, and the Hevite, and the Jebusite.\r\n\r\n34:12. Beware thou never join in friendship with the inhabitants of\r\nthat land, which may be thy ruin:\r\n\r\n34:13. But destroy their altars, break their statues and cut down their\r\ngroves:\r\n\r\n34:14. Adore not any strange god. The Lord his name is jealous, he is a\r\njealous God.\r\n\r\n34:15. Make no covenant with the men of those countries; lest, when\r\nthey have committed fornication with their gods, and have adored their\r\nidols, some one call thee to eat of the things sacrificed.\r\n\r\n34:16. Neither shalt thou take of their daughters a wife for thy son,\r\nlest after they themselves have committed fornication, they make thy\r\nsons also to commit fornication with their gods.\r\n\r\n34:17. Thou shalt not make to thyself any molten gods.\r\n\r\n34:18. Thou shalt keep the feast of the unleavened bread. Seven days\r\nshalt thou eat unleavened bread, as I commanded thee in the time of the\r\nmonth of the new corn: for in the month of the spring time thou camest\r\nout from Egypt.\r\n\r\n34:19. All of the male kind that openeth the womb, shall be mine. Of\r\nall beasts; both of oxen and of sheep, it shall be mine.\r\n\r\n34:20. The firstling of an ass thou shalt redeem with a sheep: but if\r\nthou wilt not give a price for it, it shall be slain. The firstborn of\r\nthy sons thou shalt redeem: neither shalt thou appear before me empty.\r\n\r\n34:21. Six days shalt thou work, the seventh day thou shalt cease to\r\nplough and to reap.\r\n\r\n34:22. Thou shalt keep the feast of weeks with the firstfruits of the\r\ncorn of thy wheat harvest, and the feast when the time of the year\r\nreturneth that all things are laid in.\r\n\r\n34:23. Three times in the year all thy males shall appear in the sight\r\nof the almighty Lord the God of Israel.\r\n\r\n34:24. For when I shall have taken away the nations from thy face, and\r\nshall have enlarged thy borders, no man shall lie in wait against thy\r\nland when thou shalt go up, and appear in the sight of the Lord thy God\r\nthrice in a year.\r\n\r\n34:25. Thou shalt not offer the blood of my sacrifice upon leaven;\r\nneither shall there remain in the morning any thing of the victim of\r\nthe solemnity of the Phase.\r\n\r\n34:26. The first of the fruits of thy ground thou shalt offer in the\r\nhouse of the Lord thy God. Thou shalt not boil a kid in the milk of his\r\ndam.\r\n\r\n34:27. And the Lord said to Moses: Write thee these words, by which I\r\nhave made a covenant both with thee and with Israel.\r\n\r\n34:28. And he was there with the Lord forty days and forty nights: he\r\nneither ate bread nor drank water, and he wrote upon the tables the ten\r\nwords of the covenant.\r\n\r\n34:29. And when Moses came down from the Mount Sinai, he held the two\r\ntables of the testimony, and he knew not that his face was horned from\r\nthe conversation of the Lord.\r\n\r\nHorned.... That is, shining, and sending forth rays of light like\r\nhorns.\r\n\r\n34:30. And Aaron and the children of Israel seeing the face of Moses\r\nhorned, were afraid to come near.\r\n\r\n34:31. And being called by him, they returned, both Aaron and the\r\nrulers of the congregation. And after that he spoke to them,\r\n\r\n34:32. And all the children of Israel came to him: and he gave them in\r\ncommandment all that he had heard of the Lord on Mount Sinai.\r\n\r\n34:33. And having done speaking, he put a veil upon his face.\r\n\r\n34:34. But when he went in to the Lord, and spoke with him, he took it\r\naway until he came forth, and then he spoke to the children of Israel\r\nall things that had been commanded him.\r\n\r\n34:35. And they saw that the face of Moses when he came out was horned,\r\nbut he covered his face again, if at any time he spoke to them.\r\n\r\n\r\nExodus Chapter 35\r\n\r\nThe sabbath. Offerings for making the tabernacle. Beseleel and Ooliab\r\nare called to the work.\r\n\r\n35:1. And all the multitude of the children of Israel being gathered\r\ntogether, he said to them: These are the things which the Lord hath\r\ncommanded to be done:\r\n\r\n35:2. Six days you shall do work; the seventh day shall be holy unto\r\nyou, the sabbath and the rest of the Lord: he that shall do any work on\r\nit, shall be put to death.\r\n\r\n35:3. You shall kindle no fire in any of your habitations on the\r\nsabbath day.\r\n\r\n35:4. And Moses said to all the assembly of the children of Israel:\r\nThis is the word the Lord hath commanded, saying:\r\n\r\n35:5. Set aside with you firstfruits to the Lord. Let every one that is\r\nwilling and hath a ready heart, offer them to the Lord: gold, and\r\nsilver, and brass,\r\n\r\n35:6. Violet and purple, and scarlet twice dyed, and fine linen, goats’\r\nhair,\r\n\r\n35:7. And rams’ skins dyed red, and violet coloured skins, setim wood,\r\n\r\n35:8. And oil to maintain lights, and to make ointment, and most sweet\r\nincense,\r\n\r\n35:9. Onyx stones, and precious stones, for the adorning of the ephod\r\nand the rational.\r\n\r\n35:10. Whosoever of you is wise, let him come, and make that which the\r\nLord hath commanded:\r\n\r\n35:11. To wit, the tabernacle, and the roof thereof, and the cover, the\r\nrings, and the board-work with the bars, the pillars and the sockets:\r\n\r\n35:12. The ark and the staves, the propitiatory, and the veil that is\r\ndrawn before it:\r\n\r\n35:13. The table with the bars and the vessels, and the loaves of\r\nproposition:\r\n\r\n35:14. The candlestick to bear up the lights, the vessels thereof and\r\nthe lamps, and the oil for the nourishing of fires:\r\n\r\n35:15. The altar of incense, and the bars, and the oil of unction, and\r\nthe incense of spices: the hanging at the door of the tabernacle:\r\n\r\n35:16. The altar of holocaust, and its grate of brass, with the bars\r\nand vessels thereof: the laver and its foot:\r\n\r\n35:17. The curtains of the court, with the pillars and the sockets, the\r\nhanging in the doors of the entry.\r\n\r\n35:18. The pins of the tabernacle, and of the court, with their little\r\ncords:\r\n\r\n35:19. The vestments that are to be used in the ministry of the\r\nsanctuary, the vesture of Aaron the high priest, and of his sons, to do\r\nthe office of priesthood to me.\r\n\r\n35:20. And all the multitude of the children of Israel going out from\r\nthe presence of Moses,\r\n\r\n35:21. Offered firstfruits to the Lord with a most ready and devout\r\nmind, to make the work of the tabernacle of the testimony. Whatever was\r\nnecessary to the service and to the holy vestments,\r\n\r\n35:22. Both men and women gave bracelets and earrings, rings and\r\ntablets: every vessel of gold was set aside to be offered to the Lord.\r\n\r\n35:23. If any man had violet, and purple, and scarlet twice dyed, fine\r\nlinen and goats’ hair, ramskins dyed red, and violet coloured skins,\r\n\r\n35:24. Metal of silver and brass, they offered it to the Lord, and\r\nsetim wood for divers uses.\r\n\r\n35:25. The skilful women also gave such things as they had spun,\r\nviolet, purple, and scarlet, and fine linen,\r\n\r\n35:26. And goats’ hair, giving all of their own accord.\r\n\r\n35:27. But the princes offered onyx stones, and precious stones, for\r\nthe ephod and the rational,\r\n\r\n35:28. And spices and oil for the lights, and for the preparing of\r\nointment, and to make the incense of most sweet savour.\r\n\r\n35:29. All, both men and women, with devout mind offered gifts, that\r\nthe works might be done which the Lord had commanded by the hand of\r\nMoses. All the children of Israel dedicated voluntary offerings to the\r\nLord.\r\n\r\n35:30. And Moses said to the children of Israel: Behold, the Lord hath\r\ncalled by name Beseleel, the son of Uri, the son of Hur, of the tribe\r\nof Juda,\r\n\r\n35:31. And hath filled him with the spirit of God, with wisdom and\r\nunderstanding, and knowledge, and all learning,\r\n\r\n35:32. To devise and to work in gold and silver and brass,\r\n\r\n35:33. And in engraving stones, and in carpenters’ work. Whatsoever can\r\nbe devised artificially,\r\n\r\n35:34. He hath given in his heart: Ooliab also, the son of Achisamech,\r\nof the tribe of Dan:\r\n\r\n35:35. Both of them hath he instructed with wisdom, to do carpenters’\r\nwork, and tapestry, and embroidery in blue and purple, and scarlet\r\ntwice dyed, and fine linen, and to weave all things, and to invent all\r\nnew things.\r\n\r\n\r\nExodus Chapter 36\r\n\r\nThe offerings are delivered to the workmen, the curtains, coverings,\r\nboards, bars, veil, pillars, and hanging are made.\r\n\r\n36:1. Beseleel therefore, and Ooliab, and every wise man, to whom the\r\nLord gave wisdom and understanding, to know how to work artificially,\r\nmade the things that are necessary for the uses of the sanctuary, and\r\nwhich the Lord commanded.\r\n\r\n36:2. And when Moses had called them, and every skilful man, to whom\r\nthe Lord had given wisdom, and such as of their own accord had offered\r\nthemselves to the making of the work,\r\n\r\n36:3. He delivered all the offerings of the children of Israel unto\r\nthem. And while they were earnest about the work, the people daily in\r\nthe morning offered their vows.\r\n\r\n36:4. Whereupon the workmen being constrained to come,\r\n\r\n36:5. Said to Moses: The people offereth more than is necessary.\r\n\r\n36:6. Moses therefore commanded proclamation to be made by the crier’s\r\nvoice: Let neither man nor woman offer any more for the work of the\r\nsanctuary. And so they ceased from offering gifts,\r\n\r\n36:7. Because the things that were offered did suffice, and were too\r\nmuch.\r\n\r\n36:8. And all the men that were wise of heart, to accomplish the work\r\nof the tabernacle, made ten curtains of twisted fine linen, and violet,\r\nand purple, and scarlet twice dyed, with varied work, and the art of\r\nembroidering:\r\n\r\n36:9. The length of one curtain was twenty-eight cubits, and the\r\nbreadth four: all the curtains were of the same size.\r\n\r\n36:10. And he joined five curtains, one to another, and the other five\r\nhe coupled one to another.\r\n\r\n36:11. He made also loops of violet in the edge of one curtain on both\r\nsides, and in the edge of the other curtain in like manner,\r\n\r\n36:12. That the loops might meet one against another, and might be\r\njoined each with the other.\r\n\r\n36:13. Whereupon also he cast fifty rings of gold, that might catch the\r\nloops of the curtains, and they might be made one tabernacle.\r\n\r\n36:14. He made also eleven curtains of goats’ hair, to cover the roof\r\nof the tabernacle:\r\n\r\n36:15. One curtain was thirty cubits long, and four cubits broad: all\r\nthe curtains were of one measure.\r\n\r\n36:16. Five of which he joined apart, and the other six apart.\r\n\r\n36:17. And he made fifty loops in the edge of one curtain, and fifty in\r\nthe edge of another curtain, that they might be joined one to another.\r\n\r\n36:18. And fifty buckles of brass wherewith the roof might be knit\r\ntogether, that of all the curtains there might be made one covering.\r\n\r\n36:19. He made also a cover for the tabernacle of rams’ skins dyed red;\r\nand another cover over that of violet skins.\r\n\r\n36:20. He made also the boards of the tabernacle of setim wood\r\nstanding.\r\n\r\n36:21. The length of one board was ten cubits; and the breadth was one\r\ncubit and a half.\r\n\r\n36:22. There were two mortises throughout every board, that one might\r\nbe joined to the other. And in this manner he made for all the boards\r\nof the tabernacle.\r\n\r\n36:23. Of which twenty were at the south side southward,\r\n\r\n36:24. With forty sockets of silver, two sockets were put under one\r\nboard on the two sides of the corners, where the mortises of the sides\r\nend in the corners.\r\n\r\n36:25. At that side also of the tabernacle, that looketh towards the\r\nnorth, he made twenty boards,\r\n\r\n36:26. With forty sockets of silver, two sockets for every board.\r\n\r\n36:27. But against the west, to wit, at that side of the tabernacle,\r\nwhich looketh to the sea, he made six boards,\r\n\r\n36:28. And two others at each corner of the tabernacle behind:\r\n\r\n36:29. Which were also joined from beneath unto the top, and went\r\ntogether into one joint. Thus he did on both sides at the corners:\r\n\r\n36:30. So there were in all eight boards, and they had sixteen sockets\r\nof silver, to wit, two sockets under every board.\r\n\r\n36:31. He made also bars of setim wood, five to hold together the\r\nboards of one side of the tabernacle,\r\n\r\n36:32. And five others to join together the boards of the other side;\r\nand besides these, five other bars at the west side of the tabernacle\r\ntowards the sea.\r\n\r\n36:33. He made also another bar, that might come by the midst of the\r\nboards from corner to corner.\r\n\r\n36:34. And the boards themselves he overlaid with gold casting for them\r\nsockets of silver. And their rings he made of gold, through which the\r\nbars might be drawn: and he covered the bars themselves with plates of\r\ngold.\r\n\r\n36:35. He made also a veil of violet, and purple, scarlet and fine\r\ntwisted linen, varied and distinguished with embroidery:\r\n\r\n36:36. And four pillars of setim wood, which with their heads he\r\noverlaid with gold, casting for them sockets of silver.\r\n\r\n36:37. He made also a hanging in the entry of the tabernacle of violet,\r\npurple, scarlet, and fine twisted linen, with the work of an\r\nembroiderer.\r\n\r\n36:38. And five pillars with their heads, which he covered with gold,\r\nand their sockets he cast of brass.\r\n\r\n\r\nExodus Chapter 37\r\n\r\nBeseleel maketh the ark: the propitiatory, and cherubims, the table,\r\nthe candlestick, the lamps, and the altar of incense, and compoundeth\r\nthe incense.\r\n\r\n37:1. And Beseleel made also, the ark of setim wood: it was two cubits\r\nand a half in length, and a cubit and a half in breadth, and the height\r\nwas of one cubit and a half: and he overlaid it with the purest gold\r\nwithin and without.\r\n\r\n37:2. And he made to it a crown of gold round about,\r\n\r\n37:3. Casting four rings of gold at the four corners thereof: two rings\r\nin one side, and two in the other.\r\n\r\n37:4. And he made bars of setim wood, which he overlaid with gold,\r\n\r\n37:5. And he put them into the rings that were at the sides of the ark\r\nto carry it.\r\n\r\n37:6. He made also the propitiatory, that is, the oracle, of the purest\r\ngold, two cubits and a half in length, and a cubit and a half in\r\nbreadth.\r\n\r\n37:7. Two cherubims also of beaten gold, which he set on the two sides\r\nof the propitiatory:\r\n\r\n37:8. One cherub in the top of one side, and the other cherub in the\r\ntop of the other side: two cherubims at the two ends of the\r\npropitiatory,\r\n\r\n37:9. Spreading their wings, and covering the propitiatory, and looking\r\none towards the other, and towards it.\r\n\r\n37:10. He made also the table of setim wood, in length two cubits, and\r\nin breadth one cubit, and in height it was a cubit and a half.\r\n\r\n37:11. And he overlaid it with the finest gold, and he made to it a\r\ngolden ledge round about,\r\n\r\n37:12. And to the ledge itself he made a polished crown of gold, of\r\nfour fingers breadth, and upon the same another golden crown.\r\n\r\n37:13. And he cast four rings of gold, which he put in the four corners\r\nat each foot of the table,\r\n\r\n37:14. Over against the crown: and he put the bars into them, that the\r\ntable might be carried.\r\n\r\n37:15. The bars also themselves he made of setim wood, and overlaid\r\nthem with gold.\r\n\r\n37:16. And the vessels for the divers uses of the table, dishes, bowls,\r\nand cups, and censers of pure gold, wherein the libations are to be\r\noffered.\r\n\r\n37:17. He made also the candlestick of beaten work of the finest gold.\r\nfrom the shaft whereof its branches, its cups, and bowls, and lilies\r\ncame out:\r\n\r\n37:18. Six on the two sides: three branches on one side, and three on\r\nthe other.\r\n\r\n37:19. Three cups in manner of a nut on each branch, and bowls withal\r\nand lilies: and three cups of the fashion of a nut in another branch,\r\nand bowls withal and lilies. The work of the six branches, that went\r\nout from the shaft of the candlestick was equal.\r\n\r\n37:20. And in the shaft itself were four cups after the manner of a\r\nnut, and bowls withal at every one, and lilies:\r\n\r\n37:21. And bowls under two branches in three places, which together\r\nmade six branches going out from one shaft.\r\n\r\n37:22. So both the bowls, and the branches were of the same, all beaten\r\nwork of the purest gold.\r\n\r\n37:23. He made also the seven lamps with their snuffers, and the\r\nvessels where the snuffings were to be put out, of the purest gold.\r\n\r\n37:24. The candlestick with all the vessels thereof weighed a talent of\r\ngold.\r\n\r\n37:25. He made also the altar of incense of setim wood, being a cubit\r\non every side foursquare, and in height two cubits: from the corners of\r\nwhich went out horns.\r\n\r\n37:26. And he overlaid it with the purest gold, with its grate, and the\r\nsides, and the horns.\r\n\r\n37:27. And he made to it a crown of gold round about, and two golden\r\nrings under the crown at each side, that the bars might be put into\r\nthem, and the altar be carried.\r\n\r\n37:28. And the bars themselves he made also of setim wood, and overlaid\r\nthem with plates of gold.\r\n\r\n37:29. He compounded also the oil for the ointment of sanctification,\r\nand incense of the purest spices, according to the work of a perfumer.\r\n\r\n\r\nExodus Chapter 38\r\n\r\nHe maketh the altar of holocaust. The brazen laver. The court with its\r\npillars and hangings. The sum of what the people offered.\r\n\r\n38:1. He made also the altar of holocaust of setim wood, five cubits\r\nsquare, and three in height:\r\n\r\n38:2. The horns whereof went out from the corners, and he overlaid it\r\nwith plates of brass.\r\n\r\n38:3. And for the uses thereof, he prepared divers vessels of brass,\r\ncauldrons, tongs, fleshhooks, pothooks and firepans.\r\n\r\n38:4. And he made the grate thereof of brass, in manner of a net, and\r\nunder it in the midst of the altar a hearth,\r\n\r\n38:5. Casting four rings at the four ends of the net at the top, to put\r\nin bars to carry it:\r\n\r\n38:6. And he made the bars of setim wood, and overlaid them with plates\r\nof brass:\r\n\r\n38:7. And he drew them through the rings that stood out in the sides of\r\nthe altar. And the altar itself was not solid, but hollow, of boards,\r\nand empty within.\r\n\r\n38:8. He made also the laver of brass, with the foot thereof, of the\r\nmirrors of the women that watched at the door of the tabernacle.\r\n\r\n38:9. He made also the court, in the south side whereof were hangings\r\nof fine twisted linen of a hundred cubits.\r\n\r\n38:10. Twenty pillars of brass with their sockets, the heads of the\r\npillars, and the whole graving of the work, of silver.\r\n\r\n38:11. In like manner at the north side the hangings, the pillars, and\r\nthe sockets and heads of the pillars were of the same measure, and work\r\nand metal.\r\n\r\n38:12. But on that side that looketh to the west, there were hangings\r\nof fifty cubits, ten pillars of brass with their sockets, and the heads\r\nof the pillars, and all the graving of the work, of silver.\r\n\r\n38:13. Moreover, towards the east he prepared hangings of fifty cubits:\r\n\r\n38:14. Fifteen cubits of which, were on one side with three pillars,\r\nand their sockets:\r\n\r\n38:15. And on the other side (for between the two he made the entry of\r\nthe tabernacle) there were hangings equally of fifteen cubits, and\r\nthree pillars, and as many sockets.\r\n\r\n38:16. All the hangings of the court were woven with twisted linen.\r\n\r\n38:17. The sockets of the pillars were of brass, and their heads with\r\nall their gravings of silver: and he overlaid the pillars of the court\r\nalso with silver.\r\n\r\n38:18. And he made in the entry thereof an embroidered hanging of\r\nviolet, purple, scarlet, and fine twisted linen, that was twenty cubits\r\nlong, and five cubits high, according to the measure of all the\r\nhangings of the court.\r\n\r\n38:19. And the pillars in the entry were four, with sockets of brass,\r\nand their heads and gravings of silver.\r\n\r\n38:20. The pins also of the tabernacle and of the court round about he\r\nmade of brass.\r\n\r\n38:21. These are the instruments of the tabernacle of the testimony,\r\nwhich were counted according to the commandment of Moses, in the\r\nceremonies of the Levites, by the hand of Ithamar, son of Aaron the\r\npriest:\r\n\r\n38:22. Which Beseleel, the son of Uri, the son of Hur of the tribe of\r\nJuda, had made, as the Lord commanded by Moses.\r\n\r\n38:23. Having for his companion Ooliab, the son of Achisamech, of the\r\ntribe of Dan: who also was an excellent artificer in wood, and worker\r\nin tapestry and embroidery in violet, purple, scarlet, and fine linen.\r\n\r\n38:24. All the gold that was spent in the work of the sanctuary, and\r\nthat was offered in gifts, was nine and twenty talents, and seven\r\nhundred and thirty sicles according to the standard of the sanctuary.\r\n\r\n38:25. And it was offered by them that went to be numbered, from twenty\r\nyears old and upwards, of six hundred and three thousand five hundred\r\nand fifty men able to bear arms.\r\n\r\n38:26. There were moreover a hundred talents of silver, whereof were\r\ncast the sockets of the sanctuary, and of the entry where the veil\r\nhangeth.\r\n\r\n38:27. A hundred sockets were made of a hundred talents, one talent\r\nbeing reckoned for every socket.\r\n\r\n38:28. And of the thousand seven hundred and seventy-five he made the\r\nheads of the pillars, which also he overlaid with silver.\r\n\r\n38:29. And there were offered of brass also seventy-two thousand\r\ntalents, and four hundred sicles besides,\r\n\r\n38:30. Of which were cast the sockets in the entry of the tabernacle of\r\nthe testimony, and the altar of brass with the grate thereof, and also\r\nthe vessels that belong to the use thereof.\r\n\r\n38:31. And the sockets of the court as well round about as in the entry\r\nthereof, and the pins of the tabernacle, and of the court round about.\r\n\r\n\r\nExodus Chapter 39\r\n\r\nAll the ornaments of Aaron and his sons are made. And the whole work of\r\nthe tabernacle is finished.\r\n\r\n39:1. And he made, of violet and purple, scarlet and fine linen, the\r\nvestments for Aaron to wear when he ministered in the holy places, as\r\nthe Lord commanded Moses.\r\n\r\n39:2. So he made an ephod of gold, violet, and purple, and scarlet\r\ntwice dyed, and fine twisted linen,\r\n\r\n39:3. With embroidered work, and he cut thin plates of gold, and drew\r\nthem small into threads, that they might be twisted with the woof of\r\nthe foresaid colours,\r\n\r\n39:4. And two borders coupled one to the other in the top on either\r\nside,\r\n\r\n39:5. And a girdle of the same colours, as the Lord had commanded\r\nMoses.\r\n\r\n39:6. He prepared also two onyx stones, fast set and closed in gold,\r\nand graven, by the art of a lapidary, with the names of the children of\r\nIsrael:\r\n\r\n39:7. And he set them in the sides of the ephod, for a memorial of the\r\nchildren of Israel, as the Lord had commanded Moses.\r\n\r\n39:8. He made also a rational with embroidered work, according to the\r\nwork of the ephod, of gold, violet, purple, and scarlet twice dyed, and\r\nfine twisted linen:\r\n\r\n39:9. Foursquare, double, of the measure of a span.\r\n\r\n39:10. And he set four rows of precious stones in it. In the first row\r\nwas a sardius, a topaz, an emerald.\r\n\r\n39:11. In the second, a carbuncle, a sapphire, and a jasper.\r\n\r\n39:12. In the third, a ligurius, an agate, and an amethyst.\r\n\r\n39:13. In the fourth, a chrysolite, an onyx, and a beryl, set and\r\nenclosed in gold by their rows.\r\n\r\n39:14. And the twelve stones, were engraved with the names of the\r\ntwelve tribes of Israel, each one with its several name.\r\n\r\n39:15. They made also in the rational little chains, linked one to\r\nanother, of the purest gold,\r\n\r\n39:16. And two hooks, and as many rings of gold. And they set the rings\r\non either side of the rational,\r\n\r\n39:17. On which rings the two golden chains should hang, which they put\r\ninto the hooks that stood out in the corners of the ephod.\r\n\r\n39:18. These both before and behind so answered one another, that the\r\nephod and the rational were bound together,\r\n\r\n39:19. Being fastened to the girdle, and strongly coupled with rings,\r\nwhich a violet fillet joined, lest they should flag loose, and be moved\r\none from the other, as the Lord commanded Moses.\r\n\r\n39:20. They made also the tunic of the ephod all of violet,\r\n\r\n39:21. And a hole for the head in the upper part at the middle, and a\r\nwoven border round about the hole:\r\n\r\n39:22. And beneath at the feet pomegranates of violet, purple, scarlet,\r\nand fine twisted linen:\r\n\r\n39:23. And little bells of the purest gold, which they put between the\r\npomegranates at the bottom of the tunic round about:\r\n\r\n39:24. To wit, a bell of gold, and a pomegranate, wherewith the high\r\npriest went adorned, when he discharged his ministry, as the Lord had\r\ncommanded Moses.\r\n\r\n39:25. They made also fine linen tunics with woven work for Aaron and\r\nhis sons:\r\n\r\n39:26. And mitres with their little crowns of fine linen:\r\n\r\n39:27. And linen breeches of fine linen:\r\n\r\n39:28. And a girdle of fine twisted linen, violet, purple, and scarlet\r\ntwice dyed, of embroidery work, as the Lord had commanded Moses.\r\n\r\n39:29. They made also the plate of sacred veneration of the purest\r\ngold, and they wrote on it with the engraving of a lapidary: The Holy\r\nof the Lord:\r\n\r\n39:30. And they fastened it to the mitre with a violet fillet, as the\r\nLord had commanded Moses.\r\n\r\n39:31. So all the work of the tabernacle and of the roof of the\r\ntestimony was finished: and the children of Israel did all things which\r\nthe Lord had commanded Moses.\r\n\r\n39:32. And they offered the tabernacle, and the roof, and the whole\r\nfurniture, the rings, the boards, the bars, the pillars and their\r\nsockets,\r\n\r\n39:33. The cover of rams’ skins dyed red, and the other cover of violet\r\nskins,\r\n\r\n39:34. The veil, the ark, the bars, the propitiatory,\r\n\r\n39:35. The table, with the vessels thereof, and the loaves of\r\nproposition:\r\n\r\n39:36. The candlestick, the lamps, and the furniture of them, with the\r\noil:\r\n\r\n39:37. The altar of gold, and the ointment, and the incense of spices:\r\n\r\n39:38. And the hanging in the entry of the tabernacle:\r\n\r\n39:39. The altar of brass, the grate, the bars, and all the vessels\r\nthereof: the laver, with the foot thereof: the hangings of the court,\r\nand the pillars, with their sockets:\r\n\r\n39:40. The hanging in the entry of the court, and the little cords, and\r\nthe pins thereof. Nothing was wanting of the vessels, that were\r\ncommanded to be made for the ministry of the tabernacle, and for the\r\nroof of the covenant.\r\n\r\n39:41. The vestments also, which the priests, to wit, Aaron and his\r\nsons, use in the sanctuary,\r\n\r\n39:42. The children of Israel offered, as the Lord had commanded.\r\n\r\n39:43. And when Moses saw all things finished, he blessed them.\r\n\r\n\r\nExodus Chapter 40\r\n\r\nThe tabernacle is commanded to be set up and anointed. God filleth it\r\nwith his majesty.\r\n\r\n40:1. And the Lord spoke to Moses, saying:\r\n\r\n40:2. The first month, the first day of the month, thou shalt set up\r\nthe tabernacle of the testimony,\r\n\r\n40:3. And shalt put the ark in it, and shalt let down the veil before\r\nit:\r\n\r\n40:4. And thou shalt bring in the table, and set upon it the things\r\nthat are commanded according to the rite. The candlestick shall stand\r\nwith its lamps,\r\n\r\n40:5. And the altar of gold, whereon the incense is burnt before the\r\nark of the testimony. Thou shalt put the hanging in the entry of the\r\ntabernacle,\r\n\r\n40:6. And before it the altar of holocaust.\r\n\r\n40:7. The laver between the altar and the tabernacle, and thou shalt\r\nfill it with water.\r\n\r\n40:8. And thou shalt encompass the court with hangings, and the entry\r\nthereof.\r\n\r\n40:9. And thou shalt take the oil of unction and anoint the tabernacle\r\nwith its vessels, that they may be sanctified:\r\n\r\n40:10. The altar of holocaust and all its vessels:\r\n\r\n40:11. The laver with its foot: thou shalt consecrate all with the oil\r\nof unction, that they may be most holy.\r\n\r\n40:12. And thou shalt bring Aaron and his sons to the door of the\r\ntabernacle of the testimony, and having washed them with water,\r\n\r\n40:13. Thou shalt put on them the holy vestments, that they may\r\nminister to me, and that the unction of them may prosper to an\r\neverlasting priesthood.\r\n\r\n40:14. And Moses did all that the Lord had commanded.\r\n\r\n40:15. So in the first month of the second year, the first day of the\r\nmonth, the tabernacle was set up.\r\n\r\n40:16. And Moses reared it up, and placed the boards and the sockets\r\nand the bars, and set up the pillars,\r\n\r\n40:17. And spread the roof over the tabernacle, putting over it a\r\ncover, as the Lord had commanded.\r\n\r\n40:18. And he put the testimony in the ark, thrusting bars underneath,\r\nand the oracle above.\r\n\r\n40:19. And when he had brought the ark into the tabernacle, he drew the\r\nveil before it to fulfil the commandment of the Lord.\r\n\r\n40:20. And he set the table in the tabernacle of the testimony, at the\r\nnorth side, without the veil,\r\n\r\n40:21. Setting there in order the loaves of proposition, as the Lord\r\nhad commanded Moses.\r\n\r\n40:22. He set the candlestick also in the tabernacle of the testimony,\r\nover against the table on the south side,\r\n\r\n40:23. Placing the lamps in order, according to the precept of the\r\nLord.\r\n\r\n40:24. He set also the altar of gold under the roof of the testimony,\r\nover against the veil,\r\n\r\n40:25. And burnt upon it the incense of spices, as the Lord had\r\ncommanded Moses.\r\n\r\n40:26. And he put also the hanging in the entry of the tabernacle of\r\nthe testimony,\r\n\r\n40:27. And the altar of holocaust in the entry of the testimony,\r\noffering the holocaust, and the sacrifices upon it, as the Lord had\r\ncommanded.\r\n\r\n40:28. And he set the laver between the tabernacle of the testimony and\r\nthe altar, filling it with water.\r\n\r\n40:29. And Moses and Aaron, and his sons, washed their hands and feet,\r\n\r\n40:30. When they went into the tabernacle of the covenant, and went to\r\nthe altar, as the Lord had commanded Moses.\r\n\r\n40:31. He set up also the court round about the tabernacle and the\r\naltar, drawing the hanging in the entry thereof. After all things were\r\nperfected,\r\n\r\n40:32. The cloud covered the tabernacle of the testimony, and the glory\r\nof the Lord filled it.\r\n\r\n40:33. Neither could Moses go into the tabernacle of the covenant, the\r\ncloud covering all things, and the majesty of the Lord shining, for the\r\ncloud had covered all.\r\n\r\n40:34. If at any time the cloud removed from the tabernacle, the\r\nchildren of Israel went forward by their troops:\r\n\r\n40:35. If it hung over, they remained in the same place.\r\n\r\n40:36. For the cloud of the Lord hung over the tabernacle by day, and a\r\nfire by night, in the sight of all the children of Israel throughout\r\nall their mansions.\r\n\r\n\r\n\r\n\r\nTHE BOOK OF LEVITICUS\r\n\r\n\r\nThis Book is called LEVITICUS, because it treats of the Offices,\r\nMinistries, Rites and Ceremonies of the Priests and Levites. The\r\nHebrews call it VAICRA, from the word with which it begins.\r\n\r\n\r\nLeviticus Chapter 1\r\n\r\nOf holocausts or burnt offerings.\r\n\r\n1:1. And the Lord called Moses, and spoke to him from the tabernacle of\r\nthe testimony, saying:\r\n\r\n1:2. Speak to the children of Israel, and thou shalt say to them: The\r\nman among you that shall offer to the Lord a sacrifice of the cattle,\r\nthat is, offering victims of oxen and sheep:\r\n\r\n1:3. If his offering be a holocaust, and of the herd, he shall offer a\r\nmale without blemish, at the door of the testimony, to make the Lord\r\nfavourable to him.\r\n\r\nA holocaust.... That is, a whole burnt offering (olokauston), so\r\ncalled, because the whole victim was consumed with fire; and given in\r\nsuch manner to God as wholly to evaporate, as it were, for his honour\r\nand glory; without having any part of it reserved for the use of man.\r\nThe other sacrifices in the Old Testament were either offerings for\r\nsin, or peace offerings: and these latter again were either offered in\r\nthanksgiving for blessings received; or by way of prayer for new\r\nfavours or graces. So that sacrifices were then offered to God for four\r\ndifferent ends or intentions, answerable to the different obligations\r\nwhich man has to God: 1. By way of adoration, homage, praise, and glory\r\ndue to his divine majesty. 2. By way of thanksgiving for all benefits\r\nreceived from him. 3. By way of confessing and craving pardon for sins.\r\n4. By way of prayer and petition for grace and relief in all\r\nnecessities. In the New Law we have but one sacrifice, viz., that of\r\nthe body and blood of Christ: but this one sacrifice of the New\r\nTestament perfectly answers all these four ends; and both priest and\r\npeople, as often as it is celebrated, ought to join in offering it up\r\nfor these four ends.\r\n\r\n1:4. And he shall put his hand upon the head of the victim: and it\r\nshall be acceptable, and help to its expiation.\r\n\r\n1:5. And he shall immolate the calf before the Lord: and the priests\r\nthe sons of Aaron shall offer the blood thereof, pouring it round about\r\nthe altar, which is before the door of the tabernacle.\r\n\r\n1:6. And when they have flayed the victim, they shall cut the joints\r\ninto pieces:\r\n\r\n1:7. And shall put fire on the altar, having before laid in order a\r\npile of wood.\r\n\r\n1:8. And they shall lay the parts that are cut out in order thereupon:\r\nto wit, the head, and all things that cleave to the liver;\r\n\r\n1:9. The entrails and feet being washed with water. And the priest\r\nshall burn them upon the altar for a holocaust, and a sweet savour to\r\nthe Lord.\r\n\r\n1:10. And if the offering be of the flocks, a holocaust of sheep or of\r\ngoats, he shall offer a male without blemish.\r\n\r\n1:11. And he shall immolate it at the side of the altar that looketh to\r\nthe north, before the Lord: but the sons of Aaron shall pour the blood\r\nthereof upon the altar round about.\r\n\r\n1:12. And they shall divide the joints, the head, and all that cleave\r\nto the liver: and shall lay them upon the wood, under which the fire is\r\nto be put.\r\n\r\n1:13. But the entrails and the feet they shall wash with water. And the\r\npriest shall offer it all and burn it all upon the altar for a\r\nholocaust, and most sweet savour to the Lord.\r\n\r\n1:14. But if the oblation of a holocaust to the Lord be of birds, of\r\nturtles, or of young pigeons:\r\n\r\n1:15. The priest shall offer it at the altar: and twisting back the\r\nneck, and breaking the place of the wound, he shall make the blood run\r\ndown upon the brim of the altar.\r\n\r\n1:16. But the crop of the throat, and the feathers he shall cast beside\r\nthe altar at the east side, in the place where the ashes are wont to be\r\npoured out.\r\n\r\n1:17. And he shall break the pinions thereof, and shall not cut, nor\r\ndivide it with a knife: and shall burn it upon the altar, putting fire\r\nunder the wood. It is a holocaust and oblation of most sweet savour to\r\nthe Lord.\r\n\r\n\r\nLeviticus Chapter 2\r\n\r\nOf offerings of flour, and firstfruits.\r\n\r\n2:1. When any one shall offer an oblation of sacrifice to the Lord, his\r\noffering shall be of fine flour: and he shall pour oil upon it, and put\r\nfrankincense,\r\n\r\n2:2. And shall bring it to the sons of Aaron the priests. And one of\r\nthem shall take a handful of the flour and oil, and all the\r\nfrankincense; and shall put it a memorial upon the altar for a most\r\nsweet savour to the Lord.\r\n\r\n2:3. And the remnant of the sacrifice shall be Aaron’s, and his sons’,\r\nholy of holies of the offerings of the Lord.\r\n\r\nHoly of holies.... That is, most holy, as being dedicated to God, and\r\nset aside by his ordinance for the use of his priests.\r\n\r\n2:4. But when thou offerest a sacrifice baked in the oven of flour, to\r\nwit, loaves without leaven, tempered with oil, and unleavened wafers,\r\nanointed with oil:\r\n\r\n2:5. If thy oblation be from the fryingpan, of flour tempered with oil,\r\nand without leaven:\r\n\r\n2:6. Thou shalt divide it into little pieces, and shalt pour oil upon\r\nit.\r\n\r\n2:7. And if the sacrifice be from the gridiron, in like manner the\r\nflour shall be tempered with oil.\r\n\r\n2:8. And when thou offerest it to the Lord, thou shalt deliver it to\r\nthe hands of the priest.\r\n\r\n2:9. And when he hath offered it, he shall take a memorial out of the\r\nsacrifice, and burn it upon the altar for a sweet savour to the Lord.\r\n\r\n2:10. And whatsoever is left, shall be Aaron’s, and his sons’: holy of\r\nholies of the offerings of the Lord.\r\n\r\n2:11. Every oblation that is offered to the Lord shall be made without\r\nleaven: neither shall any leaven or honey be burnt in the sacrifice to\r\nthe Lord.\r\n\r\nWithout leaven or honey.... No leaven nor honey was to be used in the\r\nsacrifice offered to God; to signify that we are to exclude from the\r\npure worship of the gospel, all double dealing and affection to carnal\r\npleasures.\r\n\r\n2:12. You shall offer only the firstfruits of them and gifts: but they\r\nshall not be put upon the altar, for a savour of sweetness.\r\n\r\n2:13. Whatsoever sacrifice thou offerest, thou shalt season it with\r\nsalt: neither shalt thou take away the salt of the covenant of thy God\r\nfrom thy sacrifice. In all thy oblations thou shalt offer salt.\r\n\r\nSalt.... In every sacrifice salt was to be used, which is an emblem of\r\nwisdom and discretion, without which none of our performances are\r\nagreeable to God.\r\n\r\n2:14. But if thou offer a gift of the firstfruits of thy corn to the\r\nLord, of the ears yet green, thou shalt dry it at the fire, and break\r\nit small like meal; and so shalt thou offer thy firstfruits to the\r\nLord:\r\n\r\n2:15. Pouring oil upon it and putting on frankincense, because it is\r\nthe oblation of the Lord.\r\n\r\n2:16. Whereof the priest shall burn for a memorial of the gift, part of\r\nthe corn broken small and of the oil, and all the frankincense.\r\n\r\n\r\nLeviticus Chapter 3\r\n\r\nOf peace offerings.\r\n\r\n3:1. And if his oblation be a sacrifice of peace offerings, and he will\r\noffer of the herd, whether male or female: he shall offer them without\r\nblemish before the Lord.\r\n\r\nPeace offerings.... Peace, in the scripture language, signifies\r\nhappiness, welfare or prosperity; in a word, all kind of\r\nblessings.—Such sacrifices, therefore, as were offered either on\r\noccasion of blessings received, or to obtain new favours, were called\r\npacific or peace offerings. In these, some part of the victim was\r\nconsumed with fire on the altar of God; other parts were eaten by the\r\npriests and by the persons for whom the sacrifice was offered.\r\n\r\n3:2. And he shall lay his hand upon the head of his victim, which shall\r\nbe slain in the entry of the tabernacle of the testimony: and the sons\r\nof Aaron the priests shall pour the blood round about upon the altar.\r\n\r\n3:3. And they shall offer of the sacrifice of peace offerings, for an\r\noblation to the Lord: the fat that covereth the entrails, and all the\r\nfat that is within,\r\n\r\n3:4. The two kidneys with the fat wherewith the flanks are covered, and\r\nthe caul of the liver with the two little kidneys.\r\n\r\n3:5. And they shall burn them upon the altar, for a holocaust, putting\r\nfire under the wood: for an oblation of most sweet savour to the Lord.\r\n\r\n3:6. But if his oblation and the sacrifice of peace offering be of the\r\nflock, whether he offer male or female, they shall be without blemish.\r\n\r\n3:7. If he offer a lamb before the Lord:\r\n\r\n3:8. He shall put his hand upon the head of the victim. And it shall be\r\nslain in the entry of the tabernacle of the testimony: and the sons of\r\nAaron shall pour the blood thereof round about upon the altar.\r\n\r\n3:9. And they shall offer of the victim of peace offerings, a sacrifice\r\nto the Lord: the fat and the whole rump,\r\n\r\n3:10. With the kidneys, and the fat that covereth the belly and all the\r\nvitals and both the little kidneys, with the fat that is about the\r\nflanks, and the caul of the liver with the little kidneys.\r\n\r\n3:11. And the priest shall burn them upon the altar, for the food of\r\nthe fire, and of the oblation of the Lord.\r\n\r\n3:12. If his offering be a goat, and he offer it to the Lord:\r\n\r\n3:13. He shall put his hand upon the head thereof: and shall immolate\r\nit in the entry of the tabernacle of the testimony. And the sons of\r\nAaron shall pour the blood thereof round about upon the altar.\r\n\r\n3:14. And they shall take of it for the food of the Lord’s fire, the\r\nfat that covereth the belly, and that covereth all the vital parts:\r\n\r\n3:15. The two little kidneys with the caul that is upon them which is\r\nby the flanks, and the fat of the liver with the little kidneys.\r\n\r\n3:16. And the priest shall burn them upon the altar, for the food of\r\nthe fire, and of a most sweet savour. All the fat shall be the Lord’s.\r\n\r\n3:17. By a perpetual law for your generations, and in all your\r\nhabitations: neither blood nor fat shall you eat at all.\r\n\r\nFat.... It is meant of the fat, which by the prescription of the law\r\nwas to be offered on God’s altar; not of the fat of meat, such as we\r\ncommonly eat.\r\n\r\n\r\nLeviticus Chapter 4\r\n\r\nOf offerings for sins of ignorance.\r\n\r\n4:1. And the Lord spoke to Moses, saying:\r\n\r\n4:2. Say to the children of Israel: The soul that sinneth through\r\nignorance, and doth any thing concerning any of the commandments of the\r\nLord, which he commanded not to be done:\r\n\r\nIgnorance.... To be ignorant of what we are bound to know is sinful;\r\nand for such culpable ignorance, these sacrifices, prescribed in this\r\nand the following chapter, were appointed.\r\n\r\n4:3. If the priest that is anointed shall sin, making the people to\r\noffend, he shall offer to the Lord for his sin a calf without blemish.\r\n\r\n4:4. And he shall bring it to the door of the testimony before the\r\nLord: and shall put his hand upon the head thereof, and shall sacrifice\r\nit to the Lord.\r\n\r\n4:5. He shall take also of the blood of the calf: and carry it into the\r\ntabernacle of the testimony.\r\n\r\nThe blood.... As the figure of the blood of Christ shed for the\r\nremission of our sins, and carried by him into the sanctuary of heaven.\r\n\r\n4:6. And having dipped his finger in the blood, he shall sprinkle with\r\nit seven times before the Lord, before the veil of the sanctuary.\r\n\r\n4:7. And he shall put some of the same blood upon the horns of the\r\naltar of the sweet incense most acceptable to the Lord, which is in the\r\ntabernacle of the testimony. And he shall pour all the rest of the\r\nblood at the foot of the altar of holocaust in the entry of the\r\ntabernacle.\r\n\r\n4:8. And he shall take off the fat of the calf for the sin offering, as\r\nwell that which covereth the entrails, as all the inwards:\r\n\r\n4:9. The two little kidneys, and the caul that is upon them, which is\r\nby the flanks, and the fat of the liver with the little kidneys:\r\n\r\n4:10. As it is taken off from the calf of the sacrifice of peace\r\nofferings. And he shall burn them upon the altar of holocaust.\r\n\r\n4:11. But the skin and all the flesh with the head and the feet and the\r\nbowels and the dung:\r\n\r\n4:12. And the rest of the body, he shall carry forth without the camp\r\ninto a clean place where the ashes are wont to be poured out: and he\r\nshall burn them upon a pile of wood. They shall be burnt in the place\r\nwhere the ashes are poured out.\r\n\r\n4:13. And if all the multitude of Israel shall be ignorant, and through\r\nignorance shall do that which is against the commandment of the Lord,\r\n\r\n4:14. And afterwards shall understand their sin: they shall offer for\r\ntheir sin a calf, and shall bring it to the door of the tabernacle.\r\n\r\n4:15. And the ancients of the people shall put their hands upon the\r\nhead thereof before the Lord. And the calf being immolated in the sight\r\nof the Lord:\r\n\r\n4:16. The priest that is anointed shall carry of the blood into the\r\ntabernacle of the testimony.\r\n\r\n4:17. And shall dip his finger in it and sprinkle it seven times before\r\nthe veil.\r\n\r\n4:18. And he shall put of the same blood on the horns of the altar that\r\nis before the Lord, in the tabernacle of the testimony. And the rest of\r\nthe blood he shall pour at the foot of the altar of holocaust, which is\r\nat the door of the tabernacle of the testimony.\r\n\r\n4:19. And all the fat thereof he shall take off, and shall burn it upon\r\nthe altar:\r\n\r\n4:20. Doing so with this calf, as he did also with that before. And the\r\npriest praying for them, the Lord will be merciful unto them.\r\n\r\n4:21. But the calf itself he shall carry forth without the camp, and\r\nshall burn it as he did the former calf: because it is for the sin of\r\nthe multitude.\r\n\r\n4:22. If a prince shall sin, and through ignorance do any one of the\r\nthings that the law of the Lord forbiddeth,\r\n\r\n4:23. And afterwards shall come to know his sin: he shall offer a buck\r\ngoat without blemish, a sacrifice to the Lord.\r\n\r\n4:24. And he shall put his hand upon the head thereof: and when he hath\r\nimmolated it in the place where the holocaust is wont to be slain\r\nbefore the Lord, because it is for sin,\r\n\r\n4:25. The priest shall dip his finger in the blood of the victim for\r\nsin, touching therewith the horns of the altar of holocaust, and\r\npouring out the rest at the foot thereof.