

# Exodus

**1** <sup>1</sup> These were the names of the sons of Israel (Jacob) who came with him to Egypt along with their families: <sup>2</sup> Reuben, Simeon, Levi, and Judah; <sup>3</sup> Issachar, Zebulun, and Benjamin; <sup>4</sup> Dan and Naphtali, Gad and Asher. <sup>5</sup> Jacob had 70 descendants there, including Joseph who was already in Egypt.

<sup>6</sup> Eventually Joseph and all his brothers and all that generation died. <sup>7</sup> However, the Israelites had many children and their numbers increased rapidly. In fact there were so many of them that they became very powerful—the country was full of them.

<sup>8</sup> Then a new king came to power who didn't know anything about Joseph.<sup>a</sup> <sup>9</sup> He conferred with his fellow Egyptians and said, “Look at these Israelites—there are more than them than us, and they're more powerful than us. <sup>10</sup> We've got to make plan to deal with them before they become so many that if there's a war they'll side with our enemies and fight us, and flee the country.”

<sup>11</sup> So the Egyptians made them do forced labor and put taskmasters in charge of them. They used them to build the storage towns of Pithom and Rameses. <sup>12</sup> But the more the Israelites were mistreated, the more they grew in numbers and spread out—and the more the Egyptians detested<sup>b</sup> them. <sup>13</sup> The Egyptians worked the Israelites brutally, <sup>14</sup> making their lives a misery. They made them do hard labor, building with mortar and brick, and all kind of heavy work in the fields. In all of this hard labor they treated them brutally.

<sup>15</sup> Then the king gave orders to the Hebrew midwives, Shiprah and Puah. <sup>16</sup> He told them, “When you assist the Hebrew women during childbirth, if you see it's a boy, kill him; but if it's a girl, let her live.” <sup>17</sup> But because the midwives revered God, they didn't do what the king of Egypt had ordered. They let the boys live as well.

<sup>18</sup> The king of Egypt called the midwives in and demanded to know, “Why have you done this— letting the male children live?”

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<sup>a</sup>**1:8.** It is thought to refer to a different Egyptian dynasty.

<sup>b</sup>**1:12.** “Detested” or “feared.”

<sup>19</sup>“Hebrew women aren't like Egyptian women,” the midwives told Pharaoh. “They give birth more easily—they have them before we midwives arrive.”

<sup>20</sup> God treated the midwives well, and the people increased in number so there were even more of them. <sup>21</sup> Because the midwives revered God, he gave them families of their own.

<sup>22</sup> Then Pharaoh issued this order to all his people: “Throw every Hebrew boy that's born into the Nile, but let every girl live.”

**2** <sup>1</sup> It was around this time that a man from the tribe of Levi married a woman, also a Levite. <sup>2</sup> She became pregnant and had a son. She saw he was a lovely baby, and she hid him for three months. <sup>3</sup> But when she couldn't hide him anymore, she got a papyrus basket and covered it with tar and pitch. Then she put her baby in the basket and placed it among the reeds along the bank of the Nile. <sup>4</sup> His sister waited some distance away, keeping an eye on him.

<sup>5</sup> Then Pharaoh's daughter arrived to bathe in the Nile. Her ladies-in-waiting were walking along the bank of the river. When she saw the basket among the reeds, she sent her maid to get it and bring it to her. <sup>6</sup> When she opened it she saw the baby boy. He was crying and she felt sorry for him. “This must be one of the Hebrew boys,” she said.

<sup>7</sup> His sister asked Pharaoh's daughter, “Would you like me to go and find one of the Hebrew women to nurse him for you?”

<sup>8</sup> “Yes, go and do that,” she replied. So the girl went and called the baby's mother to come.

<sup>9</sup> “Take this baby boy and nurse him for me,” she told his mother. “I will pay you myself.” So his mother took him home and nursed him.

<sup>10</sup> When the boy was older she took him to Pharaoh's daughter, who adopted him as her son. She called him Moses,<sup>c</sup> because she said, “I pulled him out of the water.”