\r\n\r\n4:26. But the fat he shall burn upon it, as is wont to be done with the\r\nvictims of peace offerings. And the priest shall pray for him, and for\r\nhis sin: and it shall be forgiven him.\r\n\r\n4:27. And if any one of the people of the land shall sin through\r\nignorance, doing any of those things that by the law of the Lord are\r\nforbidden, and offending,\r\n\r\n4:28. And shall come to know his sin: he shall offer a she goat without\r\nblemish.\r\n\r\n4:29. And he shall put his hand upon the head of the victim that is for\r\nsin: and shall immolate it in the place of the holocaust.\r\n\r\n4:30. And the priest shall take of the blood with his finger, and shall\r\ntouch the horns of the altar of holocaust: and shall pour out the rest\r\nat the foot thereof.\r\n\r\n4:31. But taking off all the fat, as is wont to be taken away of the\r\nvictims of peace offerings, he shall burn it upon the altar, for a\r\nsweet savour to the Lord: and he shall pray for him, and it shall be\r\nforgiven him.\r\n\r\n4:32. But if he offer of the flock a victim for his sin, to wit, an ewe\r\nwithout blemish:\r\n\r\n4:33. He shall put his hand upon the head thereof, and shall immolate\r\nit in the place where the victims of holocausts are wont to be slain.\r\n\r\n4:34. And the priest shall take of the blood thereof with his finger,\r\nand shall touch the horns of the altar of holocaust: and the rest he\r\nshall pour out at the foot thereof.\r\n\r\n4:35. All the fat also he shall take off, as the fat of the ram that is\r\noffered for peace offerings is wont to be taken away: and shall burn it\r\nupon the altar, for a burnt sacrifice of the Lord. And he shall pray\r\nfor him and his sin, and it shall be forgiven him.\r\n\r\n\r\nLeviticus Chapter 5\r\n\r\nOf other sacrifices for sins.\r\n\r\n5:1. If any one sin, and hear the voice of one swearing, and is a\r\nwitness either because he himself hath seen, or is privy to it: if he\r\ndo not utter it, he shall bear his iniquity.\r\n\r\n5:2. Whosoever toucheth any unclean thing, either that which hath been\r\nkilled by a beast, or died of itself, or any other creeping thing: and\r\nforgetteth his uncleanness, he is guilty, and hath offended.\r\n\r\n5:3. And if he touch any thing of the uncleanness of man, according to\r\nany uncleanness wherewith he is wont to be defiled: and having\r\nforgotten it, come afterwards to know it, he shall be guilty of an\r\noffence.\r\n\r\n5:4. The person that sweareth, and uttereth with his lips, that he\r\nwould do either evil or good, and bindeth the same with an oath, and\r\nhis word: and having forgotten it afterwards understandeth his offence,\r\n\r\n5:5. Let him do penance for his sin:\r\n\r\n5:6. And offer of the flocks an ewe lamb, or a she goat, and the priest\r\nshall pray for him and for his sin.\r\n\r\n5:7. But if he be not able to offer a beast, let him offer two turtles,\r\nor two young pigeons to the Lord, one for sin, and the other for a\r\nholocaust,\r\n\r\n5:8. And he shall give them to the priest: who shall offer the first\r\nfor sin, and twist back the head of it to the little pinions, so that\r\nit stick to the neck, and be not altogether broken off.\r\n\r\n5:9. And of its blood he shall sprinkle the side of the altar: and\r\nwhatever is left, he shall let it drop at the bottom thereof, because\r\nit is for sin.\r\n\r\n5:10. And the other he shall burn for a holocaust, as is wont to be\r\ndone. And the priest shall pray for him, and for his sin, and it shall\r\nbe forgiven him.\r\n\r\n5:11. And if his hand be not able to offer two turtles, or two young\r\npigeons, he shall offer for his sin the tenth part of an ephi of flour.\r\nHe shall not put oil upon it, nor put any frankincense thereon, because\r\nit is for sin.\r\n\r\n5:12. And he shall deliver it to the priest, who shall take a handful\r\nthereof, and shall burn it upon the altar for a memorial of him that\r\noffered it:\r\n\r\n5:13. Praying for him and making atonement. But the part that is left,\r\nhe himself shall have for a gift.\r\n\r\n5:14. And the Lord spoke to Moses, saying:\r\n\r\n5:15. If any one shall sin through mistake, transgressing the\r\nceremonies in those things that are sacrificed to the Lord, he shall\r\noffer for his offence a ram without blemish out of the flocks, that may\r\nbe bought for two sicles, according to the weight of the sanctuary.\r\n\r\n5:16. And he shall make good the damage itself which he hath done, and\r\nshall add the fifth part besides, delivering it to the priest, who\r\nshall pray for him, offering the ram: and it shall be forgiven him.\r\n\r\n5:17. If any one sin through ignorance, and do one of those things\r\nwhich by the law of the Lord are forbidden, and being guilty of sin,\r\nunderstand his iniquity:\r\n\r\n5:18. He shall offer of the flocks a ram without blemish to the priest,\r\naccording to the measure and estimation of the sin. And the priest\r\nshall pray for him, because he did it ignorantly: And it shall be\r\nforgiven him,\r\n\r\n5:19. Because by mistake he trespassed against the Lord.\r\n\r\n\r\nLeviticus Chapter 6\r\n\r\nOblation for sins of injustice: ordinances concerning the holocausts\r\nand the perpetual fire: the sacrifices of the priests, and the sin\r\nofferings.\r\n\r\n6:1. The Lord spoke to Moses, saying:\r\n\r\n6:2. Whosoever shall sin, and despising the Lord, shall deny to his\r\nneighbour the thing delivered to his keeping, which was committed to\r\nhis trust; or shall by force extort any thing, or commit oppression;\r\n\r\n6:3. Or shall find a thing lost, and denying it, shall also swear\r\nfalsely, or shall do any other of the many things, wherein men are wont\r\nto sin:\r\n\r\n6:4. Being convicted of the offence, he shall restore\r\n\r\n6:5. All that he would have gotten by fraud, in the principal, and the\r\nfifth part besides, to the owner, whom he wronged.\r\n\r\n6:6. Moreover for his sin he shall offer a ram without blemish out of\r\nthe flock: and shall give it to the priest, according to the estimation\r\nand measure of the offence.\r\n\r\n6:7. And he shall pray for him before the Lord: and he shall have\r\nforgiveness for every thing in doing of which he bath sinned.\r\n\r\n6:8. And the Lord spoke to Moses, saying:\r\n\r\n6:9. Command Aaron and his sons: This is the law of a holocaust. It\r\nshall be burnt upon the altar, all night until morning: the fire shall\r\nbe of the same altar.\r\n\r\n6:10. The priest shall be vested with the tunick and the linen\r\nbreeches; and he shall take up the ashes of that which the devouring\r\nfire hath burnt: and putting them beside the altar,\r\n\r\n6:11. Shall put off his former vestments, and being clothed with\r\nothers, shall carry them forth without the camp, and shall cause them\r\nto be consumed to dust in a very clean place.\r\n\r\n6:12. And the fire on the altar shall always burn, and the priest shall\r\nfeed it, putting wood on it every day in the morning: and laying on the\r\nholocaust, shall burn thereupon the fat of the peace offerings.\r\n\r\n6:13. This is the perpetual fire which shall never go out on the altar.\r\n\r\nThe perpetual fire.... This fire came from heaven, (infra. chap. 9.24,)\r\nand was always kept burning on the altar, as a figure of the heavenly\r\nfire of divine love, which ought to be always burning in the heart of a\r\nChristian.\r\n\r\n6:14. This is the law of the sacrifice and libations, which the\r\nchildren of Aaron shall offer before the Lord, and before the altar.\r\n\r\n6:15. The priest shall take a handful of the flour that is tempered\r\nwith oil, and all the frankincense that is put upon the flour: and he\r\nshall burn on the altar for a memorial of most sweet odour to the Lord.\r\n\r\n6:16. And the part of the flour that is left, Aaron and his sons shall\r\neat, without leaven: and he shall eat it in the holy place of the court\r\nof the tabernacle.\r\n\r\n6:17. And therefore it shall not be leavened, because part thereof is\r\noffered for the burnt sacrifice of the Lord. It shall be most holy, as\r\nthat which is offered for sin and for trespass.\r\n\r\n6:18. The males only of the race of Aaron shall eat it. It shall be an\r\nordinance everlasting in your generations concerning the sacrifices of\r\nthe Lord: Every one that toucheth them shall be sanctified.\r\n\r\n6:19. And the Lord spoke to Moses, saying:\r\n\r\n6:20. This is the oblation of Aaron, and of his sons, which they must\r\noffer to the Lord, in the day of their anointing. They shall offer the\r\ntenth part of an ephi of flour for a perpetual sacrifice, half of it in\r\nthe morning, and half of it in the evening.\r\n\r\n6:21. It shall be tempered with oil, and shall be fried in a fryingpan.\r\n\r\n6:22. And the priest that rightfully succeedeth his father, shall offer\r\nit hot, for a most sweet odour to the Lord: and it shall be wholly\r\nburnt on the altar.\r\n\r\n6:23. For every sacrifice of the priest shall be consumed with fire:\r\nneither shall any man eat thereof.\r\n\r\n6:24. And the Lord spoke to Moses, saying:\r\n\r\n6:25. Say to Aaron and his sons: This is the law of the victim for sin.\r\nIn the place where the holocaust is offered, it shall be immolated\r\nbefore the Lord. It is holy of holies.\r\n\r\n6:26. The priest that offereth it, shall eat it in a holy place, in the\r\ncourt of the tabernacle.\r\n\r\n6:27. Whatsoever shall touch the flesh thereof, shall be sanctified. If\r\na garment be sprinkled with the blood thereof, it shall be washed in a\r\nholy place.\r\n\r\n6:28. And the earthen vessel, wherein it was sodden, shall be broken:\r\nbut if the vessel be of brass, it shall be scoured, and washed with\r\nwater.\r\n\r\n6:29. Every male of the priestly race shall eat of the flesh thereof,\r\nbecause it is holy of holies.\r\n\r\n6:30. For the victim that is slain for sin, the blood of which is\r\ncarried into the tabernacle of the testimony to make atonement in the\r\nsanctuary, shall not be eaten, but shall be burnt with fire.\r\n\r\n\r\nLeviticus Chapter 7\r\n\r\nOf sacrifices for trespasses and thanks offerings. No fat nor blood is\r\nto be eaten.\r\n\r\n7:1. This also is the law of the sacrifice for a trespass: it is most\r\nholy.\r\n\r\nTrespass.... Trespasses, for which these offerings were to be made,\r\nwere lesser offences than those for which the sin offerings were\r\nappointed.\r\n\r\n7:2. Therefore where the holocaust is immolated, the victim also for a\r\ntrespass shall be slain: the blood thereof shall be poured round about\r\nthe altar.\r\n\r\n7:3. They shall offer thereof the rump and the fat that covereth the\r\nentrails:\r\n\r\n7:4. The two little kidneys, and the fat which is by the flanks, and\r\nthe caul of the liver with the little kidneys.\r\n\r\n7:5. And the priest shall burn them upon the altar: it is the burnt\r\nsacrifice of the Lord for a trespass.\r\n\r\n7:6. Every male of the priestly race, shall eat this flesh in a holy\r\nplace, because it is most holy.\r\n\r\n7:7. As the sacrifice for sin is offered, so is also that for a\r\ntrespass: the same shall be the law of both these sacrifices. It shall\r\nbelong to the priest that offereth it.\r\n\r\n7:8. The priest that offereth the victim of holocaust, shall have the\r\nskin thereof.\r\n\r\n7:9. And every sacrifice of flour that is baked in the oven, and\r\nwhatsoever is dressed on the gridiron, or in the fryingpan, shall be\r\nthe priest’s that offereth it.\r\n\r\n7:10. Whether they be tempered with oil, or dry, all the sons of Aaron\r\nshall have one as much as another.\r\n\r\n7:11. This is the law of the sacrifice of peace offerings that is\r\noffered to the Lord.\r\n\r\n7:12. If the oblation be for thanksgiving, they shall offer loaves\r\nwithout leaven tempered with oil, and unleavened wafers anointed with\r\noil, and fine flour fried, and cakes tempered and mingled with oil.\r\n\r\n7:13. Moreover loaves of leavened bread with the sacrifice of thanks,\r\nwhich is offered for peace offerings:\r\n\r\n7:14. Of which one shall be offered to the Lord for firstfruits, and\r\nshall be the priest’s that shall pour out the blood of the victim.\r\n\r\n7:15. And the flesh of it shall be eaten the same day: neither shall\r\nany of it remain until the morning.\r\n\r\n7:16. If any man by vow, or of his own accord offer a sacrifice, it\r\nshall in like manner be eaten the same day. And if any of it remain\r\nuntil the morrow, it is lawful to eat it.\r\n\r\n7:17. But whatsoever shall be found on the third day shall be consumed\r\nwith fire.\r\n\r\n7:18. If any man eat of the flesh of the victim of peace offerings on\r\nthe third day, the oblation shall be of no effect: neither shall it\r\nprofit the offerer. Yea rather, whatsoever soul shall defile itself\r\nwith such meat, shall be guilty of transgression.\r\n\r\n7:19. The flesh that hath touched any unclean thing, shall not be\r\neaten: but shall be burnt with fire. He that is clean shall eat of it.\r\n\r\n7:20. If any one that is defiled shall eat of the flesh of the\r\nsacrifice of peace offerings, which is offered to the Lord, he shall be\r\ncut off from his people.\r\n\r\n7:21. And he that hath touched the uncleanness of man, or of beast, or\r\nof any thing that can defile, and shall eat of such kind of flesh:\r\nshall be cut off from his people.\r\n\r\n7:22. And the Lord spoke to Moses, saying:\r\n\r\n7:23. Say to the children of Israel: The fat of a sheep, and of an ox,\r\nand of a goat you shall not eat.\r\n\r\n7:24. The fat of a carcass that hath died of itself, and of a beast\r\nthat was caught by another beast, you shall have for divers uses.\r\n\r\n7:25. If any man eat the fat that should be offered for the burnt\r\nsacrifice of the Lord, he shall perish out of his people.\r\n\r\n7:26. Moreover you shall not eat the blood of any creature whatsoever,\r\nwhether of birds or beasts.\r\n\r\n7:27. Every one that eateth blood, shall perish from among the people.\r\n\r\n7:28. And the Lord spoke to Moses, saying:\r\n\r\n7:29. Speak to the children of Israel, saying: He that offereth a\r\nvictim of peace offerings to the Lord, let him offer therewith a\r\nsacrifice also, that is, the libations thereof.\r\n\r\n7:30. He shall hold in his hands the fat of the victim, and the breast.\r\nAnd when he hath offered and consecrated both to the Lord, he shall\r\ndeliver them to the priest,\r\n\r\n7:31. Who shall burn the fat upon the altar. But the breast shall be\r\nAaron’s and his sons’.\r\n\r\n7:32. The right shoulder also of the victim, of peace offerings shall\r\nfall to the priest for firstfruits.\r\n\r\n7:33. He among the sons of Aaron, that offereth the blood, and the fat:\r\nhe shall have the right shoulder also for his portion.\r\n\r\n7:34. For the breast that is elevated and the shoulder that is\r\nseparated I have taken of the children of Israel, from off their\r\nvictims of peace offerings: and have given them to Aaron the priest,\r\nand to his sons, by a law for ever, from all the people of Israel.\r\n\r\n7:35. This is the anointing of Aaron and his sons, in the ceremonies of\r\nthe Lord, in the day when Moses offered them, that they might do the\r\noffice of priesthood,\r\n\r\n7:36. And the things that the Lord commanded to be given them by the\r\nchildren of Israel, by a perpetual observance in their generations.\r\n\r\n7:37. This is the law of holocaust, and of the sacrifice for sin, and\r\nfor trespass, and for consecration, and the victims of peace offerings:\r\n\r\n7:38. Which the Lord appointed to Moses in mount Sinai, when he\r\ncommanded the children of Israel, that they should offer their\r\noblations to the Lord in the desert of Sinai.\r\n\r\n\r\nLeviticus Chapter 8\r\n\r\nMoses consecrateth Aaron and his sons.\r\n\r\n8:1. And the Lord spoke to Moses, saying:\r\n\r\n8:2. Take Aaron with his sons, their vestments, and the oil of unction:\r\na calf for sin, two rams, a basket with unleavened bread.\r\n\r\n8:3. And thou shalt gather together all the congregation to the door of\r\nthe tabernacle.\r\n\r\n8:4. And Moses did as the Lord had commanded. And all the multitude\r\nbeing gathered together before the door of the tabernacle:\r\n\r\n8:5. He said: This is the word that the Lord hath commanded to be done.\r\n\r\n8:6. And immediately, he offered Aaron and his sons. And when he had\r\nwashed them,\r\n\r\n8:7. He vested the high priest with the strait linen garment, girding\r\nhim with the girdle, and putting on him the violet tunick: and over it\r\nhe put the ephod.\r\n\r\n8:8. And binding it with the girdle, he fitted it to the rational, on\r\nwhich was Doctrine and Truth.\r\n\r\n8:9. He put also the mitre upon his head: and upon the mitre over the\r\nforehead, he put the plate of gold, consecrated with sanctification, as\r\nthe Lord had commanded him.\r\n\r\n8:10. He took also the oil of unction, with which he anointed the\r\ntabernacle, with all the furniture thereof.\r\n\r\n8:11. And when he had sanctified and sprinkled the altar seven times,\r\nhe anointed it, and all the vessels thereof: and the laver with the\r\nfoot thereof, he sanctified with the oil.\r\n\r\n8:12. And he poured it upon Aaron’s head: and he anointed and\r\nconsecrated him.\r\n\r\n8:13. And after he had offered his sons, he vested them with linen\r\ntunicks, and girded them with girdles: and put mitres on them as the\r\nLord had commanded.\r\n\r\n8:14. He offered also the calf for sin: and when Aaron and his sons had\r\nput their hands upon the head thereof,\r\n\r\n8:15. He immolated it: and took the blood, and dipping his finger in\r\nit, he touched the horns of the altar round about. Which being\r\nexpiated, and sanctified, he poured the rest of the blood at the bottom\r\nthereof.\r\n\r\n8:16. But the fat that was upon the entrails, and the caul of the\r\nliver, and the two little kidneys, with their fat, he burnt upon the\r\naltar.\r\n\r\n8:17. And the calf with the skin, and the flesh and the dung, he burnt\r\nwithout the camp, as the Lord had commanded.\r\n\r\n8:18. He offered also a ram for holocaust. And when Aaron and his sons\r\nhad put their hands upon its head:\r\n\r\n8:19. He immolated it, and poured the blood thereof round about the\r\naltar.\r\n\r\n8:20. And cutting the ram into pieces, the head thereof, and the\r\njoints, and the fat he burnt in the fire.\r\n\r\n8:21. Having first washed the entrails, and the feet, and the whole ram\r\ntogether he burnt upon the altar: because it was a holocaust of most\r\nsweet odour to the Lord, as he had commanded him.\r\n\r\n8:22. He offered also the second ram, in the consecration of priests:\r\nand Aaron, and his sons put their hands upon the head thereof.\r\n\r\n8:23. And when Moses had immolated it, he took of the blood thereof,\r\nand touched the tip of Aaron’s right ear, and the thumb of his right\r\nhand, and in like manner also the great toe of his right foot.\r\n\r\n8:24. He offered also the sons of Aaron: and when with the blood of the\r\nram that was immolated, he had touched the tip of the right ear of\r\nevery one of them, and the thumbs of their right hands, and the great\r\ntoes of their right feet, the rest he poured on the altar round about.\r\n\r\n8:25. But the fat, and the rump, and all the fat that covereth the\r\nentrails, and the caul of the liver, and the two kidneys with their\r\nfat, and with the right shoulder, he separated.\r\n\r\n8:26. And taking out of the basket of unleavened bread, which was\r\nbefore the Lord, a loaf without leaven, and a cake tempered with oil\r\nand a wafer, he put them upon the fat, and the right shoulder:\r\n\r\n8:27. Delivering all to Aaron, and to his sons. Who having lifted them\r\nup before the Lord,\r\n\r\n8:28. He took them again from their hands, and burnt them upon the\r\naltar of holocaust: because it was the oblation of consecration, for a\r\nsweet odour of sacrifice to the Lord.\r\n\r\n8:29. And he took of the ram of consecration, the breast for his\r\nportion, elevating it before the Lord, as the Lord had commanded him.\r\n\r\n8:30. And taking the ointment, and the blood that was upon the altar,\r\nhe sprinkled Aaron, and his vestments, and his sons, and their\r\nvestments with it.\r\n\r\n8:31. And when he had sanctified them in their vestments, he commanded\r\nthem, saying: Boil the flesh before the door of the tabernacle, and\r\nthere eat it. Eat ye also the loaves of consecration, that are laid in\r\nthe basket, as the Lord commanded me, saying: Aaron and his sons shall\r\neat them.\r\n\r\n8:32. And whatsoever shall be left of the flesh and the loaves, shall\r\nbe consumed with fire.\r\n\r\n8:33. And you shall not go out of the door of the tabernacle for seven\r\ndays, until the day wherein the time of your consecration shall be\r\nexpired. For in seven days the consecration is finished:\r\n\r\n8:34. As at this present it hath been done, that the rite of the\r\nsacrifice might be accomplished.\r\n\r\n8:35. Day and night shall you remain in the tabernacle observing the\r\nwatches of the Lord, lest you die. For so it hath been commanded me.\r\n\r\n8:36. And Aaron and his sons did all things which the Lord spoke by the\r\nhand of Moses.\r\n\r\n\r\nLeviticus Chapter 9\r\n\r\nAaron offereth sacrifice for himself and the people. Fire cometh from\r\nthe Lord upon the altar.\r\n\r\n9:1. And when the eighth day was come, Moses called Aaron and his sons,\r\nand the ancients of Israel, and said to Aaron:\r\n\r\n9:2. Take of the herd a calf for sin, and a ram for a holocaust, both\r\nwithout blemish, and offer them before the Lord.\r\n\r\n9:3. And to the children of Israel thou shalt say: Take ye a he goat\r\nfor sin, and a calf, and a lamb, both of a year old, and without\r\nblemish for a holocaust.\r\n\r\n9:4. Also a bullock and a ram for peace offerings. And immolate them\r\nbefore the Lord, offering for the sacrifice of every one of them flour\r\ntempered with oil: for to day the Lord will appear to you.\r\n\r\n9:5. They brought therefore all things that Moses had commanded before\r\nthe door of the tabernacle: where when all the multitude stood,\r\n\r\n9:6. Moses said: This is the word, which the Lord hath commanded. Do\r\nit, and his glory will appear to you.\r\n\r\n9:7. And he said to Aaron: Approach to the altar, and offer sacrifice\r\nfor thy sin. Offer the holocaust, and pray for thyself and for the\r\npeople: and when thou hast slain the people’s victim, pray for them, as\r\nthe Lord hath commanded.\r\n\r\n9:8. And forthwith Aaron, approaching to the altar, immolated the calf\r\nfor his sin.\r\n\r\n9:9. And his sons brought him the blood of it: and he dipped his finger\r\ntherein, and touched the horns of the altar, and poured the rest at the\r\nfoot thereof.\r\n\r\n9:10. And the fat, and the little kidneys, and the caul of the liver,\r\nwhich are for sin, he burnt upon the altar, as the Lord had commanded\r\nMoses.\r\n\r\n9:11. But the flesh and skins thereof he burnt with fire without the\r\ncamp.\r\n\r\n9:12. He immolated also the victim of holocaust: and his sons brought\r\nhim the blood thereof, which he poured round about on the altar.\r\n\r\n9:13. And the victim being cut into pieces, they brought to him the\r\nhead and all the members: all which he burnt with fire upon the altar.\r\n\r\n9:14. Having first washed the entrails and the feet with water.\r\n\r\n9:15. Then offering for the sin of the people, he slew the he goat: and\r\nexpiating the altar,\r\n\r\n9:16. He offered the holocaust.\r\n\r\n9:17. Adding in the sacrifice the libations, which are offered withal,\r\nand burning them upon the altar, besides the ceremonies of the morning\r\nholocaust.\r\n\r\n9:18. He immolated also the bullock and the ram, and peace offerings of\r\nthe people: and his sons brought him the blood, which he poured upon\r\nthe altar round about.\r\n\r\n9:19. The fat also of the bullock, and the rump of the ram, and the two\r\nlittle kidneys with their fat, and the caul of the liver,\r\n\r\n9:20. They put upon the breasts. And after the fat was burnt upon the\r\naltar,\r\n\r\n9:21. Aaron separated their breasts, and the right shoulders, elevating\r\nthem before the Lord, as Moses had commanded.\r\n\r\n9:22. And stretching forth his hands to the people, he blessed them.\r\nAnd so the victims for sin, and the holocausts, and the peace offerings\r\nbeing finished, he came down.\r\n\r\n9:23. And Moses and Aaron went into the tabernacle of the testimony,\r\nand afterwards came forth and blessed the people. And the glory of the\r\nLord appeared to all the multitude.\r\n\r\n9:24. And, behold, a fire, coming forth from the Lord, devoured the\r\nholocaust, and the fat that was upon the altar: which when the\r\nmultitude saw, they praised the Lord, falling on their faces.\r\n\r\n\r\nLeviticus Chapter 10\r\n\r\nNadab and Abiu for offering strange fire, are burnt by fire. Priests\r\nare forbidden to drink wine, when they enter into the tabernacle. The\r\nlaw of eating the holy things.\r\n\r\n10:1. And Nadab and Abiu, the sons of Aaron, taking their censers, put\r\nfire therein, and incense on it, offering before the Lord strange fire:\r\nwhich was not commanded them.\r\n\r\n10:2. And fire coming out from the Lord destroyed them: and they died\r\nbefore the Lord.\r\n\r\n10:3. And Moses said to Aaron: This is what the Lord hath spoken. I\r\nwill be sanctified in them that approach to me: and I will be glorified\r\nin the sight of all the people. And when Aaron heard this, he held his\r\npeace.\r\n\r\n10:4. And Moses called Misael and Elisaphan, the sons of Oziel, the\r\nuncle of Aaron, and said to them: Go and take away your brethren from\r\nbefore the sanctuary, and carry them without the camp.\r\n\r\n10:5. And they went forthwith and took them as they lay, vested with\r\nlinen tunicks, and cast them forth, as had been commanded them.\r\n\r\n10:6. And Moses said to Aaron, and to Eleazar and Ithamar, his sons:\r\nUncover not your heads, and rend not your garments, lest perhaps you\r\ndie, and indignation come upon all the congregation. Let your brethren,\r\nand all the house of Israel, bewail the burning which the Lord has\r\nkindled.\r\n\r\n10:7. But you shall not go out of the door of the tabernacle: otherwise\r\nyou shall perish, for the oil of the holy unction is on you. And they\r\ndid all things according to the precept of Moses.\r\n\r\n10:8. The Lord also said to Aaron:\r\n\r\n10:9. You shall not drink wine nor any thing that may make drunk, thou\r\nnor thy sons, when you enter into the tabernacle of the testimony, lest\r\nyou die. Because it is an everlasting precept; through your\r\ngenerations:\r\n\r\n10:10. And that you may have knowledge to discern between holy and\r\nunholy, between unclean and clean:\r\n\r\n10:11. And may teach the children of Israel all my ordinances which the\r\nLord hath spoken to them by the hand of Moses.\r\n\r\n10:12. And Moses spoke to Aaron, and to Eleazar and Ithamar, his sons\r\nthat were left: Take the sacrifice that is remaining of the oblation of\r\nthe Lord, and eat it without leaven beside the altar, because it is\r\nholy of holies.\r\n\r\n10:13. And you shall eat it in a holy place: which is given to thee and\r\nthy sons of the oblations of the Lord, as it hath been commanded me.\r\n\r\n10:14. The breast also that is offered, and the shoulder that is\r\nseparated, you shall eat in a most clean place, thou and thy sons, and\r\nthy daughters with thee. For they are set aside for thee and thy\r\nchildren, of the victims of peace offerings of the children of Israel.\r\n\r\n10:15. Because they have elevated before the Lord the shoulder and the\r\nbreast, and the fat that is burnt on the altar: and they belong to thee\r\nand to thy sons by a perpetual law, as the Lord hath commanded.\r\n\r\n10:16. While these things were a doing, when Moses sought for the buck\r\ngoat, that had been offered for sin, he found it burnt. And being angry\r\nwith Eleazar and Ithamar, the sons of Aaron that were left, he said:\r\n\r\n10:17. Why did you not eat in the holy place the sacrifice for sin,\r\nwhich is most holy, and given to you, that you may bear the iniquity of\r\nthe people, and may pray for them in the sight of the Lord.\r\n\r\n10:18. Especially, whereas none of the blood thereof hath been carried\r\nwithin the holy places: and you ought to have eaten it in the\r\nsanctuary, as was commanded me?\r\n\r\n10:19. Aaron answered: This day hath been offered the victim for sin,\r\nand the holocaust before the Lord: and to me what thou seest has\r\nhappened. How could I eat it, or please the Lord in the ceremonies,\r\nhaving a sorrowful heart?\r\n\r\n10:20. Which when Moses had heard he was satisfied.\r\n\r\n\r\nLeviticus Chapter 11\r\n\r\nThe distinction of clean and unclean animals.\r\n\r\n11:1. And the Lord spoke to Moses and Aaron, saying:\r\n\r\n11:2. Say to the children of Israel: These are the animals which you\r\nare to eat of all the living things of the earth.\r\n\r\nAnimals which you are to eat, etc.... The prohibition of so many kinds\r\nof beasts, birds, and fishes, in the law, was ordered, 1st, to exercise\r\nthe people in obedience, and temperance; 2ndly, to restrain them from\r\nthe vices of which these animals were symbols; 3rdly, because the\r\nthings here forbidden were for the most part unwholesome, and not\r\nproper to be eaten; 4thly, that the people of God, by being obliged to\r\nabstain from things corporally unclean, might be trained up to seek a\r\nspiritual cleanness.\r\n\r\n11:3. Whatsoever hath the hoof divided, and cheweth the cud among the\r\nbeasts, you shall eat.\r\n\r\nHoof divided, and cheweth the cud.... The dividing of the hoof and\r\nchewing of the cud, signify discretion between good and evil, and\r\nmeditating on the law of God; and where either of these is wanting a\r\nman is unclean. In like manner fishes were reputed unclean that had not\r\nfins and scales: that is, souls that did not raise themselves up by\r\nprayer and cover themselves with the scales of virtue.\r\n\r\n11:4. But whatsoever cheweth indeed the cud, and hath a hoof, but\r\ndivideth it not, as the camel, and others: that you shall not eat, but\r\nshall reckon it among the unclean.\r\n\r\n11:5. The cherogrillus which cheweth the cud, but divideth not the\r\nhoof, is unclean.\r\n\r\nThe cherogrillus.... Some suppose it to be the rabbit, others the\r\nhedgehog. St. Jerome intimates that it is another kind of animal common\r\nin Palestine, which lives in the holes of rocks or in the earth. We\r\nchoose here, as also in the names of several other creatures that\r\nfollow (which are little known in this part of the world,) to keep the\r\nGreek or Latin names.\r\n\r\n11:6. The hare also: for that too cheweth the cud, but divideth not the\r\nhoof.\r\n\r\n11:7. And the swine, which, though it divideth the hoof, cheweth not\r\nthe cud.\r\n\r\n11:8. The flesh of these you shall not eat, nor shall you touch their\r\ncarcasses, because they are unclean to you.\r\n\r\n11:9. These are the things that breed in the waters, and which it is\r\nlawful to eat. All that hath fins, and scales, as well in the sea, as\r\nin the rivers, and the pools, you shall eat.\r\n\r\n11:10. But whatsoever hath not fins and scales, of those things that\r\nmove and live in the waters, shall be an abomination to you,\r\n\r\n11:11. And detestable. Their flesh you shall not eat: and their\r\ncarcasses you shall avoid.\r\n\r\n11:12. All that have not fins and scales, in the waters, shall be\r\nunclean.\r\n\r\n11:13. Of birds these are they which you must not eat, and which are to\r\nbe avoided by you: The eagle, and the griffon, and the osprey.\r\n\r\nThe griffon.... Not the monster which the painter represent, which hath\r\nno being upon earth; but a bird of the eagle kind, larger than the\r\ncommon.\r\n\r\n11:14. And the kite, and the vulture, according to their kind.\r\n\r\n11:15. And all that is of the raven kind, according to their likeness.\r\n\r\n11:16. The ostrich, and the owl, and the larus, and the hawk according\r\nto its kind.\r\n\r\n11:17. The screech owl, and the cormorant, and the ibis.\r\n\r\n11:18. And the swan, and the bittern, and the porphyrion.\r\n\r\n11:19. The heron, and the charadroin according to its kind, the houp\r\nalso, and the bat.\r\n\r\n11:20. Of things that fly, whatsoever goeth upon four feet, shall be\r\nabominable to you.\r\n\r\n11:21. But whatsoever walketh upon four feet, but hath the legs behind\r\nlonger, wherewith it hoppeth upon the earth,\r\n\r\n11:22. That you shall eat: as the bruchus in its kind, the attacus, and\r\nophimachus, and the locust, every one according to their kind.\r\n\r\n11:23. But of flying things whatsoever hath four feet only, shall be an\r\nabomination to you.\r\n\r\n11:24. And whosoever shall touch the carcasses of them, shall be\r\ndefiled: and shall be unclean until the evening:\r\n\r\n11:25. And if it be necessary that he carry any of these things when\r\nthey are dead: he shall wash his clothes, and shall be unclean until\r\nthe sun set.\r\n\r\n11:26. Every beast that hath a hoof, but divideth it not, nor cheweth\r\nthe cud shall be unclean: and he that toucheth it, shall be defiled.\r\n\r\n11:27. That which walketh upon hands of all animals which go on all\r\nfour, shall be unclean: he that shall touch their carcasses shall be\r\ndefiled until evening.\r\n\r\n11:28. And he that shall carry such carcasses, shall wash his clothes,\r\nand shall be unclean until evening: because all these things are\r\nunclean to you.\r\n\r\n11:29. These also shall be reckoned among unclean things, of all that\r\nmove upon the earth. The weasel, and the mouse, and the crocodile,\r\nevery one according to their kind:\r\n\r\n11:30. The shrew, and the chameleon, and the stellio, and the lizard,\r\nand the mole.\r\n\r\n11:31. All these are unclean. He that toucheth their carcasses shall be\r\nunclean until the evening.\r\n\r\n11:32. And upon what thing soever any of their carcasses shall fall, it\r\nshall be defiled, whether it be a vessel of wood, or a garment, or\r\nskins or haircloths: or any thing in which work is done. They shall be\r\ndipped in water, and shall be unclean until the evening, and so\r\nafterwards shall be clean.\r\n\r\n11:33. But an earthen vessel, into which any of these shall fall, shall\r\nbe defiled: and therefore is to be broken.\r\n\r\n11:34. Any meat which you eat, if water from such a vessel be poured\r\nupon it, shall be unclean; and every liquor that is drunk out of any\r\nsuch vessel, shall be unclean.\r\n\r\n11:35. And upon whatsoever thing any of these dead beasts shall fall,\r\nit shall be unclean. Whether it be oven, or pots with feet, they shall\r\nbe destroyed, and shall be unclean.\r\n\r\n11:36. But fountains and cisterns, and all gatherings together of\r\nwaters shall be clean. He that toucheth their carcasses shall be\r\ndefiled.\r\n\r\n11:37. If it fall upon seed corn, it shall not defile it.\r\n\r\n11:38. But if any man pour water upon the seed, and afterwards it be\r\ntouched by the carcasses, it shall be forthwith defiled.\r\n\r\n11:39. If any beast die, of which it is lawful for you to eat, he that\r\ntoucheth the carcass thereof, shall be unclean until the evening.\r\n\r\n11:40. And he that eateth or carrieth any thing thereof, shall wash his\r\nclothes, and shall be unclean until the evening.\r\n\r\n11:41. All that creepeth upon the earth shall be abominable: neither\r\nshall it be taken for meat.\r\n\r\n11:42. Whatsoever goeth upon the breast on four feet, or hath many\r\nfeet, or traileth on the earth, you shall not eat, because it is\r\nabominable.\r\n\r\n11:43. Do not defile your souls, nor touch aught thereof, lest you be\r\nunclean,\r\n\r\n11:44. For I am the Lord your God. Be holy because I am holy. Defile\r\nnot your souls by any creeping thing, that moveth upon the earth.\r\n\r\n11:45. For I am the Lord, who brought you out of the land of Egypt,\r\nthat I might be your God.\r\n\r\n11:46. You shall be holy, because I am holy. This is the law of beasts\r\nand fowls, and of every living creature that moveth in the waters, and\r\ncreepeth on the earth:\r\n\r\n11:47. That you may know the differences of the clean, and unclean, and\r\nknow what you ought to eat, and what to refuse.\r\n\r\n\r\nLeviticus Chapter 12\r\n\r\nThe purification of women after childbirth.\r\n\r\n12:1. And the Lord spoke to Moses, saying:\r\n\r\n12:2. Speak to the children of Israel, and thou shalt say to them: If a\r\nwoman having received seed shall bear a man child, she shall be unclean\r\nseven days, according to the days of separation of her flowers.\r\n\r\n12:3. And on the eighth day the infant shall be circumcised:\r\n\r\n12:4. But she shall remain three and thirty days in the blood of her\r\npurification. She shall touch no holy thing: neither shall she enter\r\ninto the sanctuary, until the days of her purification, be fulfilled.\r\n\r\n12:5. But if she shall bear a maid child, she shall be unclean two\r\nweeks, according to the custom of her monthly courses. And she shall\r\nremain in the blood of her purification sixty-six days.\r\n\r\n12:6. And when the days of her purification are expired, for a son, or\r\nfor a daughter, she shall bring to the door of the tabernacle of the\r\ntestimony, a lamb of a year old for a holocaust, and a young pigeon or\r\na turtle for sin: and shall deliver them to the priest.\r\n\r\n12:7. Who shall offer them before the Lord, and shall pray for her: and\r\nso she shall be cleansed from the issue of her blood. This is the law\r\nfor her that beareth a man child or a maid child.\r\n\r\n12:8. And if her hand find not sufficiency, and she is not able to\r\noffer a lamb, she shall take two turtles, or two young pigeons, one for\r\na holocaust, and another for sin: and the priest shall pray for her,\r\nand so she shall be cleansed.\r\n\r\n\r\nLeviticus Chapter 13\r\n\r\nThe law concerning leprosy in men, and in garments.\r\n\r\n13:1. And the Lord spoke to Moses and Aaron, saying:\r\n\r\n13:2. The man in whose skin or flesh shall arise a different colour or\r\na blister, or as it were something shining, that is the stroke of the\r\nleprosy, shall be brought to Aaron the priest, or any one of his sons.\r\n\r\n13:3. And if he see the leprosy in his skin, and the hair turned white\r\nand the place where the leprosy appears lower than the skin and the\r\nrest of the flesh: it is the stroke of the leprosy, and upon his\r\njudgment he shall be separated.\r\n\r\n13:4. But if there be a shining whiteness in the skin, and not lower\r\nthan the other flesh, and the hair be of the former colour, the priest\r\nshall shut him up seven days.\r\n\r\n13:5. And the seventh day he shall look on him: and if the leprosy be\r\ngrown no farther, and hath not spread itself in the skin, he shall shut\r\nhim up again other seven days.\r\n\r\n13:6. And on the seventh day, he shall look on him. If the leprosy be\r\nsomewhat obscure, and not spread in the skin, he shall declare him\r\nclean, because it is but a scab: and the man shall wash his clothes,\r\nand shall be clean.\r\n\r\n13:7. But, if the leprosy grow again, after he was seen by the priest\r\nand restored to cleanness, he shall be brought to him:\r\n\r\n13:8. And shall be condemned of uncleanness.\r\n\r\n13:9. If the stroke of the leprosy be in a man, he shall be brought to\r\nthe priest:\r\n\r\n13:10. And he shall view him. And when there shall be a white colour in\r\nthe skin, and it shall have changed the look of the hair, and the\r\nliving flesh itself shall appear:\r\n\r\n13:11. It shall be judged an inveterate leprosy, and grown into the\r\nskin. The priest therefore shall declare him unclean: and shall not\r\nshut him up, because he is evidently unclean.\r\n\r\n13:12. But if the leprosy spring out running about in the skin, and\r\ncover all the skin from the head to the feet, whatsoever falleth under\r\nthe sight of the eyes:\r\n\r\n13:13. The priest shall view him, and shall judge that the leprosy\r\nwhich he has is very clean: because it is all turned into whiteness,\r\nand therefore the man shall be clean.\r\n\r\n13:14. But when the live flesh shall appear in him:\r\n\r\n13:15. Then by the judgment of the priest he shall be defiled, and\r\nshall be reckoned among the unclean. For live flesh, if it be spotted\r\nwith leprosy, is unclean.\r\n\r\n13:16. And if again it be turned into whiteness, and cover all the man:\r\n\r\n13:17. The priest shall view him, and shall judge him to be clean.\r\n\r\n13:18. When also there has been an ulcer in the flesh and the skin, and\r\nit has been healed:\r\n\r\n13:19. And in the place of the ulcer, there appeareth a white scar, or\r\nsomewhat red, the man shall be brought to the priest.\r\n\r\n13:20. And when he shall see the place of the leprosy lower than the\r\nother flesh, and the hair turned white: he shall declare him unclean,\r\nfor the plague of leprosy is broken out in the ulcer.\r\n\r\n13:21. But if the hair be of the former colour, and the scar somewhat\r\nobscure, and be not lower than the flesh that is near it: he shall shut\r\nhim up seven days.\r\n\r\n13:22. And if it spread, he shall judge him to have the leprosy:\r\n\r\n13:23. But if it stay in its place, it is but the scar of an ulcer: and\r\nthe man shall be clean.\r\n\r\n13:24. The flesh also and skin that hath been burnt, and after it is\r\nhealed hath a white or a red scar:\r\n\r\n13:25. The priest shall view it, and if he see it turned white, and the\r\nplace thereof is lower than the other skin: he shall declare him\r\nunclean, because the evil of leprosy is broken out in the scar.\r\n\r\n13:26. But if the colour of the hair be not changed, nor the blemish\r\nlower than the other flesh, and the appearance of the leprosy be\r\nsomewhat obscure: he shall shut him up seven days,\r\n\r\n13:27. And on the seventh day he shall view him. If the leprosy be\r\ngrown farther in the skin, he shall declare him unclean.\r\n\r\n13:28. But if the whiteness stay in its place, and be not very clear,\r\nit is the sore of a burning: and therefore he shall be cleansed,\r\nbecause it is only the scar of a burning.\r\n\r\n13:29. If the leprosy break out in the head or the beard of a man or\r\nwoman, the priest shall see them,\r\n\r\n13:30. And if the place be lower than the other flesh, and the hair\r\nyellow, and thinner than usual: he shall declare them unclean, because\r\nit is the leprosy of the head and the beard;\r\n\r\n13:31. But if he perceive the place of the spot is equal with the flesh\r\nthat is near it, and the hair black: he shall shut him up seven days,\r\n\r\n13:32. And on the seventh day he shall look upon it. If the spot be not\r\ngrown, and the hair keep its colour, and the place of the blemish be\r\neven with the other flesh:\r\n\r\n13:33. The man shall be shaven all but the place of the spot: and he\r\nshall be shut up other seven days.\r\n\r\n13:34. If on the seventh day the evil seem to have stayed in its place,\r\nand not lower than the other flesh, he shall cleanse him: and his\r\nclothes being washed he shall be clean.\r\n\r\n13:35. But if after his cleansing the spot spread again in the skin:\r\n\r\n13:36. He shall seek no more whether the hair be turned yellow, because\r\nhe is evidently unclean.\r\n\r\n13:37. But if the spot be stayed, and the hair be black, let him know\r\nthat the man is healed: and let him confidently pronounce him clean.\r\n\r\n13:38. If a whiteness appear in the skin of a man or a woman,\r\n\r\n13:39. The priest shall view them. If he find that a darkish whiteness\r\nshineth in the skin, let him know that it is not the leprosy, but a\r\nwhite blemish, and that the man is clean.\r\n\r\n13:40. The man whose hair falleth off from his head, he is bald and\r\nclean:\r\n\r\n13:41. And if the hair fall from his forehead, he is bald before and\r\nclean.\r\n\r\n13:42. But if in the bald head or in the bald forehead there be risen a\r\nwhite or reddish colour:\r\n\r\n13:43. And the priest perceive this, he shall condemn him undoubtedly\r\nof leprosy which is risen in the bald part.\r\n\r\n13:44. Now whosoever shall be defiled with the leprosy, and is\r\nseparated by the judgment of the priest:\r\n\r\n13:45. Shall have his clothes hanging loose, his head bare, his mouth\r\ncovered with a cloth: and he shall cry out that he is defiled and\r\nunclean.\r\n\r\n13:46. All the time that he is a leper and unclean he shall dwell alone\r\nwithout the camp.\r\n\r\n13:47. A woollen or linen garment that shall have the leprosy\r\n\r\n13:48. In the warp, and the woof: or skin, or whatsoever is made of a\r\nskin:\r\n\r\n13:49. If it be infected with a white or red spot, it shall be\r\naccounted the leprosy, and shall be shewn to the priest.\r\n\r\n13:50. And he shall look upon it and shall shut it up seven days.\r\n\r\n13:51. And on the seventh day when he looketh on it again, if he find\r\nthat it is grown, it is a fixed leprosy. He shall judge the garment\r\nunclean, and every thing wherein it shall be found.\r\n\r\n13:52. And therefore it shall be burnt with fire.\r\n\r\n13:53. But if he see that it is not grown,\r\n\r\n13:54. He shall give orders, and they shall wash that part wherein the\r\nleprosy is: and he shall shut it up other seven days.\r\n\r\n13:55. And when he shall see that the former colour is not returned,\r\nnor yet the leprosy spread, he shall judge it unclean: and shall burn\r\nit with fire, for the leprosy has taken hold of the outside of the\r\ngarment, or through the whole.\r\n\r\n13:56. But if the place of the leprosy be somewhat dark, after the\r\ngarment is washed, he shall tear it off, and divide it from that which\r\nis sound.\r\n\r\n13:57. And if after this there appear in those places that before were\r\nwithout spot, a flying and wandering leprosy: it must be burnt with\r\nfire.\r\n\r\n13:58. If it cease, he shall wash with water the parts that are pure,\r\nthe second time: and they shall be clean.\r\n\r\n13:59. This is the law touching the leprosy of any woollen or linen\r\ngarment, either in the warp or woof, or any thing of skins: how it\r\nought to be cleaned, or pronounced unclean.\r\n\r\n\r\nLeviticus Chapter 14\r\n\r\nThe rites of sacrifices in cleansing the leprosy. Leprosy in houses.\r\n\r\n14:1. And the Lord spoke to Moses, saying:\r\n\r\n14:2. This is the rite of a leper, when he is to be cleansed. He shall\r\nbe brought to the priest:\r\n\r\n14:3. Who going out of the camp, when he shall find that the leprosy is\r\ncleansed,\r\n\r\n14:4. Shall command him that is to be purified, to offer for himself\r\ntwo living sparrows, which it is lawful to eat, and cedar wood, and\r\nscarlet, and hyssop.\r\n\r\n14:5. And he shall command one of the sparrows to be immolated in an\r\nearthen vessel over living waters.\r\n\r\nLiving waters.... That is, waters taken from a spring, brook, or river.\r\n\r\n14:6. But the other that is alive, he shall dip, with the cedar wood,\r\nand the scarlet and the hyssop, in the blood of the sparrow that is\r\nimmolated:\r\n\r\n14:7. Wherewith he shall sprinkle him that is to be cleansed seven\r\ntimes, that he may be rightly purified. And he shall let go the living\r\nsparrow, that it may fly into the field.\r\n\r\n14:8. And when the man hath washed his clothes, he shall shave all the\r\nhair of his body, and shall be washed with water: and being purified he\r\nshall enter into the camp, yet so that he tarry without his own tent\r\nseven days.\r\n\r\n14:9. And on the seventh day he shall shave the hair of his head, and\r\nhis beard and his eyebrows, and the hair of all his body. And having\r\nwashed again his clothes, and his body,\r\n\r\n14:10. On the eighth day, he shall take two lambs without blemish, and\r\nan ewe of a year old without blemish, and three tenths of flour\r\ntempered with oil for a sacrifice, and a sextary of oil apart.\r\n\r\nA sextary.... Heb. log: a measure of liquids, which was the twelfth\r\npart of a hin; and held about as much as six eggs.\r\n\r\n14:11. And when the priest that purifieth the man, hath presented him,\r\nand all these things before the Lord, at the door of the tabernacle of\r\nthe testimony:\r\n\r\n14:12. He shall take a lamb, and offer it for a trespass offering with\r\nthe sextary of oil. And having offered all before the Lord,\r\n\r\n14:13. He shall immolate the lamb, where the victim for sin is wont to\r\nbe immolated, and the holocaust, that is, in the holy place. For as\r\nthat which is for sin, so also the victim for a trespass offering\r\npertaineth to the priest: it is holy of holies.\r\n\r\n14:14. And the priest taking of the blood of the victim that was\r\nimmolated for trespass, shall put it upon the tip of the right ear of\r\nhim that is cleansed, and upon the thumb of his right hand and the\r\ngreat toe of his right foot.\r\n\r\nTaking of the blood, etc.... These ceremonies used in the cleansing of\r\na leper, were mysterious and very significative. The sprinkling seven\r\ntimes with the blood of the little bird, the washing himself and his\r\nclothes, the shaving his hair and his beard, signify the means which\r\nare to be used in the reconciliation of a sinner, and the steps by\r\nwhich he is to return to God, viz., by the repeated application of the\r\nblood of Christ: the washing his conscience with the waters of\r\ncompunction: and retrenching all vanities and superfluities, by\r\nemploying all that is over and above what is necessary in alms deeds.\r\nThe sin offering, and the holocaust or burnt offering, which he was to\r\noffer at his cleansing, signify the sacrifice of a contrite and humble\r\nheart, and that of adoration in spirit and truth, with gratitude and\r\nthankfulness, for the forgiveness of sins, with which we are ever to\r\nappear before the Almighty. The touching the right ear, the thumb of\r\nthe right hand, and the great toe of the right foot, first with the\r\nblood of the victim, and then with the remainder of the oil, which had\r\nbeen sprinkled seven times before the Lord, signify the application of\r\nthe blood of Christ, and the unction of the sevenfold grace of the Holy\r\nGhost; to the sinner’s right ear, that he may duly hearken to and obey\r\nthe law of God; and to his right hand and foot, that the works of his\r\nhands, and all the steps or affections of his soul, signified by the\r\nfeet, may be rightly directed to God.\r\n\r\n14:15. And he shall pour of the sextary of oil into his own left hand,\r\n\r\n14:16. And shall dip his right finger in it, and sprinkle it before the\r\nLord seven times.\r\n\r\n14:17. And the rest of the oil in his left hand, he shall pour upon the\r\ntip of the right ear of him that is cleansed, and upon the thumb of his\r\nright hand and the great toe of his right foot, and upon the blood that\r\nwas shed for trespass:\r\n\r\n14:18. And upon his head.\r\n\r\n14:19. And he shall pray for him before the Lord, and shall offer the\r\nsacrifice for sin. Then shall he immolate the holocaust.\r\n\r\n14:20. And put it on the altar with the libations thereof: and the man\r\nshall be rightly cleansed.\r\n\r\n14:21. But if he be poor, and his hand cannot find the things\r\naforesaid: he shall take a lamb for an offering for trespass, that the\r\npriest may pray for him, and a tenth part of flour tempered with oil\r\nfor a sacrifice, and a sextary of oil:\r\n\r\n14:22. And two turtles or two young pigeons, of which one may be for\r\nsin, and the other for a holocaust.\r\n\r\n14:23. And he shall offer them on the eighth day of his purification to\r\nthe priest, at the door of the tabernacle of the testimony before the\r\nLord.\r\n\r\n14:24. And the priest receiving the lamb for trespass, and the sextary\r\nof oil, shall elevate them together.\r\n\r\n14:25. And the lamb being immolated, he shall put of the blood thereof\r\nupon the tip of the right ear of him that is cleansed, and upon the\r\nthumb of his right hand, and the great toe of his right foot.\r\n\r\n14:26. But he shall pour part of the oil into his own left hand,\r\n\r\n14:27. And dipping the finger of his right hand in it, he shall\r\nsprinkle it seven times before the Lord.\r\n\r\n14:28. And he shall touch the tip of the right ear of him that is\r\ncleansed, and the thumb of his right hand and the great toe of his\r\nright foot, in the place of the blood that was shed for trespass.\r\n\r\n14:29. And the other part of the oil that is in his left hand, he shall\r\npour upon the head of the purified person, that he may appease the Lord\r\nfor him.\r\n\r\n14:30. And he shall offer a turtle, or young pigeon:\r\n\r\n14:31. One for trespass, and the other for a holocaust, with their\r\nlibations.\r\n\r\n14:32. This is the sacrifice of a leper, that is not able to have all\r\nthings that appertain to his cleansing.\r\n\r\n14:33. And the Lord spoke to Moses and Aaron, saying:\r\n\r\n14:34. When you shall come into the land of Chanaan, which I will give\r\nyou for a possession, if there be the plague of leprosy in a house:\r\n\r\n14:35. He whose house it is, shall go and tell the priest, saying: It\r\nseemeth to me, that there is the plague of leprosy in my house,\r\n\r\n14:36. And he shall command, that they carry forth all things out of\r\nthe house, before he go into it, and see whether it have the leprosy,\r\nlet all things become unclean that are in the house. And afterwards he\r\nshall go in to view the leprosy of the house.\r\n\r\n14:37. And if he see in the walls thereof as it were little dints,\r\ndisfigured with paleness or redness, and lower than all he rest:\r\n\r\n14:38. He shall go out of the door of the house, and forthwith shut it\r\nup seven days,\r\n\r\n14:39. And returning on the seventh day, he shall look upon it. If he\r\nfind that the leprosy is spread,\r\n\r\n14:40. He shall command, that the stones wherein the leprosy is, be\r\ntaken out, and cast without the city into an unclean place:\r\n\r\n14:41. And that the house be scraped on the inside round about, and the\r\ndust of the scrapings be scattered without the city into an unclean\r\nplace:\r\n\r\n14:42. And that other stones be laid in the place of them that were\r\ntaken away, and the house be plastered with other mortar.\r\n\r\n14:43. But if after the stones be taken out, and the dust scraped off,\r\nand it be plastered with other earth.\r\n\r\n14:44. The priest going in perceive that the leprosy is returned, and\r\nthe walls full of spots, it is a lasting leprosy, and the house is\r\nunclean.\r\n\r\n14:45. And they shall destroy it forthwith, and shall cast the stones\r\nand timber thereof, and all the dust without the town into an unclean\r\nplace.\r\n\r\n14:46. He that entereth into the house when it is shut, shall be\r\nunclean until evening,\r\n\r\n14:47. And he that sleepeth in it, and eateth any thing, shall wash his\r\nclothes.\r\n\r\n14:48. But if the priest going in perceive that the leprosy is not\r\nspread in the house, after it was plastered again, he shall purify it,\r\nit being cured.\r\n\r\n14:49. And for the purification thereof he shall take two sparrows, and\r\ncedar wood, and scarlet, and hyssop.\r\n\r\n14:50. And having immolated one sparrow in an earthen vessel, over\r\nliving waters,\r\n\r\n14:51. He shall take the cedar wood, and the hyssop, and the scarlet,\r\nand the living sparrow, and shall dip all in the blood of the sparrow\r\nthat is immolated, and in the living water: and he shall sprinkle the\r\nhouse seven times.\r\n\r\n14:52. And shall purify it as well with the blood of the sparrow, as\r\nwith the living water, and with the living sparrow, and with the cedar\r\nwood, and the hyssop, and the scarlet.\r\n\r\n14:53. And when he hath let go the sparrow to fly freely away into the\r\nfield, he shall pray for the house: and it shall be rightly cleansed.\r\n\r\n14:54. This is the law of every kind of leprosy and stroke.\r\n\r\n14:55. Of the leprosy of garments and houses,\r\n\r\n14:56. Of a scar and of blisters breaking out of a shining spot, and\r\nwhen the colours are diversely changed:\r\n\r\n14:57. That it may be known when a thing is clean or unclean.\r\n\r\n\r\nLeviticus Chapter 15\r\n\r\nOther legal uncleannesses.\r\n\r\n15:1. And the Lord spoke to Moses and Aaron, saying:\r\n\r\n15:2. Speak to the children of Israel, and say to them: The man that\r\nhath an issue of seed, shall be unclean.\r\n\r\nIssue of seed shall be unclean.... These legal uncleannesses were\r\ninstituted in order to give the people a horror of carnal impurities.\r\n\r\n15:3. And then shall he be judged subject to this evil, when a filthy\r\nhumour, at every moment, cleaveth to his flesh, and gathereth there.\r\n\r\n15:4. Every bed on which he sleepeth, shall be unclean, and every place\r\non which he sitteth.\r\n\r\n15:5. If any man touch his bed, he shall wash his clothes and being\r\nwashed with water, he shall be unclean until the evening.\r\n\r\n15:6. If a man sit where that man hath sitten, he also shall wash his\r\nclothes: and being washed with water, shall be unclean until the\r\nevening.\r\n\r\n15:7. He that toucheth his flesh, shall wash his clothes: and being\r\nhimself washed with water shall be unclean until the evening.\r\n\r\n15:8. If such a man cast his spittle upon him that is clean, he shall\r\nwash his clothes: and being washed with water, he shall be unclean\r\nuntil the evening.\r\n\r\n15:9. The saddle on which he hath sitten shall be unclean.\r\n\r\n15:10. And whatsoever has been under him that hath the issue of seed,\r\nshall be unclean until the evening. He that carrieth any of these\r\nthings, shall wash his clothes: and being washed with water, he shall\r\nbe unclean until the evening.\r\n\r\n15:11. Every person whom such a one shall touch, not having washed his\r\nhands before, shall wash his clothes: and being washed with water,\r\nshall be unclean until the evening.\r\n\r\n15:12. If he touch a vessel of earth, it shall be broken: but if a\r\nvessel of wood, it shall be washed with water.\r\n\r\n15:13. If he who suffereth this disease be healed, he shall number\r\nseven days after his cleansing: and having washed his clothes, and all\r\nhis body in living water, he shall be clean.\r\n\r\n15:14. And on the eighth day he shall take two turtles, or two young\r\npigeons, and he shall come before the Lord, to the door of the\r\ntabernacle of the testimony, and shall give them to the priest.\r\n\r\n15:15. Who shall offer one for sin, and the other for a holocaust: and\r\nhe shall pray for him before the Lord, that he may be cleansed of the\r\nissue of his seed.\r\n\r\n15:16. The man from whom the seed of copulation goeth out, shall wash\r\nall his body with water: and he shall be unclean until the evening.\r\n\r\n15:17. The garment or skin that he weareth, he shall wash with water:\r\nand it shall be unclean until the evening.\r\n\r\n15:18. The woman, with whom he copulateth, shall be washed with water:\r\nand shall be unclean until the evening.\r\n\r\n15:19. The woman, who at the return of the month, hath her issue of\r\nblood, shall be separated seven days.\r\n\r\n15:20. Every one that toucheth her, shall be unclean until the evening.\r\n\r\n15:21. And every thing that she sleepeth on, or that she sitteth on in\r\nthe days of her separation, shall be defiled.\r\n\r\n15:22. He that toucheth her bed shall wash his clothes: and being\r\nhimself washed with water, shall be unclean until the evening.\r\n\r\n15:23. Whosoever shall touch any vessel on which she sitteth, shall\r\nwash his clothes: and himself being washed with water, shall be defiled\r\nuntil the evening.\r\n\r\n15:24. If a man copulateth with her in the time of her flowers, he\r\nshall be unclean seven days: and every bed on which he shall sleep,\r\nshall be defiled.\r\n\r\n15:25. The woman that hath still issue of blood many days out of her\r\nordinary time, or that ceaseth not to flow after the monthly courses,\r\nas long as she is subject to this disease, shall be unclean, in the\r\nsame manner as if she were in her flowers.\r\n\r\n15:26. Every bed on which she sleepeth, and every vessel on which she\r\nsitteth, shall be defiled.\r\n\r\n15:27. Whosoever toucheth them shall wash his clothes: and himself\r\nbeing washed with water, shall be unclean until the evening.\r\n\r\n15:28. If the blood stop and cease to run, she shall count seven days\r\nof her purification:\r\n\r\n15:29. And on the eighth day she shall offer for herself to the priest,\r\ntwo turtles, or two young pigeons, at the door of the tabernacle of the\r\ntestimony:\r\n\r\n15:30. And he shall offer one for sin, and the other for a holocaust,\r\nand he shall pray for her before the Lord, and for the issue of her\r\nuncleanness.\r\n\r\n15:31. You shall teach therefore the children of Israel to take heed of\r\nuncleanness, that they may not die in their filth, when they shall have\r\ndefiled my tabernacle that is among them.\r\n\r\n15:32. This is the law of him that hath the issue of seed, and that is\r\ndefiled by copulation.\r\n\r\n15:33. And of the woman that is separated in her monthly times, or that\r\nhath a continual issue of blood, and of the man that sleepeth with her.\r\n\r\n\r\nLeviticus Chapter 16\r\n\r\nWhen and how the high priest must enter into the sanctuary. The feast\r\nof expiation.\r\n\r\n16:1. And the Lord spoke to Moses, after the death of the two sons of\r\nAaron when they were slain upon their offering strange fire:\r\n\r\n16:2. And he commanded him, saying: Speak to Aaron thy brother, that he\r\nenter not at all into the sanctuary, which is within the veil before\r\nthe propitiatory, with which the ark is covered, lest he die, (for I\r\nwill appear in a cloud over the oracle),\r\n\r\nEnter not.... No one but the high priest, and he but once a year, could\r\nenter into the sanctuary; to signify that no one could enter into the\r\nsanctuary of heaven, till Christ our high priest opened it by his\r\npassion. Heb. 10.8.\r\n\r\n16:3. Unless he first do these things. He shall offer a calf for sin,\r\nand a ram for a holocaust.\r\n\r\n16:4. He shall be vested with a linen tunick: he shall cover his\r\nnakedness with linen breeches: he shall be girded with a linen girdle,\r\nand he shall put a linen mitre upon his head. For these are holy\r\nvestments: all which he shall put on, after he is washed.\r\n\r\n16:5. And he shall receive from the whole multitude of the children of\r\nIsrael two buck goats for sin, and one ram for a holocaust.\r\n\r\n16:6. And when he hath offered the cattle and prayed for himself and\r\nfor his own house:\r\n\r\n16:7. He shall make the two buck goats to stand before the Lord in the\r\ndoor of the tabernacle of the testimony.\r\n\r\n16:8. And casting lots upon them both, one to be offered to the Lord,\r\nand the other to be the emissary goat:\r\n\r\n16:9. That whose lot fell to be offered to the Lord, he shall offer for\r\nsin.\r\n\r\n16:10. But that whose lot was to be the emissary goat, he shall present\r\nbefore the Lord, that he may pour prayers upon him, and let him go into\r\nthe wilderness.\r\n\r\n16:11. After these things are duly celebrated, he shall offer the calf:\r\nand praying for himself and for his own house, he shall immolate it.\r\n\r\n16:12. And taking the censer, which he hath filled with the burning\r\ncoals of the altar, and taking up with his hands the compounded perfume\r\nfor incense, he shall go in within the veil into the holy place:\r\n\r\n16:13. That when the perfumes are put upon the fire, the cloud and\r\nvapour thereof may cover the oracle, which is over the testimony, and\r\nhe may not die.\r\n\r\n16:14. He shall take also of the blood of the calf, and sprinkle with\r\nhis finger seven times towards the propitiatory to the east.\r\n\r\n16:15. And when he hath killed the buck goat for the sin of the people,\r\nhe shall carry in the blood thereof within the veil, as he was\r\ncommanded to do with the blood of the calf, that he may sprinkle it\r\nover against the oracle:\r\n\r\n16:16. And may expiate the sanctuary from the uncleanness of the\r\nchildren of Israel, and from their transgressions, and all their sins.\r\nAccording to this rite shall he do to the tabernacle of the testimony,\r\nwhich is fixed among them in the midst of the filth of their\r\nhabitation.\r\n\r\n16:17. Let no man be in the tabernacle when the high priest goeth into\r\nthe sanctuary, to pray for himself and his house, and for the whole\r\ncongregation of Israel, until he come out.\r\n\r\n16:18. And when he is come out to the altar that is before the Lord,\r\nlet him pray for himself: and taking the blood of the calf, and of the\r\nbuck goat, let him pour it upon the horns thereof round about.\r\n\r\n16:19. And sprinkling with his finger seven times, let him expiate, and\r\nsanctify it from the uncleanness of the children of Israel.\r\n\r\n16:20. After he hath cleaned the sanctuary, and the tabernacle, and the\r\naltar, then let him offer the living goat.\r\n\r\n16:21. And putting both hands upon his head, let him confess all the\r\niniquities of the children of Israel, and all their offences and sins.\r\nAnd praying that they may light on its head, he shall turn him out by a\r\nman ready for it, into the desert.\r\n\r\n16:22. And when the goat hath carried all their iniquities into an\r\nuninhabited land, and shall be let go into the desert:\r\n\r\n16:23. Aaron shall return into the tabernacle of the testimony, and\r\nputting off the vestments, which he had on him before when he entered\r\ninto the sanctuary, and leaving them there,\r\n\r\n16:24. He shall wash his flesh in the holy place, and shall put on his\r\nown garments. And after that he is come out and hath offered his own\r\nholocaust, and that of the people, he shall pray both for himself, and\r\nfor the people.\r\n\r\n16:25. And the fat that is offered for sins, he shall burn on the\r\naltar.\r\n\r\n16:26. But he that hath let go the emissary goat, shall wash his\r\nclothes, and his body with water, and so shall enter into the camp.\r\n\r\n16:27. But the calf and the buck goat, that were sacrificed for sin,\r\nand whose blood was carried into the sanctuary, to accomplish the\r\natonement, they shall carry forth without the camp, and shall burn with\r\nfire: their skins and their flesh, and their dung.\r\n\r\n16:28. And whosoever burneth them shall wash his clothes, and flesh\r\nwith water: and so shall enter into the camp.\r\n\r\n16:29. And this shall be to you an everlasting ordinance. The seventh\r\nmonth, the tenth day of the month, you shall afflict your souls, and\r\nshall do no work, whether it be one of your own country, or a stranger\r\nthat sojourneth among you.\r\n\r\n16:30. Upon this day shall be the expiation for you, and the cleansing\r\nfrom all your sins. You shall be cleansed before the Lord.\r\n\r\n16:31. For it is a sabbath of rest: and you shall afflict your souls by\r\na perpetual religion.\r\n\r\n16:32. And the priest that is anointed, and whose hands are consecrated\r\nto do the office of the priesthood in his father’s stead, shall make\r\natonement. And he shall be vested with the linen robe and the holy\r\nvestments.\r\n\r\n16:33. And he shall expiate the sanctuary and the tabernacle of the\r\ntestimony and the altar: the priest also and all the people.\r\n\r\n16:34. And this shall be an ordinance for ever, that you pray for the\r\nchildren of Israel, and for all their sins once a year. He did\r\ntherefore as the Lord had commanded Moses.\r\n\r\n\r\nLeviticus Chapter 17\r\n\r\nNo sacrifices to be offered but at the door of the tabernacle: a\r\nprohibition of blood.\r\n\r\n17:1. And the Lord spoke to Moses, saying:\r\n\r\n17:2. Speak to Aaron and his sons, and to all the children of Israel,\r\nsaying to them: This is the word, which the Lord hath commanded,\r\nsaying:\r\n\r\n17:3. Any man whosoever of the house of Israel, if he kill an ox, or a\r\nsheep, or a goat in the camp, or without the camp,\r\n\r\nIf he kill, etc.... That is, in order to sacrifice. The law of God\r\nforbids sacrifices to be offered in any other place but at the\r\ntabernacle or temple of the Lord; to signify that no sacrifice would be\r\nacceptable to God, out of his true temple, the one holy, catholic,\r\napostolic church.\r\n\r\n17:4. And offer it not at the door of the tabernacle an oblation to the\r\nLord, shall be guilty of blood. As if he had shed blood, so shall he\r\nperish from the midst of his people.\r\n\r\n17:5. Therefore the children of Israel shall bring to the priest their\r\nvictims, which they kill in the field, that they may be sanctified to\r\nthe Lord before the door of the tabernacle of the testimony: and they\r\nmay sacrifice them for peace offerings to the Lord.\r\n\r\n17:6. And the priest shall pour the blood upon the altar of the Lord,\r\nat the door of the tabernacle of the testimony: and shall burn the fat\r\nfor a sweet odour to the Lord.\r\n\r\n17:7. And they shall no more sacrifice their victims to devils, with\r\nwhom they have committed fornication. It shall be an ordinance for ever\r\nto them and to their posterity.\r\n\r\n17:8. And thou shalt say to them: The man of the house of Israel, and\r\nof the strangers who sojourn among you, that offereth a holocaust or a\r\nvictim,\r\n\r\n17:9. And bringeth it not to the door of the tabernacle of the\r\ntestimony, that it may be offered to the Lord, shall perish from among\r\nhis people.\r\n\r\n17:10. If any man whosoever of the house of Israel, and of the\r\nstrangers that sojourn among them, eat blood, I will set my face\r\nagainst his soul, and will cut him off from among his people.\r\n\r\nEat blood.... To eat blood was forbidden in the law; partly, because\r\nGod reserved it to himself, to be offered in sacrifices on the altar,\r\nas to the Lord of life and death; and as a figure of the blood of\r\nChrist; and partly, to give men a horror of shedding blood. Gen. 9.4,\r\n5, 6.\r\n\r\n17:11. Because the life of the flesh is in the blood: and I have given\r\nit to you, that you may make atonement with it upon the altar for your\r\nsouls, and the blood may be for an expiation of the soul.\r\n\r\n17:12. Therefore I have said to the children of Israel: No soul of you,\r\nnor of the strangers that sojourn among you, shall eat blood.\r\n\r\n17:13. Any man whosoever of the children of Israel, and of the\r\nstrangers that sojourn among you, if by hunting or fowling, he take a\r\nwild beast or a bird, which is lawful to eat, let him pour out its\r\nblood, and cover it with earth.\r\n\r\n17:14. For the life of all flesh is in the blood. Therefore I said to\r\nthe children of Israel: you shall not eat the blood of any flesh at\r\nall, because the life of the flesh is in the blood, and whosoever\r\neateth it, shall be cut off.\r\n\r\n17:15. The soul that eateth that which died of itself, or has been\r\ncaught by a beast, whether he be one of your own country or a stranger,\r\nshall wash his clothes and himself with water, and shall be defiled\r\nuntil the evening: and in this manner he shall be made clean.\r\n\r\n17:16. But if he do not wash his clothes, and his body, he shall bear\r\nhis iniquity.\r\n\r\n\r\nLeviticus Chapter 18\r\n\r\nMarriage is prohibited in certain degrees of kindred: Anda all\r\nunnatural lusts.\r\n\r\n18:1. And the Lord spoke to Moses, saying:\r\n\r\n18:2. Speak to the children of Israel, and thou shalt say to them: I am\r\nthe Lord your God.\r\n\r\n18:3. You shall not do according to the custom of the land of Egypt, in\r\nwhich you dwelt: neither shall you act according to the manner of the\r\ncountry of Chanaan, into which I will bring you. Nor shall you walk in\r\ntheir ordinances.\r\n\r\n18:4. You shall do my judgments, and shall observe my precepts, and\r\nshall walk in them. I am the Lord your God.\r\n\r\n18:5. Keep my laws and my judgments: which if a man do, he shall live\r\nin them, I am the Lord.\r\n\r\n18:6. No man shall approach to her that is near of kin to him, to\r\nuncover her nakedness. I am the Lord.\r\n\r\n18:7. Thou shalt not uncover the nakedness of thy father, or the\r\nnakedness of thy mother: she is thy mother, thou shalt not uncover her\r\nnakedness.\r\n\r\n18:8. Thou shalt not uncover the nakedness of thy father’s wife: for it\r\nis the nakedness of thy father.\r\n\r\n18:9. Thou shalt not uncover the nakedness of thy sister by father or\r\nby mother: whether born at home or abroad.\r\n\r\n18:10. Thou shalt not uncover the nakedness of thy son’s daughter, or\r\nthy daughter’s daughter: because it is thy own nakedness.\r\n\r\n18:11. Thou shalt not uncover the nakedness of thy father’s wife’s\r\ndaughter, whom she bore to thy father: and who is thy sister.\r\n\r\n18:12. Thou shalt not uncover the nakedness of thy father’s sister:\r\nbecause she is the flesh of thy father.\r\n\r\n18:13. Thou shalt not uncover the nakedness of thy mother’s sister:\r\nbecause she is thy mother’s flesh.\r\n\r\n18:14. Thou shalt not uncover the nakedness of thy father’s brother:\r\nneither shalt thou approach to his wife, who is joined to thee by\r\naffinity.\r\n\r\n18:15. Thou shalt not uncover the nakedness of thy daughter in law:\r\nbecause she is thy son’s wife, neither shalt thou discover her shame.\r\n\r\n18:16. Thou shalt not uncover the nakedness of thy brother’s wife:\r\nbecause it is the nakedness of thy brother.\r\n\r\n18:17. Thou shalt not uncover the nakedness of thy wife and her\r\ndaughter. Thou shalt not take her son’s daughter or her daughter’s\r\ndaughter, to discover her shame: because they are her flesh, and such\r\ncopulation is incest.\r\n\r\n18:18. Thou shalt not take thy wife’s sister for a harlot, to rival\r\nher: neither shalt thou discover her nakedness, while she is yet\r\nliving.\r\n\r\n18:19. Thou shalt not approach to a woman having her flowers: neither\r\nshalt thou uncover her nakedness.\r\n\r\n18:20. Thou shalt not lie with thy neighbour’s wife: nor be defiled\r\nwith mingling of seed.\r\n\r\n18:21. Thou shalt not give any of thy seed to be consecrated to the\r\nidol Moloch, nor defile the name of thy God. I am the Lord.\r\n\r\n18:22. Thou shalt not lie with mankind as with womankind: because it is\r\nan abomination.\r\n\r\n18:23. Thou shalt not copulate with any beast: neither shalt thou be\r\ndefiled with it. A woman shall not lie down to a beast, nor copulate\r\nwith it: because it is a heinous crime.\r\n\r\nBecause it is a heinous crime.... In Hebrew, this word heinous crime is\r\nexpressed by the word confusion, signifying the shamefulness and\r\nbaseness of this abominable sin.\r\n\r\n18:24. Defile not yourselves with any of these things with which all\r\nthe nations have been defiled, which I will cast out before you,\r\n\r\n18:25. And with which the land is defiled: the abominations of which I\r\nwill visit, that it may vomit out its inhabitants.\r\n\r\n18:26. Keep ye my ordinances and my judgments: and do not any of these\r\nabominations. Neither any of your own nation, nor any stranger that\r\nsojourneth among you.\r\n\r\n18:27. For all these detestable things the inhabitants of the land have\r\ndone, that were before you, and have defiled it.\r\n\r\n18:28. Beware then, lest in like manner, it vomit you also out, if you\r\ndo the like things: as it vomited out the nation that was before you.\r\n\r\n18:29. Every soul that shall commit any of these abominations, shall\r\nperish from the midst of his people.\r\n\r\n18:30. Keep my commandments. Do not the things which they have done,\r\nthat have been before you: and be not defiled therein. I am the Lord\r\nyour God.\r\n\r\n\r\nLeviticus Chapter 19\r\n\r\nDivers ordinances, partly moral, partly ceremonial or judicial.\r\n\r\n19:1. The Lord spoke to Moses, saying:\r\n\r\n19:2. Speak to all the congregation of the children of Israel. And thou\r\nshalt say to them: Be ye holy, because I the Lord your God am holy.\r\n\r\n19:3. Let every one fear his father, and his mother. Keep my sabbaths.\r\nI am the Lord your God.\r\n\r\n19:4. Turn ye not to idols: nor make to yourselves molten gods. I am\r\nthe Lord your God.\r\n\r\n19:5. If ye offer in sacrifice a peace offering to the Lord, that he\r\nmay be favourable:\r\n\r\n19:6. You shall eat it on the same day it was offered, and the next\r\nday. And whatsoever shall be left until the third day, you shall burn\r\nwith fire.\r\n\r\n19:7. If after two days any man eat thereof, he shall be profane and\r\nguilty of impiety:\r\n\r\n19:8. And shall bear his iniquity, because he hath defiled the holy\r\nthing of the Lord. And that soul shall perish from among his people.\r\n\r\n19:9. When thou reapest the corn of thy land, thou shalt not cut down\r\nall that is on the face of the earth to the very ground: nor shalt thou\r\ngather the ears that remain.\r\n\r\n19:10. Neither shalt thou gather the bunches and grapes that fall down\r\nin thy vineyard: but shalt leave them to the poor and the strangers to\r\ntake. I am the Lord your God.\r\n\r\n19:11. You shall not steal. You shall not lie: neither shall any man\r\ndeceive his neighbour.\r\n\r\n19:12. Thou shalt not swear falsely by my name, nor profane the name of\r\nthy God. I am the Lord.\r\n\r\n19:13. Thou shalt not calumniate thy neighbour, nor oppress him by\r\nviolence. The wages of him that hath been hired by thee shall not abide\r\nwith thee until the morning.\r\n\r\n19:14. Thou shalt not speak evil of the deaf, nor put a stumbling block\r\nbefore the blind: but thou shalt fear the Lord thy God, because I am\r\nthe Lord.\r\n\r\n19:15. Thou shalt not do that which is unjust, nor judge unjustly.\r\nRespect not the person of the poor: nor honour the countenance of the\r\nmighty. But judge thy neighbour according to justice.\r\n\r\n19:16. Thou shalt not be a detractor nor a whisperer among the people.\r\nThou shalt not stand against the blood of thy neighbour. I am the Lord.\r\n\r\n19:17. Thou shalt not hate thy brother in thy heart: But reprove him\r\nopenly, lest thou incur sin through him.\r\n\r\n19:18. Seek not revenge, nor be mindful of the injury of thy citizens.\r\nThou shalt love thy friend as thyself. I am the Lord.\r\n\r\n19:19. Keep ye my laws. Thou shalt not make thy cattle to gender with\r\nbeasts of any other kind. Thou shalt not sow thy field with different\r\nseeds. Thou shalt not wear a garment that is woven of two sorts.\r\n\r\nDifferent seeds, etc.... This law tends to recommend simplicity and\r\nplain dealing in all things, and to teach the people not to join any\r\nfalse worship or heresy with the worship of the true God.\r\n\r\n19:20. If a man carnally lie with a woman that is a bondservant and\r\nmarriageable, and yet not redeemed with a price, nor made free: they\r\nboth shall be scourged: and they shall not be put to death, because she\r\nwas not a free woman.\r\n\r\n19:21. And for his trespass he shall offer a ram to the Lord, at the\r\ndoor of the tabernacle of the testimony.\r\n\r\n19:22. And the priest shall pray for him: and for his sin before the\r\nLord: and he shall have mercy on him, and the sin shall be forgiven.\r\n\r\n19:23. When you shall be come into the land, and shall have planted in\r\nit fruit trees, you shall take away the firstfruits of them. The fruit\r\nthat comes forth shall be unclean to you: neither shall you eat of\r\nthem.\r\n\r\nFirstfruits.... Proeputia, literally, their foreskins; it alludes to\r\ncircumcision, and signifies that for the first three years the trees\r\nwere to be as uncircumcised, and their fruit unclean: till in the\r\nfourth year their increase was sanctified and given to the Lord, that\r\nis, to the priests.\r\n\r\n19:24. But in the fourth year, all their fruit shall be sanctified, to\r\nthe praise of the Lord.\r\n\r\n19:25. And in the fifth year you shall eat the fruits thereof,\r\ngathering the increase thereof. I am the Lord your God.\r\n\r\n19:26. You shall not eat with blood. You shall not divine nor observe\r\ndreams.\r\n\r\n19:27. Nor shall you cut your hair roundwise: nor shave your beard.\r\n\r\n19:28. You shall not make any cuttings in your flesh, for the dead:\r\nneither shall you make in yourselves any figures or marks. I am the\r\nLord.\r\n\r\n19:29. Make not thy daughter a common strumpet, lest the land be\r\ndefiled, and filled with wickedness.\r\n\r\n19:30. Keep ye my sabbaths, and reverence my sanctuary. I am the Lord.\r\n\r\n19:31. Go not aside after wizards: neither ask any thing of\r\nsoothsayers, to be defiled by them. I am the Lord your God.\r\n\r\n19:32. Rise up before the hoary head, and honour the person of the aged\r\nman: and fear the Lord thy God. I am the Lord.\r\n\r\n19:33. If a stranger dwell in your land, and abide among you, do not\r\nupbraid him:\r\n\r\n19:34. But let him be among you as one of the same country. And you\r\nshall love him as yourselves: for you were strangers in the land of\r\nEgypt. I am the Lord your God.\r\n\r\n19:35. Do not any unjust thing in judgment, in rule, in weight, or in\r\nmeasure.\r\n\r\n19:36. Let the balance be just and the weights equal, the bushel just,\r\nand the sextary equal. I am the Lord your God, that brought you out of\r\nthe land of Egypt.\r\n\r\n19:37. Keep all my precepts, and all my judgments: and do them. I am\r\nthe Lord.\r\n\r\n\r\nLeviticus Chapter 20\r\n\r\nDivers crimes to be punished with death.\r\n\r\n20:1. And the Lord spoke to Moses, saying:\r\n\r\n20:2. Thus shalt thou say to the children of Israel: If any man of the\r\nchildren Israel, or of the strangers that dwell in Israel, give of his\r\nseed to the idol Moloch, dying let him die. The people of the land\r\nshall stone him.\r\n\r\n20:3. And I will set my face against him: and I will cut him off from\r\nthe midst of his people, because he hath given of his seed to Moloch,\r\nand hath defiled my sanctuary, and profaned my holy name.\r\n\r\n20:4. And if the people of the land neglecting, and as it were little\r\nregarding my commandment, let alone the man that hath given of his seed\r\nto Moloch, and will not kill him:\r\n\r\n20:5. I will set my face against that man, and his kindred, and will\r\ncut off both him and all that consented with him, to commit fornication\r\nwith Moloch, out of the midst of their people.\r\n\r\n20:6. The soul that shall go aside after magicians, and soothsayers,\r\nand shall commit fornication with them: I will set my face against that\r\nsoul, and destroy it out of the midst of its people.\r\n\r\n20:7. Sanctify yourselves, and be ye holy: because I am the Lord your\r\nGod.\r\n\r\n20:8. Keep my precepts, and do them. I am the Lord that sanctify you.\r\n\r\n20:9. He that curseth his father, or mother, dying let him die. He hath\r\ncursed his father, and mother: let his blood be upon him.\r\n\r\n20:10. If any man commit adultery with the wife of another, and defile\r\nhis neighbour’s wife: let them be put to death, both the adulterer and\r\nthe adulteress.\r\n\r\n20:11. If a man lie with his stepmother, and discover the nakedness of\r\nhis father, let them both be put to death: their blood be upon them.\r\n\r\n20:12. If any man lie with his daughter in law: let both die, because\r\nthey have done a heinous crime. Their blood be upon them.\r\n\r\n20:13. If any one lie with a man as with a woman, both have committed\r\nan abomination: let them be put to death. Their blood be upon them.\r\n\r\n20:14. If any man after marrying the daughter, marry her mother, he\r\nhath done a heinous crime. He shall be burnt alive with them: neither\r\nshall so great an abomination remain in the midst of you.\r\n\r\n20:15. He that shall copulate with any beast or cattle, dying let him\r\ndie: the beast also ye shall kill.\r\n\r\nThe beast also ye shall kill.... The killing of the beast was for the\r\ngreater horror of the crime, and to prevent the remembrance of such\r\nabomination.\r\n\r\n20:16. The woman that shall lie under any beast, shall be killed\r\ntogether with the same. Their blood be upon them.\r\n\r\n20:17. If any man take his sister, the daughter of his father, or the\r\ndaughter of his mother, and see her nakedness, and she behold her\r\nbrother’s shame: they have committed a crime. They shall be slain, in\r\nthe sight of their people, because they have discovered one another’s\r\nnakedness. And they shall bear their iniquity.\r\n\r\n20:18. If any man lie with a woman in her flowers, and uncover her\r\nnakedness, and she open the fountain of her blood: both shall be\r\ndestroyed out of the midst of their people.\r\n\r\n20:19. Thou shalt not uncover the nakedness of thy aunt by thy mother,\r\nand of thy aunt by thy father. He that doth this, hath uncovered the\r\nshame of his own flesh: both shall bear their iniquity.\r\n\r\n20:20. If any man lie with the wife of his uncle by the father, or of\r\nhis uncle by the mother, and uncover the shame of his near akin, both\r\nshall bear their sin. They shall die without children.\r\n\r\n20:21. He that marrieth his brother’s wife, doth an unlawful thing: he\r\nhath uncovered his brother’s nakedness. They shall be without children.\r\n\r\n20:22. Keep my laws and my judgments, and do them: lest the land into\r\nwhich you are to enter to dwell therein, vomit you also out.\r\n\r\n20:23. Walk not after the laws of the nations, which I will cast out\r\nbefore you. For they have done all these things: and therefore I\r\nabhorred them.\r\n\r\n20:24. But to you I say: Possess their land which I will give you for\r\nan inheritance, a land flowing with milk and honey. I am the Lord your\r\nGod, who have separated you from other people.\r\n\r\n20:25. Therefore do you also separate the clean beast from the unclean,\r\nand the clean fowl from the unclean. Defile not your souls with beasts,\r\nor birds, or any things that move on the earth, and which I have shewn\r\nyou to be unclean:\r\n\r\n20:26. You shall be holy unto me, because I the Lord am holy: and I\r\nhave separated you from other people, that you should be mine.\r\n\r\n20:27. A man, or woman, in whom there is a pythonical or divining\r\nspirit, dying let them die. They shall stone them. Their blood be upon\r\nthem.\r\n\r\n\r\nLeviticus Chapter 21\r\n\r\nOrdinances relating to the priests.\r\n\r\n21:1. The Lord said also to Moses: Speak to the priests the sons of\r\nAaron, and thou shalt say to them: Let not a priest incur an\r\nuncleanness at the death of his citizens.\r\n\r\nAn uncleanness.... Viz., such as was contracted in laying out the dead\r\nbody, or touching it; or in going into the house, or assisting at the\r\nfuneral, etc.\r\n\r\n21:2. But only for his kin, such as are near in blood: that is to say,\r\nfor his father and for his mother, and for his son, and for his\r\ndaughter, for his brother also:\r\n\r\n21:3. And for a maiden sister, who hath had no husband.\r\n\r\n21:4. But not even for the prince of his people shall he do any thing\r\nthat may make him unclean.\r\n\r\n21:5. Neither shall they shave their head, nor their beard, nor make\r\nincisions in their flesh.\r\n\r\n21:6. They shall be holy to their God, and shall not profane his name.\r\nFor they offer the burnt offering of the Lord, and the bread of their\r\nGod: and therefore they shall be holy.\r\n\r\n21:7. They shall not take to wife a harlot or a vile prostitute, nor\r\none that has been put away from her husband: because they are\r\nconsecrated to their God,\r\n\r\n21:8. And offer the loaves of proposition. Let them therefore be holy\r\nbecause I also am holy: the Lord, who sanctify them.\r\n\r\n21:9. If the daughter of a priest be taken in whoredom and dishonour\r\nthe name of her father, she shall be burnt with fire.\r\n\r\n21:10. The high priest, that is to say, the priest who is the greatest\r\namong his brethren, upon whose head the oil of unction hath been\r\npoured; and whose hands have been consecrated for the priesthood; and\r\nwho hath been vested with the holy vestments. He shall not uncover his\r\nhead: he shall not rend his garments.\r\n\r\n21:11. Nor shall he go in at all to any dead person: not even for his\r\nfather, or his mother, shall he be defiled.\r\n\r\n21:12. Neither shall he go out of the holy places, lest he defile the\r\nsanctuary of the Lord: because the oil of the holy unction of his God\r\nis upon him. I am the Lord.\r\n\r\n21:13. He shall take a virgin unto his wife.\r\n\r\n21:14. But a widow or one that is divorced, or defiled, or a harlot, he\r\nshall not take: but a maid of his own people.\r\n\r\n21:15. He shall not mingle the stock of his kindred with the common\r\npeople of this nation: for I am the Lord who sanctify him.\r\n\r\n21:16. And the Lord spoke to Moses, saying:\r\n\r\n21:17. Say to Aaron: Whosoever of thy seed throughout their families,\r\nhath a blemish, he shall not offer bread to his God.\r\n\r\n21:18. Neither shall he approach to minister to him: If he be blind; if\r\nhe be lame; if he have a little, or a great, or a crooked nose;\r\n\r\n21:19. If his foot, or if his hand be broken;\r\n\r\n21:20. If he be crookbacked; or blear eyed; or have a pearl in his eye,\r\nor a continual scab, or a dry scurf in his body, or a rupture.\r\n\r\n21:21. Whosoever of the seed of Aaron the priest hath a blemish: he\r\nshall not approach to offer sacrifices to the Lord, nor bread to his\r\nGod.\r\n\r\n21:22. He shall eat nevertheless of the loaves that are offered in the\r\nsanctuary.\r\n\r\n21:23. Yet so that he enter not within the veil, nor approach to the\r\naltar: because he hath a blemish, and he must not defile my sanctuary.\r\nI am the Lord who sanctify them.\r\n\r\n21:24. Moses, therefore spoke to Aaron, and to his sons and to all\r\nIsrael, all the things that had been commanded him.\r\n\r\n\r\nLeviticus Chapter 22\r\n\r\nWho may eat the holy things: and what things may be offered.\r\n\r\n22:1. And the Lord spoke to Moses saying:\r\n\r\n22:2. Speak to Aaron and to his sons, that they beware of those things\r\nthat are consecrated of the children of Israel: and defile not the name\r\nof the things sanctified to me, which they offer. I am the Lord.\r\n\r\n22:3. Say to them and to their posterity: Every man of your race, that\r\napproacheth to those things that are consecrated, and which the\r\nchildren of Israel have offered to the Lord, in whom there is\r\nuncleanness, shall perish before the Lord. I am the Lord.\r\n\r\nApproacheth, etc.... This is to give us to understand, with what purity\r\nof soul we are to approach to the blessed sacrament of which these\r\nmeats that had been offered in sacrifice were a figure.\r\n\r\n22:4. The man of the seed of Aaron, that is a leper, or that suffereth\r\na running of the seed, shall not eat of those things that are\r\nsanctified to me, until he be healed. He that toucheth any thing\r\nunclean by occasion of the dead: and he whose seed goeth from him as in\r\ngeneration:\r\n\r\n22:5. And he that toucheth a creeping thing, or any unclean thing, the\r\ntouching of which is defiling:\r\n\r\n22:6. Shall be unclean until the evening, and shall not eat those\r\nthings that are sanctified. But when he hath washed his flesh with\r\nwater,\r\n\r\n22:7. And the sun is down, then being purified, he shall eat of the\r\nsanctified things, because it is his meat.\r\n\r\n22:8. That which dieth of itself, and that which was taken by a beast,\r\nthey shall not eat, nor be defiled therewith. I am the Lord.\r\n\r\n22:9. Let them keep my precepts, that they may not fall into sin, and\r\ndie in the sanctuary, when they shall have defiled it. I am the Lord\r\nwho sanctify them.\r\n\r\n22:10. No stranger shall eat of the sanctified things: a sojourner of\r\nthe priests, or a hired servant, shall not eat of them.\r\n\r\n22:11. But he whom the priest hath bought, and he that is his servant,\r\nborn in his house, these shall eat of them.\r\n\r\n22:12. If the daughter of a priest be married to any of the people, she\r\nshall not eat of those things that are sanctified nor of the\r\nfirstfruits.\r\n\r\n22:13. But if she be a widow, or divorced, and having no children\r\nreturn to her father’s house, she shall eat of her father’s meats, as\r\nshe was wont to do when she was a maid. No stranger hath leave to eat\r\nof them.\r\n\r\n22:14. He that eateth of the sanctified things through ignorance, shall\r\nadd the fifth part with that which he ate, and shall give it to the\r\npriest into the sanctuary.\r\n\r\n22:15. And they shall not profane the sanctified things of the children\r\nof Israel, which they offer to the Lord:\r\n\r\n22:16. Lest perhaps they bear the iniquity of their trespass, when they\r\nshall have eaten the sanctified things. I am the Lord who sanctify\r\nthem.\r\n\r\n22:17. And the Lord spoke to Moses, saying:\r\n\r\n22:18. Speak to Aaron, and to his sons, and to all the children of\r\nIsrael, and thou shalt say to them: The man of the house of Israel, and\r\nof the strangers who dwell with you, that offereth his oblation, either\r\npaying his vows, or offering of his own accord, whatsoever it be which\r\nhe presenteth for a holocaust of the Lord,\r\n\r\n22:19. To be offered by you: it shall be a male without blemish of the\r\nbeeves, or of the sheep, or of the goats.\r\n\r\n22:20. If it have a blemish you shall not offer it: neither shall it be\r\nacceptable.