<sup>11</sup> Later, when Moses had grown up, he went to visit his people, the Hebrews. He saw them doing hard labor. He also saw an Egyptian beating a Hebrew, one of his own people. <sup>12</sup> He looked all around to make sure no one was watching, and then he killed the Egyptian and buried his body in the sand.

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<sup>c</sup>**2:10.** “Moses” sounds like the Hebrew word “pull out.” In Egyptian it is an abbreviation meaning “son of...”

<sup>13</sup> The following day he went back and he saw two Hebrews fighting with each other. He said to the one at fault, “Why are you beating one of your own people?”

<sup>14</sup> “Who put you in charge to judge us?” the man replied. “Are you going to kill me like you did the Egyptian?” Moses became frightened at this, and said to himself, “People know what I’ve done!”

<sup>15</sup> When Pharaoh found out, he tried to have Moses killed, but Moses ran away from Pharaoh and went to live in Midian.

One day as he was sitting by a well, <sup>16</sup> and the Midianite priest's seven daughters came to fetch water to fill up the troughs so their father's flock could drink. <sup>17</sup> Some shepherds arrived and chased them off, but Moses intervened and rescued them, and watered their flock.

<sup>18</sup> When they got home, their father Reuel asked them, “How did you get back so quickly today?”

<sup>19</sup> “An Egyptian rescued us from some shepherds who attacked us,” they replied. “Then he even fetched water for us so the flock could drink.”

<sup>20</sup> “So where is he?” Reuel asked his daughter. “You didn't just leave him there, did you? Go and invite him to eat with us!”

<sup>21</sup> Moses agreed to stay with the man, who arranged for his daughter Zipporah to marry Moses. <sup>22</sup> She had a son, and Moses named him Gershom,<sup>d</sup> for he said, “I'm an exile living in a foreign country.”

<sup>23</sup> Years later, the king of Egypt died. But the Israelites were still groaning under their hard labor. Their cries for help because of their hardship reached God. <sup>24</sup> God heard their groans, and recalled his agreement with Abraham, Isaac, and Jacob. <sup>25</sup> God also looked sympathetically on the Israelites, and was concerned for them.<sup>e</sup>

**3** <sup>1</sup> Moses was a shepherd, looking after the flock of Jethro,<sup>f</sup> his father-in-law, the Midianite priest. He led the flock far into the wilderness until he came to God's mountain, Mount Horeb.<sup>g</sup> <sup>2</sup> There the angel of the Lord appeared to him in a flame of fire from inside a

<sup>d</sup>2:22. “Gersom” sounds like “a foreigner there.”

<sup>e</sup>2:25. “Was concerned for them”: literally, “knew.”

<sup>f</sup>3:1. “Jethro”: another name for Reuel.

<sup>g</sup>3:1. “Mount Horeb”: another name for Mount Sinai.

bush. Moses looked carefully and saw that though the bush was on fire, it wasn't being burned up.

<sup>3</sup>“Let me go over and take a look,” Moses said to himself. “It's very odd to see a bush that's not burning up.”

<sup>4</sup>When the Lord saw that Moses was coming to take a look, God called to him from inside the bush, “Moses! Moses!”

“I'm here,” Moses replied.

<sup>5</sup>“Don't come any closer!” God told him. “Take off your sandals because you're standing on holy ground.” <sup>6</sup>Then he said, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” Moses covered his face, because he was afraid to look at God.

<sup>7</sup>“I'm completely aware of the misery of my people in Egypt,” the Lord told him. “I have heard them crying out because of their taskmasters. I know how much they're suffering. <sup>8</sup>That's why I have come down to rescue them from Egyptian oppression and to take them up from that country to a productive, wide-open land—a land flowing with milk and honey—where currently the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites are living. <sup>9</sup>Listen! The cries of the Israelites have reached me, and I have seen how badly the Egyptians are mistreating them. <sup>10</sup>Now you must leave, because I'm sending you to Pharaoh to lead my people Israel out of Egypt.”