\r\n\r\n22:21. The man that offereth a victim of peace offerings to the Lord,\r\neither paying his vows, or offering of his own accord, whether of\r\nbeeves or of sheep, shall offer it without blemish, that it may be\r\nacceptable. There shall be no blemish in it.\r\n\r\n22:22. If it be blind, or broken, or have a scar or blisters, or a\r\nscab, or a dry scurf: you shall not offer them to the Lord, nor burn\r\nany thing of them upon the Lord’s altar.\r\n\r\n22:23. An ox or a sheep, that hath the ear and the tail cut off, thou\r\nmayst offer voluntarily: but a vow may not be paid with them.\r\n\r\n22:24. you shall not offer to the Lord any beast that hath the\r\ntesticles bruised, or crushed, or cut and taken away: neither shall you\r\ndo any such things in your land.\r\n\r\n22:25. you shall not offer bread to your God, from the hand of a\r\nstranger, nor any other thing that he would give: because they are all\r\ncorrupted, and defiled. You shall not receive them.\r\n\r\n22:26. And the Lord spoke to Moses, saying:\r\n\r\n22:27. When a bullock, or a sheep, or a goat, is brought forth, they\r\nshall be seven days under the udder of their dam: but the eighth day,\r\nand thenceforth, they may be offered to the Lord.\r\n\r\n22:28. Whether it be a cow, or a sheep, they shall not be sacrificed\r\nthe same day with their young ones.\r\n\r\n22:29. If you immolate a victim for thanksgiving to the Lord, that he\r\nmay be favourable,\r\n\r\n22:30. You shall eat it the same day. There shall not any of it remain\r\nuntil the morning of the next day. I am the Lord.\r\n\r\n22:31. Keep my commandments, and do them. I am the Lord.\r\n\r\n22:32. Profane not my holy name, that I may be sanctified in the midst\r\nof the children of Israel. I am the Lord who sanctify you:\r\n\r\n22:33. And who brought you out of the land of Egypt, that I might be\r\nyour God. I am the Lord.\r\n\r\n\r\nLeviticus Chapter 23\r\n\r\nHoly days to be kept.\r\n\r\n23:1. And the Lord spoke to Moses, saying:\r\n\r\n23:2. Speak to the children of Israel, and thou shalt say to them:\r\nThese are the feasts of the Lord, which you shall call holy.\r\n\r\n23:3. Six days shall ye do work: the seventh day, because it is the\r\nrest of the sabbath, shall be called holy. You shall do no work on that\r\nday: it is the sabbath of the Lord in all your habitations.\r\n\r\n23:4. These also are the holy days of the Lord, which you must\r\ncelebrate in their seasons.\r\n\r\n23:5. The first month, the fourteenth day of the month at evening, is\r\nthe phase of the Lord.\r\n\r\n23:6. And the fifteenth day of the same month is the solemnity of the\r\nunleavened bread of the Lord. Seven days shall you eat unleavened\r\nbread.\r\n\r\n23:7. The first day shall be most solemn unto you, and holy: you shall\r\ndo no servile work therein.\r\n\r\n23:8. But you shall offer sacrifice in fire to the Lord seven days. And\r\nthe seventh day shall be more solemn, and more holy: and you shall do\r\nno servile work therein.\r\n\r\n23:9. And the Lord spoke to Moses, saying:\r\n\r\n23:10. Speak to the children of Israel, and thou shalt say to them:\r\nWhen you shall have entered into the land which I will give you, and\r\nshall reap your corn, you shall bring sheaves of ears, the firstfruits\r\nof your harvest to the priest.\r\n\r\n23:11. Who shall lift up the sheaf before the Lord, the next day after\r\nthe sabbath, that it may be acceptable for you, and shall sanctify it.\r\n\r\n23:12. And on the same day that the sheaf is consecrated, a lamb\r\nwithout blemish of the first year shall be killed for a holocaust of\r\nthe Lord.\r\n\r\n23:13. And the libations shall be offered with it: two tenths of flour\r\ntempered with oil, for a burnt offering of the Lord, and a most sweet\r\nodour. Libations also of wine, the fourth part of a hin.\r\n\r\n23:14. You shall not eat either bread, or parched corn, or frumenty or\r\nthe harvest, until the day that you shall offer thereof to your God. It\r\nis a precept for ever throughout your generations, and all your\r\ndwellings.\r\n\r\n23:15. You shall count therefore from the morrow after the sabbath,\r\nwherein you offered the sheaf of firstfruits, seven full weeks.\r\n\r\n23:16. Even unto the morrow after the seventh week be expired, that is\r\nto say, fifty days: and so you shall offer a new sacrifice to the Lord.\r\n\r\n23:17. Out of all your dwellings, two loaves of the firstfruits, of two\r\ntenths of flour leavened, which you shall bake for the firstfruits of\r\nthe Lord.\r\n\r\n23:18. And you shall offer with the loaves seven lambs without blemish\r\nof the first year, and one calf from the herd, and two rams, and they\r\nshall be for a holocaust with their libations for a most sweet odour to\r\nthe Lord.\r\n\r\n23:19. You shall offer also a buck goat for sin, and two lambs of the\r\nfirst year for sacrifices of peace offerings.\r\n\r\n23:20. And when the priest hath lifted them up with the loaves of the\r\nfirstfruits before the Lord, they shall fall to his use.\r\n\r\n23:21. And you shall call this day most solemn, and most holy. You\r\nshall do no servile work therein. It shall be an everlasting ordinance\r\nin all your dwellings and generations.\r\n\r\n23:22. And when you reap the corn of your land, you shall not cut it to\r\nthe very ground: neither shall you gather the ears that remain. But you\r\nshall leave them for the poor and for the strangers. I am the Lord your\r\nGod.\r\n\r\n23:23. And the Lord spoke to Moses, saying:\r\n\r\n23:24. Say to the children of Israel: The seventh month, on the first\r\nday of the month, you shall keep a sabbath, a memorial, with the sound\r\nof trumpets, and it shall be called holy.\r\n\r\n23:25. You shall do no servile work therein, and you shall offer a\r\nholocaust to the Lord.\r\n\r\n23:26. And the Lord spoke to Moses, saying:\r\n\r\n23:27. Upon the tenth day of this seventh month shall be the day of\r\natonement. It shall be most solemn, and shall be called holy: and you\r\nshall afflict your souls on that day, and shall offer a holocaust to\r\nthe Lord.\r\n\r\n23:28. You shall do no servile work in the time of this day: because it\r\nis a day of propitiation, that the Lord your God may be merciful unto\r\nyou.\r\n\r\n23:29. Every soul that is not afflicted on this day, shall perish from\r\namong his people.\r\n\r\n23:30. And every soul that shall do any work, the same will I destroy\r\nfrom among his people.\r\n\r\n23:31. You shall do no work therefore on that day: it shall be an\r\neverlasting ordinance unto you in all your generations, and dwellings.\r\n\r\n23:32. It is a sabbath of rest, and you shall afflict your souls\r\nbeginning on the ninth day of the month. From evening until evening you\r\nshall celebrate your sabbaths.\r\n\r\n23:33. And the Lord spoke to Moses, saying:\r\n\r\n23:34. Say to the children of Israel: From the fifteenth day of this\r\nsame seventh month, shall be kept the feast of tabernacles, seven days\r\nto the Lord.\r\n\r\n23:35. The first day shall be called most solemn and most holy: you\r\nshall do no servile work therein. And seven days you shall offer\r\nholocausts to the Lord.\r\n\r\n23:36. The eighth day also shall be most solemn and most holy: and you\r\nshall offer holocausts to the Lord. For it is the day of assembly and\r\ncongregation. You shall do no servile work therein.\r\n\r\n23:37. These are the feasts of the Lord which you shall call most\r\nsolemn and most holy, and shall offer on them oblations to the Lord:\r\nholocausts and libations according to the rite of every day.\r\n\r\n23:38. Besides the sabbaths of the Lord, and your gifts, and those\r\nthings that you offer by vow, or which you shall give to the Lord\r\nvoluntarily.\r\n\r\n23:39. So from the fifteenth day of the seventh month, when you shall\r\nhave gathered in all the fruits of your land, you shall celebrate the\r\nfeast of the Lord seven days. On the first day and the eighth shall be\r\na sabbath: that is a day of rest.\r\n\r\n23:40. And you shall take to you on the first day the fruits of the\r\nfairest tree, and branches of palm trees, and boughs of thick trees,\r\nand willows of the brook: And you shall rejoice before the Lord your\r\nGod.\r\n\r\n23:41. And you shall keep the solemnity thereof seven days in the year.\r\nIt shall be an everlasting ordinance in your generations. In the\r\nseventh month shall you celebrate this feast.\r\n\r\n23:42. And you shall dwell in bowers seven days. Every one that is of\r\nthe race of Israel, shall dwell in tabernacles:\r\n\r\n23:43. That your posterity may know, that I made the children of Israel\r\nto dwell in tabernacles, when I brought them out of the land of Egypt.\r\nI am the Lord your God.\r\n\r\n23:44. And Moses spoke concerning the feasts of the Lord to the\r\nchildren of Israel.\r\n\r\n\r\nLeviticus Chapter 24\r\n\r\nThe oil for the lamps. The loaves of proposition. The punishment of\r\nblasphemy.\r\n\r\n24:1. And the Lord spoke to Moses, saying:\r\n\r\n24:2. Command the children of Israel, that they bring unto thee the\r\nfinest and clearest oil of olives, to furnish the lamps continually,\r\n\r\n24:3. Without the veil of the testimony in the tabernacle of the\r\ncovenant. And Aaron shall set them from evening until morning before\r\nthe Lord, by a perpetual service and rite in your generations.\r\n\r\n24:4. They shall be set upon the most pure candlestick before the Lord\r\ncontinually.\r\n\r\n24:5. Thou shalt take also fine flour, and shalt bake twelve loaves\r\nthereof, two tenths shall be in every loaf.\r\n\r\n24:6. And thou shalt set them six and six, one against another, upon\r\nthe most clean table before the Lord.\r\n\r\n24:7. And thou shalt put upon them the clearest frankincense, that the\r\nbread may be for a memorial of the oblation of the Lord.\r\n\r\n24:8. Every sabbath they shall be changed before the Lord: being\r\nreceived of the children of Israel by an everlasting covenant.\r\n\r\n24:9. And they shall be Aaron’s and his sons’, that they may eat them\r\nin the holy place: because it is most holy of the sacrifices of the\r\nLord by a perpetual right.\r\n\r\n24:10. And behold there went out the son of a woman of Israel, whom she\r\nhad of an Egyptian, among the children of Israel: and fell at words in\r\nthe camp with a man of Israel.\r\n\r\n24:11. And when he had blasphemed the name, and had cursed it, he was\r\nbrought to Moses. (Now his mother was called Salumith, the daughter of\r\nDabri, of the tribe of Dan.)\r\n\r\n24:12. And they put him into prison, till they might know what the Lord\r\nwould command.\r\n\r\n24:13. And the Lord spoke to Moses,\r\n\r\n24:14. Saying: Bring forth the blasphemer without the camp: and let\r\nthem that heard him, put their hands upon his head: and let all the\r\npeople stone him.\r\n\r\n24:15. And thou shalt speak to the children of Israel: The man that\r\ncurseth his God, shall bear his sin:\r\n\r\n24:16. And he that blasphemeth the name of the Lord, dying let him die.\r\nAll the multitude shall stone him, whether he be a native or a\r\nstranger. He that blasphemeth the name of the Lord, dying let him die.\r\n\r\n24:17. He that striketh and killeth a man: dying let him die.\r\n\r\n24:18. He that killeth a beast, shall make it good that is to say,\r\nshall give beast for beast.\r\n\r\n24:19. He that giveth a blemish to any of his neighbours: as he hath\r\ndone, so shall it be done to him:\r\n\r\n24:20. Breach for breach, eye for eye, tooth for tooth, shall he\r\nrestore. What blemish he gave, the like shall he be compelled to\r\nsuffer.\r\n\r\n24:21. He that striketh a beast, shall render another. He that striketh\r\na man shall be punished.\r\n\r\n24:22. Let there be equal judgment among you, whether he be a stranger,\r\nor a native that offends: because I am the Lord your God.\r\n\r\n24:23. And Moses spoke to the children of Israel. And they brought\r\nforth him that had blasphemed, without the camp: and they stoned him.\r\nAnd the children of Israel did as the Lord had commanded Moses.\r\n\r\n\r\nLeviticus Chapter 25\r\n\r\nThe law of the seventh and of the fiftieth year of jubilee.\r\n\r\n25:1. And the Lord spoke to Moses in mount Sinai, saying:\r\n\r\n25:2. Speak to the children of Israel, and thou shalt say to them: When\r\nyou shall have entered into the land which I will give you, observe the\r\nrest of the sabbath of the Lord.\r\n\r\n25:3. Six years thou shalt sow thy field and six years thou shalt prune\r\nthy vineyard, and shalt gather the fruits thereof.\r\n\r\n25:4. But in the seventh year there shall be a sabbath to the land, of\r\nthe resting of the Lord. Thou shalt not sow thy field, nor prune thy\r\nvineyard.\r\n\r\n25:5. What the ground shall bring forth of itself, thou shalt not reap:\r\nneither shalt thou gather the grapes or the firstfruits as a vintage.\r\nFor it is a year of rest to the land.\r\n\r\n25:6. But they shall be unto you for meat, to thee and to thy\r\nmanservant, to thy maidservant and thy hireling, and to the strangers\r\nthat sojourn with thee.\r\n\r\n25:7. All things that grow shall be meat to thy beasts and to thy\r\ncattle.\r\n\r\n25:8. Thou shalt also number to thee seven weeks of years: that is to\r\nsay, seven times seven, which together make forty-nine years.\r\n\r\n25:9. And thou shalt sound the trumpet in the seventh month, the tenth\r\nday of the month, in the time of the expiation in all your land.\r\n\r\n25:10. And thou shalt sanctify the fiftieth year, and shalt proclaim\r\nremission to all the inhabitants of thy land: for it is the year of\r\njubilee. Every man shall return to his possession, and every one shall\r\ngo back to his former family:\r\n\r\nRemission.... That is, a general release and discharge from debts and\r\nbondage, and a reinstating of every man in his former possessions.\r\n\r\n25:11. Because it is the jubilee and the fiftieth year. You shall not\r\nsow, nor reap the things that grow in the field of their own accord,\r\nneither shall you gather the firstfruits of the vines,\r\n\r\n25:12. Because of the sanctification of the jubilee. But as they grow\r\nyou shall presently eat them.\r\n\r\n25:13. In the year of the jubilee all shall return to their\r\npossessions.\r\n\r\n25:14. When thou shalt sell any thing to thy neighbour, or shalt buy of\r\nhim: grieve not thy brother. But thou shalt buy of him according to the\r\nnumber of years from the jubilee.\r\n\r\n25:15. And he shall sell to thee according to the computation of the\r\nfruits.\r\n\r\n25:16. The more years remain after the jubilee, the more shall the\r\nprice increase: and the less time is counted, so much the less shall\r\nthe purchase cost. For he shall sell to thee the time of the fruits.\r\n\r\n25:17. Do not afflict your countrymen: but let every one fear his God.\r\nBecause I am the Lord your God.\r\n\r\n25:18. Do my precepts, and keep my judgments, and fulfil them: that you\r\nmay dwell in the land without any fear.\r\n\r\n25:19. And the ground may yield you its fruits, of which you may eat\r\nyour fill, fearing no man’s invasion.\r\n\r\n25:20. But if you say: What shall we eat the seventh year, if we sow\r\nnot, nor gather our fruits?\r\n\r\n25:21. I will give you my blessing the sixth year: and it shall yield\r\nthe fruits of three years.\r\n\r\n25:22. And the eighth year you shall sow, and shall eat of the old\r\nfruits, until the ninth year: till new grow up, you shall eat the old\r\nstore.\r\n\r\n25:23. The land also shall not be sold for ever: because it is mine,\r\nand you are strangers and sojourners with me.\r\n\r\n25:24. For which cause all the country of your possession shall be\r\nunder the condition of redemption.\r\n\r\n25:25. If thy brother being impoverished sell his little possession,\r\nand his kinsman will: he may redeem what he had sold.\r\n\r\n25:26. But if he have no kinsman, and he himself can find the price to\r\nredeem it:\r\n\r\n25:27. The value of the fruits shall be counted from that time when he\r\nsold it. And the overplus he shall restore to the buyer, and so shall\r\nreceive his possession again.\r\n\r\n25:28. But if his hands find not the means to repay the price, the\r\nbuyer shall have what he bought, until the year of the jubilee. For in\r\nthat year all that is sold shall return to the owner, and to the\r\nancient possessor.\r\n\r\n25:29. He that selleth a house within the walls of a city, shall have\r\nthe liberty to redeem it, until one year be expired.\r\n\r\n25:30. If he redeem it not, and the whole year be fully out, the buyer\r\nshall possess it, and his posterity for ever, and it cannot be\r\nredeemed, not even in the jubilee.\r\n\r\n25:31. But if the house be in a village, that hath no walls, it shall\r\nbe sold according to the same law as the fields. If it be not redeemed\r\nbefore, in the jubilee it shall return to the owner.\r\n\r\n25:32. The houses of Levites, which are in cities, may always be\r\nredeemed.\r\n\r\n25:33. If they be not redeemed, in the jubilee they shall all return to\r\nthe owners: because the houses of the cities of the Levites are for\r\ntheir possessions among the children of Israel.\r\n\r\n25:34. But let not their suburbs be sold, because it is a perpetual\r\npossession.\r\n\r\n25:35. If thy brother be impoverished, and weak of hand, and thou\r\nreceive him as a stranger and sojourner, and he live with thee:\r\n\r\n25:36. Take not usury of him nor more than thou gavest. Fear thy God,\r\nthat thy brother may live with thee.\r\n\r\n25:37. Thou shalt not give him thy money upon usury: nor exact of him\r\nany increase of fruits.\r\n\r\n25:38. I am the Lord your God, who brought you out of the land of\r\nEgypt, that I might give you the land of Chanaan, and might be your\r\nGod.\r\n\r\n25:39. If thy brother constrained by poverty, sell himself to thee:\r\nthou shalt not oppress him with the service of bondservants.\r\n\r\n25:40. But he shall be as a hireling, and a sojourner: he shall work\r\nwith thee until the year of the jubilee.\r\n\r\n25:41. And afterwards he shall go out with his children: and shall\r\nreturn to his kindred and to the possession of his fathers.\r\n\r\n25:42. For they are my servants, and I brought them out of the land of\r\nEgypt: let them not be sold as bondmen.\r\n\r\n25:43. Afflict him not by might: but fear thy God.\r\n\r\n25:44. Let your bondmen, and your bondwomen, be of the nations that are\r\nround about you:\r\n\r\n25:45. And of the strangers that sojourn among you, or that were born\r\nof them in your land. These you shall have for servants:\r\n\r\n25:46. And by right of inheritance shall leave them to your posterity,\r\nand shall possess them for ever. But oppress not your brethren the\r\nchildren of Israel by might.\r\n\r\n25:47. If the hand of a stranger or a sojourner grow strong among you,\r\nand thy brother being impoverished sell himself to him, or to any of\r\nhis race:\r\n\r\n25:48. After the sale he may be redeemed. He that will of his brethren\r\nshall redeem him:\r\n\r\n25:49. Either his uncle, or his uncle’s son, or his kinsman, by blood,\r\nor by affinity. But if he himself be able also, he shall redeem\r\nhimself:\r\n\r\n25:50. Counting only the years from the time of his selling unto the\r\nyear of the jubilee: and counting the money that he was sold for,\r\naccording to the number of the years and the reckoning of a hired\r\nservant.\r\n\r\n25:51. If there be many years that remain until the jubilee, according\r\nto them shall he also repay the price.\r\n\r\n25:52. If few, he shall make the reckoning with him according to the\r\nnumber of the years: and shall repay to the buyer of what remaineth of\r\nthe years.\r\n\r\n25:53. His wages being allowed for which he served before: he shall not\r\nafflict him violently in thy sight.\r\n\r\n25:54. And if by these means he cannot be redeemed, in the year of the\r\njubilee he shall go out with his children.\r\n\r\n25:55. For the children of Israel are my servants, whom I brought forth\r\nout of the land of Egypt.\r\n\r\n\r\nLeviticus Chapter 26\r\n\r\nGod’s promises to them that keep his commandments. And the many\r\npunishments with which he threatens transgressors.\r\n\r\n26:1. I am the Lord your God. You shall not make to yourselves any idol\r\nor graven thing: neither shall you erect pillars, nor set up a\r\nremarkable stone in your land, to adore it. For I am the Lord your God.\r\n\r\n26:2. Keep my sabbaths, and reverence my sanctuary. I am the Lord.\r\n\r\n26:3. If you walk in my precepts, and keep my commandments, and do\r\nthem, I will give you rain in due seasons.\r\n\r\n26:4. And the ground shall bring forth its increase: and the trees\r\nshall be filled with fruit.\r\n\r\n26:5. The threshing of your harvest shall reach unto the vintage, and\r\nthe vintage shall reach unto the sowing time: and you shall eat your\r\nbread to the full, and dwell in your land without fear.\r\n\r\n26:6. I will give peace in your coasts: you shall sleep, and there\r\nshall be none to make you afraid. I will take away evil beasts: and the\r\nsword shall not pass through your quarters.\r\n\r\n26:7. You shall pursue your enemies: and they shall fall before you.\r\n\r\n26:8. Five of yours shall pursue a hundred others: and a hundred of you\r\nten thousand. Your enemies shall fall before you by the sword.\r\n\r\n26:9. I will look on you, and make you increase: you shall be\r\nmultiplied, and I will establish my covenant with you.\r\n\r\n26:10. You shall eat the oldest of the old store: and, new coming on,\r\nyou shall cast away the old.\r\n\r\n26:11. I will set my tabernacle in the midst of you: and my soul shall\r\nnot cast you off.\r\n\r\n26:12. I will walk among you, and will be your God: and you shall be my\r\npeople.\r\n\r\n26:13. I am the Lord your God: who have brought you out of the land of\r\nthe Egyptians, that you should not serve them: and who have broken the\r\nchains of your necks, that you might go upright.\r\n\r\n26:14. But if you will not hear me, nor do all my commandments:\r\n\r\n26:15. If you despise my laws, and contemn my judgments so as not to do\r\nthose things which are appointed by me, and to make void my covenant:\r\n\r\n26:16. I also will do these things to you. I will quickly visit you\r\nwith poverty, and burning heat, which shall waste your eyes, and\r\nconsume your lives. You shall sow your seed in vain, which shall be\r\ndevoured by your enemies.\r\n\r\n26:17. I will set my face against you, and you shall fall down before\r\nyour enemies: and shall be made subject to them that hate you. You\r\nshall flee when no man pursueth you.\r\n\r\n26:18. But if you will not yet for all this obey me: I will chastise\r\nyou seven times more for your sins.\r\n\r\n26:19. And I will break the pride of your stubbornness: and I will make\r\nto you the heaven above as iron, and the earth as brass.\r\n\r\n26:20. Your labour shall be spent in vain: the ground shall not bring\r\nforth her increase: nor the trees yield their fruit.\r\n\r\n26:21. If you walk contrary to me, and will not hearken to me, I will\r\nbring seven times more plagues upon you for your sins.\r\n\r\n26:22. And I will send in upon you the beasts of the field, to destroy\r\nyou and your cattle, and make you few in number: and that your highways\r\nmay be desolate.\r\n\r\n26:23. And if even so you will not amend, but will walk contrary to me:\r\n\r\n26:24. I also will walk contrary to you, and will strike you seven\r\ntimes for your sins.\r\n\r\n26:25. And I will bring in upon you the sword that shall avenge my\r\ncovenant. And when you shall flee into the cities, I will send the\r\npestilence in the midst of you. And you shall be delivered into the\r\nhands of your enemies,\r\n\r\n26:26. After I shall have broken the staff of your bread: so that ten\r\nwomen shall bake your bread in one oven, and give it out by weight: and\r\nyou shall eat, and shall not be filled,\r\n\r\n26:27. But if you will not for all this hearken to me, but will walk\r\nagainst me,\r\n\r\n26:28. I will also go against you with opposite fury: and I will\r\nchastise you with seven plagues for your sins,\r\n\r\n26:29. So that you shall eat the flesh of your sons and of your\r\ndaughters.\r\n\r\n26:30. I will destroy your high places, and break your idols. You shall\r\nfall among the ruins of your idols, and my soul shall abhor you.\r\n\r\n26:31. Insomuch that I will bring your cities to be a wilderness: and I\r\nwill make your sanctuaries desolate: and will receive no more your\r\nsweet odours.\r\n\r\n26:32. And I will destroy your land: and your enemies shall be\r\nastonished at it, when they shall be the inhabitants thereof.\r\n\r\n26:33. And I will scatter you among the Gentiles: and I will draw out\r\nthe sword after you. And your land shall be desert, and your cities\r\ndestroyed.\r\n\r\n26:34. Then shall the land enjoy her sabbaths all the days of her\r\ndesolation. When you shall be\r\n\r\n26:35. In the enemy’s land, she shall keep a sabbath, and rest in the\r\nsabbaths of her desolation: because she did not rest in your sabbaths,\r\nwhen you dwelt therein.\r\n\r\n26:36. And as to them that shall remain of you I will send fear in\r\ntheir hearts in the countries of their enemies. The sound of a flying\r\nleaf shall terrify them: and they shall flee as it were from the sword.\r\nThey shall fall, when no man pursueth them.\r\n\r\n26:37. And they shall every one fall upon their brethren as fleeing\r\nfrom wars: none of you shall dare to resist your enemies.\r\n\r\n26:38. You shall perish among the Gentiles: and an enemy’s land shall\r\nconsume you.\r\n\r\n26:39. And if of them also some remain, they shall pine away in their\r\niniquities, in the land of their enemies: and they shall be afflicted\r\nfor the sins of their fathers, and their own.\r\n\r\n26:40. Until they confess their iniquities, and the iniquities of their\r\nancestors, whereby they have transgressed against me, and walked\r\ncontrary unto me.\r\n\r\n26:41. Therefore I also will walk against them, and bring them into\r\ntheir enemies’ land until their uncircumcised mind be ashamed. Then\r\nshall they pray for their sins.\r\n\r\n26:42. And I will remember my covenant, that I made with Jacob, and\r\nIsaac, and Abraham. I will remember also the land:\r\n\r\n26:43. Which when she shall be left by them, shall enjoy her sabbaths,\r\nbeing desolate for them. But they shall pray for their sins, because\r\nthey rejected my judgments, and despised my laws.\r\n\r\n26:44. And yet for all that when they were in the land of their\r\nenemies, I did not cast them off altogether. Neither did I so despise\r\nthem that they should be quite consumed: and I should make void my\r\ncovenant with them. For I am the Lord their God.\r\n\r\n26:45. And I will remember my former covenant, when I brought them out\r\nof the land of Egypt, in the sight of the Gentiles, to be their God. I\r\nam the Lord. These are the judgments, and precepts, and laws, which the\r\nLord gave between him and the children of Israel, in mount Sinai, by\r\nthe hand of Moses.\r\n\r\n\r\nLeviticus Chapter 27\r\n\r\nOf vows and tithes.\r\n\r\n27:1. And the Lord spoke to Moses, saying:\r\n\r\n27:2. Speak to the children of Israel, and thou shalt say to them: The\r\nman that shall have made a vow, and promised his soul to God, shall\r\ngive the price according to estimation.\r\n\r\n27:3. If it be a man from twenty years old unto sixty years old, he\r\nshall give fifty sicles of silver, after the weight of the sanctuary:\r\n\r\n27:4. If a woman, thirty.\r\n\r\n27:5. But from the fifth year until the twentieth, a man shall give\r\ntwenty sicles: a woman ten.\r\n\r\n27:6. From one month until the fifth year, for a male shall be given\r\nfive sicles: for a female three.\r\n\r\n27:7. A man that is sixty years old or upward, shall give fifteen\r\nsicles: a woman ten.\r\n\r\n27:8. If he be poor, and not able to pay the estimation, he shall stand\r\nbefore the priest: and as much as he shall value him at, and see him\r\nable to pay, so much shall he give.\r\n\r\n27:9. But a beast that may be sacrificed to the Lord, if any one shall\r\nvow, shall be holy,\r\n\r\n27:10. And cannot be changed: that is to say, neither a better for a\r\nworse, nor a worse for a better. And if he shall change it: both that\r\nwhich was changed, and that for which it was changed, shall be\r\nconsecrated to the Lord.\r\n\r\n27:11. An unclean beast, which cannot be sacrificed to the Lord, if any\r\nman shall vow, shall be brought before the priest:\r\n\r\n27:12. Who judging whether it be good or bad, shall set the price.\r\n\r\n27:13. Which, if he that offereth it will give, he shall add above the\r\nestimation the fifth part.\r\n\r\n27:14. If a man shall vow his house, and sanctify it to the Lord, the\r\npriest shall consider it, whether it be good or bad: and it shall be\r\nsold according to the price, which he shall appoint.\r\n\r\n27:15. But if he that vowed, will redeem it, he shall give the fifth\r\npart of the estimation over and above: and shall have the house.\r\n\r\n27:16. And if he vow the field of his possession, and consecrate it to\r\nthe Lord, the price shall be rated according to the measure of the\r\nseed. If the ground be sown with thirty bushels of barley, let it be\r\nsold for fifty sicles of silver.\r\n\r\n27:17. If he vow his field immediately from the year of jubilee that is\r\nbeginning: as much as it may be worth, at so much it shall be rated.\r\n\r\n27:18. But if some time after, the priest shall reckon the money\r\naccording to the number of years that remain until the jubilee, and the\r\nprice shall be abated.\r\n\r\n27:19. And if he that had vowed, will redeem his field, he shall add\r\nthe fifth part of the money of the estimation, and shall possess it.\r\n\r\n27:20. And if he will not redeem it, but it be sold to any other man,\r\nhe that vowed it, may not redeem it any more.\r\n\r\n27:21. For when the day of jubilee cometh, it shall be sanctified to\r\nthe Lord, and as a possession consecrated, pertaineth to the right of\r\nthe priest.\r\n\r\n27:22. If a field that was bought, and not of a man’s ancestors’\r\npossession, be sanctified to the Lord:\r\n\r\n27:23. The priest shall reckon the price according to the number of\r\nyears, unto the jubilee. And he that had vowed, shall give that to the\r\nLord.\r\n\r\n27:24. But in the jubilee, it shall return to the former owner, who had\r\nsold it, and had it in the lot of his possession.\r\n\r\n27:25. All estimation shall be made according to the sicle of the\r\nsanctuary. A sicle hath twenty obols.\r\n\r\n27:26. The firstborn, which belong to the Lord, no man may sanctify and\r\nvow: whether it be bullock, or sheep, they are the Lord’s.\r\n\r\n27:27. And if it be an unclean beast, he that offereth it shall redeem\r\nit, according to thy estimation, and shall add the fifth part of the\r\nprice. If he will not redeem it, it shall be sold to another for how\r\nmuch soever it was estimated by thee.\r\n\r\n27:28. Any thing that is devoted to the Lord, whether it be man, or\r\nbeast, or field, shall not be sold: neither may it be redeemed.\r\nWhatsoever is once consecrated shall be holy of holies to the Lord.\r\n\r\n27:29. And any consecration that is offered by man, shall not be\r\nredeemed, but dying shall die.\r\n\r\n27:30. All tithes of the land, whether of corn, or of the fruits of\r\ntrees, are the Lord’s, and are sanctified to him.\r\n\r\n27:31. And if any man will redeem his tithes, he shall add the fifth\r\npart of them.\r\n\r\n27:32. Of all the tithes of oxen, and sheep, and goats, that pass under\r\nthe shepherd’s rod, every tenth that cometh shall be sanctified to the\r\nLord.\r\n\r\n27:33. It shall not be chosen neither good nor bad, neither shall it be\r\nchanged for another. If any man change it: both that which was changed,\r\nand that for which it was changed, shall be sanctified to the Lord, and\r\nshall not be redeemed.\r\n\r\n27:34. These are the precepts which the Lord commanded Moses for the\r\nchildren of Israel in mount Sinai.\r\n\r\n\r\n\r\n\r\nTHE BOOK OF NUMBERS\r\n\r\n\r\nThis fourth Book of Moses is called NUMBERS, because it begins with the\r\nnumbering of the people. The Hebrews, from its first words, call it\r\nVAIEDABBER. It contains the transactions of the Israelites from the\r\nsecond month of the second year after their going out of Egypt, until\r\nthe beginning of the eleventh month of the fortieth year; that is, a\r\nhistory almost of thirty-nine years.\r\n\r\n\r\nNumbers Chapter 1\r\n\r\nThe children of Israel are numbered: the Levites are designed to serve\r\nthe tabernacle.\r\n\r\n1:1. And the Lord spoke to Moses in the desert of Sinai in the\r\ntabernacle of the covenant, the first day of the second month, the\r\nsecond year of their going out of Egypt, saying:\r\n\r\n1:2. Take the sum of all the congregation of the children of Israel by\r\ntheir families, and houses, and the names of every one, as many as are\r\nof the male sex,\r\n\r\n1:3. From twenty years old and upwards, of all the men of Israel fit\r\nfor war, and you shall number them by their troops, thou and Aaron.\r\n\r\n1:4. And there shall be with you the princes of the tribes, and of the\r\nhouses in their kindreds,\r\n\r\n1:5. Whose names are these: Of Ruben, Elisur the son of Sedeur.\r\n\r\n1:6. Of Simeon, Salamiel the son of Surisaddai.\r\n\r\n1:7. Of Juda, Nahasson the son of Aminadab.\r\n\r\n1:8. Of Issachar, Nathanael the son of Suar.\r\n\r\n1:9. Of Zabulon, Eliab the son of Helon.\r\n\r\n1:10. And of the sons of Joseph: of Ephraim, Elisama the son of Ammiud:\r\nof Manasses, Gamaliel the son of Phadassur.\r\n\r\n1:11. Of Benjamin, Abidan the son of Gedeon.\r\n\r\n1:12. Of Dan, Ahiezer the son of Ammisaddai.\r\n\r\n1:13. Of Aser, Phegiel the son of Ochran.\r\n\r\n1:14. Of Gad, Eliasaph the son of Duel.\r\n\r\n1:15. Of Nephtali, Ahira the son of Enan.\r\n\r\n1:16. These are the most noble princes of the multitude by their tribes\r\nand kindreds, and the chiefs of the army of Israel:\r\n\r\n1:17. Whom Moses and Aaron took with all the multitude of the common\r\npeople:\r\n\r\n1:18. And assembled them on the first day of the second month,\r\nreckoning them up by the kindreds, and houses, and families, and heads,\r\nand names of every one from twenty years old and upward,\r\n\r\n1:19. As the Lord had commanded Moses. And they were numbered in the\r\ndesert of Sinai.\r\n\r\n1:20. Of Ruben the eldest son of Israel, by their generations and\r\nfamilies and houses and names of every head, all that were of the male\r\nsex, from twenty years old and upward, that were able to go forth to\r\nwar,\r\n\r\n1:21. Were forty-six thousand five hundred.\r\n\r\n1:22. Of the sons of Simeon by their generations and families, and\r\nhouses of their kindreds, were reckoned up by the names and heads of\r\nevery one, all that were of the male sex, from twenty years old and\r\nupward, that were able to go forth to war,\r\n\r\n1:23. Fifty-nine thousand three hundred.\r\n\r\n1:24. Of the sons of Gad, by their generations and families and houses\r\nof their kindreds were reckoned up by the names of every one from\r\ntwenty years old and upward, all that were able to go forth to war,\r\n\r\n1:25. Forty-five thousand six hundred and fifty.\r\n\r\n1:26. Of the sons of Juda, by their generations and families and houses\r\nof their kindreds, by the names of every one from twenty years old and\r\nupward, all that were able to go forth to war,\r\n\r\n1:27. Were reckoned up seventy-four thousand six hundred.\r\n\r\n1:28. Of the sons of Issachar, by their generations and families and\r\nhouses of their kindreds, by the names of every one from twenty years\r\nold and upward, all that could go forth to war,\r\n\r\n1:29. Were reckoned up fifty-four thousand four hundred.\r\n\r\n1:30. Of the sons of Zabulon, by the generations and families and\r\nhouses of their kindreds, were reckoned up by the names of every one\r\nfrom twenty years old and upward, all that were able to go forth to\r\nwar,\r\n\r\n1:31. Fifty-seven thousand four hundred.\r\n\r\n1:32. Of the sons of Joseph, namely, of the sons of Ephraim, by the\r\ngenerations and families and houses of their kindreds, were reckoned up\r\nby the names of every one, from twenty years old and upward, all that\r\nwere able to go forth to war,\r\n\r\n1:33. Forty thousand five hundred.\r\n\r\n1:34. Moreover of the sons of Manasses, by the generations and families\r\nand houses of their kindreds, were reckoned up by the names of every\r\none from twenty years old and upward, all that could go forth to war,\r\n\r\n1:35. Thirty-two thousand two hundred.\r\n\r\n1:36. Of the sons of Benjamin, by their generations and families and\r\nhouses of their kindreds, were reckoned up by the names of every one\r\nfrom twenty years old and upward, all that were able to go forth to\r\nwar,\r\n\r\n1:37. Thirty-five thousand four hundred.\r\n\r\n1:38. Of the sons of Dan, by their generations and families and houses\r\nof their kindreds, were reckoned up by the names of every one from\r\ntwenty years old and upward, all that were able to go forth to war,\r\n\r\n1:39. Sixty-two thousand seven hundred.\r\n\r\n1:40. Of the sons of Aser, by their generations and families and houses\r\nof their kindreds, were reckoned up by the names of every one from\r\ntwenty years old and upward, all that were able to go forth to war,\r\n\r\n1:41. Forty-one thousand and five hundred.\r\n\r\n1:42. Of the sons of Nephtali, by their generations and families and\r\nhouses of their kindreds, were reckoned up by the names of every one\r\nfrom twenty years old and upward, were able to go forth to war,\r\n\r\n1:43. Fifty-three thousand four hundred.\r\n\r\n1:44. These are they who were numbered by Moses and Aaron, and the\r\ntwelve princes of Israel, every one by the houses of their kindreds.\r\n\r\n1:45. And the whole number of the children of Israel by their houses\r\nand families, from twenty years old and upward, that were able to go to\r\nwar,\r\n\r\n1:46. Were six hundred and three thousand five hundred and fifty men.\r\n\r\n1:47. But the Levites in the tribes of their families were not numbered\r\nwith them.\r\n\r\n1:48. And the Lord spoke to Moses, saying:\r\n\r\n1:49. Number not the tribe of Levi, neither shalt thou put down the sum\r\nof them with the children of Israel:\r\n\r\n1:50. But appoint them over the tabernacle of the testimony, and all\r\nthe vessels thereof, and whatsoever pertaineth to the ceremonies. They\r\nshall carry the tabernacle and all the furniture thereof: and they\r\nshall minister, and shall encamp round about the tabernacle.\r\n\r\n1:51. When you are to go forward, the Levites shall take down the\r\ntabernacle: when you are to camp, they shall set it up. What stranger\r\nsoever cometh to it, shall be slain.\r\n\r\n1:52. And the children of Israel shall camp every man by his troops and\r\nbands and army.\r\n\r\n1:53. But the Levites shall pitch their tents round about the\r\ntabernacle, lest there come indignation upon the multitude of the\r\nchildren of Israel, and they shall keep watch, and guard the tabernacle\r\nof the testimony.\r\n\r\n1:54. And the children of Israel did according to all things which the\r\nLord had commanded Moses.\r\n\r\n\r\nNumbers Chapter 2\r\n\r\nThe order of the tribes in their camp.\r\n\r\n2:1. And the Lord spoke to Moses and Aaron, saying:\r\n\r\n2:2. All the children of Israel shall camp by their troops, ensigns,\r\nand standards, and the houses of their kindreds, round about the\r\ntabernacle of the covenant.\r\n\r\n2:3. On the east Juda shall pitch his tents by the bands of his army:\r\nand the prince of his sons; shall be Nahasson the son of Aminadab.\r\n\r\n2:4. And the whole sum of the fighting men of his stock, were\r\nseventy-four thousand six hundred.\r\n\r\n2:5. Next unto him they of the tribe of Issachar encamped, whose prince\r\nwas Nathanael, the son of Suar.\r\n\r\n2:6. And the whole number of his fighting men were fifty-four thousand\r\nfour hundred.\r\n\r\n2:7. In the tribe of Zabulon the prince was Eliab the son of Helon.\r\n\r\n2:8. And all the army of fighting men of his stock, were fifty-seven\r\nthousand four hundred.\r\n\r\n2:9. All that were numbered in the camp of Juda, were a hundred and\r\neighty-six thousand four hundred: and they by their troops shall march\r\nfirst.\r\n\r\n2:10. In the camp of the sons of Ruben, on the south side, the prince\r\nshall be Elisur the son of Sedeur:\r\n\r\n2:11. And the whole army of his fighting men, that were numbered, were\r\nforty-six thousand five hundred.\r\n\r\n2:12. Beside him camped they of the tribe of Simeon: whose prince was\r\nSalamiel the son of Surisaddai.\r\n\r\n2:13. And the whole army of his fighting men, that were numbered, were\r\nfifty-nine thousand three hundred.\r\n\r\n2:14. In the tribe of Gad the prince was Eliasaph the son of Duel.\r\n\r\n2:15. And the whole army of his fighting men that were numbered, were\r\nforty-five thousand six hundred and fifty.\r\n\r\n2:16. All that were reckoned up in the camp of Ruben, were a hundred\r\nand fifty-one thousand four hundred and fifty, by their troops: they\r\nshall march in the second place.\r\n\r\n2:17. And the tabernacle of the testimony shall be carried by the\r\nofficers of the Levites and their troops. As it shall be set up, so\r\nshall it be taken down. Every one shall march according to their\r\nplaces, and ranks.\r\n\r\n2:18. On the west side shall be the camp of the sons of Ephraim, whose\r\nprince was Elisama the son of Ammiud.\r\n\r\n2:19. The whole army of his fighting men, that were numbered, were\r\nforty thousand five hundred.\r\n\r\n2:20. And with them the tribe of the sons of Manasses, whose prince was\r\nGamaliel the son of Phadassur.\r\n\r\n2:21. And the whole army of his fighting men, that were numbered, were\r\nthirty-two thousand two hundred.\r\n\r\n2:22. In the tribe of the sons of Benjamin the prince was Abidan the\r\nson of Gedeon.\r\n\r\n2:23. And the whole army of fighting men, that were reckoned up, were\r\nthirty-five thousand four hundred.\r\n\r\n2:24. All that were numbered in the camp of Ephraim, were a hundred and\r\neight-thousand one hundred by their troops: they shall march in the\r\nthird place.\r\n\r\n2:25. On the north side camped the sons of Dan: whose prince was\r\nAhiezar the son of Ammisaddai.\r\n\r\n2:26. The whole army of his fighting men, that were numbered, were\r\nsixty-two thousand seven hundred.\r\n\r\n2:27. Beside him they of the tribe of Aser pitched their tents: whose\r\nprince was Phegiel the son of Ochran.\r\n\r\n2:28. The whole army of his fighting men, that were numbered, were\r\nforty-one thousand five hundred.\r\n\r\n2:29. Of the tribe of the sons of Nephtali the prince was Ahira the son\r\nof Enan.\r\n\r\n2:30. The whole army of his fighting men, were fifty-three thousand\r\nfour hundred.\r\n\r\n2:31. All that were numbered in the camp of Dan, were a hundred and\r\nfifty-seven thousand six hundred: and they shall march last.\r\n\r\n2:32. This is the number of the children of Israel, of their army\r\ndivided according to the houses of their kindreds and their troops, six\r\nhundred and three thousand five hundred and fifty.\r\n\r\n2:33. And the Levites were not numbered among the children of Israel:\r\nfor so the Lord had commanded Moses.\r\n\r\n2:34. And the children of Israel did according to all things that the\r\nLord had commanded. They camped by their troops, and marched by the\r\nfamilies and houses of their fathers.\r\n\r\n\r\nNumbers Chapter 3\r\n\r\nThe Levites are numbered and their offices distinguished. They are\r\ntaken in the place of the firstborn of the children of Israel.\r\n\r\n3:1. These are the generations of Aaron and Moses in the day that the\r\nLord spoke to Moses in mount Sinai.\r\n\r\n3:2. And these the names of the sons of Aaron: his firstborn Nadab,\r\nthen Abiu, and Eleazar, and Ithamar.\r\n\r\n3:3. These the names of the sons of Aaron the priests that were\r\nanointed, and whose hands were filled and consecrated, to do the\r\nfunctions of priesthood.\r\n\r\n3:4. Now Nadab and Abiu died, without children, when they offered\r\nstrange fire before the Lord, in the desert of Sinai: and Eleazar and\r\nIthamar performed the priestly office in the presence of Aaron their\r\nfather.\r\n\r\n3:5. And the Lord spoke to Moses, saying:\r\n\r\n3:6. Bring the tribe of Levi, and make them stand in the sight of Aaron\r\nthe priest to minister to him, and let them watch,\r\n\r\n3:7. And observe whatsoever appertaineth to the service of the\r\nmultitude before the tabernacle of the testimony,\r\n\r\n3:8. And let them keep the vessels of the tabernacle, serving in the\r\nministry thereof.\r\n\r\n3:9. And thou shalt give the Levites for a gift,\r\n\r\n3:10. To Aaron and to his sons, to whom they are delivered by the\r\nchildren of Israel. But thou shalt appoint Aaron and his sons over the\r\nservice of priesthood. The stranger that approacheth to minister, shall\r\nbe put to death.\r\n\r\n3:11. And the Lord spoke to Moses, saying:\r\n\r\n3:12. I have taken the Levites from the children of Israel, for every\r\nfirstborn that openeth the womb among the children of Israel, and the\r\nLevites shall be mine.\r\n\r\n3:13. For every firstborn is mine: since I struck the firstborn in the\r\nland of Egypt: I have sanctified to myself whatsoever is firstborn in\r\nIsrael both of man and beast, they are mine: I am the Lord.\r\n\r\n3:14. And the Lord spoke to Moses in the desert of Sinai, saying:\r\n\r\n3:15. Number the sons of Levi by the houses of their fathers and their\r\nfamilies, every male from one month and upward.\r\n\r\n3:16. Moses numbered them as the Lord had commanded.\r\n\r\n3:17. And there were found sons of Levi by their names, Gerson and\r\nCaath Merari.\r\n\r\n3:18. The sons of Gerson: Lebni and Semei.\r\n\r\n3:19. The sons of Caath: Amram, and Jesaar, Hebron and Oziel:\r\n\r\n3:20. The sons of Merari, Moholi and Musi.\r\n\r\n3:21. Of Gerson were two families, the Lebnites, and the Semeites:\r\n\r\n3:22. Of which were numbered, people of the male sex from one month and\r\nupward, seven thousand five hundred.\r\n\r\n3:23. These shall pitch behind the tabernacle on the west,\r\n\r\n3:24. Under their prince Eliasaph the son of Lael.\r\n\r\n3:25. And their charge shall be in the tabernacle of the covenant:\r\n\r\n3:26. The tabernacle itself and the cover thereof, the hanging that is\r\ndrawn before the doors of the tabernacle of the covenant, and the\r\ncurtains of the court: the hanging also that is hanged in the entry of\r\nthe court of the tabernacle, and whatsoever belongeth to the rite of\r\nthe altar, the cords of the tabernacle, and all the furniture thereof.\r\n\r\n3:27. Of the kindred of Caath come the families of the Amramites and\r\nJesaarites and Hebronites and Ozielites. These are the families of the\r\nCaathites reckoned up by their names:\r\n\r\n3:28. All of the male sex from one month and upward, eight thousand six\r\nhundred: they shall have the guard of the sanctuary,\r\n\r\n3:29. And shall camp on the south side.\r\n\r\n3:30. And their prince shall be Elisaphan the son of Oziel:\r\n\r\n3:31. And they shall keep the ark, and the table and the candlestick,\r\nthe altars, and the vessels of the sanctuary, wherewith they minister,\r\nand the veil, and all the furniture of this kind.\r\n\r\n3:32. And the prince of the princes of the Levites, Eleazar, the son of\r\nAaron the priest, shall be over them that watch for the guard of the\r\nsanctuary.\r\n\r\n3:33. And of Merari are the families of the Moholites, and Musites,\r\nreckoned up by their names:\r\n\r\n3:34. All of the male kind from one month and upward, six thousand two\r\nhundred.\r\n\r\n3:35. Their prince Suriel the son of Abihaiel: their shall camp on the\r\nnorth side.\r\n\r\n3:36. Under their custody shall be the boards of the tabernacle, and\r\nthe bars, and the pillars and their sockets, and all things that\r\npertain to this kind of service:\r\n\r\n3:37. And the pillars of the court round about with their sockets, and\r\nthe pins with their cords.\r\n\r\n3:38. Before the tabernacle of the covenant, that is to say on the east\r\nside shall Moses and Aaron camp, with their sons, having the custody of\r\nthe sanctuary, in the midst of the children of Israel. What stranger\r\nsoever cometh unto it, shall be put to death.\r\n\r\n3:39. All the Levites, that I Moses and Aaron numbered according to the\r\nprecept of the Lord, by their f families, of the male kind from one\r\nmonth and upward, were twenty-two thousand.\r\n\r\n3:40. And the Lord said to Moses: Number the firstborn of the male sex\r\nof the children of Israel, from one month and upward, and thou shalt\r\ntake the sum of them.\r\n\r\n3:41. And thou shalt take the Levites to me for all the firstborn of\r\nthe children of Israel, I am the Lord: and their cattle for all the\r\nfirstborn of the cattle of the children of Israel:\r\n\r\n3:42. Moses reckoned up, as the Lord had commanded, the firstborn of\r\nthe children of Israel:\r\n\r\n3:43. And the males by their names, from one month and upward, were\r\ntwenty-two thousand two hundred and seventy-three.\r\n\r\n3:44. And the Lord spoke to Moses, saying:\r\n\r\n3:45. Take the Levites for the firstborn of the children of Israel, and\r\nthe cattle of the Levites for their cattle, and the Levites shall be\r\nmine. I am the Lord.\r\n\r\n3:46. But for the price of the two hundred and seventy-three, of the\r\nfirstborn of the children of Israel, that exceed the number of the\r\nLevites,\r\n\r\n3:47. Thou shalt take five sicles for every head, according to the\r\nweight of the sanctuary. A sicle hath twenty obols.\r\n\r\n3:48. And thou shalt give the money to Aaron and his sons, the price of\r\nthem that are above.\r\n\r\n3:49. Moses therefore took the money of them that were above, and whom\r\nthey had redeemed from the Levites,\r\n\r\n3:50. For the firstborn of the children of Israel, one thousand three\r\nhundred and sixty-five sicles, according to the weight of the\r\nsanctuary,\r\n\r\n3:51. And gave it to Aaron and his sons according to the word that the\r\nLord had commanded him.\r\n\r\n\r\nNumbers Chapter 4\r\n\r\nThe age and time of the Levites’ service: their offices and burdens.\r\n\r\n4:1. And the Lord spoke to Moses, and Aaron, saying:\r\n\r\n4:2. Take the sum of the sons of Caath from the midst of the Levites,\r\nby their houses and families.\r\n\r\n4:3. From thirty years old and upward, to fifty years old, of all that\r\ngo in to stand and to minister in the tabernacle of the covenant.\r\n\r\n4:4. This is the service of the sons of Caath:\r\n\r\n4:5. When the camp is; to set forward, Aaron and his sons shall go into\r\nthe tabernacle of the covenant, and the holy of holies, and shall take\r\ndown the veil that hangeth before the door, and shall wrap up the ark\r\nof the testimony in it,\r\n\r\n4:6. And shall cover it again with a cover of violet skins, and shall\r\nspread over it a cloth all of violet, and shall put in the bars.\r\n\r\n4:7. They shall wrap up also the table of proposition in a cloth of\r\nviolet, and shall put with it the censers and little mortars, the cups\r\nand bowls to pour out the libations: the loaves shall be always on it:\r\n\r\n4:8. And they shall spread over it a cloth of scarlet, which again they\r\nshall cover with a covering of violet skins, and shall put in the bars.\r\n\r\n4:9. They shall take also a cloth of violet wherewith they shall cover\r\nthe candlestick with the lamps and tongs thereof and the snuffers and\r\nall the oil vessels, which are necessary for the dressing of the lamps:\r\n\r\n4:10. And over all they shall put a cover of violet skins and put in\r\nthe bars.\r\n\r\n4:11. And they shall wrap up the golden altar also in a cloth of\r\nviolet, and shall spread over it a cover of violet skins, and put in\r\nthe bars.\r\n\r\n4:12. All the vessels wherewith they minister in the sanctuary, they\r\nshall wrap up in a cloth of violet, and shall spread over it a cover of\r\nviolet skins, and put in the bars.\r\n\r\n4:13. They shall cleanse the altar also from the ashes, and shall wrap\r\nit up in a purple cloth,\r\n\r\n4:14. And shall put it with all the vessels that they use in the\r\nministry thereof, that is to say, firepans, fleshhooks and forks,\r\npothooks and shovels. They shall cover all the vessels of the altar\r\ntogether with a covering of violet skins, and shall put in the bars.\r\n\r\n4:15. And when Aaron and his sons have wrapped up the sanctuary and the\r\nvessels thereof at the removing of the camp, then shall the sons of\r\nCaath enter in to carry the things wrapped up: and they shall not touch\r\nthe vessels of the sanctuary, lest they die. These are the burdens of\r\nthe sons of Caath: in the tabernacle of the covenant:\r\n\r\n4:16. And over them shall be Eleazar the son of Aaron the priest, to\r\nwhose charge pertaineth the oil to dress the lamps, and the sweet\r\nincense, and the sacrifice, that is always offered, and the oil of\r\nunction, and whatsoever pertaineth to the service of the tabernacle,\r\nand of all the vessels that are in the sanctuary.\r\n\r\n4:17. And the Lord spoke to Moses and Aaron, saying:\r\n\r\n4:18. Destroy not the people of Caath from the midst of the Levites:\r\n\r\n4:19. But do this to them, that they may live, and not die, by touching\r\nthe holies of holies. Aaron and his sons shall go in, and they shall\r\nappoint every man his work, and shall divide the burdens that every man\r\nis to carry.\r\n\r\n4:20. Let not others by any curiosity see the things that are in the\r\nsanctuary before they be wrapped up, otherwise they shall die.\r\n\r\n4:21. And the Lord spoke to Moses, saying:\r\n\r\n4:22. Take the sum of the sons of Gerson also by their houses and\r\nfamilies and kindreds.\r\n\r\n4:23. From thirty years old and upward, unto fifty years old. Number\r\nthem all that go in and minister in the tabernacle of the covenant.\r\n\r\n4:24. This is the office of the family of the Gersonites:\r\n\r\n4:25. To carry the curtains of the tabernacle and the roof of the\r\ncovenant, the other covering, and the violet covering over all, and the\r\nhanging that hangeth in the entry of the tabernacle of the covenant,\r\n\r\n4:26. The curtains of the court, and the veil in the entry that is\r\nbefore tabernacle. All things that pertain to the altar, the cords and\r\nthe vessels of the ministry,\r\n\r\n4:27. The sons of Gerson shall carry, by the commandment of Aaron and\r\nhis sons: and each man shall know to what burden he must be assigned.\r\n\r\n4:28. This is the service of the family of the Gersonites in the\r\ntabernacle of the covenant, and they shall be under the hand of Ithamar\r\nthe son of Aaron the priest.\r\n\r\n4:29. Thou shalt reckon up the sons of Merari also by the families and\r\nhouses of their fathers,\r\n\r\n4:30. From thirty years old and upward, unto fifty years old, all that\r\ngo in to the office of their ministry, and to the service of the\r\ncovenant of the testimony.\r\n\r\n4:31. These are their burdens: They shall carry the boards of the\r\ntabernacle and the bars thereof, the pillars and their sockets,\r\n\r\n4:32. The pillars also of the court round about, with their sockets and\r\npins and cords. They shall receive by account all the vessels and\r\nfurniture, and so shall carry them.\r\n\r\n4:33. This is the office of the family of the Merarites, and their\r\nministry in the tabernacle of the covenant: and they shall be under the\r\nhand of Ithamar the son of Aaron the priest.\r\n\r\n4:34. So Moses and Aaron and the princes of the synagogue reckoned up\r\nthe sons of Caath, by their kindreds and the houses of their fathers,\r\n\r\n4:35. From thirty years old and upward, unto fifty years old, all that\r\ngo in to the ministry of the tabernacle of the covenant:\r\n\r\n4:36. And they were found two thousand seven hundred and fifty.\r\n\r\n4:37. This is the number of the people of Caath that go in to the\r\ntabernacle of the covenant: these did Moses and Aaron number according\r\nto the word of the Lord by the hand of Moses.\r\n\r\n4:38. The sons of Gerson also were numbered by the kindreds and houses\r\nof their fathers,\r\n\r\n4:39. From thirty years old and upward, unto fifty years old, all that\r\ngo in to minister in the tabernacle of the covenant:\r\n\r\n4:40. And they were found two thousand six hundred and thirty.\r\n\r\n4:41. This is the people of the Gersonites, whom Moses and Aaron\r\nnumbered according to the word of the Lord.\r\n\r\n4:42. The sons of Merari also were numbered by the kindreds and houses\r\nof their fathers,\r\n\r\n4:43. From thirty years old and upward, unto fifty years old, all that\r\ngo in to fulfil the rites of the tabernacle of the covenant:\r\n\r\n4:44. And they were found three thousand two hundred.\r\n\r\n4:45. This is the number of the sons of Merari, whom Moses and Aaron\r\nreckoned up according to the commandment of the Lord by the hand of\r\nMoses.\r\n\r\n4:46. All that were reckoned up of the Levites, and whom Moses and\r\nAaron and the princes of Israel took by name, by the kindreds and\r\nhouses of their fathers,\r\n\r\n4:47. From thirty years old and upward, until fifty years old, that go\r\ninto the ministry of the tabernacle, and to carry the burdens,\r\n\r\n4:48. Were in all eight thousand five hundred and eighty.\r\n\r\n4:49. Moses reckoned them up according to the word of the Lord, every\r\none according to their office and burdens, as the Lord had commanded\r\nhim.\r\n\r\n\r\nNumbers Chapter 5\r\n\r\nThe unclean are removed out of the camp: confession of sins, and\r\nsatisfaction: firstfruits and oblations belonging to the priests: trial\r\nof jealousy.\r\n\r\n5:1. And the Lord spoke to Moses, saying:\r\n\r\n5:2. Command the children of Israel, that they cast out of the camp\r\nevery leper, and whosoever hath an issue of seed, or is defiled by the\r\ndead:\r\n\r\n5:3. Whether it be man or woman, cast ye them out of the camp, lest\r\nthey defile it when I shall dwell with you,\r\n\r\n5:4. And the children of Israel did so, and they cast them forth\r\nwithout the camp, as the Lord had spoken to Moses.\r\n\r\n5:5. And the Lord spoke to Moses, saying:\r\n\r\n5:6. Say to the children of Israel: When a man or woman shall have\r\ncommitted any of all the sins that men are wont to commit, and by\r\nnegligence shall have transgressed the commandment of the Lord, and\r\noffended,\r\n\r\n5:7. They shall confess their sin, and restore the principal itself,\r\nand the fifth part over and above, to him against whom they have\r\nsinned.\r\n\r\nShall confess.... This confession and satisfaction, ordained in the Old\r\nLaw, was a figure of the sacrament of penance.\r\n\r\n5:8. But if there be no one to receive it, they shall give it to the\r\nLord, and it shall be the priest’s, besides the ram that is offered for\r\nexpiation, to be an atoning sacrifice.\r\n\r\n5:9. All the firstfruits also, which the children of Israel offer,\r\nbelong to the priest:\r\n\r\n5:10. And whatsoever is offered into the sanctuary by every one, and is\r\ndelivered into the hands of the priest, it shall be his.\r\n\r\n5:11. And the Lord spoke to Moses, saying:\r\n\r\n5:12. Speak to the children of Israel, and thou shalt say to them: The\r\nman whose wife shall have gone astray, and contemning her husband,\r\n\r\n5:13. Shall have slept with another man, and her husband cannot\r\ndiscover it, but the adultery is secret, and cannot be proved by\r\nwitnesses, because she was not found in the adultery:\r\n\r\n5:14. If the spirit of jealousy stir up the husband against his wife,\r\nwho either is defiled, or is charged with false suspicion,\r\n\r\nThe spirit of jealousy, etc.... This ordinance was designed to clear\r\nthe innocent, and to prevent jealous husbands from doing mischief to\r\ntheir wives: as likewise to give all a horror of adultery, by punishing\r\nit in so remarkable a manner.\r\n\r\n5:15. He shall bring her to the priest, and shall offer an oblation for\r\nher, the tenth part of a measure of barley meal: he shall not pour oil\r\nthereon, nor put frankincense upon it: because it is a sacrifice of\r\njealousy, and an oblation searching out adultery.\r\n\r\n5:16. The priest therefore shall offer it, and set it before the Lord.\r\n\r\n5:17. And he shall take holy water in an earthen vessel, and he shall\r\ncast a little earth of the pavement of the tabernacle into it.\r\n\r\n5:18. And when the woman shall stand before the Lord, he shall uncover\r\nher head, and shall put on her hands the sacrifice of remembrance, and\r\nthe oblation of jealousy: and he himself shall hold the most bitter\r\nwaters, whereon he hath heaped curses with execration.\r\n\r\n5:19. And he shall adjure her, and shall say: If another man hath not\r\nslept with thee, and if thou be not defiled by forsaking thy husband’s\r\nbed, these most bitter waters, on which I have heaped curses, shall not\r\nhurt thee.\r\n\r\n5:20. But if thou hast gone aside from thy husband, and art defiled,\r\nand hast lain with another man:\r\n\r\n5:21. These curses shall light upon thee: The Lord make thee a curse,\r\nand an example for all among his people: may he make thy thigh to rot,\r\nand may thy belly swell and burst asunder.\r\n\r\n5:22. Let the cursed waters enter into thy belly, and may thy womb\r\nswell and thy thigh rot. And the woman shall answer, Amen, amen.\r\n\r\n5:23. And the priest shall write these curses in a book, and shall wash\r\nthem out with the most bitter waters, upon which he hath heaped the\r\ncurses,\r\n\r\n5:24. And he shall give them her to drink. And when she hath drunk them\r\nup,\r\n\r\n5:25. The priest shall take from her hand the sacrifice of jealousy,\r\nand shall elevate it before the Lord, and shall put it upon the altar:\r\nyet so as first,\r\n\r\n5:26. To take a handful of the sacrifice of that which is offered, and\r\nburn it upon the altar: and so give the most bitter waters to the woman\r\nto drink.\r\n\r\n5:27. And when she hath drunk them, if she be defiled, and having\r\ndespised her husband be guilty of adultery, the malediction shall go\r\nthrough her, and her belly swelling, her thigh shall rot: and the woman\r\nshall be a curse, and an example to all the people.\r\n\r\n5:28. But if she be not defiled, she shall not be hurt, and shall bear\r\nchildren.\r\n\r\n5:29. This is the law of jealousy. If a woman hath gone aside from her\r\nhusband, and be defiled,\r\n\r\n5:30. And the husband stirred up by the spirit of jealousy bring her\r\nbefore the Lord, and the priest do to her according to all things that\r\nare here written:\r\n\r\n5:31. The husband shall be blameless, and she shall bear her iniquity.\r\n\r\n\r\nNumbers Chapter 6\r\n\r\nThe law of the Nazarites: the form of blessing the people.\r\n\r\n6:1. And the Lord spoke to Moses, saying:\r\n\r\n6:2. Speak to the children of Israel, and thou shalt say to them: When\r\na man, or woman, shall make a vow to be sanctified, and will consecrate\r\nthemselves to the Lord:\r\n\r\n6:3. They shall abstain from wine, and from every thing that may make a\r\nman drunk. They shall not drink vinegar of wine, or of any other drink,\r\nnor any thing that is pressed out of the grape: nor shall they eat\r\ngrapes either fresh or dried.\r\n\r\n6:4. All the days that they are consecrated to the Lord by vow: they\r\nshall eat nothing that cometh of the vineyard, from the raisin even to\r\nthe kernel.\r\n\r\n6:5. All the time of his separation no razor shall pass over his head,\r\nuntil the day be fulfilled of his consecration to the Lord. He shall be\r\nholy, and shall let the hair of his head grow.\r\n\r\n6:6. All the time of his consecration he shall not go in to any dead,\r\n\r\n6:7. Neither shall he make himself unclean, even for his father, or for\r\nhis mother, or for his brother, or for his sister, when they die,\r\nbecause the consecration of his God is upon his head.\r\n\r\n6:8. All the days of his separation he shall be holy to the Lord.\r\n\r\n6:9. But if any man die suddenly before him: the head of his\r\nconsecration shall be defiled: and he shall shave it forthwith on the\r\nsame day of his purification, and again on the seventh day.\r\n\r\n6:10. And on the eighth day he shall bring two turtles, or two young\r\npigeons to the priest in the entry of the covenant of the testimony.\r\n\r\n6:11. And the priest shall offer one for sin, and the other for a\r\nholocaust, and shall pray for him, for that he hath sinned by the dead:\r\nand he shall sanctify his head that day:\r\n\r\n6:12. And shall consecrate to the Lord the days of his separation,\r\noffering a lamb of one year for sin: yet so that the former days be\r\nmade void, because his sanctification was profaned.\r\n\r\n6:13. This is the law of consecration. When the days which he had\r\ndetermined by vow shall be expired, he shall bring him to the door of\r\nthe tabernacle of the covenant,\r\n\r\n6:14. And shall offer his oblation to the Lord: one he lamb of a year\r\nold without blemish for a holocaust, and one ewe lamb of a year old\r\nwithout blemish for a sin offering, and one ram without blemish for a\r\nvictim of peace offering,\r\n\r\n6:15. A basket also of unleavened bread, tempered with oil, and wafers\r\nwithout leaven anointed with oil, and the libations of each:\r\n\r\n6:16. And the priest shall present them before the Lord, and shall\r\noffer both the sin offering and the holocaust.\r\n\r\n6:17. But the ram he shall immolate for a sacrifice of peace offering\r\nto the Lord, offering at the same time the basket of unleavened bread,\r\nand the libations that are due by custom.\r\n\r\n6:18. Then shall the hair of the consecration of the Nazarite, be\r\nshaved off before the door of the tabernacle of the covenant: and he\r\nshall take his hair, and lay it upon the fire, which is under the\r\nsacrifice of the peace offerings.\r\n\r\n6:19. And shall take the boiled shoulder of the ram, and one unleavened\r\ncake out of the basket, and one unleavened wafer, and he shall deliver\r\nthem into the hands of the Nazarite, after his head is shaven.\r\n\r\n6:20. And receiving them again from him, he shall elevate them in the\r\nsight of the Lord: and they being sanctified shall belong to the\r\npriest, as the breast, which was commanded to be separated, and the\r\nshoulder. After this the Nazarite may drink wine.\r\n\r\n6:21. This is the law of the Nazarite, when he hath vowed his oblation\r\nto the Lord in the time of his consecration, besides those things which\r\nhis hand shall find, according to that which he had vowed in his mind,\r\nso shall he do for the fulfilling of his sanctification.\r\n\r\n6:22. And the Lord spoke to Moses, saying:\r\n\r\n6:23. Say to Aaron and his sons: Thus shall you bless the children of\r\nIsrael, and you shall say to them:\r\n\r\n6:24. The Lord bless thee, and keep thee.\r\n\r\n6:25. The Lord shew his face to thee, and have mercy on thee.\r\n\r\n6:26. The Lord turn his countenance to thee, and give thee peace.\r\n\r\n6:27. And they shall invoke my name upon the children of Israel, and I\r\nwill bless them.\r\n\r\n\r\nNumbers Chapter 7\r\n\r\nThe offerings of the princes at the dedication of the tabernacle. God\r\nspeaketh to Moses from the propitiatory.\r\n\r\n7:1. And it came to pass in the day that Moses had finished the\r\ntabernacle, and set it up, and had anointed and sanctified it with all\r\nits vessels, the altar likewise and all the vessels thereof,\r\n\r\n7:2. The princes of Israel and the heads of the families, in every\r\ntribe, who were the rulers of them who had been numbered, offered\r\n\r\n7:3. Their gifts before the Lord, six wagons covered, and twelve oxen.\r\nTwo princes offered one wagon, and each one an ox, and they offered\r\nthem before the tabernacle.\r\n\r\n7:4. And the Lord said to Moses:\r\n\r\n7:5. Receive them from them to serve in the ministry of the tabernacle,\r\nand thou shalt deliver them to the Levites according to the order of\r\ntheir ministry.\r\n\r\n7:6. Moses therefore receiving the wagons and the oxen, delivered them\r\nto the Levites.\r\n\r\n7:7. Two wagons and four oxen he gave to the sons of Gerson, according\r\nto their necessity.\r\n\r\n7:8. The other four wagons, and eight oxen he gave to the sons of\r\nMerari, according to their offices and service, under the hand of\r\nIthamar the son of Aaron the priest.\r\n\r\n7:9. But to the sons of Caath he gave no wagons or oxen: because they\r\nserve in the sanctuary and carry their burdens upon their own\r\nshoulders.\r\n\r\n7:10. And the princes offered for the dedication of the altar on the\r\nday when it was anointed, their oblation before the altar.\r\n\r\n7:11. And the Lord said to Moses: Let each of the princes one day after\r\nanother offer their gifts for the dedication of the altar.\r\n\r\n7:12. The first day Nahasson the son of Aminadab of the tribe of Juda\r\noffered his offering:\r\n\r\n7:13. And his offering was a silver dish weighing one hundred and\r\nthirty sicles, a silver bowl of seventy sicles according to the weight\r\nof the sanctuary, both full of flour tempered with oil for a sacrifice:\r\n\r\n7:14. A little mortar of ten sicles of gold full of incense:\r\n\r\n7:15. An ox of the herd, and a ram, and lamb of a year old for a\r\nholocaust:\r\n\r\n7:16. And a buck goat for sin:\r\n\r\n7:17. And for the sacrifice of peace offerings, two oxen, five rams,\r\nfive he goats, five lambs of a year old. This was the offering of\r\nNahasson the son of Aminadab.\r\n\r\n7:18. The second day Nathanael the son of Suar, prince of the tribe of\r\nIssachar, made his offering,\r\n\r\n7:19. A silver dish weighing one hundred and thirty sicles, a silver\r\nbowl of seventy sicles, according to the weight of the sanctuary, both\r\nfull of flour tempered with oil for a sacrifice:\r\n\r\n7:20. A little mortar of gold weighing ten sicles full of incense:\r\n\r\n7:21. An ox of the herd, and a ram, and a lamb of a year old for a\r\nholocaust:\r\n\r\n7:22. And a buck goat for sin:\r\n\r\n7:23. And for the sacrifice of peace offerings, two oxen, five rams,\r\nfive buck goats, five lambs of a year old. This was the offering of\r\nNathanael the son of Suar.\r\n\r\n7:24. The third day the prince of the sons of Zabulon, Eliab the son of\r\nHelon,\r\n\r\n7:25. Offered a silver dish weighing one hundred and thirty sicles, a\r\nsilver bowl of seventy sicles by the weight of the sanctuary, both full\r\nof flour tempered with oil for a sacrifice:\r\n\r\n7:26. A little mortar of gold weighing ten sicles full of incense:\r\n\r\n7:27. An ox of the herd, and a ram, and a lamb of a year old for a\r\nholocaust:\r\n\r\n7:28. And a buck goat for sin:\r\n\r\n7:29. And for the sacrifice of peace offerings, two oxen, five rams,\r\nfive buck goats, five lambs of a year old. This is the oblation of\r\nEliab the son of Helon.\r\n\r\n7:30. The fourth day the prince of the sons of Ruben, Elisur the son of\r\nSedeur,\r\n\r\n7:31. Offered a silver dish weighing one hundred and thirty sicles, a\r\nsilver bowl of seventy sicles according to the weight of the sanctuary,\r\nboth full of flour tempered with oil for a sacrifice:\r\n\r\n7:32. A little mortar of gold weighing ten sicles full of incense:\r\n\r\n7:33. An ox of the herd, and a ram, and a lamb of a year old, for a\r\nholocaust:\r\n\r\n7:34. And a buck goat for sin:\r\n\r\n7:35. And for victims of peace offerings two oxen, five rams, five buck\r\ngoats, five lambs of a year old. This was the offering of Elisur the\r\nson of Sedeur.\r\n\r\n7:36. The fifth day the prince of the sons of Simeon, Salamiel the son\r\nof Surisaddai,\r\n\r\n7:37. Offered a silver dish weighing one hundred and thirty sicles, a\r\nsilver bowl of seventy sicles after the weight of the sanctuary, both\r\nfull of flour tempered with oil for a sacrifice:\r\n\r\n7:38. A little mortar of gold weighing ten sicles full of incense:\r\n\r\n7:39. An ox of the herd, and a ram, and a lamb of a year old for a\r\nholocaust:\r\n\r\n7:40. And a buck goat for sin:\r\n\r\n7:41. And for sacrifices of peace offerings, two oxen, five rams, five\r\nbuck goats, five lambs of a year old. This was the offering of Salamiel\r\nthe son of Surisaddai.\r\n\r\n7:42. The sixth day the prince of the sons of Gad, Eliasaph the son of\r\nDuel,\r\n\r\n7:43. Offered a silver dish weighing a hundred and thirty sicles, a\r\nsilver bowl of seventy sicles by the weight of the sanctuary, both full\r\nof flour tempered with oil for a sacrifice:\r\n\r\n7:44. A little mortar of gold weighing ten sicles full of incense:\r\n\r\n7:45. An ox of the herd, and a ram, and a lamb of a year old for a\r\nholocaust:\r\n\r\n7:46. And a buck goat for sin:\r\n\r\n7:47. And for sacrifices of peace offerings, two oxen, five rams, five\r\nbuck goats, five lambs of a year old. This was the offering of Eliasaph\r\nthe son of Duel.\r\n\r\n7:48. The seventh day the prince of the sons of Ephraim, Elisama the\r\nson of Ammiud,\r\n\r\n7:49. Offered a silver dish weighing a hundred and thirty sicles, a\r\nsilver bowl of seventy sicles according to the weight of the sanctuary,\r\nboth full of flour tempered with oil for a sacrifice:\r\n\r\n7:50. A little mortar of gold weighing ten sicles full of incense:\r\n\r\n7:51. An ox of the herd, and a ram, and a lamb of a year old for a\r\nholocaust:\r\n\r\n7:52. And a buck goat for sin:\r\n\r\n7:53. And for sacrifices of peace offerings, two oxen, five rams, five\r\nbuck goats, five lambs of a year old. This was the offering of Elisama\r\nthe son of Ammiud.\r\n\r\n7:54. The eighth day the prince of the sons of Manasses, Gamaliel the\r\nson of Phadassur,\r\n\r\n7:55. Offered a silver dish, weighing a hundred and thirty sicles, a\r\nsilver bowl of seventy sicles, according to the weight of the\r\nsanctuary, both full of flour tempered with oil for a sacrifice:\r\n\r\n7:56. A little mortar of gold weighing ten sicles full of incense:\r\n\r\n7:57. An ox of the herd, and a ram, and a lamb of a year old for a\r\nholocaust:\r\n\r\n7:58. And a buck goat for sin:\r\n\r\n7:59. And for sacrifices of peace offerings, two oxen, five rams, five\r\nbuck goats, five lambs of a year old. This was the offering of Gamaliel\r\nthe son of Phadassur.\r\n\r\n7:60. The ninth day the prince of the sons of Benjamin, Abidan the son\r\nof Gedeon,\r\n\r\n7:61. Offered a silver dish weighing a hundred and thirty sicles, a\r\nsilver bowl of seventy sicles by the weight of the sanctuary, both full\r\nof flour tempered with oil for a sacrifice:\r\n\r\n7:62. A little mortar of gold weighing ten sicles full of incense:\r\n\r\n7:63. An ox of the herd, and a ram, and a lamb of a year old for a\r\nholocaust:\r\n\r\n7:64. And a buck goat for sin:\r\n\r\n7:65. And for sacrifices of peace offerings, two oxen, five rams, five\r\nbuck goats, five lambs of a year old. This was the offering of Abidan\r\nthe son of Gedeon.\r\n\r\n7:66. The tenth day the princes of the sons of Dan, Ahiezer the son of\r\nAmmisaddai,\r\n\r\n7:67. Offered a silver dish weighing a hundred and thirty sicles, a\r\nsilver bowl of seventy sicles, according to the weight of the\r\nsanctuary, both full of flour tempered with oil for a sacrifice:\r\n\r\n7:68. A little mortar of gold weighing ten sicles full of incense:\r\n\r\n7:69. An ox of the herd, and a ram, and a lamb of a year old for a\r\nholocaust:\r\n\r\n7:70. And a buck goat for sin:\r\n\r\n7:71. And for sacrifices of peace offerings, two oxen, five rams, five\r\nbuck goats, five lambs of a year old. This was the offering of Ahiezer\r\nthe son of Ammisaddai.\r\n\r\n7:72. The eleventh day the prince of the sons of Aser, Phegiel the son\r\nof Ochran,\r\n\r\n7:73. Offered a silver dish weighing a hundred and thirty sicles, a\r\nsilver bowl of seventy sicles, according to the weight of the\r\nsanctuary, both full of flour tempered with oil for a sacrifice:\r\n\r\n7:74. A little mortar of gold weighing ten sicles full of incense:\r\n\r\n7:75. An ox of the herd, and a ram, and a lamb of a year old for a\r\nholocaust:\r\n\r\n7:76. And a buck goat for sin:\r\n\r\n7:77. And for sacrifices of peace offerings, two oxen, five rams, five\r\nbuck goats, five lambs of a year old. This was the offering of Phegiel\r\nthe son of Ochran.\r\n\r\n7:78. The twelfth day the prince of the sons of Nephtali, Ahira the son\r\nof Enan,\r\n\r\n7:79. Offered a silver dish weighing a hundred and thirty sicles, a\r\nsilver bowl of seventy sicles, according to the weight of the\r\nsanctuary, both full of flour tempered with oil for a sacrifice:\r\n\r\n7:80. A little mortar of gold weighing ten sicles full of incense:\r\n\r\n7:81. An ox of the herd, and a ram, and a lamb of a year old for a\r\nholocaust:\r\n\r\n7:82. And a buck goat for sin:\r\n\r\n7:83. And for sacrifices of peace offerings, two oxen, five rams, five\r\nbuck goats, five lambs of a year old. This was the offering of Ahira\r\nthe son of Enan.\r\n\r\n7:84. These were the offerings made by the princes of Israel in the\r\ndedication of the altar, in the day wherein it was consecrated. Twelve\r\ndishes of silver: twelve silver bowls: twelve little mortars of gold:\r\n\r\n7:85. Each dish weighing a hundred and thirty sicles of silver, and\r\neach bowl seventy sicles: that is, putting all the vessels of silver\r\ntogether, two thousand four hundred sicles, by the weight of the\r\nsanctuary.\r\n\r\n7:86. Twelve little mortars of gold full of incense, weighing ten\r\nsicles apiece, by the weight of the sanctuary: that is, in all a\r\nhundred and twenty sicles of gold.\r\n\r\n7:87. Twelve oxen out of the herd for a holocaust, twelve rams, twelve\r\nlambs of a year old, and their libations: twelve buck goats for sin.\r\n\r\n7:88. And for sacrifices of peace offerings, oxen twenty-four, rams\r\nsixty, buck goats sixty, lambs of a year old sixty. These things were\r\noffered in the dedication of the altar, when it was anointed.\r\n\r\n7:89. And when Moses entered into the tabernacle of the covenant, to\r\nconsult the oracle, he heard the voice of one speaking to him from the\r\npropitiatory, that is over the ark between the two cherubims, and from\r\nthis place he spoke to him.\r\n\r\n\r\nNumbers Chapter 8\r\n\r\nThe seven lamps are placed on the golden candlestick, to shine towards\r\nthe loaves of proposition: the ordination of the Levites: and to what\r\nage they shall serve in the tabernacle.\r\n\r\n8:1. And the Lord spoke to Moses, saying:\r\n\r\n8:2. Speak to Aaron, and thou shalt say to him: When thou shalt place\r\nthe seven lamps, let the candlestick be set up on the south side. Give\r\norders therefore that the lamps look over against the north, towards\r\nthe table of the loaves of proposition, over against that part shall\r\nthey give light, towards which the candlestick looketh.\r\n\r\n8:3. And Aaron did so, and he put the lamps upon the candlestick, as\r\nthe Lord had commanded Moses.\r\n\r\n8:4. Now this was the work of the candlestick, it was of beaten gold,\r\nboth the shaft in the middle, and all that came out of both sides of\r\nthe branches: according to the pattern which the Lord had shewn to\r\nMoses, so he made the candlestick.\r\n\r\n8:5. And the Lord spoke to Moses, saying:\r\n\r\n8:6. Take the Levites out of the midst of the children of Israel, and\r\nthou shalt purify them,\r\n\r\n8:7. According to this rite: Let them be sprinkled with the water of\r\npurification, and let them shave all the hairs of their flesh. And when\r\nthey shall have washed their garments, and are cleansed,\r\n\r\nLet them be sprinkled with the water of purification.... This was the\r\nholy water mixed with the ashes of the red cow, Num. 19., appointed for\r\npurifying all that were unclean. It was a figure of the blood of\r\nChrist, applied to our souls by his holy sacraments.\r\n\r\n8:8. They shall take an ox of the herd, and for the offering thereof\r\nfine flour tempered with oil: and thou shalt take another ox of the\r\nherd for a sin offering:\r\n\r\n8:9. And thou shalt bring the Levites before the tabernacle of the\r\ncovenant, calling together all the multitude of the children of Israel:\r\n\r\n8:10. And when the Levites are before the Lord, the children of Israel\r\nshall put their hands upon them:\r\n\r\n8:11. And Aaron shall offer the Levites, as a gift in the sight of the\r\nLord from the children of Israel, that they may serve in his ministry.\r\n\r\n8:12. The Levites also shall put their hands upon the heads of the\r\noxen, of which thou shalt sacrifice one for sin, and the other for a\r\nholocaust to the Lord, to pray for them.\r\n\r\n8:13. And thou shalt set the Levites in the sight of Aaron and of his,\r\nand shalt consecrate them being offered to the Lord,\r\n\r\n8:14. And shalt separate them from the midst of the children of Israel,\r\nto be mine.\r\n\r\n8:15. And afterwards they shall enter into the tabernacle of the\r\ncovenant, to serve me. And thus shalt thou purify and consecrate them\r\nfor an oblation of the Lord: for as a gift they were given me by the\r\nchildren of Israel.\r\n\r\n8:16. I have taken them instead of the firstborn that open every womb\r\nin Israel,\r\n\r\n8:17. For all the firstborn of the children of Israel, both of men and\r\nof beasts, are mine. From the day that I slew every firstborn in the\r\nland of Egypt, have I sanctified them to myself:\r\n\r\n8:18. And I have taken the Levites for all the firstborn of the\r\nchildren of Israel:\r\n\r\n8:19. And have delivered them for a gift to Aaron and his sons out of\r\nthe midst of the people, to serve me for Israel in the tabernacle of\r\nthe covenant, and to pray for them, lest there should be a plague among\r\nthe people, if they should presume to approach unto my sanctuary.\r\n\r\n8:20. And Moses and Aaron and all the multitude of the children of\r\nIsrael did with the Levites all that the Lord had commanded Moses:\r\n\r\n8:21. And they were purified, and washed their garments. And Aaron\r\nlifted them up in the sight of the Lord, and prayed for them,\r\n\r\n8:22. That being purified they might go into the tabernacle of the\r\ncovenant to do their services before Aaron and his sons. As the Lord\r\nhad commanded Moses touching the Levites, so was it done.\r\n\r\n8:23. And the Lord spoke to Moses, saying:\r\n\r\n8:24. This is the law of the Levites: From twenty-five years old and\r\nupwards, they shall go in to minister in the tabernacle of the\r\ncovenant.\r\n\r\n8:25. And when they shall have accomplished the fiftieth year of their\r\nage, they shall cease to serve:\r\n\r\n8:26. And they shall be the ministers of their brethren in the\r\ntabernacle of the covenant, to keep the things that are committed to\r\ntheir care, but not to do the works. Thus shalt thou order the Levites\r\ntouching their charge.\r\n\r\n\r\nNumbers Chapter 9\r\n\r\nThe precept of the pasch is renewed: the unclean and travellers are to\r\nobserve it the second month: the camp is guided by the pillar of the\r\ncloud.\r\n\r\n9:1. The Lord spoke to Moses in the desert of Sinai, the second year\r\nafter they were come out of the land of Egypt, in the first month,\r\nsaying:\r\n\r\n9:2. Let the children of Israel make the phase in its due time,\r\n\r\nMake the phase.... That is, keep the paschal solemnity, and eat the\r\npaschal lamb.\r\n\r\n9:3. The fourteenth day of this month in the evening, according to all\r\nthe ceremonies and justifications thereof.\r\n\r\n9:4. And Moses commanded the children of Israel that they should make\r\nthe phase.\r\n\r\n9:5. And they made it in its proper time: the fourteenth day of the\r\nmonth at evening, in mount Sinai. The children of Israel did according\r\nto all things that the Lord had commanded Moses.\r\n\r\n9:6. But behold some who were unclean by occasion of the soul of a man,\r\nwho could not make the phase on that day, coming to Moses and Aaron,\r\n\r\nBehold some who were unclean by occasion of the soul of a man, etc....\r\nThat is, by having touched or come near a dead body, out of which the\r\nsoul was departed.\r\n\r\n9:7. Said to them: We are unclean by occasion of the soul of a man. Why\r\nare we kept back that we may not offer in its season the offering to\r\nthe Lord among the children of Israel?\r\n\r\n9:8. And Moses answered them: Stay that I may consult the Lord what he\r\nwill ordain concerning you.\r\n\r\n9:9. And the Lord spoke to Moses, saying:\r\n\r\n9:10. Say to the children of Israel: The man that shall be unclean by\r\noccasion of one that is dead, or shall be in a journey afar off in your\r\nnation, let him make the phase to the Lord.\r\n\r\n9:11. In the second month, on the fourteenth day of the month in the\r\nevening, they shall eat it with unleavened bread and wild lettuce:\r\n\r\n9:12. They shall not leave any thing thereof until morning, nor break a\r\nbone thereof, they shall observe all the ceremonies of the phase.\r\n\r\n9:13. But if any man is clean, and was not on a journey, and did not\r\nmake the phase, that soul shall be cut off from among his people,\r\nbecause he offered not sacrifice to the Lord in due season: he shall\r\nbear his sin.\r\n\r\n9:14. The sojourner also and the stranger if they be among you, shall\r\nmake the phase to the Lord according to the ceremonies and\r\njustifications thereof. The same ordinances shall be with you both for\r\nthe stranger, and for him that was born in the land.\r\n\r\n9:15. Now on the day that the tabernacle was reared up, a cloud covered\r\nit. But from the evening there was over the tabernacle, as it were, the\r\nappearance of fire until the morning.\r\n\r\n9:16. So it was always: by day the cloud covered it, and by night as it\r\nwere the appearance of fire.\r\n\r\n9:17. And when the cloud that covered the tabernacle was taken up, then\r\nthe children of Israel marched forward: and in the place where the\r\ncloud stood still, there they camped.\r\n\r\n9:18. At the commandment of the Lord they marched, and at his\r\ncommandment they pitched the tabernacle. All the days that the cloud\r\nabode over the tabernacle, they remained in the same place:\r\n\r\n9:19. And if it was so that it continued over it a long time, the\r\nchildren of Israel kept the watches of the Lord, and marched not,\r\n\r\n9:20. For as many days soever as the cloud stayed over the tabernacle.\r\nAt the commandment of the Lord they pitched their tents, and at his\r\ncommandment they took them down.\r\n\r\n9:21. If the cloud tarried from evening until morning, and immediately\r\nat break of day left the tabernacle, they marched forward: and if it\r\ndeparted after a day and a night, they took down their tents.\r\n\r\n9:22. But if it remained over the tabernacle for two days or a month or\r\na longer time, the children of Israel remained in the same place, and\r\nmarched not: but immediately as soon as it departed, they removed the\r\ncamp.\r\n\r\n9:23. By the word of the Lord they pitched their tents, and by his word\r\nthey marched: and kept the watches of the Lord according to his\r\ncommandment by the hand of Moses.\r\n\r\n\r\nNumbers Chapter 10\r\n\r\nThe silver trumpets and their use. They march from Sinai.\r\n\r\n10:1. And the Lord spoke to Moses, saying:\r\n\r\n10:2. Make thee two trumpets of beaten silver, wherewith thou mayest\r\ncall together the multitude when the camp is to be removed.\r\n\r\n10:3. And when thou shalt sound the trumpets, all the multitude shall\r\ngather unto thee to the door of the tabernacle of the covenant.\r\n\r\n10:4. If thou sound but once, the princes and the heads of the\r\nmultitude of Israel shall come to thee.\r\n\r\n10:5. But if the sound of the trumpets be longer, and with\r\ninterruptions, they that are on the east side, shall first go forward.\r\n\r\n10:6. And at the second sounding and like noise of the trumpet, they\r\nwho lie on the south side shall take up their tents. And after this\r\nmanner shall the rest do, when the trumpets shall sound for a march.\r\n\r\n10:7. But when the people is to be gathered together, the sound of the\r\ntrumpets shall be plain, and they shall not make a broken sound.\r\n\r\n10:8. And the sons of Aaron the priest shall sound the trumpets: and\r\nthis shall be an ordinance for ever in your generations.\r\n\r\n10:9. If you go forth to war out of your land against the enemies that\r\nfight against you, you shall sound aloud with the trumpets, and there\r\nshall be a remembrance of you before the Lord your God, that you may be\r\ndelivered out of the hands of your enemies.\r\n\r\n10:10. If at any time you shall have a banquet, and on your festival\r\ndays, and on the first days of your months, you shall sound the\r\ntrumpets over the holocausts, and the sacrifices of peace offerings,\r\nthat they may be to you for a remembrance of your God. I am the Lord\r\nyour God.\r\n\r\n10:11. The second year, in the second month, the twentieth day of the\r\nmonth, the cloud was taken up from the tabernacle of the covenant.\r\n\r\n10:12. And the children of Israel marched by their troops from the\r\ndesert of Sinai, and the cloud rested in the wilderness of Pharan.\r\n\r\n10:13. And the first went forward according to the commandment of the\r\nLord by the hand of Moses.\r\n\r\n10:14. The sons of Juda by their troops: whose prince was Nahasson the\r\nson of Aminadab.\r\n\r\n10:15. In the tribe of the sons of Issachar, the prince was Nathanael\r\nthe son of Suar.\r\n\r\n10:16. In the tribe of Zabulon, the prince was Eliab the son of Helon.\r\n\r\n10:17. And the tabernacle was taken down, and the sons of Gerson and\r\nMerari set forward, bearing it.\r\n\r\n10:18. And the sons of Ruben also marched, by their troops and ranks,\r\nwhose prince was Helisur the son of Sedeur.\r\n\r\n10:19. And in the tribe of Simeon, the prince was Salamiel the son of\r\nSurisaddai.\r\n\r\n10:20. And in the tribe of Gad, the prince was Eliasaph the son of\r\nDuel.\r\n\r\n10:21. Then the Caathites also marched carrying the sanctuary. So long\r\nwas the tabernacle carried, till they came to the place of setting it\r\nup.\r\n\r\n10:22. The sons of Ephraim also moved their camp by their troops, in\r\nwhose army the prince was Elisama the son of Ammiud.\r\n\r\n10:23. And in the tribe of the sons of Manasses, the prince was\r\nGamaliel the son of Phadassur.\r\n\r\n10:24. And in the tribe of Benjamin, the prince was Abidan the son of\r\nGedeon.\r\n\r\n10:25. The last of all the camp marched the sons of Dan by their\r\ntroops, in whose army the prince was Ahiezer the son of Ammisaddai.\r\n\r\n10:26. And in the tribe of the sons of Aser, the prince was Phegiel the\r\nson of Ochran.\r\n\r\n10:27. And in the tribe of the sons of Nephtali, the prince was Ahira\r\nthe son of Enan.\r\n\r\n10:28. This was the order of the camps, and marches of the children of\r\nIsrael by their troops, when they set forward.\r\n\r\n10:29. And Moses said to Hobab the son of Raguel the Madianite, his\r\nkinsman: We are going towards the place which the Lord will give us:\r\ncome with us, that we may do thee good: for the Lord hath promised good\r\nthings to Israel.\r\n\r\n10:30. But he answered him: I will not go with thee, but I will return\r\nto my country, wherein I was born.\r\n\r\n10:31. And he said: Do not leave us: for thou knowest in what places we\r\nshould encamp in the wilderness, and thou shalt be our guide.\r\n\r\n10:32. And if thou comest with us, we will give thee what is the best\r\nof the riches which the Lord shall deliver to us.\r\n\r\n10:33. So they marched from the mount of the Lord three days’ journey,\r\nand the ark of the covenant of the Lord went before them, for three\r\ndays providing a place for the camp.\r\n\r\n10:34. The cloud also of the Lord was over them by day when they\r\nmarched.\r\n\r\n10:35. And when the ark was lifted up, Moses said: Arise, O Lord, and\r\nlet thy enemies be scattered, and let them that hate thee, flee from\r\nbefore thy face.\r\n\r\n10:36. And when it was set down, he said: Return, O Lord, to the\r\nmultitude of the host of Israel.\r\n\r\n\r\nNumbers Chapter 11\r\n\r\nThe people murmur and are punished with fire. God appointeth seventy\r\nancients for assistants to Moses. They prophesy. The people have their\r\nfill of flesh, but forthwith many die of the plague.\r\n\r\n11:1. In the mean time there arose a murmuring of the people against\r\nthe Lord, as it were repining at their fatigue. And when the Lord heard\r\nit he was angry. And the fire of the Lord being kindled against them,\r\ndevoured them that were at the uttermost part of the camp.\r\n\r\n11:2. And when the people cried to Moses, Moses prayed to the Lord, and\r\nthe fire was swallowed up.\r\n\r\n11:3. And he called the name of that place, The burning: for that the\r\nfire of the Lord had been kindled against them.\r\n\r\nThe burning.... Hebrew, Taberah.\r\n\r\n11:4. For a mixt multitude of people, that came up with them, burned\r\nwith desire, sitting and weeping, the children of Israel also being\r\njoined with them, and said: Who shall give us flesh to eat?