<sup>11</sup>But Moses said to God, “Why me? I'm a nobody! I couldn't go to Pharaoh and lead the Israelites out of Egypt!”

<sup>12</sup>“I'll be with you,” the Lord replied, “and this will be the sign that it is really me who is sending you: when you have led the people out of Egypt, you will worship God at this very mountain.”

<sup>13</sup>Then Moses said to God, “Look! If I were to go to the Israelites and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is his name?’—then what should I tell them?”

<sup>14</sup>God replied to Moses, “‘I Am’ is who I am. Tell the Israelites this: ‘I Am’ has sent me to you.”

<sup>15</sup>Then God said to Moses, “Tell the Israelites, ‘The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob—has sent me to you. This is my name forever, the name you are to call me for all generations to come.’”

<sup>16</sup> Go, and call all the elders of Israel to meet with you. Tell them, ‘The Lord, the God of your fathers, has appeared to me—the God of Abraham, Isaac, and Jacob. He said, “I have paid close attention to what’s been happening to you in Egypt. <sup>17</sup> I have decided to take you away from the misery you’re having in Egypt and bring you to the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites, a land flowing with milk and honey.”

<sup>18</sup> “The elders of Israel will accept what you say. Then you must go with them to the king of Egypt and tell him, ‘The Lord, the God of the Hebrews has revealed himself to us. So please let us go three days journey into the desert so we can offer sacrifices to the Lord our God there.’ <sup>19</sup> But I know that the king of Egypt won’t let you go unless he’s forced to do so by a power stronger than him.<sup>h</sup> <sup>20</sup> So I will use my power to inflict<sup>i</sup> on Egypt all the terrifying things that I’m about to do to them. After that he’ll let you go. <sup>21</sup> I will make the Egyptians treat you well as a people, so when you go you won’t leave empty-handed. <sup>22</sup> Every woman<sup>j</sup> will ask her neighbor as well as any woman living in her house for silver and gold jewelry and clothing, and put them on your sons and daughters. In this way you will take the wealth of the Egyptians with you.”

**4** <sup>1</sup> “But what if they don’t believe me or listen to what I say?” Moses asked. “They could say, ‘The Lord didn’t appear to you.’”

<sup>2</sup> The Lord asked him, “What are you holding in your hand?”

“A walking stick,” Moses replied.

<sup>3</sup> “Throw it on the ground,” he told Moses. So Moses did. It turned into a snake and Moses ran away from it.

<sup>4</sup> “Reach out and grab hold of it by its tail,” the Lord told Moses. Moses did so and it turned back into a walking stick in his hand.

<sup>5</sup> “You are to do this<sup>k</sup> so that they will believe that I the Lord did appear to you, the God of their fathers, the God of Abraham, Isaac, and Jacob.”

<sup>h</sup>3:19. “A power stronger than him”: literally, “a mighty hand.”

<sup>i</sup>3:20. “Use my power to inflict”: literally, “stretch out my hand and strike.”

<sup>j</sup>3:22. Presumably referring to Israelite women asking their Egyptian neighbors and guests.

<sup>k</sup>4:5. “You are to do this”: supplied for clarity.

<sup>6</sup> Then the Lord told him, “Put your hand inside your clothes close to your chest.” So Moses did as he was told. When he took his hand out, it was white like snow with a skin disease.

<sup>7</sup> “Now put your hand back inside your clothes,” the Lord said. Moses did so. When he took it out again, his hand had returned to normal.<sup>1</sup>

<sup>8</sup> “If they don't believe you and they're not convinced by the first sign, they'll believe because of the second sign,” the Lord explained.

<sup>9</sup> “But if they still don't believe you or listen to you because of these two signs, then you are to take some water from the Nile and pout it out on the ground. The Nile water will turn into blood on the ground.”

<sup>10</sup> Then Moses said to the Lord, “Pleased excuse me, but I'm not someone who is good with words—not in the past, and not from the time you have been speaking with me, your servant. My speech is slow and I don't say things well.”<sup>m</sup>

<sup>11</sup> “Who gave people mouths?” the Lord asked him. “Who makes people deaf or dumb, able to see or blind? It's I, the Lord, who does that. <sup>12</sup> Now go, and I myself will be your mouth, and I will tell you what you are to say.”