\r\n\r\nA mixt multitude.... These were people that came with them out of\r\nEgypt, who were not of the race of Israel; who, by their murmuring,\r\ndrew also the children of Israel to murmur: this should teach us the\r\ndanger of associating ourselves with the children of Egypt, that is,\r\nwith the lovers and admirers of this wicked world.\r\n\r\n11:5. We remember the fish that we ate in Egypt free cost: the\r\ncucumbers come into our mind, and the melons, and the leeks, and the\r\nonions, and the garlic.\r\n\r\n11:6. Our soul is dry, our eyes behold nothing else but manna.\r\n\r\n11:7. Now the manna was like coriander seed, of the colour of bdellium.\r\n\r\nBdellium.... Bdellium, according to Pliny, 1.21, c. 9. was of the\r\ncolour of a man’s nail, white and bright.\r\n\r\n11:8. And the people went about, and gathering it, ground it in a mill,\r\nor beat it in a mortar, and boiled it in a pot, and made cakes thereof\r\nof the taste of bread tempered with oil.\r\n\r\n11:9. And when the dew fell in the night upon the camp, the manna also\r\nfell with it.\r\n\r\n11:10. Now Moses heard the people weeping by their families, every one\r\nat the door of his tent. And the wrath of the Lord was exceedingly\r\nenkindled: to Moses also the thing seemed insupportable.\r\n\r\n11:11. And he said to the Lord: Why hast thou afflicted thy servant?\r\nWherefore do I not find favour before thee? And why hast thou laid the\r\nweight of all this people upon me?\r\n\r\n11:12. Have I conceived all this multitude, or begotten them, that thou\r\nshouldst say to me: Carry them in thy bosom as the nurse is wont to\r\ncarry the little infant, and bear them into the land, for which thou\r\nhast sworn to their fathers?\r\n\r\n11:13. Whence should I have flesh to give to so great a multitude? They\r\nweep against me, saying: Give us flesh that we may eat.\r\n\r\n11:14. I am not able alone to bear all this people, because it is too\r\nheavy for me.\r\n\r\n11:15. But if it seem unto thee otherwise, I beseech thee to kill me,\r\nand let me find grace in thy eyes, that I be not afflicted with so\r\ngreat evils.\r\n\r\n11:16. And the Lord said to Moses: Gather unto me seventy men of the\r\nancients of Israel, whom thou knowest to be ancients and masters of the\r\npeople: and thou shalt bring them to the door of the tabernacle of the\r\ncovenant, and shalt make them stand there with thee,\r\n\r\nSeventy men.... This was the first institution of the council or\r\nsenate, called the Sanhedrin, consisting of seventy or seventy-two\r\nsenators or counsellors.\r\n\r\n11:17. That I may come down and speak with thee: and I will take of thy\r\nspirit, and will give to them, that they may bear with thee the burden\r\nof the people, and thou mayest not be burthened alone.\r\n\r\n11:18. And thou shalt say to the people: Be ye sanctified: to morrow\r\nyou shall eat flesh: for I have heard you say: Who will give us flesh\r\nto eat? It was well with us in Egypt. That the Lord may give you flesh,\r\nand you may eat:\r\n\r\n11:19. Not for one day, nor two, nor five, nor ten, no nor for twenty.\r\n\r\n11:20. But even for a month of days, till it come out at your nostrils,\r\nand become loathsome to you, because you have cast off the Lord, who is\r\nin the midst of you, and have wept before him, saying: Why came we out\r\nof Egypt?\r\n\r\n11:21. And Moses said: There are six hundred thousand footmen of this\r\npeople, and sayest thou: I will give them flesh to eat a whole month?\r\n\r\n11:22. Shall then a multitude of sheep and oxen be killed, that it may\r\nsuffice for their food? or shall the fishes of the sea be gathered\r\ntogether to fill them?\r\n\r\n11:23. And the Lord answered him: Is the hand of the Lord unable? Thou\r\nshalt presently see whether my word shall come to pass or no.\r\n\r\n11:24. Moses therefore came, and told the people the words of the Lord,\r\nand assembled seventy men of the ancients of Israel, and made them to\r\nstand about the tabernacle.\r\n\r\n11:25. And the Lord came down in a cloud, and spoke to him, taking away\r\nof the spirit that was in Moses, and giving to the seventy men. And\r\nwhen the spirit had rested on them they prophesied, nor did they cease\r\nafterwards.\r\n\r\n11:26. Now there remained in the camp two of the men, of whom one was\r\ncalled Eldad, and the other Medad, upon whom the spirit rested; for\r\nthey also had been enrolled, but were not gone forth to the tabernacle.\r\n\r\n11:27. And when they prophesied in the camp, there ran a young man, and\r\ntold Moses, saying: Eldad and Medad prophesy in the camp.\r\n\r\n11:28. Forthwith Josue the son of Nun, the minister of Moses, and\r\nchosen out of many, said: My lord Moses forbid them.\r\n\r\n11:29. But he said: Why hast thou emulation for me? O that all the\r\npeople might prophesy, and that the Lord would give them his spirit!\r\n\r\n11:30. And Moses returned, with the ancients of Israel, into the camp.\r\n\r\n11:31. And a wind going out from the Lord, taking quails up beyond the\r\nsea brought them, and cast them into the camp for the space of one\r\nday’s journey, on every side of the camp round about, and they flew in\r\nthe air two cubits high above the ground.\r\n\r\n11:32. The people therefore rising up all that day, and night, and the\r\nnext day, gathered together of quails, he that did least, ten cores:\r\nand they dried them round about the camp.\r\n\r\n11:33. As yet the flesh was between their teeth, neither had that kind\r\nof meat failed: when behold the wrath of the Lord being provoked\r\nagainst the people, struck them with an exceeding great plague.\r\n\r\n11:34. And that place was called, The graves of lust: for there they\r\nburied the people that had lusted. And departing from the graves of\r\nlust, they came unto Haseroth, and abode there.\r\n\r\nThe graves of lust.... Or, the sepulchres of concupiscence: so called\r\nfrom their irregular desire of flesh. In Hebrew, Kibroth. Hattaavah.\r\n\r\n\r\nNumbers Chapter 12\r\n\r\nMary and Aaron murmur against Moses, whom God praiseth above other\r\nprophets. Mary being struck with leprosy, Aaron confesseth his fault.\r\nMoses prayeth for her, and after seven days’ separation from the camp,\r\nshe is restored.\r\n\r\n12:1. And Mary and Aaron spoke against Moses, because of his wife the\r\nEthiopian,\r\n\r\nEthiopian.... Sephora the wife of Moses was of Madian, which bordered\r\nupon the land of Chus or Ethiopia: where note, that the Ethiopia here\r\nspoken of is not that of Africa but that of Arabia.\r\n\r\n12:2. And they said: Hath the Lord spoken by Moses only? Hath he not\r\nalso spoken to us in like manner? And when the Lord heard this,\r\n\r\n12:3. (For Moses was a man exceeding meek above all men that dwelt upon\r\nearth)\r\n\r\nExceeding meek.... Moses being the meekest of men, would not contend\r\nfor himself; therefore, God inspired him to write here his own defence:\r\nand the Holy Spirit, whose dictate he wrote, obliged him to declare the\r\ntruth, though it was so much to his own praise.\r\n\r\n12:4. Immediately he spoke to him, and to Aaron and Mary: Come out you\r\nthree only to the tabernacle of the covenant. And when they were come\r\nout,\r\n\r\n12:5. The Lord came down in a pillar of the cloud, and stood in the\r\nentry of the tabernacle calling to Aaron and Mary. And when they were\r\ncome,\r\n\r\n12:6. He said to them: Hear my words: if there be among you a prophet\r\nof the Lord, I will appear to him in a vision, or I will speak to him\r\nin a dream.\r\n\r\n12:7. But it is not so with my servant Moses who is most faithful in\r\nall my house:\r\n\r\n12:8. For I speak to him mouth to mouth: and plainly, and not by\r\nriddles and figures doth he see the Lord. Why then were you not afraid\r\nto speak ill of my servant Moses?\r\n\r\n12:9. And being angry with them he went away:\r\n\r\n12:10. The cloud also that was over the tabernacle departed: and behold\r\nMary appeared white as snow with a leprosy. And when Aaron had looked\r\non her, and saw her all covered with leprosy,\r\n\r\n12:11. He said to Moses: I beseech thee, my lord, lay not upon us this\r\nsin, which we have foolishly committed:\r\n\r\n12:12. Let her not be as one dead, and as an abortive that is cast\r\nforth from the mother’s womb. Lo, now one half of her flesh is consumed\r\nwith the leprosy.\r\n\r\n12:13. And Moses cried to the Lord, saying O God, I beseech thee heal\r\nher.\r\n\r\n12:14. And the Lord answered him: If her father had spitten upon her\r\nface, ought she not to have been ashamed for seven days at least? Let\r\nher be separated seven days without the camp, and afterwards she shall\r\nbe called again.\r\n\r\n12:15. Mary therefore was put out of the camp seven days: and the\r\npeople moved not from that place until Mary was called again.\r\n\r\n\r\nNumbers Chapter 13\r\n\r\nThe twelve spies are sent to view the land. The relation they make of\r\nit.\r\n\r\n13:1. And the people marched from Haseroth, and pitched their tents in\r\nthe desert of Pharan.\r\n\r\n13:2. And there the Lord spoke to Moses, saying.\r\n\r\n13:3. Send men to view the land of Chanaan, which I will give to the\r\nchildren of Israel, one of every tribe, of the rulers.\r\n\r\n13:4. Moses did what the Lord had commanded, sending from the desert of\r\nPharan, principal men, whose names are these:\r\n\r\n13:5. Of the tribe of Ruben, Sammua the son of Zechur.\r\n\r\n13:6. Of the tribe of Simeon, Saphat the son of Huri.\r\n\r\n13:7. Of the tribe of Juda, Caleb the son of Jephone.\r\n\r\n13:8. Of the tribe of Issachar, Igal the son of Joseph.\r\n\r\n13:9. Of the tribe of Ephraim, Osee the son of Nun.\r\n\r\n13:10. Of the tribe of Benjamin, Phalti the son of Raphu.\r\n\r\n13:11. Of the tribe of Zabulon, Geddiel the son of Sodi.\r\n\r\n13:12. Of the tribe of Joseph, of the sceptre of Manasses, Gaddi the\r\nson of Susi.\r\n\r\n13:13. Of the tribe of Dan, Ammiel the son of Gemalli.\r\n\r\n13:14. Of the tribe of Aser, Sthur the son of Michael.\r\n\r\n13:15. Of the tribe of Nephtali, Nahabi the son of Vapsi.\r\n\r\n13:16. Of the tribe of Gad, Guel the son of Machi.\r\n\r\n13:17. These are the names of the men, whom Moses sent to view the\r\nland: and he called Osee the son of Nun, Josue.\r\n\r\n13:18. And Moses sent them to view the land of Chanaan, and said to\r\nthem: Go you up by the south side. And when you shall come to the\r\nmountains,\r\n\r\n13:19. View the land, of what sort it is, and the people that are the\r\ninhabitants thereof, whether they be strong or weak: few in number or\r\nmany:\r\n\r\n13:20. The land itself, whether it be good or bad: what manner of\r\ncities, walled or without walls:\r\n\r\n13:21. The ground, fat or barren, woody or without trees. Be of good\r\ncourage, and bring us of the fruits of the land. Now it was the time\r\nwhen the firstripe grapes are fit to be eaten.\r\n\r\n13:22. And when they were gone up, they viewed the land from the desert\r\nof Sin, unto Rohob as you enter into Emath.\r\n\r\n13:23. And they went up at the south side, and came to Hebron, where\r\nwere Achiman and Sisai and Tholmai the sons of Enac. For Hebron was\r\nbuilt seven years before Tanis the city of Egypt.\r\n\r\n13:24. And going forward as far as the torrent of the cluster of\r\ngrapes, they cut off a branch with its cluster of grapes, which two men\r\ncarried upon a lever. They took also of the pomegranates and of the\r\nfigs of that place:\r\n\r\n13:25. Which was called Nehelescol, that is to say, the torrent of the\r\ncluster of grapes, because from thence the children of Israel had\r\ncarried a cluster of grapes.\r\n\r\n13:26. And they that went to spy out the land returned after forty\r\ndays, having gone round all the country,\r\n\r\n13:27. And came to Moses and Aaron and to all the assembly of the\r\nchildren of Israel to the desert of Pharan, which is in Cades. And\r\nspeaking to them and to all the multitude, they shewed them the fruits\r\nof the land:\r\n\r\n13:28. And they related and said: We came into the land to which thou\r\nsentest us, which in very deed floweth with milk and honey as may be\r\nknown by these fruits:\r\n\r\n13:29. But it hath very strong inhabitants, and the cities are great\r\nand walled. We saw there the race of Enac.\r\n\r\n13:30. Amalec dwelleth in the south, the Hethite and the Jebusite and\r\nthe Amorrhite in the mountains: but the Chanaanite abideth by the sea\r\nand near the streams of the Jordan.\r\n\r\n13:31. In the mean time Caleb, to still the murmuring of the people\r\nthat rose against Moses, said: Let us go up and possess the land, for\r\nwe shall be able to conquer it.\r\n\r\n13:32. But the others, that had been with him, said: No, we are not\r\nable to go up to this people, because they are stronger than we.\r\n\r\n13:33. And they spoke ill of the land, which they had viewed, before\r\nthe children of Israel, saying: The land which we have viewed,\r\ndevoureth its inhabitants: the people, that we beheld are of a tall\r\nstature.\r\n\r\nSpoke ill, etc.... These men, who by their misrepresentations of the\r\nland of promise, discouraged the Israelites from attempting the\r\nconquest of it, were a figure of worldlings, who, by decrying or\r\nmisrepresenting true devotion, discourage Christians from seeking in\r\nearnest and acquiring so great a good, and thereby securing to\r\nthemselves a happy eternity.\r\n\r\n13:34. There we saw certain monsters of the sons of Enac, of the giant\r\nkind: in comparison of whom, we seemed like locusts.\r\n\r\n\r\nNumbers Chapter 14\r\n\r\nThe people murmur. God threateneth to destroy them. He is appeased by\r\nMoses, yet so as to exclude the murmurers from entering the promised\r\nland. The authors of the sedition are struck dead. The rest going to\r\nfight against the will of God are beaten.\r\n\r\n14:1. Therefore the whole multitude crying wept that night.\r\n\r\n14:2. And all the children of Israel murmured against Moses and Aaron,\r\nsaying:\r\n\r\n14:3. Would God that we had died in Egypt: and would God we may die in\r\nthis vast wilderness, and that the Lord may not bring us into this\r\nland, lest we fall by the sword, and our wives and children be led away\r\ncaptives. Is it not better to return into Egypt?\r\n\r\n14:4. And they said one to another: Let us appoint a captain, and let\r\nus return into Egypt.\r\n\r\n14:5. And when Moses and Aaron heard this, they fell down flat upon the\r\nground before the multitude of the children of Israel.\r\n\r\n14:6. But Josue the son of Nun, and Caleb the son of Jephone, who\r\nthemselves also had viewed the land, rent their garments,\r\n\r\n14:7. And said to all the multitude of the children of Israel: The land\r\nwhich we have gone round is very good:\r\n\r\n14:8. If the Lord be favourable, he will bring us into it, and give us\r\na land flowing with milk and honey.\r\n\r\n14:9. Be not rebellious against the Lord: and fear ye not the people of\r\nthis land, for we are able to eat them up as bread. All aid is gone\r\nfrom them: the Lord is with us, fear ye not.\r\n\r\n14:10. And when all the multitude cried out, and would have stoned\r\nthem, the glory of the Lord appeared over the tabernacle of the\r\ncovenant to all the children of Israel.\r\n\r\n14:11. And the Lord said to Moses: How long will this people detract\r\nme? how long will they not believe me for all the signs that I have\r\nwrought before them?\r\n\r\n14:12. I will strike them therefore with pestilence, and will consume\r\nthem: but thee I will make a ruler over a great nation, and a mightier\r\nthan this is.\r\n\r\n14:13. And Moses said to the Lord: That the Egyptians, from the midst\r\nof whom thou hast brought forth this people,\r\n\r\n14:14. And the inhabitants of this land, (who have heard that thou, O\r\nLord, art among this people, and art seen face to face, and thy cloud\r\nprotecteth them, and thou goest before them in a pillar of a cloud by\r\nday, and in a pillar of fire by night,)\r\n\r\n14:15. May hear that thou hast killed so great a multitude as it were\r\none man and may say:\r\n\r\n14:16. He could not bring the people into the land for which he had\r\nsworn, therefore did he kill them in the wilderness.\r\n\r\n14:17. Let then the strength of the Lord be magnified, as thou hast\r\nsworn, saying:\r\n\r\n14:18. The Lord is patient and full of mercy, by taking away iniquity\r\nand wickedness, and leaving no man clear, who visitest the sins of the\r\nfathers upon the children unto the third and fourth generation.\r\n\r\nClear.... i. e., who deserves punishment.\r\n\r\n14:19. Forgive, I beseech thee, the sins of this people, according to\r\nthe greatness of thy mercy, as thou hast been merciful to them from\r\ntheir going out of Egypt unto this place.\r\n\r\n14:20. And the Lord said: I have forgiven according to thy word.\r\n\r\n14:21. As I live: and the whole earth shall be filled with the glory of\r\nthe Lord.\r\n\r\n14:22. But yet all the men that have seen my majesty, and the signs\r\nthat I have done in Egypt, and in the wilderness, and have tempted me\r\nnow ten times, and have not obeyed my voice,\r\n\r\n14:23. Shall not see the land for which I swore to their fathers,\r\nneither shall any one of them that hath detracted me behold it.\r\n\r\n14:24. My servant Caleb, who being full of another spirit hath followed\r\nme, I will bring into this land which he hath gone round: and his seed\r\nshall possess it.\r\n\r\n14:25. For the Amalecite and the Chanaanite dwell in the valleys. To\r\nmorrow remove the camp, and return into the wilderness by the way of\r\nthe Red Sea.\r\n\r\n14:26. And the Lord spoke to Moses and Aaron, saying:\r\n\r\n14:27. How long doth this wicked multitude murmur against me? I have\r\nheard the murmurings of the children of Israel.\r\n\r\n14:28. Say therefore to them: As I live, saith the Lord: According as\r\nyou have spoken in my hearing, so will I do to you.\r\n\r\n14:29. In the wilderness shall your carcasses lie. All you that were\r\nnumbered from twenty years old and upward, and have murmured against\r\nme,\r\n\r\n14:30. Shall not enter into the land, over which I lifted up my hand to\r\nmake you dwell therein, except Caleb the son of Jephone, and Josue the\r\nson of Nun.\r\n\r\n14:31. But your children, of whom you said, that they should be a prey\r\nto the enemies, will I bring in: that they may see the land which you\r\nhave despised.\r\n\r\n14:32. Your carcasses shall lie in the wilderness.\r\n\r\n14:33. Your children shall wander in the desert forty years, and shall\r\nbear your fornication, until the carcasses of their fathers be consumed\r\nin the desert,\r\n\r\nShall bear your fornication.... That is, shall bear the punishment of\r\nyour disloyalty to God, which in the scripture language is here called\r\na fornication, in a spiritual sense.\r\n\r\n14:34. According to the number of the forty days, wherein you viewed\r\nthe land: a year shall be counted for a day. And forty years you shall\r\nreceive your iniquities, and shall know my revenge:\r\n\r\n14:35. For as I have spoken, so will I do to all this wicked multitude,\r\nthat hath risen up together against me: in this wilderness shall it\r\nfaint away and die.\r\n\r\n14:36. Therefore all the men, whom Moses had sent to view the land, and\r\nwho at their return had made the whole multitude to murmur against him,\r\nspeaking ill of the land that it was naught,\r\n\r\n14:37. Died and were struck in the sight of the Lord.\r\n\r\n14:38. But Josue the son of Nun, and Caleb the son of Jephone lived, of\r\nall them that had gone to view the land.\r\n\r\n14:39. And Moses spoke all these words to all the children of Israel,\r\nand the people mourned exceedingly.\r\n\r\n14:40. And behold rising up very early in the morning, they went up to\r\nthe top of the mountain, and said: We are ready to go up to the place,\r\nof which the Lord hath spoken: for we have sinned.\r\n\r\n14:41. And Moses said to them: Why transgress you the word of the Lord,\r\nwhich shall not succeed prosperously with you?\r\n\r\n14:42. Go not up, for the Lord is not with you: lest you fall before\r\nyour enemies.\r\n\r\n14:43. The Amalecite and the Chanaanite are before you, and by their\r\nsword you shall fall, because you would not consent to the Lord,\r\nneither will the Lord be with you.\r\n\r\n14:44. But they being blinded went up to the top of the mountain. But\r\nthe ark of the testament of the Lord and Moses departed not from the\r\ncamp.\r\n\r\n14:45. And the Amalecite came down, and the Chanaanite that dwelt in\r\nthe mountain: and smiting and slaying them pursued them as far as\r\nHorma.\r\n\r\n\r\nNumbers Chapter 15\r\n\r\nCertain laws concerning sacrifices. Sabbath breaking is punished with\r\ndeath. The law of fringes on their garments.\r\n\r\n15:1. And the Lord spoke to Moses, saying:\r\n\r\n15:2. Speak to the children of Israel and thou shalt say to them: When\r\nyou shall be come unto the land of your habitation, which I will give\r\nyou,\r\n\r\n15:3. And shall make an offering to the Lord, for a holocaust, or a\r\nvictim, paying your vows, or voluntarily offering gifts, or in your\r\nsolemnities burning a sweet savour unto the Lord, of oxen or of sheep:\r\n\r\n15:4. Whosoever immolateth the victim, shall offer a sacrifice of fine\r\nflour, the tenth part of an ephi, tempered with the fourth part of a\r\nhin of oil:\r\n\r\n15:5. And he shall give the same measure of wine to pour out in\r\nlibations for the holocaust or for the victim. For every lamb,\r\n\r\n15:6. And for every ram there shall be a sacrifice of flour of two\r\ntenths, which shall be tempered with the third part of a hin of oil:\r\n\r\n15:7. And he shall offer the third part the same measure of wine for\r\nthe libation, for a sweet savour to the Lord.\r\n\r\n15:8. But when thou offerest a holocaust or sacrifice of oxen, to\r\nfulfil thy vow or for victims of peace offerings,\r\n\r\n15:9. Thou shalt give for every ox three tenths of flour tempered with\r\nhalf a hin of oil,\r\n\r\n15:10. And wine for libations of the same measure, for an offering of\r\nmost sweet savour to the Lord.\r\n\r\n15:11. Thus shalt thou do\r\n\r\n15:12. For every ox and ram and lamb and kid.\r\n\r\n15:13. Both they that are born in the land, and the strangers\r\n\r\n15:14. Shall offer sacrifices after the same rite.\r\n\r\n15:15. There shall be all one law and judgment both for you and for\r\nthem who are strangers in the land.\r\n\r\n15:16. And the Lord spoke to Moses, saying:\r\n\r\n15:17. Speak to the children of Israel, and thou shalt say to them:\r\n\r\n15:18. When you are come into the land which I will give you,\r\n\r\n15:19. And shall eat of the bread of that country, you shall separate\r\nfirstfruits to the Lord,\r\n\r\n15:20. Of the things you eat. As you separate firstfruits of your\r\nbarnfloors:\r\n\r\n15:21. So also shall you give firstfruits of your dough to the Lord.\r\n\r\n15:22. And if through ignorance you omit any of these things, which the\r\nLord hath spoken to Moses,\r\n\r\n15:23. And by him hath commanded you from the day that he began to\r\ncommand and thenceforward,\r\n\r\n15:24. And the multitude have forgotten to do it: they shall offer a\r\ncalf out of the herd, a holocaust for a most sweet savour to the Lord,\r\nand the sacrifice and libations thereof, as the ceremonies require, and\r\na buck goat for sin:\r\n\r\n15:25. And the priest shall pray for all the multitude of the children\r\nof Israel: and it shall be forgiven them, because they sinned\r\nignorantly, offering notwithstanding a burnt offering to the Lord for\r\nthemselves and for their sin and their Ignorance:\r\n\r\n15:26. And it shall be forgiven all the people of the children of\r\nIsrael: and the strangers that sojourn among them: because it is the\r\nfault of all the people through ignorance.\r\n\r\n15:27. But if one soul shall sin ignorantly, he shall offer a she goat\r\nof a year old for his sin.\r\n\r\n15:28. And the priest shall pray for him, because he sinned ignorantly\r\nbefore the Lord: and he shall obtain his pardon, and it shall be\r\nforgiven him.\r\n\r\n15:29. The same law shall be for all that sin by ignorance, whether\r\nthey be natives or strangers.\r\n\r\n15:30. But the soul that committeth any thing through pride, whether he\r\nbe born in the land or a stranger (because he hath been rebellious\r\nagainst the Lord) shall be cut off from among his people:\r\n\r\n15:31. For he hath contemned the word of the Lord, and made void his\r\nprecept: therefore shall he be destroyed, and shall bear his iniquity.\r\n\r\n15:32. And it came to pass, when the children of Israel were in the\r\nwilderness, and had found a man gathering sticks on the sabbath day,\r\n\r\n15:33. That they brought him to Moses and Aaron and the whole\r\nmultitude.\r\n\r\n15:34. And they put him into prison, not knowing what they should do\r\nwith him.\r\n\r\n15:35. And the Lord said to Moses: Let that man die, let all the\r\nmultitude stone him without the camp.\r\n\r\n15:36. And when they had brought him out, they stoned him, and he died\r\nas the Lord had commanded.\r\n\r\n15:37. The Lord also said to Moses:\r\n\r\n15:38. Speak to the children of Israel, and thou shalt tell them to\r\nmake to themselves fringes in the corners of their garments, putting in\r\nthem ribands of blue:\r\n\r\nFringes.... The Pharisees enlarged these fringes through hypocrisy,\r\nMatt. 23.5, to appear more zealous than other men for the law of God.\r\n\r\n15:39. That when they shall see them, they may remember all the\r\ncommandments of the Lord, and not follow their own thoughts and eyes\r\ngoing astray after divers things,\r\n\r\n15:40. But rather being mindful of the precepts of the Lord, may do\r\nthem and be holy to their God.\r\n\r\n15:41. I am the Lord your God, who brought you out of the land of\r\nEgypt, that I might be your God.\r\n\r\n\r\nNumbers Chapter 16\r\n\r\nThe schism of Core and his adherents: their punishment.\r\n\r\n16:1. And behold Core the son of Isaar, the son of Caath, the son of\r\nLevi, and Dathan and Abiron the sons of Eliab, and Hon the son of\r\nPheleth of the children of Ruben,\r\n\r\n16:2. Rose up against Moses, and with them two hundred and fifty others\r\nof the children of Israel, leading men of the synagogue, and who in the\r\ntime of assembly were called by name.\r\n\r\nRose up.... The crime of these men, which was punished in so remarkable\r\na manner, was that of schism, and of rebellion against the authority\r\nestablished by God in the church; and their pretending to the\r\npriesthood without being lawfully called and sent: the same is the case\r\nof all modern sectaries.\r\n\r\n16:3. And when they had stood up against Moses and Aaron, they said:\r\nLet it be enough for you, that all the multitude consisteth of holy\r\nones, and the Lord is among them: Why lift you up yourselves above the\r\npeople of the Lord?\r\n\r\n16:4. When Moses heard this, he fell flat on his face:\r\n\r\n16:5. And speaking to Core and all the multitude, he said: In the\r\nmorning the Lord will make known who belong to him, and the holy he\r\nwill join to himself: and whom he shall choose, they shall approach to\r\nhim.\r\n\r\n16:6. Do this therefore: Take every man of you your censers, thou Core,\r\nand all thy company.\r\n\r\n16:7. And putting fire in them to morrow, put incense upon it before\r\nthe Lord: and whomsoever he shall choose, the same shall be holy: you\r\ntake too much upon you, ye sons of Levi.\r\n\r\n16:8. And he said again to Core: Hear ye sons of Levi.\r\n\r\n16:9. Is it a small thing unto you, that the God of Israel hath spared\r\nyou from all the people, and joined you to himself, that you should\r\nserve him in the service of the tabernacle, and should stand before the\r\ncongregation of the people, and should minister to him?\r\n\r\n16:10. Did he therefore make thee and all thy brethren the sons of Levi\r\nto approach unto him, that you should challenge to yourselves the\r\npriesthood also,\r\n\r\n16:11. And that all thy company should stand against the Lord? for what\r\nis Aaron that you murmur against him?\r\n\r\n16:12. Then Moses sent to call Dathan and Abiron the sons of Eliab. But\r\nthey answered: We will not come.\r\n\r\n16:13. Is it a small matter to thee, that thou hast brought us out of a\r\nland that flowed with milk and honey, to kill us in the desert, except\r\nthou rule also like a lord over us?\r\n\r\n16:14. Thou hast brought us indeed into a land that floweth with rivers\r\nof milk and honey, and hast given us possessions of fields and\r\nvineyards; wilt thou also pull out our eyes? We will not come.\r\n\r\n16:15. Moses therefore being very angry, said to the Lord: Respect not\r\ntheir sacrifices: thou knowest that I have not taken of them so much as\r\na young ass at any time, nor have injured any of them.\r\n\r\nVery angry.... This anger was a zeal against sin; and an indignation at\r\nthe affront offered to God; like that which the same holy prophet\r\nconceived upon the sight of the golden calf, Ex. 32.19.\r\n\r\n16:16. And he said to Core: Do thou and thy congregation stand apart\r\nbefore the Lord to morrow, and Aaron apart.\r\n\r\n16:17. Take every one of you censers, and put incense upon them,\r\noffering to the Lord two hundred and fifty censers: let Aaron also hold\r\nhis censer.\r\n\r\n16:18. When they had done this, Moses and Aaron standing,\r\n\r\n16:19. And had drawn up all the multitude against them to the door of\r\nthe tabernacle, the glory of the Lord appeared to them all.\r\n\r\n16:20. And the Lord speaking to Moses and Aaron, said:\r\n\r\n16:21. Separate yourselves from among this congregation, that I may\r\npresently destroy them.\r\n\r\n16:22. They fell flat on their face, and said: O most mighty, the God\r\nof the spirits of all flesh, for one man’s sin shall thy wrath rage\r\nagainst all?\r\n\r\n16:23. And the Lord said to Moses:\r\n\r\n16:24. Command the whole people to separate themselves from the tents\r\nof Core and Dathan and Abiron.\r\n\r\n16:25. And Moses arose, and went to Dathan and Abiron: and the ancients\r\nof Israel following him,\r\n\r\n16:26. He said to the multitude: Depart from the tents of these wicked\r\nmen, and touch nothing of theirs, lest you be involved in their sins.\r\n\r\n16:27. And when they were departed from their tents round about, Dathan\r\nand Abiron coming out stood in the entry of their pavilions with their\r\nwives and children, and all the people.\r\n\r\n16:28. And Moses said: By this you shall know that the Lord hath sent\r\nme to do all things that you see, and that I have not forged them of my\r\nown head:\r\n\r\n16:29. If these men die the common death of men, and if they be visited\r\nwith a plague, wherewith others also are wont to be visited, the Lord\r\ndid not send me.\r\n\r\n16:30. But if the Lord do a new thing, and the earth opening her mouth\r\nswallow them down, and all things that belong to them, and they go down\r\nalive into hell, you shall know that they have blasphemed the Lord.\r\n\r\n16:31. And immediately as he had made an end of speaking, the earth\r\nbroke asunder under their feet:\r\n\r\n16:32. And opening her mouth, devoured them with their tents and all\r\ntheir substance.\r\n\r\n16:33. And they went down alive into hell, the ground closing upon\r\nthem, and they perished from among the people.\r\n\r\n16:34. But all Israel, that was standing round about, fled at the cry\r\nof them that were perishing: saying: Lest perhaps the earth swallow us\r\nup also.\r\n\r\n16:35. And a fire coming out from the Lord, destroyed the two hundred\r\nand fifty men that offered the incense.\r\n\r\n16:36. And the Lord spoke to Moses, saying:\r\n\r\n16:37. Command Eleazar the son of Aaron the priest to take up the\r\ncensers that lie in the burning, and to scatter the fire of one side\r\nand the other: because they are sanctified\r\n\r\n16:38. In the deaths of the sinners: and let him beat them into plates,\r\nand fasten them to the altar, because incense hath been offered in them\r\nto the Lord, and they are sanctified, that the children of Israel may\r\nsee them for a sign and a memorial.\r\n\r\n16:39. Then Eleazar the priest took the brazen censers, wherein they\r\nhad offered, whom the burning fire had devoured, and beat them into\r\nplates, fastening them to the altar:\r\n\r\n16:40. That the children of Israel might have for the time to come\r\nwherewith they should be admonished, that no stranger or any one that\r\nis not of the seed of Aaron should come near to offer incense to the\r\nLord, lest he should suffer as Core suffered, and all his congregation,\r\naccording as the Lord spoke to Moses.\r\n\r\n16:41. The following day all the multitude of the children of Israel\r\nmurmured against Moses and Aaron, saying: You have killed the people of\r\nthe Lord.\r\n\r\n16:42. And when there arose a sedition, and the tumult increased,\r\n\r\n16:43. Moses and Aaron fled to the tabernacle of the covenant. And when\r\nthey were gone into it, the cloud covered it, and the glory of the Lord\r\nappeared.\r\n\r\n16:44. And the Lord said to Moses:\r\n\r\n16:45. Get you out from the midst of this multitude, this moment will I\r\ndestroy them. And as they were lying on the ground,\r\n\r\n16:46. Moses said to Aaron: Take the censer, and putting fire in it\r\nfrom the altar, put incense upon it, and go quickly to the people to\r\npray for them: for already wrath is gone out from the Lord, and the\r\nplague rageth.\r\n\r\n16:47. When Aaron had done this, and had run to the midst of the\r\nmultitude which the burning fire was now destroying, he offered the\r\nincense:\r\n\r\n16:48. And standing between the dead and the living, he prayed for the\r\npeople, and the plague ceased.\r\n\r\n16:49. And the number of them that were slain was fourteen thousand and\r\nseven hundred men, besides them that had perished in the sedition of\r\nCore.\r\n\r\n16:50. And Aaron returned to Moses to the door of the tabernacle of the\r\ncovenant after the destruction was over.\r\n\r\n\r\nNumbers Chapter 17\r\n\r\nThe priesthood is confirmed to Aaron by the miracle of the blooming of\r\nhis rod, which is kept for a monument in the tabernacle.\r\n\r\n17:1. And the Lord spoke to Moses, saying:\r\n\r\n17:2. Speak to the children of Israel, and take of every one of them a\r\nrod by their kindreds, of all the princes of the tribes, twelve rods,\r\nand write the name of every man upon his rod.\r\n\r\n17:3. And the name of Aaron shall be for the tribe of Levi, and one rod\r\nshall contain all their families:\r\n\r\n17:4. And thou shalt lay them up in the tabernacle of the covenant\r\nbefore the testimony, where I will speak to thee.\r\n\r\n17:5. Whomsoever of these I shall choose, his rod shall blossom: and I\r\nwill make to cease from me the murmurings of the children of Israel,\r\nwherewith they murmur against you.\r\n\r\n17:6. And Moses spoke to the children of Israel: and all the princes\r\ngave him rods one for every tribe: and there were twelve rods besides\r\nthe rod of Aaron.\r\n\r\n17:7. And when Moses had Laid them up before the Lord in the tabernacle\r\nof the testimony:\r\n\r\n17:8. He returned on the following day, and found that the rod of Aaron\r\nfor the house of Levi, was budded: and that the buds swelling it had\r\nbloomed blossoms, which spreading the leaves, were formed into almonds.\r\n\r\nThe rod of Aaron for the house of Levi, was budded, etc.... This rod of\r\nAaron which thus miraculously brought forth fruit, was a figure of the\r\nblessed Virgin conceiving and bringing forth her Son without any\r\nprejudice to her virginity.\r\n\r\n17:9. Moses therefore brought out all the rods from before the Lord to\r\nall the children of Israel: and they saw, and every one received their\r\nrods.\r\n\r\n17:10. And the Lord said to Moses: Carry back the rod of Aaron into the\r\ntabernacle of the testimony, that it may be kept there for a token of\r\nthe rebellious children of Israel, and that their complaints may cease\r\nfrom me lest they die.\r\n\r\n17:11. And Moses did as the Lord had commanded.\r\n\r\n17:12. And the children of Israel said to Moses: Behold we are\r\nconsumed, we all perish.\r\n\r\n17:13. Whosoever approacheth to the tabernacle of the Lord, he dieth.\r\nAre we all to a man to be utterly destroyed?\r\n\r\n\r\nNumbers Chapter 18\r\n\r\nThe charge of the priests and of the Levites, and their portion.\r\n\r\n18:1. And the Lord said to Aaron: Thou, and thy sons, and thy father’s\r\nhouse with thee shall bear the iniquity of the sanctuary: and thou and\r\nthy sons with thee shall bear the sins of your priesthood.\r\n\r\nThou, and thy father’s house with thee, shall bear the iniquity of the\r\nsanctuary.... That is, you shall be punished if, through negligence or\r\nwant of due attention, you err in the discharge of the sacred functions\r\nfor which you were ordained.\r\n\r\n18:2. And take with thee thy brethren also of the tribe of Levi, and\r\nthe sceptre of thy father, and let them be ready in hand, and minister\r\nto thee: but thou and thy sons shall minister in the tabernacle of the\r\ntestimony.\r\n\r\n18:3. And the Levites shall watch to do thy commands, and about all the\r\nworks of the tabernacle: only they shall not come nigh the vessels of\r\nthe sanctuary nor the altar, lest both they die, and you also perish\r\nwith them.\r\n\r\n18:4. But let them be with thee, and watch in the charge of the\r\ntabernacle, and in all the ceremonies thereof. A stranger shall not\r\njoin himself with you.\r\n\r\n18:5. Watch ye in the charge of the sanctuary, and in the ministry of\r\nthe altar: lest indignation rise upon the children of Israel.\r\n\r\n18:6. I have given you your brethren the Levites from among the\r\nchildren of Israel, and have delivered them for a gift to the Lord, to\r\nserve in the ministries of the tabernacle.\r\n\r\n18:7. But thou and thy sons look ye to the priesthood: and all things\r\nthat pertain to the service of the altar, and that are within the veil,\r\nshall be executed by the priests. If any stranger shall approach, he\r\nshall be slain.\r\n\r\n18:8. And the Lord said to Aaron: Behold I have given thee the charge\r\nof my firstfruits. All things that are sanctified by the children of\r\nIsrael, I have delivered to thee and to thy sons for the priestly\r\noffice, by everlasting ordinances.\r\n\r\n18:9. These therefore shalt thou take of the things that are\r\nsanctified, and are offered to the Lord. Every offering, and sacrifice,\r\nand whatsoever is rendered to me for sin and for trespass, and becometh\r\nholy of holies, shall be for thee and thy sons.\r\n\r\n18:10. Thou shalt eat it in the sanctuary: the males only shall eat\r\nthereof, because it is a consecrated thing to thee.\r\n\r\n18:11. But the firstfruits, which the children of Israel shall vow and\r\noffer, I have given to thee, and to thy sons, and to thy daughters, by\r\na perpetual law. He that is clean in thy house, shall eat them.\r\n\r\n18:12. All the best of the oil, and of the wine, and of the corn,\r\nwhatsoever firstfruits they offer to the Lord, I have given them to\r\nthee.\r\n\r\n18:13. All the firstripe of the fruits, that the ground bringeth forth,\r\nand which are brought to the Lord, shall be for thy use: he that is\r\nclean in thy house, shall eat them.\r\n\r\n18:14. Every thing that the children of Israel shall give by vow, shall\r\nbe thine.\r\n\r\n18:15. Whatsoever is firstborn of all flesh, which they offer to the\r\nLord, whether it be of men, or of beasts, shall belong to thee: only\r\nfor the firstborn of man thou shalt take a price, and every beast that\r\nis unclean thou shalt cause to be redeemed,\r\n\r\n18:16. And the redemption of it shall be after one month, for five\r\nsicles of silver, by the weight of the sanctuary. A sicle hath twenty\r\nobols.\r\n\r\n18:17. But the firstling of a cow, and of a sheep and of a goat thou\r\nshalt not cause to be redeemed, because they are sanctified to the\r\nLord. Their blood only thou shalt pour upon the altar, and their fat\r\nthou shalt burn for a most sweet odour to the Lord.\r\n\r\n18:18. But the flesh shall fall to thy use, as the consecrated breast,\r\nand the right shoulder shall be thine.\r\n\r\n18:19. All the firstfruits of the sanctuary which the children of\r\nIsrael offer to the Lord, I have given to thee and to thy sons and\r\ndaughters, by a perpetual ordinance. It is a covenant of salt for ever\r\nbefore the Lord, to thee and to thy sons.\r\n\r\nA covenant of salt.... It is a proverbial expression, signifying a\r\ncovenant not to be altered or corrupted; as salt is used to keep things\r\nfrom corruption; a covenant perpetual, like that by which it was\r\nappointed, that salt should be used in every sacrifice. Lev. 2.\r\n\r\n18:20. And the Lord said to Aaron: You shall possess nothing in their\r\nland, neither shall you have a portion among them: I am thy portion and\r\ninheritance in the midst of the children of Israel.\r\n\r\n18:21. And I have given to the sons of Levi all the tithes of Israel\r\nfor a possession, for the ministry wherewith they serve me in the\r\ntabernacle of the covenant:\r\n\r\n18:22. That the children of Israel may not approach any more to the\r\ntabernacle, nor commit deadly sin,\r\n\r\nDeadly sin.... That is, sin which will bring death after it.\r\n\r\n18:23. But only the sons of Levi may serve me in the tabernacle, and\r\nbear the sins of the people. It shall be an everlasting ordinance in\r\nyour generations. They shall not possess any other thing,\r\n\r\n18:24. But be content with the oblation or tithes, which I have\r\nseparated for their uses and necessities.\r\n\r\n18:25. And the Lord spoke to Moses, saying:\r\n\r\n18:26. Command the Levites, and declare unto them: When you shall\r\nreceive of the children of Israel the tithes, which I have given you,\r\noffer the firstfruits of them to the Lord, that is to say, the tenth\r\npart of the tenth:\r\n\r\n18:27. That it may be reckoned to you as an oblation of firstfruits, as\r\nwell of the barnfloors as of the winepresses:\r\n\r\n18:28. And of all the things of which you receive tithes, offer the\r\nfirstfruits to the Lord, and give them to Aaron the priest.\r\n\r\n18:29. All the things that you shall offer of the tithes, and shall\r\nseparate for the gifts of the Lord, shall be the best and choicest\r\nthings.\r\n\r\n18:30. And thou shalt say to them: If you offer all the goodly and the\r\nbetter things of the tithes, it shall be reckoned to you as if you had\r\ngiven the firstfruits of the barnfloor and the winepress:\r\n\r\n18:31. And you shall eat them in all your places, both you and your\r\nfamilies: because it is your reward for the ministry, wherewith you\r\nserve in the tabernacle of the testimony.\r\n\r\n18:32. And you shall not sin in this point, by reserving the choicest\r\nand fat things to yourselves, lest you profane the oblations of the\r\nchildren of Israel, and die.\r\n\r\n\r\nNumbers Chapter 19\r\n\r\nThe law of the sacrifice of the red cow, and the water of expiation.\r\n\r\n19:1. And the Lord spoke to Moses and Aaron, saying:\r\n\r\n19:2. This is the observance of the victim, which the Lord hath\r\nordained. Command the children of Israel, that they bring unto thee a\r\nred cow of full age, in which there is no blemish, and which hath not\r\ncarried the yoke:\r\n\r\nA red cow, etc.... This red cow, offered in sacrifice for sin, and\r\nconsumed with fire without the camp, with the ashes of which, mingled\r\nwith water, the unclean were to be expiated and purified; was a figure\r\nof the passion of Christ, by whose precious blood applied to our souls\r\nin the holy sacraments, we are cleansed from our sins.\r\n\r\n19:3. And you shall deliver her to Eleazar the priest, who shall bring\r\nher forth without the camp, and shall immolate her in the sight of all:\r\n\r\n19:4. And dipping his finger in her blood, shall sprinkle it over\r\nagainst the door of the tabernacle seven times,\r\n\r\n19:5. And shall burn her in the sight of all delivering up to the fire\r\nher skin, and her flesh, and her blood, and her dung.\r\n\r\n19:6. The priest shall also take cedar wood, and hyssop, and scarlet\r\ntwice dyed, and cast it into the flame, with which the cow is consumed.\r\n\r\n19:7. And then after washing his garments, and body, he shall enter\r\ninto the camp, and shall be unclean until the evening.\r\n\r\n19:8. He also that hath burned her, shall wash his garments, and his\r\nbody, and shall be unclean until the evening.\r\n\r\n19:9. And a man that is clean shall gather up the ashes of the cow, and\r\nshall pour them forth without the camp in a most clean place, that they\r\nmay be reserved for the multitude of the children of Israel, and for a\r\nwater of aspersion: because the cow was burnt for sin.\r\n\r\n19:10. And when he that carried the ashes of the cow, hath washed his\r\ngarments, he shall be unclean until the evening. The children of\r\nIsrael, and the strangers that dwell among them, shall observe this for\r\na holy thing by a perpetual ordinance.\r\n\r\n19:11. He that toucheth the corpse of a man, and is therefore unclean\r\nseven days,\r\n\r\n19:12. Shall be sprinkled with this water on the third day, and on the\r\nseventh, and so shall be cleansed. If he were not sprinkled on the\r\nthird day, he cannot be cleansed on the seventh.\r\n\r\n19:13. Every one that toucheth the corpse of a man, and is not\r\nsprinkled with this mixture, shall profane the tabernacle of the Lord,\r\nand shall perish out of Israel: because he was not sprinkled with the\r\nwater of expiation, he shall be unclean, and his uncleanness shall\r\nremain upon him.\r\n\r\n19:14. This is the law of a man that dieth in a tent: All that go into\r\nhis tent and all the vessels that are there, shall be unclean seven\r\ndays.\r\n\r\n19:15. The vessel that hath no cover, nor binding over it, shall be\r\nunclean.\r\n\r\n19:16. If any man in the field touch the corpse of a man that was\r\nslain, or that died of himself, or his bone, or his grave, he shall be\r\nunclean seven days.\r\n\r\n19:17. And they shall take of the ashes of the burning and of the sin\r\noffering, and shall pour living waters upon them into a vessel.\r\n\r\n19:18. And a man that is clean shall dip hyssop in them, and shall\r\nsprinkle therewith all the tent, and all the furniture, and the men\r\nthat are defiled with touching any such thing:\r\n\r\n19:19. And in this manner he that is clean shall purify the unclean on\r\nthe third and on the seventh day. And being expiated the seventh day,\r\nhe shall wash both himself and his garments, and be unclean until the\r\nevening.\r\n\r\n19:20. If any man be not expiated after this rite, his soul shall\r\nperish out of the midst of the church: because he hath profaned the\r\nsanctuary of the Lord, and was not sprinkled with the water of\r\npurification.\r\n\r\n19:21. This precept shall be an ordinance for ever. He also that\r\nsprinkled the water, shall wash his garments. Every one that shall\r\ntouch the waters of expiation, shall be unclean until the evening.\r\n\r\n19:22. Whatsoever a person toucheth who is unclean, he shall make it\r\nunclean: and the person that toucheth any of these things, shall be\r\nunclean until the evening.\r\n\r\n\r\nNumbers Chapter 20\r\n\r\nThe death of Mary the sister of Moses. The people murmur for want of\r\nwater: God giveth it them from the rock. The death of Aaron.\r\n\r\n20:1. And the children of Israel, and all the multitude came into the\r\ndesert of Sin, in the first month: and the people abode in Cades. And\r\nMary died there, and was buried in the same place.\r\n\r\n20:2. And the people wanting water, came together against Moses and\r\nAaron:\r\n\r\n20:3. And making a sedition, they said: Would God we had perished among\r\nour brethren before the Lord.\r\n\r\n20:4. Why have you brought out the church of the Lord into the\r\nwilderness, that both we and our cattle should die?\r\n\r\n20:5. Why have you made us come up out of Egypt, and have brought us\r\ninto this wretched place which cannot be sowed, nor bringeth forth\r\nfigs, nor vines, nor pomegranates, neither is there any water to drink?\r\n\r\n20:6. And Moses and Aaron leaving the multitude, went into the\r\ntabernacle of the covenant, and fell flat upon the ground, and cried to\r\nthe Lord, and said. O Lord God, hear the cry of this people, and open\r\nto them thy treasure, a fountain of living water, that being satisfied,\r\nthey may cease to murmur. And the glory of the Lord appeared over them.\r\n\r\n20:7. And the Lord spoke to Moses, saying:\r\n\r\n20:8. Take the rod, and assemble the people together, thou and Aaron\r\nthy brother, and speak to the rock before them, and it shall yield\r\nwaters. And when thou hast brought forth water out of the rock, all the\r\nmultitude and their cattle shall drink.\r\n\r\n20:9. Moses therefore took the rod, which was before the Lord, as he\r\nhad commanded him,\r\n\r\n20:10. And having gathered together the multitude before the rock, he\r\nsaid to them: Hear, ye rebellious and incredulous: Can we bring you\r\nforth water out of this rock?\r\n\r\n20:11. And when Moses had lifted up his hand, and struck the rock twice\r\nwith the rod, there came forth water in great abundance, so that the\r\npeople and their cattle drank,\r\n\r\nThe rock.... This rock was a figure of Christ, and the water that\r\nissued out from the rock, of his precious blood, the source of all our\r\ngood.\r\n\r\n20:12. And the Lord said to Moses and Aaron: Because you have not\r\nbelieved me, to sanctify me before the children of Israel, you shall\r\nnot bring these people into the land, which I will give them.\r\n\r\nYou have not believed, etc.... The fault of Moses and Aaron, on this\r\noccasion, was a certain diffidence and weakness of faith; not doubting\r\nof God’s power or veracity; but apprehending the unworthiness of that\r\nrebellious and incredulous people, and therefore speaking with some\r\nambiguity.\r\n\r\n20:13. This is the Water of contradiction, where the children of Israel\r\nstrove with words against the Lord, and he was sanctified in them.\r\n\r\nThe Water of contradiction.... Or strife. Hebrew, Meribah.\r\n\r\n20:14. In the mean time Moses sent messengers from Cades to the king of\r\nEdom, to say: Thus saith thy brother Israel: Thou knowest all the\r\nlabour that hath come upon us:\r\n\r\n20:15. In what manner our fathers went down into Egypt, and there we\r\ndwelt a long time, and the Egyptians afflicted us and our fathers.\r\n\r\n20:16. And how we cried to the Lord, and he heard us, and sent an\r\nangel, who hath brought us out of Egypt. Lo, we are now in the city of\r\nCades, which is in the uttermost of thy borders,\r\n\r\n20:17. And we beseech thee that we may have leave to pass through thy\r\ncountry. We will not go through the fields, nor through the vineyards,\r\nwe will not drink the waters of thy wells, but we will go by the common\r\nhighway, neither turning aside to the right hand, nor to the left, till\r\nwe are past thy borders.\r\n\r\n20:18. And Edom answered them: Thou shalt not pass by me: if thou dost\r\nI will come out armed against thee.\r\n\r\n20:19. And the children of Israel said: We will go by the beaten way:\r\nand if we and our cattle drink of thy waters, we will give thee what is\r\njust: there shall be no difficulty in the price, only let us pass\r\nspeedily.\r\n\r\n20:20. But he answered: Thou shalt not pass. And immediately he came\r\nforth to meet them with an infinite multitude, and a strong hand,\r\n\r\n20:21. Neither would he condescend to their desire to grant them\r\npassage through his borders. Wherefore Israel turned another way from\r\nhim.\r\n\r\n20:22. And when they had removed the camp from Cades, they came to\r\nmount Hor, which is in the borders of the land of Edom:\r\n\r\n20:23. Where the Lord spoke to Moses:\r\n\r\n20:24. Let Aaron, saith he, go to his people: for he shall not go into\r\nthe land which I have given the children of Israel, because he was\r\nincredulous to my words, at the waters of contradiction.\r\n\r\n20:25. Take Aaron and his son with him, and bring them up into mount\r\nHor:\r\n\r\n20:26. And when thou hast stripped the father of his vesture, thou\r\nshalt vest therewith Eleazar his son: Aaron shall be gathered to his\r\npeople, and die there.\r\n\r\n20:27. Moses did as the Lord had commanded: and they went up into mount\r\nHor before all the multitude.\r\n\r\n20:28. And when he had stripped Aaron of his vestments, he vested\r\nEleazar his son with them.\r\n\r\n20:29. And Aaron being dead in the top of the mountain, he came down\r\nwith Eleazar.\r\n\r\n20:30. And all the multitude seeing that Aaron was dead, mourned for\r\nhim thirty days throughout all their families.\r\n\r\n\r\nNumbers Chapter 21\r\n\r\nKing Arad is overcome. The people murmur and are punished with fiery\r\nserpents: they are healed by the brazen serpent. They conquer the kings\r\nSehon and Og.\r\n\r\n21:1. And when king Arad the Chanaanite, who dwelt towards the south,\r\nhad heard this, to wit, that Israel was come by the way of the spies,\r\nhe fought against them, and overcoming them carried off their spoils.\r\n\r\n21:2. But Israel binding himself by vow to the Lord, said: If thou wilt\r\ndeliver this people into my hand, I will utterly destroy their cities.\r\n\r\n21:3. And the Lord heard the prayers of Israel, and delivered up the\r\nChanaanite, and they cut them off and destroyed their cities: and they\r\ncalled the name of that place Horma, that is to say, Anathema.\r\n\r\nAnathema.... That is, a thing devoted to utter destruction.\r\n\r\n21:4. And they marched from mount Hor, by the way that leadeth to the\r\nRed Sea, to compass the land of Edom. And the people began to be weary\r\nof their journey and labour:\r\n\r\n21:5. And speaking against God and Moses, they said: Why didst thou\r\nbring us out of Egypt, to die in the wilderness? There is no bread, nor\r\nhave we any waters: our soul now loatheth this very light food.\r\n\r\nVery light food.... So they call the heavenly manna: thus worldlings\r\nloathe the things of heaven, for which they have no relish.\r\n\r\n21:6. Wherefore the Lord sent among the people fiery serpents, which\r\nbit them and killed many of them.\r\n\r\nFiery serpents.... They are so called, because they that were bitten by\r\nthem were burnt with a violent heat.\r\n\r\n21:7. Upon which they came to Moses, and said; We have sinned, because\r\nwe have spoken against the Lord and thee: pray that he may take away\r\nthese serpents from us. And Moses prayed for the people.\r\n\r\n21:8. And the Lord said to him: Make a brazen serpent, and set it up\r\nfor a sign: whosoever being struck shall look on it, shall live.\r\n\r\n21:9. Moses therefore made a brazen serpent, and set it up for a sign:\r\nwhich when they that were bitten looked upon, they were healed.\r\n\r\nA brazen serpent.... This was a figure of Christ crucified, and of the\r\nefficacy of a lively faith in him, against the bites of the hellish\r\nserpent. John 3.14.\r\n\r\n21:10. And the children of Israel setting forwards camped in Oboth.\r\n\r\n21:11. And departing thence they pitched their tents in Jeabarim, in\r\nthe wilderness, that faceth Moab toward the east.\r\n\r\n21:12. And removing from thence, they came to the torrent Zared:\r\n\r\n21:13. Which they left and encamped over against Arnon, which is in the\r\ndesert and standeth out on the borders of the Amorrhite. For Arnon is\r\nthe border of Moab, dividing the Moabites and the Amorrhites.\r\n\r\n21:14. Wherefore it is said in the book of the wars of the Lord: As he\r\ndid in the Red Sea, so will he do in the streams of Arnon.\r\n\r\nThe book of the wars, etc.... An ancient book, which, like several\r\nothers quoted in scripture, has been lost.\r\n\r\n21:15. The rocks of the torrents were bowed down that they might rest\r\nin Ar, and lie down in the borders of the Moabites.\r\n\r\n21:16. When they went from that place, the well appeared whereof the\r\nLord said to Moses: Gather the people together, and I will give them\r\nwater.\r\n\r\n21:17. Then Israel sung this song: Let the well spring up. They sung\r\nthereto:\r\n\r\n21:18. The well, which the princes dug, and the chiefs of the people\r\nprepared by the direction of the lawgiver, and with their staves. And\r\nthey marched from the wilderness to Mathana.\r\n\r\n21:19. From Mathana unto Nahaliel: from Nahaliel unto Bamoth.\r\n\r\n21:20. From Bamoth, is a valley in the country of Moab, to the top of\r\nPhasga, which looked towards the desert.\r\n\r\n21:21. And Israel sent messengers to Sehon king of the Amorrhites,\r\nsaying:\r\n\r\n21:22. I beseech thee that I may have leave to pass through thy land:\r\nwe will not go aside into the fields or the vineyards, we will not\r\ndrink waters of the wells, we will go the king’s highway, till we be\r\npast thy borders.\r\n\r\n21:23. And he would not grant that Israel should pass by his borders:\r\nbut rather gathering an army, went forth to meet them in the desert,\r\nand came to Jasa and fought against them.\r\n\r\n21:24. And he was slain by them with the edge of the sword, and they\r\npossessed his land from the Arnon unto the Jeboc, and to the confines\r\nof the children of Ammon: for the borders of the Ammonites, were kept\r\nwith a strong garrison.\r\n\r\n21:25. So Israel took all his cities, and dwelt in the cities of the\r\nAmorrhite, to wit, in Hesebon, and in the villages thereof.\r\n\r\n21:26. Hesebon was the city of Sehon the king of the Amorrhites, who\r\nfought against the king of Moab: and took all the land, that had been\r\nof his dominion, as far as the Arnon.\r\n\r\n21:27. Therefore it is said in the proverb: Come into Hesebon, let the\r\ncity of Sehon be built and set up:\r\n\r\n21:28. A fire is gone out of Hesebon, a flame from the city of Sehon,\r\nand hath consumed Ar of the Moabites, and the inhabitants of the high\r\nplaces of the Arnon.\r\n\r\n21:29. Woe to thee Moab: thou art undone, O people of Chamos. He hath\r\ngiven his sons to flight, and his daughters into captivity to Sehon the\r\nking of the Amorrhites.\r\n\r\n21:30. Their yoke is perished from Hesebon unto Dibon, they came weary\r\nto Nophe, and unto Medaba.\r\n\r\n21:31. So Israel dwelt in the land of the Amorrhite.\r\n\r\n21:32. And Moses sent some to take a view of Jazer: and they took the\r\nvillages of it, and conquered the inhabitants.\r\n\r\n21:33. And they turned themselves, and went up by the way of Basan, and\r\nOg the king of Basan came against them with all his people, to fight in\r\nEdrai.\r\n\r\n21:34. And the Lord said to Moses: Fear him not, for I have delivered\r\nhim and all his people, and his country into thy hand: and thou shalt\r\ndo to him as thou didst to Sehon the king of the Amorrhites, the\r\ninhabitant of Hesebon.\r\n\r\n21:35. So they slew him also with his sons, and all his people, not\r\nletting any one escape, and they possessed his land.\r\n\r\n\r\nNumbers Chapter 22\r\n\r\nBalac, king of Moab, sendeth twice for Balaam to curse Israel. In his\r\nway Balaam is rebuked by an angel.\r\n\r\n22:1. And they went forward and encamped in the plains of Moab, over\r\nagainst where Jericho is situate beyond the Jordan.\r\n\r\n22:2. And Balac the son of Sephor, seeing all that Israel had done to\r\nthe Amorrhite,\r\n\r\n22:3. And that the Moabites were in great fear of him, and were not\r\nable to sustain his assault,\r\n\r\n22:4. He said to the elders of Madian: So will this people destroy all\r\nthat dwell in our borders, as the ox is wont to eat the grass to the\r\nvery roots. Now he was at that time king in Moab.\r\n\r\n22:5. He sent therefore messengers to Balaam the son of Beor, a\r\nsoothsayer, who dwelt by the river of the land of the children of\r\nAmmon, to call him, and to say: Behold a people is come out of Egypt,\r\nthat hath covered the face of the earth, sitting over against me.\r\n\r\n22:6. Come therefore, and curse this people, because it is mightier\r\nthan I: if by any means I may beat them and drive them out of my land:\r\nfor I know that he whom thou shalt bless is blessed, and he whom thou\r\nshalt curse is cursed.\r\n\r\n22:7. And the ancients of Moab, and the elders of Madian, went with the\r\nprice of divination in their hands. And where they were come to Balaam,\r\nand had told him all the words of Balac:\r\n\r\n22:8. He answered: Tarry here this night and I will answer whatsoever\r\nthe Lord shall say to me. And while they stayed with Balaam, God came\r\nand said to him:\r\n\r\n22:9. What mean these men that are with thee?\r\n\r\n22:10. He answered: Balac the son of Sephor king of the Moabites hath\r\nsent to me,\r\n\r\n22:11. Saying: Behold a people that is come out of Egypt, hath covered\r\nthe face of the land: come and curse them, if by any means I may fight\r\nwith them and drive them away.\r\n\r\n22:12. And God said to Balaam: Thou shalt not go with them, nor shalt\r\nthou curse the people: because it is blessed.\r\n\r\n22:13. And he rose in the morning and said to the princes: Go into your\r\ncountry, because the Lord hath forbid me to come with you.\r\n\r\n22:14. The princes returning, said to Balac: Balaam would not come with\r\nus.\r\n\r\n22:15. Then he sent many more and more noble than he had sent before:\r\n\r\n22:16. Who, when they were come to Balaam, said: Thus saith Balac the\r\nson of Sephor, Delay not to come to me:\r\n\r\n22:17. For I am ready to honour thee, and will give thee whatsoever\r\nthou wilt: come and curse this people.\r\n\r\n22:18. Balaam answered: If Balac would give me his house full of silver\r\nand gold, I cannot alter the word of the Lord my God, to speak either\r\nmore or less.\r\n\r\n22:19. I pray you to stay here this night also, that I may know what\r\nthe Lord will answer me once more.\r\n\r\nTo stay.... His desiring them to stay, after he had been fully informed\r\nalready that it was not God’s will he should go, came from the\r\ninclination he had to gratify Balac, for the sake of worldly gain. And\r\nthis perverse disposition God punished by permitting him to go (though\r\nnot to curse the people as he would willingly have done), and suffering\r\nhim to fall still deeper and deeper into sin, till he came at last to\r\ngive that abominable counsel against the people of God, which ended in\r\nhis own destruction. So sad a thing it is to indulge a passion for\r\nmoney.\r\n\r\n22:20. God therefore came to Balaam in the night, and said to him: If\r\nthese men be come to call thee, arise and go with them: yet so, that\r\nthou do what I shall command thee.\r\n\r\n22:21. Balaam arose in the morning, and saddling his ass went with\r\nthem.\r\n\r\n22:22. And God was angry. And an angel of the Lord stood in the way\r\nagainst Balaam, who sat on the ass, and had two servants with him.\r\n\r\n22:23. The ass seeing the angel standing in the way, with a drawn\r\nsword, turned herself out of the way, and went into the field. And when\r\nBalaam beat her, and had a mind to bring her again to the way,\r\n\r\n22:24. The angel stood in a narrow place between two walls, wherewith\r\nthe vineyards were enclosed.\r\n\r\n22:25. And the ass seeing him, thrust herself close to the wall, and\r\nbruised the foot of the rider. But he beat her again:\r\n\r\n22:26. And nevertheless the angel going on to a narrow place, where\r\nthere was no way to turn aside either to the right hand or to the left,\r\nstood to meet him.\r\n\r\n22:27. And when the ass saw the angel standing, she fell under the feet\r\nof the rider: who being angry beat her sides more vehemently with a\r\nstaff.\r\n\r\n22:28. And the Lord opened the mouth of the ass, and she said: What\r\nhave I done to thee? Why strikest thou me, lo, now this third time?\r\n\r\nOpened the mouth, etc.... The angel moved the tongue of the ass, to\r\nutter these speeches, to rebuke, by the mouth of a brute beast, the\r\nbrutal fury and folly of Balaam.\r\n\r\n22:29. Balaam answered: Because thou hast deserved it, and hast served\r\nme ill: I would I had a sword that I might kill thee.\r\n\r\n22:30. The ass said: Am not I thy beast, on which thou hast been always\r\naccustomed to ride until this present day? tell me if I ever did the\r\nlike thing to thee. But he said: Never.\r\n\r\n22:31. Forthwith the Lord opened the eyes of Balaam, and he saw the\r\nangel standing in the way with a drawn sword, and he worshipped him\r\nfalling flat on the ground.\r\n\r\n22:32. And the angel said to him: Why beatest thou thy ass these three\r\ntimes? I am come to withstand thee, because thy way is perverse, and\r\ncontrary to me:\r\n\r\nPerverse.... Because thy inclinations are wicked in being willing for\r\nthe sake of gain to curse the people of whom I am the guardian.\r\n\r\n22:33. And unless the ass had turned out of the way, giving place to me\r\nwho stood against thee, I had slain thee, and she should have lived.\r\n\r\n22:34. Balaam said: I have sinned, not knowing that thou didst stand\r\nagainst me: and now if it displease thee that I go, I will return.\r\n\r\n22:35. The angel said: Go with these men, and see thou speak no other\r\nthing than what I shall command thee. He went therefore with the\r\nprinces.\r\n\r\n22:36. And when Balac heard it he came forth to meet him in a town of\r\nthe Moabites, that is situate in the uttermost borders of Arnon.\r\n\r\n22:37. And he said to Balaam: I sent messengers to call thee, why didst\r\nthou not come immediately to me? was it because I am not able to reward\r\nthy coming?\r\n\r\n22:38. He answered him: Lo, here I am: shall I have power to speak any\r\nother thing but that which God shall put in my mouth?\r\n\r\n22:39. So they went on together, and came into a city, that was in the\r\nuttermost borders of his kingdom.\r\n\r\n22:40. And when Balac had killed oxen and sheep, he sent presents to\r\nBalaam, and to the princes that were with him.\r\n\r\n22:41. And when morning was come, he brought him to the high places of\r\nBaal, and he beheld the uttermost part of the people.\r\n\r\n\r\nNumbers Chapter 23\r\n\r\nBalaam, instead of cursing Israel, is obliged to bless them, and\r\nprophesy good things of them.\r\n\r\n23:1. And Balaam said to Balac: Build me here seven altars, and prepare\r\nas many calves, and the same number of rams.\r\n\r\n23:2. And when he had done according to the word of Balaam, they laid\r\ntogether a calf and a ram upon every altar.\r\n\r\n23:3. And Balaam said to Balac: Stand a while by thy burnt offering,\r\nuntil I go, to see if perhaps the Lord will meet me, and whatsoever he\r\nshall command, I will speak to thee.\r\n\r\n23:4. And when he was gone with speed, God met him. And Balaam speaking\r\nto him, said: I have erected seven altars, and have laid on everyone a\r\ncalf and a ram.\r\n\r\n23:5. And the Lord put the word in his mouth, and said: Return to\r\nBalac, and thus shalt thou speak.\r\n\r\n23:6. Returning he found Balac standing by his burnt offering, with all\r\nthe princes of the Moabites:\r\n\r\n23:7. And taking up his parable, he said: Balac king of the Moabites\r\nhath brought me from Aram, from the mountains of the east: Come, said\r\nhe, and curse Jacob: make haste and detest Israel.\r\n\r\n23:8. How shall I curse him, whom God hath not cursed? By what means\r\nshould I detest him, whom the Lord detesteth not?\r\n\r\n23:9. I shall see him from the tops of the rocks, and shall consider\r\nhim from the hills. This people shall dwell alone, and shall not be\r\nreckoned among the nations.\r\n\r\n23:10. Who can count the dust of Jacob, and know the number of the\r\nstock of Israel? Let my soul die the death of the just, and my last end\r\nbe like to them.\r\n\r\n23:11. And Balac said to Balaam: What is this that thou dost? I sent\r\nfor thee to curse my enemies: and thou contrariwise blessest them.\r\n\r\n23:12. He answered him: Can I speak any thing else but what the Lord\r\ncommandeth?\r\n\r\n23:13. Balac therefore said: Come with me to another place from whence\r\nthou mayest see part of Israel, and canst not see them all: curse them\r\nfrom thence.\r\n\r\n23:14. And when he had brought him to a high place, upon the top of\r\nmount Phasga, Balaam built seven altars, and laying on every one a calf\r\nand a ram,\r\n\r\n23:15. He said to Balac: Stand here by thy burnt offering while I go to\r\nmeet him.\r\n\r\n23:16. And when the Lord had met him, and had put the word in his\r\nmouth, he said: Return to Balac, and thus shalt thou say to him.\r\n\r\n23:17. Returning he found him standing by his burnt sacrifice, and the\r\nprinces of the Moabites with him. And Balac said to him: What hath the\r\nLord spoken?\r\n\r\n23:18. But he taking up his parable, said: Stand, O Balac, and give\r\near: hear, thou son of Sephor:\r\n\r\n23:19. God is not a man, that he should lie, nor is the son of man,\r\nthat he should be changed. Hath he said then, and will he not do? hath\r\nhe spoken, and will he not fulfil?\r\n\r\n23:20. I was brought to bless, the blessing I am not able to hinder.\r\n\r\n23:21. There is no idol in Jacob, neither is there an image god to be\r\nseen in Israel. The Lord his God is with him, and the sound of the\r\nvictory of the king in him.\r\n\r\n23:22. God hath brought him out of Egypt, whose strength is like to the\r\nrhinoceros.\r\n\r\n23:23. There is no soothsaying in Jacob, nor divination in Israel. In\r\ntheir times it shall be told to Jacob and to Israel what God hath\r\nwrought.\r\n\r\n23:24. Behold the people shall rise up as a lioness, and shall lift\r\nitself up as a lion: it shall not lie down till it devour the prey, and\r\ndrink the blood of the slain.\r\n\r\n23:25. And Balac said to Balaam: Neither curse, nor bless him.\r\n\r\n23:26. And he said: Did I not tell thee, that whatsoever God should\r\ncommand me, that I would do?\r\n\r\n23:27. And Balac said to him: Come and I will bring thee to another\r\nplace; if peradventure it please God that thou mayest curse them from\r\nthence.\r\n\r\n23:28. And when he had brought him upon the top of mount Phogor, which\r\nlooketh towards the wilderness,\r\n\r\n23:29. Balaam said to him: Build me here seven altars, and prepare as\r\nmany calves, and the same number of rams.\r\n\r\n23:30. Balac did as Balaam had said: and he laid on every altar, a calf\r\nand a ram.\r\n\r\n\r\nNumbers Chapter 24\r\n\r\nBalaam still continues to prophesy good things in favour of Israel.\r\n\r\n24:1. And when Balaam saw that it pleased the Lord that he should bless\r\nIsrael, he went not as he had gone before, to seek divination: but\r\nsetting his face towards the desert,\r\n\r\n24:2. And lifting up his eyes, he saw Israel abiding in their tents by\r\ntheir tribes: and the spirit of God rushing upon him,\r\n\r\n24:3. He took up his parable and said: Balaam the son of Beor hath\r\nsaid: The man hath said, whose eye is stopped up:\r\n\r\n24:4. The hearer of the words of God hath said, he that hath beheld the\r\nvision of the Almighty, he that falleth, and so his eyes are opened:\r\n\r\n24:5. How beautiful are thy tabernacles O Jacob, and thy tents, O\r\nIsrael!\r\n\r\n24:6. As woody valleys, as watered gardens near the rivers, as\r\ntabernacles which the Lord hath pitched, as cedars by the waterside.\r\n\r\n24:7. Water shall flow out of his bucket, and his seed shall be in many\r\nwaters. For Agag his king shall be removed, and his kingdom shall be\r\ntaken away.\r\n\r\n24:8. God hath brought him out of Egypt, whose strength is like to the\r\nrhinoceros. They shall devour the nations that are his enemies, and\r\nbreak their bones, and pierce them with arrows.\r\n\r\n24:9. Lying down he hath slept as a lion, and as a lioness, whom none\r\nshall dare to rouse. He that blesseth thee, shall also himself be\r\nblessed: he that curseth thee shall be reckoned accursed.\r\n\r\n24:10. And Balac being angry against Balaam, clapped his hands together\r\nand said: I called thee to curse my enemies, and thou on the contrary\r\nhast blessed them three times.\r\n\r\n24:11. Return to thy place. I had determined indeed greatly to honour\r\nthee, but the Lord hath deprived thee of the honour designed for thee.\r\n\r\n24:12. Balaam made answer to Balac: Did I not say to thy messengers,\r\nwhom thou sentest to me:\r\n\r\n24:13. If Balac would give me his house full of silver and gold, I\r\ncannot go beyond the word of the Lord my God, to utter any thing of my\r\nown head either good or evil: but whatsoever the Lord shall say, that I\r\nwill speak?\r\n\r\n24:14. But yet going to my people, I will give thee counsel, what this\r\npeople shall do to thy people in the latter days.\r\n\r\n24:15. Therefore taking up his parable, again he said: Balaam the son\r\nof Beor hath said: The man whose eye is stopped up, hath said:\r\n\r\n24:16. The hearer of the words of God hath said, who knoweth the\r\ndoctrine of the Highest, and seeth the visions of the Almighty, who\r\nfalling hath his eyes opened:\r\n\r\n24:17. I shall see him, but not now: I shall behold him, but not near.\r\nA STAR SHALL RISE out of Jacob and a sceptre shall spring up from\r\nIsrael: and shall strike the chiefs of Moab, and shall waste all the\r\nchildren of Seth\r\n\r\n24:18. And he shall possess Idumea: the inheritance of Seir shall come\r\nto their enemies, but Israel shall do manfully.\r\n\r\n24:19. Out of Jacob shall he come that shall rule, and shall destroy\r\nthe remains of the city.\r\n\r\n24:20. And when he saw Amalec, he took up his parable, and said: Amalec\r\nthe beginning of nations, whose latter ends shall be destroyed.\r\n\r\n24:21. He saw also the Cinite: and took up his parable, and said: Thy\r\nhabitation indeed is strong: but though thou build thy nest in a rock,\r\n\r\n24:22. And thou be chosen of the stock of Cin, how long shalt thou be\r\nable to continue? For Assur shall take thee captive.\r\n\r\n24:23. And taking up his parable, again he said: Alas, who shall live\r\nwhen God shall do these things?\r\n\r\n24:24. They shall come in galleys from Italy, they shall overcome the\r\nAssyrians, and shall waste the Hebrews, and at the last they themselves\r\nalso shall perish.\r\n\r\n24:25. And Balaam rose, and returned to his place: Balac also returned\r\nthe way that he came.\r\n\r\n\r\nNumbers Chapter 25\r\n\r\nThe people fall into fornication and idolatry; for which twenty-four\r\nthousand are slain. The zeal of Phinees.\r\n\r\n25:1. And Israel at that time abode in Settim, and the people committed\r\nfornication with the daughters of Moab,\r\n\r\n25:2. Who called them to their sacrifices. And they ate of them, and\r\nadored their gods.\r\n\r\n25:3. And Israel was initiated to Beelphegor: upon which the Lord being\r\nangry,\r\n\r\nInitiated to Beelphegor.... That is, they took to the worship of\r\nBeelphegor, an obscene idol of the Moabites, and were consecrated, as\r\nit were, to him.\r\n\r\n25:4. Said to Moses: Take all the princes of the people, and hang them\r\nup on gibbets against the sun: that my fury may be turned away from\r\nIsrael.\r\n\r\n25:5. And Moses said to the judges of Israel: Let every man kill his\r\nneighbours, that have been initiated to Beelphegor.\r\n\r\n25:6. And behold one of the children of Israel went in before his\r\nbrethren to a harlot of Madian, in the sight of Moses and of all the\r\nchildren of Israel, who were weeping before the door of the tabernacle.\r\n\r\n25:7. And when Phinees the son of Eleazar the son of Aaron the priest\r\nsaw it, he rose up from the midst of the multitude, and taking a\r\ndagger,\r\n\r\n25:8. Went in after the Israelite into the brothel house, and thrust\r\nboth of them through together, to wit, the man and the woman in the\r\ngenital parts. And the scourge ceased from the children of Israel.\r\n\r\n25:9. And there were slain four and twenty thousand men.\r\n\r\n25:10. And the Lord said to Moses:\r\n\r\n25:11. Phinees the son of Eleazar the son of Aaron the priest, hath\r\nturned away my wrath from the children of Israel: because he was moved\r\nwith my zeal against them, that I myself might not destroy the children\r\nof Israel in my zeal.\r\n\r\n25:12. Therefore say to him: behold I give him the peace of my\r\ncovenant,\r\n\r\n25:13. And the covenant of the priesthood for ever shall be both to him\r\nand his seed, because he hath been zealous for his God, and hath made\r\natonement for the wickedness of the children of Israel.\r\n\r\n25:14. And the name of the Israelite, that was slain with the woman of\r\nMadian, was Zambri the son of Salu, a prince of the kindred and tribe\r\nof Simeon.\r\n\r\n25:15. And the Madianite woman, that was slain with him, was called\r\nCozbi the daughter of Sur, a most noble prince among the Madianites.\r\n\r\n25:16. And the Lord spoke to Moses, saying:\r\n\r\n25:17. Let the Madianites find you their enemies, and slay you them:\r\n\r\n25:18. Because they also have acted like enemies against you, and have\r\nguilefully deceived you by the idol Phogor, and Cozbi their sister, a\r\ndaughter of a prince of Madian, who was slain in the day of the plague\r\nfor the sacrilege of Phogor.\r\n\r\n\r\nNumbers Chapter 26\r\n\r\nThe people are again numbered by their tribes and families.\r\n\r\n26:1. After the blood of the guilty was shed, the Lord said to Moses\r\nand to Eleazar the son of Aaron, the priest:\r\n\r\n26:2. Number the whole sum of the children of Israel from twenty years\r\nold and upward, by their houses and kindreds, all that are able to go\r\nforth to war.\r\n\r\n26:3. Moses therefore and Eleazar the priest, being in the plains of\r\nMoab upon the Jordan over against Jericho, spoke to them that were\r\n\r\n26:4. From twenty years old and upward, as the Lord had commanded: and\r\nthis is the number of them:\r\n\r\n26:5. Ruben the firstborn of Israel. His sons were Henoch, of whom is\r\nthe family of the Henochites: and Phallu, of whom is the family of the\r\nPhalluites:\r\n\r\n26:6. And Hesron, of whom is the family of the Hesronites: and Charmi,\r\nof whom is the family of the Charmites.\r\n\r\n26:7. These are the families of the stock of Ruben: whose number was\r\nfound to be forty-three thousand seven hundred and thirty.\r\n\r\n26:8. The son of Phallu was Eliab.\r\n\r\n26:9. His sons, were Namuel and Dathan and Abiron. These are Dathan and\r\nAbiron the princes of the people, that rose against Moses and Aaron in\r\nthe sedition of Core, when they rebelled against the Lord:\r\n\r\n26:10. And the earth opening her mouth swallowed up Core, many others\r\ndying, when the fire burned two hundred and fifty men. And there was a\r\ngreat miracle wrought,\r\n\r\n26:11. That when Core perished, his sons did not perish.\r\n\r\n26:12. The sons of Simeon by their kindreds: Namuel, of him is the\r\nfamily of the Namuelites: Jamin, of him is the family of the Jaminites:\r\nJachim, of him is the family of the Jachimites:\r\n\r\n26:13. Zare, of him is the family of the Zarites: Saul, of him is the\r\nfamily of the Saulites.\r\n\r\n26:14. These are the families of the stock of Simeon, of which the\r\nwhole number was twenty-two thousand two hundred.\r\n\r\n26:15. The sons of Gad by their kindreds: Sephon, of him is the family\r\nof the Sephonites: Aggi, of him is the family of the Aggites: Suni, of\r\nhim is the family of the Sunites:\r\n\r\n26:16. Ozni, of him is the family of the Oznites: Her, of him is the\r\nfamily of the Herites:\r\n\r\n26:17. Arod, of him is the family of the Arodites: Ariel, of him is the\r\nfamily of the Arielites.\r\n\r\n26:18. These are the families of Gad, of which the whole number was\r\nforty thousand five hundred.\r\n\r\n26:19. The sons of Juda, Her and Onan, who both died in the land of\r\nChanaan.\r\n\r\n26:20. And the sons of Juda by their kindreds were: Sela, of whom is\r\nthe family of the Selaites: Phares, of whom is the family of the\r\nPharesites: Zare, of whom is the family of the Zarites.\r\n\r\n26:21. Moreover the sons of Phares were: Hesron, of whom is the family\r\nof the Hesronites: and Hamul, of whom is the family of the Hamulites.\r\n\r\n26:22. These are the families of Juda, of which the whole number was\r\nseventy-six thousand five hundred.\r\n\r\n26:23. The sons of Issachar, by their kindreds: Thola of whom is the\r\nfamily of the Tholaites: Phua, of whom is the family of the Phuaites:\r\n\r\n26:24. Jasub, of whom is the family of the Jasubites: Semran, of whom\r\nis the family of the Semranites.\r\n\r\n26:25. These are the kindreds of Issachar, whose number was sixty-four\r\nthousand three hundred.\r\n\r\n26:26. The sons of Zabulon by their kindreds: Sared, of whom is the\r\nfamily of the Saredites: Elon, of whom is the family of the Elonites:\r\nJalel, of whom is the family of the Jalelites.\r\n\r\n26:27. These are the kindreds of Zabulon, whose number was sixty\r\nthousand five hundred.\r\n\r\n26:28. The sons of Joseph by their kindred, Manasses and Ephraim.\r\n\r\n26:29. Of Manasses was born Machir, of whom is the family of the\r\nMachirites. Machir begot Galaad, of whom is the family of the\r\nGalaadites.\r\n\r\n26:30. Galaad had sons: Jezer, of whom is the family of the Jezerites:\r\nand Helec, of whom is the family of the Helecites:\r\n\r\n26:31. And Asriel, of whom is the family of the Asrielites: and Sechem,\r\nof whom is the family of the Sechemites:\r\n\r\n26:32. And Semida, of whom is the family of the Semidaites: and Hepher,\r\nof whom is the family of the Hepherites.\r\n\r\n26:33. And Hepher was the father of Salphaad, who had no sons, but only\r\ndaughters, whose names are these: Maala, and Noa, and Hegla, and\r\nMelcha, and Thersa.\r\n\r\n26:34. These are the families of Manasses, and the number of them\r\nfifty-two thousand seven hundred.\r\n\r\n26:35. And the sons of Ephraim by their kindreds were these: Suthala,\r\nof whom is the family of the Suthalaites: Becher, of whom is the family\r\nof the Becherites: Thehen, of whom is the family of the Thehenites.\r\n\r\n26:36. Now the son of Suthala was Heran, of whom is the family of the\r\nHeranites.\r\n\r\n26:37. These are the kindreds of the sons of Ephraim: whose number was\r\nthirty-two thousand five hundred.\r\n\r\n26:38. These are the sons of Joseph by their families. The sons of\r\nBenjamin in their kindreds: Bela, of whom is the family of the\r\nBelaites: Asbel, of whom is the family of the Asbelites: Ahiram, of\r\nwhom is the family of the Ahiramites:\r\n\r\n26:39. Supham, of whom is the family of the Suphamites: Hupham, of whom\r\nis the family of the Huphamites.\r\n\r\n26:40. The sons of Bela: Hered, and Noeman. Of Hered, is the family of\r\nthe Heredites: of Noeman, the family of the Noemanites.\r\n\r\n26:41. These are the sons of Benjamin by their kindreds, whose number\r\nwas forty-five thousand six hundred.\r\n\r\n26:42. The sons of Dan by their kindreds: Suham, of whom is the family\r\nof the Suhamites: These are the kindreds of Dan by their families.\r\n\r\n26:43. All were Suhamites, whose number was sixty-four thousand four\r\nhundred.\r\n\r\n26:44. The sons of Aser by their kindreds: Jemna, of whom is the family\r\nof the Jemnaites: Jessui, of whom is the family of the Jessuites: Brie,\r\nof whom is the family of the Brieites.\r\n\r\n26:45. The sons of Brie: Heber, of whom is the family of the Heberites:\r\nand Melchiel, of whom is the family of the Melchielites.\r\n\r\n26:46. And the name of the daughter of Aser, was Sara.\r\n\r\n26:47. These are the kindreds of the sons of Aser, and their number\r\nfifty-three thousand four hundred.\r\n\r\n26:48. The sons of Nephtali by their kindreds: Jesiel, of whom is the\r\nfamily of the Jesielites: Guni, of whom is the family of the Gunites:\r\n\r\n26:49. Jeser, of whom is the family of the Jeserites: Sellem, of whom\r\nis the family of the Sellemites.\r\n\r\n26:50. These are the kindreds of the sons of Nephtali by their\r\nfamilies: whose number was forty-five thousand four hundred.\r\n\r\n26:51. This is the sum of the children of Israel, that were reckoned\r\nup, six hundred and one thousand seven hundred and thirty.\r\n\r\n26:52. And the Lord spoke to Moses, saying:\r\n\r\n26:53. To these shall the land be divided for their possessions\r\naccording to the number of names.\r\n\r\n26:54. To the greater number thou shalt give a greater portion, and to\r\nthe fewer a less: to every one, as they have now been reckoned up,\r\nshall a possession be delivered:\r\n\r\n26:55. Yet so that by lot the land be divided to the tribe and\r\nfamilies.\r\n\r\n26:56. Whatsoever shall fall by lot, that shall be taken by the more,\r\nor the fewer.\r\n\r\n26:57. This also is the number of the sons of Levi by their families:\r\nGerson, of whom is the family of the Gersonites: Caath, of whom is the\r\nfamily of the Caathites: Merari, of whom is the family of the\r\nMerarites.\r\n\r\n26:58. These are the families of Levi: The family of Lobni, the family\r\nof Hebroni, the family of Moholi, the family of Musi, the family of\r\nCore. Now Caath begot Amram:\r\n\r\n26:59. Who had to wife Jochabed the daughter of Levi, who was born to\r\nhim in Egypt. She bore to her husband Amram sons, Aaron and Moses, and\r\nMary their sister.\r\n\r\n26:60. Of Aaron were born Nadab and Abiu, and Eleazar and Ithamar:\r\n\r\n26:61. Of whom Nadab and Abiu died, when they had offered the strange\r\nfire before the Lord.\r\n\r\n26:62. And all that were numbered, were twenty-three thousand males\r\nfrom one month old and upward: for they were not reckoned up among the\r\nchildren of Israel, neither was a possession given to them with the\r\nrest.\r\n\r\n26:63. This is the number of the children of Israel, that were enrolled\r\nby Moses and Eleazar the priest, in the plains of Moab upon the Jordan,\r\nover against Jericho.\r\n\r\n26:64. Among whom there was not one of them that were numbered before\r\nby Moses and Aaron in the desert of Sinai.\r\n\r\n26:65. For the Lord had foretold that they should die in the\r\nwilderness. And none remained of them, but Caleb the son of Jephone,\r\nand Josue the son of Nun.\r\n\r\n\r\nNumbers Chapter 27\r\n\r\nThe law of inheritance. Josue is appointed to succeed Moses.\r\n\r\n27:1. Then came the daughters of Salphaad, the son of Hepher, the son\r\nof Galaad, the son of Machir, the son of Manasses, who was the son of\r\nJoseph: and their names are Maala, and Noa, and Hegla, and Melcha, and\r\nThersa.\r\n\r\n27:2. And they stood before Moses and Eleazar the priest, and all the\r\nprinces of the people at the door of the tabernacle of the covenant,\r\nand said:\r\n\r\n27:3. Our father died in the desert, and was not in the sedition, that\r\nwas raised against the Lord under Core, but he died in his own sin: and\r\nhe had no male children. Why is his name taken away out of his family,\r\nbecause he had no son? Give us a possession among the kinsmen of our\r\nfather.\r\n\r\n27:4. And Moses referred their cause to the judgment of the Lord.\r\n\r\n27:5. And the Lord said to him:\r\n\r\n27:6. The daughters of Salphaad demand a just thing: Give them a\r\npossession among their father’s kindred, and let them succeed him in\r\nhis inheritance.\r\n\r\n27:7. And to the children of Israel thou shalt speak these things:\r\n\r\n27:8. When a man dieth without a son, his inheritance shall pass to his\r\ndaughter.\r\n\r\n27:9. If he have no daughter, his brethren shall succeed him.\r\n\r\n27:10. And if he have no brethren, you shall give the inheritance to\r\nhis father’s brethren.\r\n\r\n27:11. But if he have no uncles by the father, the inheritance shall be\r\ngiven to them that are the next akin. And this shall be to the children\r\nof Israel sacred by a perpetual law, as the Lord hath commanded Moses.\r\n\r\n27:12. The Lord also said to Moses: Go up into this mountain Abarim,\r\nand view from thence the land which I will give to the children of\r\nIsrael.\r\n\r\n27:13. And when thou shalt have seen it, thou also shalt go to thy\r\npeople, as thy brother Aaron is gone:\r\n\r\n27:14. Because you offended me in the desert of Sin in the\r\ncontradiction of the multitude, neither would you sanctify me before\r\nthem at the waters. These are the waters of contradiction in Cades of\r\nthe desert of Sin.\r\n\r\n27:15. And Moses answered him:\r\n\r\n27:16. May the Lord the God of the spirits of all flesh provide a man,\r\nthat may be over this multitude:\r\n\r\n27:17. And may go out and in before them, and may lead them out, or\r\nbring them in: lest the people of the Lord be as sheep without a\r\nshepherd.\r\n\r\n27:18. And the Lord said to him: take Josue the son of Nun, a man in\r\nwhom is the Spirit, and put thy hand upon him.\r\n\r\n27:19. And he shall stand before Eleazar the priest and all the\r\nmultitude:\r\n\r\n27:20. And thou shalt give him precepts in the sight of all, and part\r\nof thy glory, that all the congregation of the children of Israel may\r\nhear him.\r\n\r\n27:21. If any thing be to be done, Eleazar the priest shall consult the\r\nLord for him. He and all the children of Israel with him, and the rest\r\nof the multitude shall go out and go in at his word.\r\n\r\n27:22. Moses did as the Lord had commanded. And, when he had taken\r\nJosue, he set him before Eleazar the priest, and all the assembly of\r\nthe people,\r\n\r\n27:23. And laying his hands on his head, he repeated all things that\r\nthe Lord had commanded.\r\n\r\n\r\nNumbers Chapter 28\r\n\r\nSacrifices are appointed as well for every day as for sabbaths, and\r\nother festivals.\r\n\r\n28:1. The Lord also said to Moses:\r\n\r\n28:2. Command the children of Israel, and thou shalt say to them: Offer\r\nye my oblation and my bread, and burnt sacrifice of most sweet odour,\r\nin their due seasons.\r\n\r\n28:3. These are the sacrifices which you shall offer: Two lambs of a\r\nyear old without blemish every day for the perpetual holocaust:\r\n\r\n28:4. One you shall offer in the mornings, and the other in the\r\nevening:\r\n\r\n28:5. And the tenth part of an ephi of flour, which shall be tempered\r\nwith the purest oil, of the measure of the fourth part of a hin.\r\n\r\n28:6. It is the continual holocaust which you offered in mount Sinai\r\nfor a most sweet odour of a sacrifice by fire to the Lord.\r\n\r\n28:7. And for a libation you shall offer of wine the fourth part of a\r\nhin for every lamb in the sanctuary of the Lord.\r\n\r\n28:8. And you shall offer the other lamb in like manner in the evening\r\naccording to all the rites of the morning sacrifice, and of the\r\nlibations thereof, an oblation of most sweet odour to the Lord.\r\n\r\n28:9. And on the sabbath day you shall offer two lambs of a year old\r\nwithout blemish, and two tenths of flour tempered with oil in\r\nsacrifice, and the libations,\r\n\r\n28:10. Which regularly are poured out every sabbath for the perpetual\r\nholocaust.\r\n\r\n28:11. And on the first day of the month you shall offer a holocaust to\r\nthe Lord, two calves of the herd, one ram, and seven lambs of a year\r\nold, without blemish,\r\n\r\n28:12. And three tenths of flour tempered with oil in sacrifice for\r\nevery calf: and two tenths of flour tempered with oil for every ram:\r\n\r\n28:13. And the tenth of a tenth of flour tempered with oil in sacrifice\r\nfor every lamb. It is a holocaust of most sweet odour and an offering\r\nby fire to the Lord.\r\n\r\n28:14. And these shall be the libations of wine that are to be poured\r\nout for every victim: Half a hin for every calf, a third for a ram, and\r\na fourth for a lamb. This shall be the holocaust for every month, as\r\nthey succeed one another in the course of the year.\r\n\r\n28:15. A buck goat also shall be offered to the Lord for a sin offering\r\nover and above the perpetual holocaust with its libations.\r\n\r\n28:16. And in the first month, on the fourteenth day of the month,\r\nshall be the phase of the Lord,\r\n\r\n28:17. And on the fifteenth day the solemn feast: seven days shall they\r\neat unleavened bread.\r\n\r\n28:18. And the first day of them shall be venerable and holy: you shall\r\nnot do any servile work therein.\r\n\r\n28:19. And you shall offer a burnt sacrifice a holocaust to the Lord,\r\ntwo calves of the herd, one ram, seven lambs of a year old, without\r\nblemish:\r\n\r\n28:20. And for the sacrifice of every one three tenths of flour which\r\nshall be tempered with oil to every calf, and two tenths to every ram,\r\n\r\n28:21. And the tenth of a tenth, to every lamb, that is to say, to all\r\nthe seven lambs:\r\n\r\n28:22. And one buck goat for sin, to make atonement for you,\r\n\r\n28:23. Besides the morning holocaust which you shall always offer.\r\n\r\n28:24. So shall you do every day of the seven days for the food of the\r\nfire, and for a most sweet odour to the Lord, which shall rise from the\r\nholocaust, and from the libations of each.\r\n\r\n28:25. The seventh day also shall be most solemn and holy unto you, you\r\nshall do no servile work therein.\r\n\r\n28:26. The day also of firstfruits, when after the weeks are\r\naccomplished, you shall offer new fruits to the Lord, shall be\r\nvenerable and holy: you shall do no servile work therein.