<sup>13</sup> “Please, Lord, send someone else!” Moses responded.

<sup>14</sup> The Lord got angry with Moses, and told him, “There's your brother Aaron, the Levite. I know he speaks well. He's on his way to meet you, and he'll be very happy to see you. <sup>15</sup> Speak to him and tell him what to say. I will be your mouth and his mouth, and I will tell you what you are to do. <sup>16</sup> Aaron will speak on your behalf to the people, as if he was your mouth, and you will be in the place of God to him. <sup>17</sup> Make sure to take your walking stick with you so you can use it to do the signs.”

<sup>18</sup> Then Moses returned to Jethro his father-in-law and told him, “Please allow me to go back to my own people in Egypt so I can see if any of them are still alive.”

“Go with my blessing,” Jethro replied.

<sup>19</sup> While Moses was in Midian, the Lord told him, “Go back to Egypt because all those who wanted to kill you have died.”

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<sup>1</sup>4:7. “Normal”: literally, “like his flesh.”

<sup>m</sup>4:10. “My speech is slow and I don't say things well”: literally, “I am heavy of mouth and heavy of tongue.”

<sup>20</sup> Moses put his wife and sons on a donkey and went back to Egypt, carrying the walking stick that God had used to perform miracles.<sup>n</sup>

<sup>21</sup> The Lord told Moses, “When you get back to Egypt, make sure to go to Pharaoh and carry out the miracles I’ve given you to do. I will make him stubborn<sup>o</sup> and he will not let the people go. <sup>22</sup> This is what you are to tell Pharaoh, ‘This is what the Lord says. Israel is my firstborn son. <sup>23</sup> I ordered you to let my son go so he can worship me. But you refused to release him, so I will now kill your firstborn son.’”

<sup>24</sup> But while they were on their way the Lord came to the place where they were staying, wanting to kill Moses. <sup>25</sup> However, Zipporah used a flint knife to cut off her son's foreskin. She touched his feet with it, and said to him, “You are a blood-husband to me.” <sup>26</sup> (Calling him a blood-husband referred to circumcision.)<sup>p</sup> After this the Lord left Moses alone.

<sup>27</sup> The Lord had told Aaron, “Go and meet Moses in the desert.” So Aaron went and met Moses at the mountain of God and greeted him with a kiss. <sup>28</sup> Then Moses explained to Aaron everything the Lord had sent him to say and all the miracles he had ordered him to do. <sup>29</sup> Moses and Aaron traveled to Egypt. There they had all the Israelite elders gather together. <sup>30</sup> Aaron shared with them everything the Lord had told Moses, and Moses carried out the miracles so they could see them. <sup>31</sup> The Israelites were convinced. When they heard that the Lord had come to them, and that he had been touched by their suffering, they bowed their heads and worshiped.

**5**<sup>1</sup> After this Moses and Aaron went to Pharaoh and told him, “This is what the Lord, the God of Israel says, ‘Let my people go so they can hold a religious festival for me in the desert.’”

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<sup>n</sup>4:20. “The walking stick that God had used to perform miracles:” literally, “the walking stick of God.” This interpretation refers back to the miracles recorded in verses 3 and 4.

<sup>o</sup>4:21. “Stubborn”: literally, “harden his heart,” similarly translated throughout the book. The same experience is described as being God's action, Pharaoh's own action, and also in the passive with no agent identified.

<sup>p</sup>4:26. The term used here is not well understood. It may mean something like, “Through this blood I have spilled you are now related through marriage to me.” Some interpreters believe the word means “someone who is circumcised.”

<sup>2</sup> “Who is this ‘Lord’ that I should listen to his request to let Israel go?” Pharaoh replied. “I don’t know the Lord and I certainly won’t let Israel leave!”

<sup>3</sup> “The God of the Hebrews came to us,” they added. “Please allow us to go a three days journey into the desert and offer sacrifices to the Lord our God. Otherwise he’ll kill us by disease or by the sword.”