\r\n\r\n28:27. And you shall offer a holocaust for a most sweet odour to the\r\nLord, two calves of the herd, one ram, and seven lambs of a year old,\r\nwithout blemish:\r\n\r\n28:28. And in the sacrifices of them three tenths of flour tempered\r\nwith oil to every calf, two to every ram,\r\n\r\n28:29. The tenth of a tenth to every lamb, which in all are seven\r\nlambs: a buck goat also,\r\n\r\n28:30. Which is slain for expiation: besides the perpetual holocaust\r\nand the libations thereof.\r\n\r\n28:31. You shall offer them all without blemish with their libations.\r\n\r\n\r\nNumbers Chapter 29\r\n\r\nSacrifices for the festivals of the seventh month.\r\n\r\n29:1. The first day also of the seventh month shall be venerable and\r\nholy unto you; you shall do no servile work therein, because it is the\r\nday of the sounding and of trumpets.\r\n\r\n29:2. And you shall offer a holocaust for a most sweet odour to the\r\nLord, one calf of the herd, one ram and seven lambs of a year old,\r\nwithout blemish.\r\n\r\n29:3. And for their sacrifices, three tenths of flour tempered with oil\r\nto every calf, two tenths to a ram,\r\n\r\n29:4. One tenth to a lamb, which in all are seven lambs:\r\n\r\n29:5. And a buck goat for sin, which is offered for the expiation of\r\nthe people,\r\n\r\n29:6. Besides the holocaust of the first day of the month with the\r\nsacrifices thereof, and the perpetual holocaust with the accustomed\r\nlibations. With the same ceremonies you shall offer a burnt sacrifice\r\nfor a most sweet odour to the Lord.\r\n\r\n29:7. The tenth day also of this seventh month shall be holy and\r\nvenerable unto you, and you shall afflict your souls; you shall do no\r\nservile work therein.\r\n\r\n29:8. And you shall offer a holocaust to the Lord for a most sweet\r\nodour, one calf of the herd, one ram, and seven lambs of a year old,\r\nwithout blemish:\r\n\r\n29:9. And for their sacrifices, three tenths of flour tempered with oil\r\nto every calf, two tenths to a ram,\r\n\r\n29:10. The tenth of a tenth to every lamb, which are in all seven\r\nlambs:\r\n\r\n29:11. And a buck goat for sin, besides the things that are wont to be\r\noffered for sin, for expiation, and for the perpetual holocaust with\r\ntheir sacrifice and libations.\r\n\r\n29:12. And on the fifteenth day of the seventh month, which shall be\r\nunto you holy and venerable, you shall do no servile work, but shall\r\ncelebrate a solemnity to the Lord seven days.\r\n\r\n29:13. And you shall offer a holocaust for a most sweet odour to the\r\nLord, thirteen calves of the herd, two rams, and fourteen lambs of a\r\nyear old, without blemish:\r\n\r\n29:14. And for their libations three tenths of flour tempered with oil\r\nto every calf, being in all thirteen calves: and two tenths to each\r\nram, being two rams,\r\n\r\n29:15. And the tenth of a tenth to every lamb, being in all fourteen\r\nlambs:\r\n\r\n29:16. And a buck goat for sin, besides the perpetual holocaust, and\r\nthe sacrifice and the libation thereof.\r\n\r\n29:17. On the second day you shall offer twelve calves of the herd, two\r\nrams and fourteen lambs of a year old, without blemish:\r\n\r\n29:18. And the sacrifices and the libations for every one, for the\r\ncalves and for the rams and for the lambs you shall duly celebrate:\r\n\r\n29:19. And a buck goat for a sin offering besides the perpetual\r\nholocaust, and the sacrifice and the libation thereof.\r\n\r\n29:20. The third day you shall offer eleven calves, two rams, and\r\nfourteen lambs of a year old, without blemish:\r\n\r\n29:21. And the sacrifices and the libations of every one for the calves\r\nand for the rams and for the lambs you shall offer according to the\r\nrite:\r\n\r\n29:22. And a buck goat for sin, besides the perpetual holocaust, and\r\nthe sacrifice, and the libation thereof.\r\n\r\n29:23. The fourth day you shall offer ten calves, two rams, and\r\nfourteen lambs of a year old, without blemish:\r\n\r\n29:24. And the sacrifices and the libations of every one for the calves\r\nand for the rams and for the lambs you shall celebrate in right manner:\r\n\r\n29:25. And a buck goat for sin, besides the perpetual holocaust, and\r\nthe sacrifice and the libation thereof.\r\n\r\n29:26. The fifth day you shall offer nine calves, two rams, and\r\nfourteen lambs of a year old, without blemish:\r\n\r\n29:27. And the sacrifices and the libations of every one for the calves\r\nand for the rams and for the lambs you shall celebrate according to the\r\nrite:\r\n\r\n29:28. And a buck goat for sin, besides the perpetual holocaust, and\r\nthe sacrifice and the libation thereof.\r\n\r\n29:29. The sixth day you shall offer eight calves, two rams, and\r\nfourteen lambs of a year old, without blemish:\r\n\r\n29:30. And the sacrifices and the libations of every one for the calves\r\nand for the rams and for the lambs you shall celebrate according to the\r\nrite:\r\n\r\n29:31. And a buck goat for sin, besides the perpetual holocaust, and\r\nthe sacrifice and the libation thereof.\r\n\r\n29:32. The seventh day you shall offer seven calves and two rams, and\r\nfourteen lambs of a year old, without blemish:\r\n\r\n29:33. And the sacrifices and the libations of every one for the calves\r\nand for the rams and for the lambs you shall celebrate according to the\r\nrite:\r\n\r\n29:34. And a buck goat for sin, besides the perpetual holocaust, and\r\nthe sacrifice and the libation thereof.\r\n\r\n29:35. On the eighth day, which is most solemn, you shall do no servile\r\nwork:\r\n\r\n29:36. But you shall offer a holocaust for a most sweet odour to the\r\nLord, one calf, one ram, and seven lambs of a year old, without\r\nblemish:\r\n\r\n29:37. And the sacrifices and the libations of every one for the calves\r\nand for the rams and for the lambs you shall celebrate according to the\r\nrite:\r\n\r\n29:38. And a buck goat for sin, besides the perpetual holocaust, and\r\nthe sacrifice and the libation thereof.\r\n\r\n29:39. These things shall you offer to the Lord in your solemnities:\r\nbesides your vows and voluntary oblations for holocaust, for sacrifice,\r\nfor libation, and for victims of peace offerings.\r\n\r\n\r\nNumbers Chapter 30\r\n\r\nOf vows and oaths: and their obligation.\r\n\r\n30:1. And Moses told the children of Israel all that the Lord had\r\ncommanded him:\r\n\r\n30:2. And he said to the princes of the tribes of the children of\r\nIsrael: This is the word that the Lord hath commanded:\r\n\r\n30:3. If any man make a vow to the Lord, or bind himself by an oath: he\r\nshall not make his word void but shall fulfil all that he promised.\r\n\r\n30:4. If a woman vow any thing, and bind herself by an oath, being in\r\nher father’s house, and but yet a girl in age: if her father knew the\r\nvow that she hath promised, and the oath wherewith she hath bound her\r\nsoul, and held his peace, she shall be bound by the vow:\r\n\r\n30:5. Whatsoever she promised and swore, she shall fulfil in deed.\r\n\r\n30:6. But if her father, immediately as soon as he heard it, gainsaid\r\nit, both her vows and her oaths shall be void, neither shall she be\r\nbound to what she promised, because her father hath gainsaid it.\r\n\r\n30:7. If she have a husband, and shall vow any thing, and the word once\r\ngoing out of her mouth shall bind her soul by an oath,\r\n\r\n30:8. The day that her husband shall hear it, and not gainsay it, she\r\nshall be bound to the vow, and shall give whatsoever she promised.\r\n\r\n30:9. But if as soon as he heareth he gainsay it, and make her promises\r\nand the words wherewith she had bound her soul of no effect: the Lord\r\nwill forgive her.\r\n\r\n30:10. The widow, and she that is divorced, shall fulfil whatsoever\r\nthey vow.\r\n\r\n30:11. If the wife in the house of her husband, hath bound herself by\r\nvow and by oath,\r\n\r\n30:12. If her husband hear, and hold his peace, and doth not disallow\r\nthe promise, she shall accomplish whatsoever she had promised.\r\n\r\n30:13. But if forthwith he gainsay it, she shall not be bound by the\r\npromise: because her husband gainsaid it, and the Lord will be merciful\r\nto her.\r\n\r\n30:14. If she vow and bind herself by oath, to afflict her soul by\r\nfasting, or abstinence from other things, it shall depend on the will\r\nof her husband, whether she shall do it, or not do it.\r\n\r\n30:15. But if the husband hearing it hold his peace, and defer the\r\ndeclaring his mind till another day: whatsoever she had vowed and\r\npromised, she shall fulfil: because immediately as he heard it, he held\r\nhis peace.\r\n\r\n30:16. But if he gainsay it after that he knew it, he shall bear her\r\niniquity.\r\n\r\n30:17. These are the laws which the Lord appointed to Moses between the\r\nhusband and the wife, between the father and the daughter that is as\r\nyet but a girl in age, or that abideth in her father’s house.\r\n\r\n\r\nNumbers Chapter 31\r\n\r\nThe Madianites are slain for having drawn the people of Israel into\r\nsin. The dividing of the booty.\r\n\r\n31:1. And the Lord spoke to Moses, saying:\r\n\r\n31:2. Revenge first the children of Israel on the Madianites, and so\r\nthou shalt be gathered to thy people.\r\n\r\n31:3. And Moses forthwith said: Arm of you men to fight, who may take\r\nthe revenge of the Lord on the Madianites.\r\n\r\n31:4. Let a thousand men be chosen out of every tribe of Israel to be\r\nsent to the war.\r\n\r\n31:5. And they gave a thousand of every tribe, that is to say, twelve\r\nthousand men well appointed for battle.\r\n\r\n31:6. And Moses sent them with Phinees the son of Eleazar the priest,\r\nand he delivered to him the holy vessels, and the trumpets to sound.\r\n\r\n31:7. And when they had fought against the Madianites and had overcome\r\nthem, they slew all the men.\r\n\r\n31:8. And their kings Evi, and Recem, and Sur, and Hur, and Rebe, five\r\nprinces of the nation: Balaam also the son of Beor they killed with the\r\nsword.\r\n\r\n31:9. And they took their women, and their children captives, and all\r\ntheir cattle, and all their goods: and all their possessions they\r\nplundered:\r\n\r\n31:10. And all their cities, and their villages, and castles, they\r\nburned.\r\n\r\n31:11. And they carried away the booty, and all that they had taken\r\nboth of men and of beasts.\r\n\r\n31:12. And they brought them to Moses, and Eleazar the priest, and to\r\nall the multitude of the children of Israel. But the rest of the things\r\nfor use they carried to the camp on the plains of Moab, beside the\r\nJordan over against Jericho.\r\n\r\n31:13. And Moses and Eleazar the priest and all the princes of the\r\nsynagogue went forth to meet them without the camp.\r\n\r\n31:14. And Moses being angry with the chief officers of the army, the\r\ntribunes, and the centurions that were come from the battle,\r\n\r\n31:15. Said: Why have you saved the women?\r\n\r\n31:16. Are not these they, that deceived the children of Israel by the\r\ncounsel of Balaam, and made you transgress against the Lord by the sin\r\nof Phogor, for which also the people was punished?\r\n\r\nThe sin of Phogor.... The sin committed in the worship of Beelphegor.\r\n\r\n31:17. Therefore kill all that are of the male sex, even of the\r\nchildren: and put to death the women, that have carnally known men.\r\n\r\nOf children.... Women and children, ordinarily speaking, were not to be\r\nkilled in war, Deut. 20.14. But the great Lord of life and death was\r\npleased to order it otherwise in the present case, in detestation of\r\nthe wickedness of this people, who by the counsel of Balaam, had sent\r\ntheir women among the Israelites on purpose to draw them from God.\r\n\r\n31:18. But the girls, and all the women that are virgins save for\r\nyourselves:\r\n\r\n31:19. And stay without the camp seven days. He that hath killed a man,\r\nor touched one that is killed, shall be purified the third day and the\r\nseventh day.\r\n\r\n31:20. And of all the spoil, every garment, or vessel, or any thing\r\nmade for use, of the skins, or hair of goats, or of wood, shall be\r\npurified.\r\n\r\n31:21. Eleazar also the priest spoke to the men of the army, that had\r\nfought, in this manner: This is the ordinance of the law, which the\r\nLord hath commanded Moses:\r\n\r\n31:22. Gold, and silver, and brass, and iron, and lead, and tin,\r\n\r\n31:23. And all that may pass through the fire, shall be purified by\r\nfire, but whatsoever cannot abide the fire, shall be sanctified with\r\nthe water of expiation:\r\n\r\n31:24. And you shall wash your garments the seventh day, and being\r\npurified, you shall afterwards enter into the camp.\r\n\r\n31:25. And the Lord said to Moses:\r\n\r\n31:26. Take the sum of the things that were taken both of man and\r\nbeast, thou and Eleazar the priest and the princes of the multitude:\r\n\r\n31:27. And thou shalt divide the spoil equally, between them that\r\nfought and went out to the war, and between the rest of the multitude.\r\n\r\n31:28. And thou shalt separate a portion to the Lord from them that\r\nfought and were in the battle, one soul of five hundred as well of\r\npersons as of oxen and asses and sheep.\r\n\r\n31:29. And thou shalt give it to Eleazar the priest, because they are\r\nthe firstfruits of the Lord.\r\n\r\n31:30. Out of the moiety also of the children of Israel thou shalt take\r\nthe fiftieth head of persons, and of oxen, and asses, and sheep, and of\r\nall beasts, and thou shalt give them to the Levites that watch in the\r\ncharge of the tabernacle of the Lord.\r\n\r\n31:31. And Moses and Eleazar did as the Lord had commanded.\r\n\r\n31:32. And the spoil which the army had taken, was six hundred\r\nseventy-five thousand sheep,\r\n\r\n31:33. Seventy-two thousand oxen,\r\n\r\n31:34. Sixty-one thousand asses:\r\n\r\n31:35. And thirty-two thousand persons of the female sex, that had not\r\nknown men.\r\n\r\n31:36. And one half was given to them that had been in the battle, to\r\nwit, three hundred thirty-seven thousand five hundred sheep:\r\n\r\n31:37. Out of which, for the portion of the Lord, were reckoned six\r\nhundred seventy five sheep.\r\n\r\n31:38. And out of the thirty-six thousand oxen, seventy-two oxen:\r\n\r\n31:39. Out of the thirty thousand five hundred asses, sixty-one asses:\r\n\r\n31:40. Out of the sixteen thousand persons, there fell to the portion\r\nof the Lord, thirty-two souls.\r\n\r\n31:41. And Moses delivered the number of the firstfruits of the Lord to\r\nEleazar the priest, as had been commanded him,\r\n\r\n31:42. Out of the half of the children of Israel, which he had\r\nseparated for them that had been in the battle.\r\n\r\n31:43. But out of the half that fell to the rest of the multitude, that\r\nis to say, out of the three hundred thirty-seven thousand five hundred\r\nsheep,\r\n\r\n31:44. And out of the thirty-six thousand oxen,\r\n\r\n31:45. And out of the thirty thousand five hundred asses,\r\n\r\n31:46. And out of the sixteen thousand persons,\r\n\r\n31:47. Moses took the fiftieth head, and gave it to the Levites that\r\nwatched in the tabernacle of the Lord, as the Lord had commanded.\r\n\r\n31:48. And when the commanders of the army, and the tribunes and\r\ncenturions were come to Moses, they said:\r\n\r\n31:49. We thy servants have reckoned up the number of the fighting men,\r\nwhom we had under our hand, and not so much as one was wanting.\r\n\r\n31:50. Therefore we offer as gifts to the Lord what gold every one of\r\nus could find in the booty, in garters and tablets, rings and\r\nbracelets, and chains, that thou mayst pray to the Lord for us.\r\n\r\n31:51. And Moses and Eleazar the priest received all the gold in divers\r\nkinds,\r\n\r\n31:52. In weight sixteen thousand seven hundred and fifty sicles, from\r\nthe tribunes and from the centurions.\r\n\r\n31:53. For that which every one had taken in the booty was his own.\r\n\r\n31:54. And that which was received they brought into the tabernacle of\r\nthe testimony, for a memorial of the children of Israel before the\r\nLord.\r\n\r\n\r\nNumbers Chapter 32\r\n\r\nThe tribes of Ruben and Gad, and half of the tribe of Manasses, receive\r\ntheir inheritance on the east side of Jordan, upon conditions approved\r\nof by Moses.\r\n\r\n32:1. And the sons of Ruben and Gad had many flocks of cattle, and\r\ntheir substance in beasts was infinite. And when they saw the lands of\r\nJazer and Galaad fit for feeding cattle,\r\n\r\n32:2. They came to Moses and Eleazar the priest, and the princes of the\r\nmultitude, and said:\r\n\r\n32:3. Ataroth, and Dibon, and Jazer, and Nemra, Hesebon, and Eleale,\r\nand Saban, and Nebo, and Beon,\r\n\r\n32:4. The land, which the Lord hath conquered in the sight of the\r\nchildren of Israel, is a very fertile soil for the feeding of beasts:\r\nand we thy servants have very much cattle:\r\n\r\n32:5. And we pray thee, if we have found favour in thy sight, that thou\r\ngive it to us thy servants in possession, and make us not pass over the\r\nJordan.\r\n\r\n32:6. And Moses answered them: What, shall your brethren go to fight,\r\nand will you sit here?\r\n\r\n32:7. Why do ye overturn the minds of the children of Israel, that they\r\nmay not dare to pass into the place which the Lord hath given them?\r\n\r\n32:8. Was it not thus your fathers did, when I sent from Cadesbarne to\r\nview the land?\r\n\r\n32:9. And when they were come as far as the valley of the cluster,\r\nhaving viewed all the country, they overturned the hearts of the\r\nchildren of Israel, that they should not enter into the coasts, which\r\nthe Lord gave them.\r\n\r\n32:10. And he swore in his anger, saying:\r\n\r\n32:11. If these men, that came up out of Egypt, from twenty years old\r\nand upward, shall see the land, which I promised with an oath to\r\nAbraham, Isaac, and Jacob: because they would not follow me,\r\n\r\n32:12. Except Caleb the son of Jephone the Cenezite, and Josue the son\r\nof Nun: these have fulfilled my will.\r\n\r\n32:13. And the Lord being angry against Israel, led them about through\r\nthe desert forty years, until the whole generation, that had done evil\r\nin his sight, was consumed.\r\n\r\n32:14. And behold, said he, you are risen up instead of your fathers,\r\nthe increase and offspring of sinful men, to augment the fury of the\r\nLord against Israel.\r\n\r\n32:15. For if you will not follow him, he will leave the people in the\r\nwilderness, and you shall be the cause of the destruction of all.\r\n\r\n32:16. But they coming near, said: We will make sheepfolds, and stalls\r\nfor our cattle, and strong cities for our children:\r\n\r\n32:17. And we ourselves will go armed and ready for battle before the\r\nchildren of Israel, until we bring them in unto their places. Our\r\nlittle ones, and all we have, shall be in walled cities, for fear of\r\nthe ambushes of the inhabitants.\r\n\r\n32:18. We will not return into our houses until the children of Israel\r\npossess their inheritance:\r\n\r\n32:19. Neither will we seek any thing beyond the Jordan, because we\r\nhave already our possession on the east side thereof,\r\n\r\n32:20. And Moses said to them: If you do what you promise, go on well\r\nappointed for war before the Lord:\r\n\r\n32:21. And let every fighting man pass over the Jordan, until the Lord\r\noverthrow his enemies:\r\n\r\n32:22. And all the land be brought under him, then shall you be\r\nblameless before the Lord and before Israel, and you shall obtain the\r\ncountries that you desire, before the Lord.\r\n\r\n32:23. But if you do not what you say, no man can doubt but you sin\r\nagainst God: and know ye, that your sin shall overtake you.\r\n\r\n32:24. Build therefore cities for your children, and folds and stalls\r\nfor your sheep and beasts, and accomplish what you have promised.\r\n\r\n32:25. And the children of Gad and Ruben said to Moses: We are thy\r\nservants, we will do what my lord commandeth.\r\n\r\n32:26. We will leave our children, and our wives and sheep and cattle,\r\nin the cities of Galaad:\r\n\r\n32:27. And we thy servants all well appointed will march on to the war,\r\nas thou, my lord, speakest.\r\n\r\n32:28. Moses therefore commanded Eleazar the priest, and Josue the son\r\nof Nun, and the princes of the families of all the tribes of Israel,\r\nand said to them:\r\n\r\n32:29. If the children of Gad, and the children of Ruben pass with you\r\nover the Jordan, all armed for war before the Lord, and the land be\r\nmade subject to you: give them Galaad in possession.\r\n\r\n32:30. But if they will not pass armed with you into the land of\r\nChanaan, let them receive places to dwell in among you.\r\n\r\n32:31. And the children of Gad, and the children of Ruben answered: As\r\nthe Lord hath spoken to his servants, so will we do:\r\n\r\n32:32. We will go armed before the Lord into the land of Chanaan, and\r\nwe confess that we have already received our possession beyond the\r\nJordan.\r\n\r\n32:33. Moses therefore gave to the children of Gad and of Ruben, and to\r\nthe half tribe of Manasses the son of Joseph, the kingdom of Sehon king\r\nof the Amorrhites, and the kingdom of Og king of Basan, and their land\r\nand the cities thereof round about.\r\n\r\n32:34. And the sons of Gad built Dibon, and Ataroth, and Aroer,\r\n\r\n32:35. And Etroth, and Sophan, and Jazer, and Jegbaa,\r\n\r\n32:36. And Bethnemra, and Betharan, fenced cities, and folds for their\r\ncattle.\r\n\r\n32:37. But the children of Ruben built Hesebon, and Eleale, and\r\nCariathaim,\r\n\r\n32:38. And Nabo, and Baalmeon (their names being changed) and Sabama:\r\ngiving names to the cities which they had built.\r\n\r\n32:39. Moreover the children of Machir, the son of Manasses, went into\r\nGalaad, and wasted it, cutting off the Amorrhites, the inhabitants\r\nthereof.\r\n\r\n32:40. And Moses gave the land of Galaad to Machir the son of Manasses,\r\nand he dwelt in it.\r\n\r\n32:41. And Jair the son of Manasses went, and took the villages\r\nthereof, and he called them Havoth Jair, that is to say, the villages\r\nof Jair.\r\n\r\n32:42. Nobe also went, and took Canath with the villages thereof: and\r\nhe called it by his own name, Nobe.\r\n\r\n\r\nNumbers Chapter 33\r\n\r\nThe mansions or journeys of the children of Israel towards the land of\r\npromise.\r\n\r\n33:1. These are the mansions of the children of Israel, who went out of\r\nEgypt by their troops under the conduct of Moses and Aaron,\r\n\r\nThe mansions.... These mansions, or journeys of the children of Israel\r\nfrom Egypt to the land of promise, were figures, according to the\r\nfathers, of the steps and degrees by which Christians leaving sin are\r\nto advance from virtue to virtue, till they come to the heavenly\r\nmansions, after this life, to see and enjoy God.\r\n\r\n33:2. Which Moses wrote down according to the places of their\r\nencamping, which they changed by the commandment of the Lord.\r\n\r\n33:3. Now the children of Israel departed from Ramesses the first\r\nmonth, on the fifteenth day of the first month, the day after the\r\nphase, with a mighty hand, in the sight of all the Egyptians,\r\n\r\n33:4. Who were burying their firstborn, whom the Lord had slain (upon\r\ntheir gods also he had executed vengeance,)\r\n\r\n33:5. And they camped in Soccoth.\r\n\r\n33:6. And from Soccoth they came into Etham, which is in the uttermost\r\nborders of the wilderness.\r\n\r\n33:7. Departing from thence they came over against Phihahiroth, which\r\nlooketh towards Beelsephon, and they camped before Magdalum.\r\n\r\n33:8. And departing from Phihahiroth, they passed through the midst of\r\nthe sea into the wilderness: and having marched three days through the\r\ndesert of Etham, they camped in Mara.\r\n\r\n33:9. And departing from Mara, they came into Elim, where there were\r\ntwelve fountains of waters, and seventy palm trees: and there they\r\ncamped.\r\n\r\n33:10. But departing from thence also, they pitched their tents by the\r\nRed Sea. And departing from the Red Sea,\r\n\r\n33:11. They camped in the desert of Sin.\r\n\r\n33:12. And they removed from thence, and came to Daphca.\r\n\r\n33:13. And departing from Daphca, they camped in Alus.\r\n\r\n33:14. And departing from Alus, they pitched their tents in Raphidim,\r\nwhere the people wanted water to drink.\r\n\r\n33:15. And departing from Raphidim, they camped in the desert of Sinai.\r\n\r\n33:16. But departing also from the desert of Sinai, they came to the\r\ngraves of lust.\r\n\r\n33:17. And departing from the graves of lust, they camped in Haseroth.\r\n\r\n33:18. And from Haseroth they came to Rethma.\r\n\r\n33:19. And departing from Rethma, they camped in Remmomphares.\r\n\r\n33:20. And they departed from thence and came to Lebna.\r\n\r\n33:21. Removing from Lebna they camped in Ressa.\r\n\r\n33:22. And departing from Ressa, they came to Ceelatha.\r\n\r\n33:23. And they removed from thence and camped in the mountain Sepher.\r\n\r\n33:24. Departing from the mountain Sepher, they came to Arada,\r\n\r\n33:25. From thence they went and camped in Maceloth.\r\n\r\n33:26. And departing from Maceloth, they came to Thahath.\r\n\r\n33:27. Removing from Thahath they camped in Thare.\r\n\r\n33:28. And they departed from thence, and pitched their tents in\r\nMethca.\r\n\r\n33:29. And removing from Methca, they camped in Hesmona.\r\n\r\n33:30. And departing from Hesmona, they came to Moseroth.\r\n\r\n33:31. And removing from Moseroth, they camped in Benejaacan.\r\n\r\n33:32. And departing from Benejaacan, they came to mount Gadgad.\r\n\r\n33:33. From thence they went and camped in Jetebatha.\r\n\r\n33:34. And from Jetebatha they came to Hebrona.\r\n\r\n33:35. And departing from Hebrona, they camped in Asiongaber.\r\n\r\n33:36. They removed from thence and came into the desert of Sin, which\r\nis Cades.\r\n\r\n33:37. And departing from Cades, they camped in mount Hor, in the\r\nuttermost borders of the land of Edom.\r\n\r\n33:38. And Aaron the priest went up into mount Hor at the commandment\r\nof the Lord: and there he died in the fortieth year of the coming forth\r\nof the children of Israel out of Egypt, the fifth month, the first day\r\nof the month,\r\n\r\n33:39. When he was a hundred and twenty-three years old.\r\n\r\n33:40. And king Arad the Chanaanite, who dwelt towards the south, heard\r\nthat the children of Israel were come to the land of Chanaan.\r\n\r\n33:41. And they departed from mount Hor, and camped in Salmona.\r\n\r\n33:42. From whence they removed and came to Phunon.\r\n\r\n33:43. And departing from Phunon, they camped in Oboth.\r\n\r\n33:44. And from Oboth they came to Ijeabarim, which is in the borders\r\nof the Moabites.\r\n\r\n33:45. And departing from Ijeabarim they pitched their tents in\r\nDibongab.\r\n\r\n33:46. From thence they went and camped in Helmondeblathaim.\r\n\r\n33:47. And departing from Helmondeblathaim, they came to the mountains\r\nof Abarim over against Nabo.\r\n\r\n33:48. And departing from the mountains of Abarim, they passed to the\r\nplains of Moab, by the Jordan, over against Jericho.\r\n\r\n33:49. And there they camped from Bethsimoth even to Ablesatim in the\r\nplains of the Moabites,\r\n\r\n33:50. Where the Lord said to Moses:\r\n\r\n33:51. Command the children of Israel, and say to them: When you shall\r\nhave passed over the Jordan, entering into the land of Chanaan,\r\n\r\n33:52. Destroy all the inhabitants of that land: Beat down their\r\npillars, and break in pieces their statues, and waste all their high\r\nplaces,\r\n\r\n33:53. Cleansing the land, and dwelling in it. For I have given it you\r\nfor a possession.\r\n\r\n33:54. And you shall divide it among you by lot. To the more you shall\r\ngive a larger part, and to the fewer a lesser. To every one as the lot\r\nshall fall, so shall the inheritance be given. The possession shall be\r\ndivided by the tribes and the families.\r\n\r\n33:55. But if you will not kill the inhabitants of the land: they that\r\nremain, shall be unto you as nails in your eyes, and spears in your\r\nsides, and they shall be your adversaries in the land of your\r\nhabitation.\r\n\r\n33:56. And whatsoever I had thought to do to them, I will do to you.\r\n\r\n\r\nNumbers Chapter 34\r\n\r\nThe limits of Chanaan; with the names of the men that make the division\r\nof it.\r\n\r\n34:1. And the Lord spoke to Moses, saying:\r\n\r\n34:2. Command the children of Israel, and thou shalt say to them: When\r\nyou are entered into the land of Chanaan, and it shall be fallen into\r\nyour possession by lot, it shall be bounded by these limits:\r\n\r\n34:3. The south side shall begin from the wilderness of Sin, which is\r\nby Edom: and shall have the most salt sea for its furthest limits\r\neastward:\r\n\r\nThe most salt sea.... The lake of Sodom, otherwise called the Dead Sea.\r\n\r\n34:4. Which limits shall go round on the south side by the ascent of\r\nthe Scorpion and so into Senna, and reach toward the south as far as\r\nCadesbarne, from whence the frontiers shall go out to the town called\r\nAdar, and shall reach as far as Asemona.\r\n\r\nThe Scorpion.... A mountain so called from having a great number of\r\nscorpions.\r\n\r\n34:5. And the limits shall fetch a compass from Asemona to the torrent\r\nof Egypt, and shall end in the shore of the great sea.\r\n\r\nThe great sea.... The Mediterranean.\r\n\r\n34:6. And the west side shall begin from the great sea, and the same\r\nshall be the end thereof.\r\n\r\n34:7. But toward the north side the borders shall begin from the great\r\nsea, reaching to the most high mountain,\r\n\r\nThe most high mountain.... Libanus.\r\n\r\n34:8. From which they shall come to Emath, as far as the borders of\r\nSedada:\r\n\r\n34:9. And the limits shall go as far as Zephrona, and the village of\r\nEnan. These shall be the borders on the north side.\r\n\r\n34:10. From thence they shall mark out the bounds towards the east side\r\nfrom the village of Enan unto Sephama.\r\n\r\n34:11. And from Sephama the bounds shall go down to Rebla over against\r\nthe fountain of Daphnis: from thence they shall come eastward to the\r\nsea of Cenereth,\r\n\r\nSea of Cenereth.... This is the sea of Galilee, illustrated by the\r\nmiracles of our Lord.\r\n\r\n34:12. And shall reach as far as the Jordan, and at the last shall be\r\nclosed in by the most salt sea. This shall be your land with its\r\nborders round about.\r\n\r\n34:13. And Moses commanded the children of Israel, saying: This shall\r\nbe the land which you shall possess by lot, and which the Lord hath\r\ncommanded to be given to the nine tribes, and to the half tribe.\r\n\r\n34:14. For the tribe of the children of Ruben by their families, and\r\nthe tribe of the children of Gad according to the number of their\r\nkindreds, and half of the tribe of Manasses,\r\n\r\n34:15. That is, two tribes and a half, have received their portion\r\nbeyond the Jordan over against Jericho at the east side.\r\n\r\n34:16. And the Lord said to Moses:\r\n\r\n34:17. These are the names of the men, that shall divide the land unto\r\nyou: Eleazar the priest, and Josue the son of Nun,\r\n\r\n34:18. And one prince of every tribe,\r\n\r\n34:19. Whose names are these: Of the tribe of Juda, Caleb the son of\r\nJephone.\r\n\r\n34:20. Of the tribe of Simeon, Samuel the son of Ammiud.\r\n\r\n34:21. Of the tribe of Benjamin, Elidad the son of Chaselon.\r\n\r\n34:22. Of the tribe of the children of Dan, Bocci the son of Jogli.\r\n\r\n34:23. Of the children of Joseph of the tribe of Manasses, Hanniel the\r\nson of Ephod.\r\n\r\n34:24. Of the tribe of Ephraim, Camuel the son of Sephtan.\r\n\r\n34:25. Of the tribe of Zabulon, Elisaphan the son of Pharnach.\r\n\r\n34:26. Of the tribe of Issachar, Phaltiel the prince, the son of Ozan.\r\n\r\n34:27. Of the tribe of Aser, Ahiud the son of Salomi.\r\n\r\n34:28. Of the tribe of Nephtali: Phedael the son of Ammiud.\r\n\r\n34:29. These are they Whom the Lord hath commanded to divide the land\r\nof Chanaan to the children of Israel.\r\n\r\n\r\nNumbers Chapter 35\r\n\r\nCities are appointed for the Levites. Of which six are to be the cities\r\nof refuge.\r\n\r\n35:1. And the Lord spoke these things also to Moses in the plains of\r\nMoab by the Jordan, over against Jericho:\r\n\r\n35:2. Command the children of Israel that they give to the Levites out\r\nof their possessions,\r\n\r\n35:3. Cities to dwell in, and their suburbs round about: that they may\r\nabide in the towns, and the suburbs may be for their cattle and beasts:\r\n\r\n35:4. Which suburbs shall reach from the walls of the cities outward, a\r\nthousand paces on every side:\r\n\r\n35:5. Toward the east shall be two thousand cubits: and toward the\r\nsouth in like manner shall be two thousand cubits: toward the sea also,\r\nwhich looketh to the west, shall be the same extent: and the north side\r\nshall be bounded with the like limits. And the cities shall be in the\r\nmidst, and the suburbs without.\r\n\r\n35:6. And among the cities, which you shall give to the Levites, six\r\nshall be separated for refuge to fugitives, that he who hath shed blood\r\nmay flee to them: and besides these there shall be other forty-two\r\ncities,\r\n\r\n35:7. That is, in all forty-eight with their suburbs.\r\n\r\n35:8. And of these cities which shall be given out of the possessions\r\nof the children of Israel, from them that have more, more shall be\r\ntaken: and from them that have less, fewer. Each shall give towns to\r\nthe Levites according to the extent of their inheritance.\r\n\r\n35:9. The Lord said to Moses:\r\n\r\n35:10. Speak to the children of Israel, and thou shalt say to them:\r\nWhen you shall have passed over the Jordan into the land of Chanaan,\r\n\r\n35:11. Determine what cities shall be for the refuge of fugitives, who\r\nhave shed blood against their will.\r\n\r\n35:12. And when the fugitive shall be in them, the kinsman of him that\r\nis slain may not have power to kill him, until he stand before the\r\nmultitude, and his cause be judged.\r\n\r\n35:13. And of those cities, that are separated for the refuge of\r\nfugitives,\r\n\r\n35:14. Three shall be beyond the Jordan, and three in the land of\r\nChanaan,\r\n\r\n35:15. As well for the children of Israel as for strangers and\r\nsojourners, that he may flee to them, who hath shed blood against his\r\nwill.\r\n\r\n35:16. If any man strike with iron, and he die that was struck: he\r\nshall be guilty of murder, and he himself shall die.\r\n\r\n35:17. If he throw a stone, and he that is struck die: he shall be\r\npunished in the same manner.\r\n\r\n35:18. If he that is struck with wood die: he shall be revenged by the\r\nblood of him that struck him.\r\n\r\n35:19. The kinsman of him that was slain, shall kill the murderer: as\r\nsoon as he apprehendeth him, he shall kill him.\r\n\r\n35:20. If through hatred any one push a man, or fling any thing at him\r\nwith ill design:\r\n\r\n35:21. Or being his enemy, strike him with his hand, and he die: the\r\nstriker shall be guilty of murder: the kinsman of him that was slain as\r\nsoon as he findeth him, shall kill him.\r\n\r\n35:22. But if by chance medley, and without hatred,\r\n\r\n35:23. And enmity, he do any of these things,\r\n\r\n35:24. And this be proved in the hearing of the people, and the cause\r\nbe debated between him that struck, and the next of kin:\r\n\r\n35:25. The innocent shall be delivered from the hand of the revenger,\r\nand shall be brought back by sentence into the city, to which he had\r\nfled, and he shall abide there until the death of the high priest, that\r\nis anointed with the holy oil.\r\n\r\nUntil the death, etc.... This mystically signified that our deliverance\r\nwas to be effected by the death of Christ, the high priest and the\r\nanointed of God.\r\n\r\n35:26. If the murderer be found without the limits of the cities that\r\nare appointed for the banished,\r\n\r\n35:27. And be struck by him that is the avenger of blood: he shall not\r\nbe guilty that killed him.\r\n\r\n35:28. For the fugitive ought to have stayed in the city until the\r\ndeath of the high priest: and after he is dead, then shall the\r\nmanslayer return to his own country.\r\n\r\n35:29. These things shall be perpetual, and for an ordinance in all\r\nyour dwellings.\r\n\r\n35:30. The murderer shall be punished by witnesses: none shall be\r\ncondemned upon the evidence of one man.\r\n\r\n35:31. You shall not take money of him that is guilty of blood, but he\r\nshall die forthwith.\r\n\r\n35:32. The banished and fugitives before the death of the high priest\r\nmay by no means return into their own cities.\r\n\r\n35:33. Defile not the land of your habitation, which is stained with\r\nthe blood of the innocent: neither can it otherwise be expiated, but by\r\nhis blood that hath shed the blood of another.\r\n\r\n35:34. And thus shall your possession be cleansed, myself abiding with\r\nyou. For I am the Lord that dwell among the children of Israel.\r\n\r\n\r\nNumbers Chapter 36\r\n\r\nThat the inheritances may not be alienated from one tribe to another,\r\nall are to marry within their own tribes.\r\n\r\n36:1. And the princes of the families of Galaad, the son of Machir, the\r\nson of Manasses, of the stock of the children of Joseph, came and spoke\r\nto Moses before the princes of Israel, and said:\r\n\r\n36:2. The Lord hath commanded thee, my lord, that thou shouldst divide\r\nthe land by lot to the children of Israel, and that thou shouldst give\r\nto the daughters of Salphaad our brother the possession due to their\r\nfather:\r\n\r\n36:3. Now if men of another tribe take them to wives, their possession\r\nwill follow them, and being transferred to another tribe, will be a\r\ndiminishing of our inheritance.\r\n\r\n36:4. And so it shall come to pass, that when the jubilee, that is, the\r\nfiftieth year of remission, is come, the distribution made by the lots\r\nshall be confounded, and the possession of the one shall pass to the\r\nothers.\r\n\r\n36:5. Moses answered the children of Israel, and said by the command of\r\nthe Lord: The tribe of the children of Joseph hath spoken rightly.\r\n\r\n36:6. And this is the law promulgated by the Lord touching the\r\ndaughters of Salphaad: Let them marry to whom they will, only so that\r\nit be to men of their own tribe.\r\n\r\n36:7. Lest the possession of the children of Israel be mingled from\r\ntribe to tribe. For all men shall marry wives of their own tribe and\r\nkindred:\r\n\r\n36:8. And all women shall take husbands of the same tribe: that the\r\ninheritance may remain in the families.\r\n\r\n36:9. And that the tribes be not mingled one with another, but remain\r\nso\r\n\r\n36:10. As they were separated by the Lord. And the daughters of\r\nSalphaad did as was commanded:\r\n\r\n36:11. And Maala, and Thersa, and Hegla, and Melcha, and Noa were\r\nmarried to the sons of their uncle by their father\r\n\r\n36:12. Of the family of Manasses, who was the son of Joseph: and the\r\npossession that had been allotted to them, remained in the tribe and\r\nfamily of their father.\r\n\r\n36:13. These are the commandments and judgment, which the Lord\r\ncommanded by the hand of Moses to the children of Israel, in the plains\r\nof Moab upon the Jordan over against Jericho.\r\n\r\n\r\n\r\n\r\nTHE BOOK OF DEUTERONOMY\r\n\r\n\r\nThis Book is called DEUTERONOMY, which signifies a SECOND LAW, because\r\nit repeats and inculcates the ordinances formerly given on mount Sinai,\r\nwith other precepts not expressed before. The Hebrews, from the first\r\nwords in the book, call it ELLE HADDEBARIM.\r\n\r\n\r\nDeuteronomy Chapter 1\r\n\r\nA repetition of what passed at Sinai and Cadesbarne: and of the\r\npeople’s murmuring and their punishment.\r\n\r\n1:1. These are the words, which Moses spoke to all Israel beyond the\r\nJordan, in the plain wilderness, over against the Red Sea, between\r\nPharan and Thophel and Laban and Haseroth, where there is very much\r\ngold.\r\n\r\n1:2. Eleven days’ journey from Horeb by the way of mount Seir to\r\nCadesbarne.\r\n\r\n1:3. In the fortieth year, the eleventh month, the first day of the\r\nmonth, Moses spoke to the children of Israel all that the Lord had\r\ncommanded him to say to them:\r\n\r\n1:4. After that he had slain Sehon king of the Amorrhites, who dwelt in\r\nHesebon: and Og king of Basan who abode in Astaroth, and in Edrai,\r\n\r\n1:5. Beyond the Jordan in the land of Moab. And Moses began to expound\r\nthe law, and to say:\r\n\r\n1:6. The Lord our God spoke to us in Horeb, saying: You have stayed\r\nlong enough in this mountain:\r\n\r\n1:7. Turn you, and come to the mountain of the Amorrhites, and to the\r\nother places that are next to it, the plains and the hills and the\r\nvales towards the south, and by the sea shore, the land of the\r\nChanaanites, and of Libanus, as far as the great river Euphrates.\r\n\r\n1:8. Behold, said he, I have delivered it to you: go in and possess it,\r\nconcerning which the Lord swore to your fathers Abraham, Isaac, and\r\nJacob, that he would give it to them, and to their seed after them.\r\n\r\n1:9. And I said to you at that time:\r\n\r\n1:10. I alone am not able to bear you: for the Lord your God hath\r\nmultiplied you, and you are this day as the stars of heaven, for\r\nmultitude.\r\n\r\n1:11. (The Lord God of your fathers add to this number many thousands,\r\nand bless you as he hath spoken.)\r\n\r\n1:12. I alone am not able to bear your business, and the charge of you\r\nand your differences.\r\n\r\n1:13. Let me have from among you wise and understanding men, and such\r\nwhose conversation is approved among your tribes, that I may appoint\r\nthem your rulers.\r\n\r\n1:14. Then you answered me: The thing is good which thou meanest to do.\r\n\r\n1:15. And I took out of your tribes men wise and honourable, and\r\nappointed them rulers, tribunes, and centurions, and officers over\r\nfifties, and over tens, who might teach you all things.\r\n\r\n1:16. And I commanded them, saying: Hear them, and judge that which is\r\njust: whether he be one of your country, or a stranger.\r\n\r\n1:17. There shall be no difference of persons, you shall hear the\r\nlittle as well as the great: neither shall you respect any man’s\r\nperson, because it is the judgment of God. And if any thing seem hard\r\nto you, refer it to me, and I will hear it.\r\n\r\n1:18. And I commanded you all things that you were to do.\r\n\r\n1:19. And departing from Horeb, we passed through the terrible and vast\r\nwilderness, which you saw, by the way of the mountain of the Amorrhite,\r\nas the Lord our God had commanded us. And when we were come into\r\nCadesbarne,\r\n\r\n1:20. I said to you: You are come to the mountain of the Amorrhite,\r\nwhich the Lord our God will give to us.\r\n\r\n1:21. See the land which the Lord thy God giveth thee: go up and\r\npossess it, as the Lord our God hath spoken to thy fathers: fear not,\r\nnor be any way discouraged.\r\n\r\n1:22. And you came all to me, and said: Let us send men who may view\r\nthe land, and bring us word what way we shall go up, and to what cities\r\nwe shall go.\r\n\r\n1:23. And because the saying pleased me, I sent of you twelve men, one\r\nof every tribe:\r\n\r\n1:24. Who, when they had set forward and had gone up to the mountains,\r\ncame as far as the valley of the cluster: and having viewed the land,\r\n\r\n1:25. Taking of the fruits thereof, to shew its fertility, they brought\r\nthem to us, and said: The land is good, which the Lord our God will\r\ngive us.\r\n\r\n1:26. And you would not go up, but being incredulous to the word of the\r\nLord our God,\r\n\r\n1:27. You murmured in your tents, and said: The Lord hateth us, and\r\ntherefore he hath brought us out of the land of Egypt, that he might\r\ndeliver us into the hand of the Amorrhite, and destroy us.\r\n\r\n1:28. Whither shall we go up? the messengers have terrified our hearts,\r\nsaying: The multitude is very great, and taller than we: the cities are\r\ngreat, and walled up to the sky, we have seen the sons of the Enacims\r\nthere.\r\n\r\nWalled up to the sky.... A figurative expression, signifying the walls\r\nto be very high.\r\n\r\n1:29. And I said to you: Fear not, neither be ye afraid of them:\r\n\r\n1:30. The Lord God, who is your leader, himself will fight for you, as\r\nhe did in Egypt in the sight of all.\r\n\r\n1:31. And in the wilderness (as thou hast seen) the Lord thy God hath\r\ncarried thee, as a man is wont to carry his little son, all the way\r\nthat you have come, until you came to this place.\r\n\r\n1:32. And yet for all this you did not believe the Lord your God,\r\n\r\n1:33. Who went before you in the way, and marked out the place, wherein\r\nyou should pitch your tents, in the night shewing you the way by fire,\r\nand in the day by the pillar of a cloud.\r\n\r\n1:34. And when the Lord had heard the voice of your words, he was angry\r\nand swore, and said:\r\n\r\n1:35. Not one of the men of this wicked generation shall see the good\r\nland, which I promised with an oath to your fathers:\r\n\r\n1:36. Except Caleb the son of Jephone: for he shall see it, and to him\r\nI will give the land that he hath trodden upon, and to his children,\r\nbecause he hath followed the Lord.\r\n\r\n1:37. Neither is his indignation against the people to be wondered at,\r\nsince the Lord was angry with me also on your account, and said:\r\nNeither shalt thou go in thither.\r\n\r\n1:38. But Josue the son of Nun, thy minister, he shall go in for thee:\r\nexhort and encourage him, and he shall divide the land by lot to\r\nIsrael.\r\n\r\n1:39. Your children, of whom you said that they should be led away\r\ncaptives, and your sons who know not this day the difference of good\r\nand evil, they shall go in: and to them I will give the land, and they\r\nshall possess it.\r\n\r\n1:40. But return you and go into the wilderness by the way of the Red\r\nSea.\r\n\r\n1:41. And you answered me: We have sinned against the Lord: we will go\r\nup and fight, as the Lord our God hath commanded. And when you went\r\nready armed unto the mountain,\r\n\r\n1:42. The Lord said to me: Say to them: Go not up, and fight not, for I\r\nam not with you: lest you fall before your enemies.\r\n\r\n1:43. I spoke, and you hearkened not: but resisting the commandment of\r\nthe Lord, and swelling with pride, you went up into the mountain.\r\n\r\n1:44. And the Amorrhite that dwelt in the mountains coming out, and\r\nmeeting you, chased you, as bees do: and made slaughter of you from\r\nSeir as far as'