<sup>4</sup> “Moses and Aaron, why are you trying to take people away from their assigned labor?” Pharaoh asked. “Get back to work!” he ordered.

<sup>5</sup> “Look here,” he went on. “There are many of your people here in our country and you are preventing them from doing their assigned labor.” <sup>6</sup> That very day he ordered the slave drivers and those in charge of the people: <sup>7</sup> “Don’t give them any more straw to make bricks like before. Have them go and collect the straw themselves. <sup>8</sup> But still make them produce the same quantity of bricks as before. They’re lazy people—that’s why they’re calling out, asking, ‘Please let us go and offer sacrifices to our god. <sup>9</sup> Make their work harder so they can get on with it and not pay any attention to all these lies!”

<sup>10</sup> So the slave drivers and those in charge went out and told the people, “This is what Pharaoh has ordered: ‘I won’t give you any more straw. <sup>11</sup> Go and get straw for yourselves wherever you can find it, because your work quota won’t be reduced.’” <sup>12</sup> So the people went all over Egypt collecting stubble for straw.

<sup>13</sup> The slave drivers kept on forcing them, saying, “You still have to do the same work as you did when you had straw provided!”

<sup>14</sup> They beat the Israelite supervisors they had put in charge, shouting at them, “Why haven’t you met your quota of bricks as you did before?”

<sup>15</sup> The Israelite supervisors went to Pharaoh to complain, saying, “Why are you treating us your servants like this? <sup>16</sup> You don’t give us any straw but your slave drivers demand that we make bricks, and they beat us! Your people are treating us badly!”

<sup>17</sup> “No, you’re just lazy, lazy people!” Pharaoh replied. “That’s why you keep on asking, ‘Please let us go and offer sacrifices to the Lord.’” <sup>18</sup> Now get out of here and go back to work! You won’t be given any straw but you’ll still have to produce the full quota of bricks!”

<sup>19</sup> The Israelite supervisors realized they were in trouble when they were told, “You must not reduce the daily production of bricks.”

<sup>20</sup> They went over to Moses and Aaron who were waiting for them after their meeting with Pharaoh, <sup>21</sup> and said, “May the Lord see what you have done and judge you accordingly! You have made us like a bad smell to Pharaoh and his officials. You have put a sword in their hands to kill us!”

<sup>22</sup> Moses went back to the Lord and complained, “Why have you caused all this trouble for your own people, Lord? Was this why you sent me?”

<sup>23</sup> Ever since I went to Pharaoh to speak for you, he has been even harder on your people, and you haven't done anything to save them!”

**6** <sup>1</sup> But the Lord told Moses, “Now you'll see what I'm going to do to Pharaoh. Using my great strength I will force him to let them go; because of my power he will send them out from his country.”

<sup>2</sup> God spoke to Moses and told him, “I am Yahweh!<sup>9</sup> <sup>3</sup> I revealed myself as God Almighty to Abraham, to Isaac, and to Jacob, but they didn't know my name, ‘Yahweh.’ <sup>4</sup> I also confirmed my solemn agreement with them to give them the land of Canaan, the country where they were living as foreigners. <sup>5</sup> In addition I've heard the groans of the Israelites that the Egyptians are treating as slaves, and I haven't forgotten the agreement I promised them.

<sup>6</sup> So tell the Israelites, ‘I am the Lord and I will save you from the forced labor the Egyptians are making you do; I will set you free from being their slaves. I will rescue you using my power and imposing heavy punishments. <sup>7</sup> I will make you my own people. Then you will know that I am the Lord your God, who rescued you from slavery in Egypt. <sup>8</sup> I will take you to the land that I solemnly promised to give to Abraham, Isaac, and Jacob. I will give it to you to own. I am the Lord!’”

<sup>9</sup> Moses explained this to the Israelites but they did not listen to him, because they were so discouraged and because of the hard labor they were forced to do.

<sup>10</sup> Then the Lord said to Moses, <sup>11</sup> “Go and speak to Pharaoh, king of Egypt. Tell him to let the Israelites leave his country.”

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<sup>9</sup>6:2. “Yahweh”: this is usually translated “Lord,” but insofar as he is specifically identifying himself by name it seems appropriate to use Yahweh here.

<sup>12</sup> But Moses replied, “Even my own people don't listen to me. Why would Pharaoh listen to me, especially since I'm such a poor speaker?”

<sup>13</sup> But the Lord spoke to Moses and Aaron, and told them what to do regarding the people of Israel and Pharaoh, king of Egypt, in order to bring the Israelites out of Egypt.

<sup>14</sup> These were the Israelite family heads. The sons of Reuben, the firstborn son of Israel, were Hanok and Pallu, Hezron and Karmi. These were the families of Reuben.

<sup>15</sup> The sons of Simeon were Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, (the son of a Canaanite woman). These were the families of Simeon.

<sup>16</sup> These were the names of the sons of Levi according to their genealogical records: Gershon, Kohath, and Merari. Levi lived for 137 years.

<sup>17</sup> The sons of Gershon, by families, were Libni and Shimei.

<sup>18</sup> The sons of Kohath were Amram, Izhar, Hebron, and Uzziel. Kohath lived for 133 years.

<sup>19</sup> The sons of Merari were Mahli and Mushi. These were the families of the Levites according to their genealogical records.

<sup>20</sup> Amram married his father's sister Jochebed, and she had their sons Aaron and Moses. Amram lived for 137 years.

<sup>21</sup> The sons of Izhar were Korah, Nepheg, and Zichri.

<sup>22</sup> The sons of Uzziel were Mishael, Elzaphan, and Sithri.

<sup>23</sup> Aaron married Elisheba, daughter of Amminadab and sister of Nahshon. She had their sons Nadab and Abihu, Eleazar and Ithamar.

<sup>24</sup> The sons of Korah were Assir, Elkanah, and Abiasaph. These were the Korahite families.

<sup>25</sup> Eleazar, son of Aaron, married one of the daughters of Putiel, and she had their son Phinehas. These are the ancestors of the Levite families, listed according to their clans. Eleazar son of Aaron married one of the daughters of Putiel, and she gave birth to his son, Phinehas. These are the heads of the Levite families, listed by family.

<sup>26</sup> Aaron and Moses mentioned here are the ones the Lord told, “Lead the Israelites out of Egypt, divided up in their respective tribes.” <sup>27</sup> Moses and Aaron were also the ones who went to speak with Pharaoh, king of Egypt, about the Israelites leaving Egypt.

<sup>28</sup> When the Lord spoke to Moses in Egypt, <sup>29</sup> he said to him, “I am

the Lord. Tell Pharaoh, king of Egypt, all that I tell you.”<sup>30</sup> But Moses replied, “I’m not a good speaker—why would Pharaoh listen to me?”

**7**<sup>1</sup> The Lord told Moses, “Look, I will make you seem like God to Pharaoh, and your brother Aaron will be your prophet.<sup>2</sup> You are to repeat everything that I tell you to say, and your brother Aaron must repeat it to Pharaoh so that he will let the Israelites leave his country.<sup>3</sup> But I will give Pharaoh a stubborn attitude, and though I will perform many signs and wonders in Egypt, he won’t listen to you.<sup>4</sup> Then I will attack<sup>r</sup> Egypt, imposing heavy punishments on them, and I will lead out by their tribes my people the Israelites.<sup>5</sup> In this way the Egyptians will know that I am the Lord—when I take action against Egypt and lead the Israelites out of the country.”

<sup>6</sup> Moses and Aaron did exactly as the Lord had ordered.<sup>7</sup> Moses was eighty and Aaron was eighty-three when they went and spoke to Pharaoh.

<sup>8</sup> The Lord told Moses and Aaron,<sup>9</sup> “When Pharaoh asks you, ‘Why don’t you perform a miracle, then?’ tell Aaron, ‘Take your walking stick and throw it down in front of Pharaoh,’ and it will turn into a snake.”

<sup>10</sup> Moses and Aaron went to Pharaoh and did what the Lord had ordered. Aaron threw down his staff in front of Pharaoh and his officials, and it turned into a snake.<sup>11</sup> But Pharaoh called in wise men and sorcerers, and these Egyptian magicians did the same thing using their magic arts.<sup>12</sup> Each of them threw down their walking sticks and they also turned into snakes, but Aaron’s walking stick swallowed up all their walking sticks.<sup>13</sup> But Pharaoh had a hard, stubborn attitude, and he wouldn’t listen to them, as the Lord had predicted.

<sup>14</sup> The Lord said to Moses, “Pharaoh has a stubborn attitude—he’s refusing to let the people go.<sup>15</sup> So tomorrow morning go to Pharaoh as he walks down to the river. Wait to meet him on the bank of the Nile. Take with you the walking stick that turned into a snake.<sup>16</sup> Tell him: The Lord, the God of the Hebrews, has sent me to say to you, ‘Let my people go, so that they can worship me in the desert. But you have not listened up until now.<sup>17</sup> This is what the Lord is now telling you: This is how you will know that I am the Lord.’”

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<sup>r</sup>7:4. Literally, “lay my hand on.”

“Watch! Using the walking stick I'm holding, I'm going to hit the water of the Nile, and it will turn to blood. <sup>18</sup> The fish in the Nile will die, the river will smell, and the Egyptians won't be able to drink any of its water.”

<sup>19</sup> The Lord said to Moses, “Tell Aaron, ‘Take your walking stick in your hand and hold it out over the waters of Egypt, over their rivers and canals and ponds and pools, so that they will turn to blood. There will be blood through all of Egypt, even in containers made of wood and stone.’”

<sup>20</sup> Moses and Aaron did exactly as the Lord had ordered. While Pharaoh and all his officials watched, Aaron lifted up his walking stick and hit the water of the Nile. Immediately the whole river turned to blood! <sup>21</sup> The fish in the Nile died, and the river smelled so awful that the Egyptians could not drink its water. There was blood through all of Egypt! <sup>22</sup> But the Egyptian magicians did the same thing using their magic arts. Pharaoh maintained his stubborn attitude and he wouldn't listen to Moses and Aaron, just as the Lord had predicted. <sup>23</sup> Pharaoh went back to his palace and didn't pay any attention to what had happened. <sup>24</sup> All the Egyptians dug alongside the Nile because they couldn't drink its water. <sup>25</sup> Seven days went by after the Lord hit the Nile.

**8** <sup>1</sup> Then the Lord told Moses, “Go and see Pharaoh and say to him, ‘This is what the Lord says: Let my people go, so that they can worship me. <sup>2</sup> If you refuse to let them leave, I will send a plague of frogs all over your country. <sup>3</sup> They will swarm out of the Nile, and they will enter your palace and get into your bedroom and jump onto your bed. They will get into the houses of your officials and jump around your people—even into your ovens and breadmaking bowls. <sup>4</sup> Frogs will jump all over you, your people, and all your officials.’”

<sup>5</sup> The Lord said to Moses, “Tell Aaron, ‘Hold out your walking stick in your hand over the rivers and canals and ponds, and make frogs spread over Egypt.’” <sup>6</sup> So Aaron held out his hand over the waters of Egypt, and frogs came up and covered the land. <sup>7</sup> But the Egyptian magicians did the same thing using their magic arts. They brought up frogs in Egypt.

<sup>8</sup> Pharaoh called for Moses and Aaron and pleaded with them, “Pray to the Lord, and ask him to take away the frogs from me and

my people. Then I will let your people go so they can offer sacrifices to the Lord.”

<sup>9</sup>“You may have the honor of deciding<sup>s</sup> when I'll pray for you, your officials, and your people that the frogs will be removed from you and your houses. They will remain only in the Nile.”

<sup>10</sup>“Do it tomorrow,” Pharaoh replied.

Moses said, “It will happen as you have requested so you will know that there is no one like the Lord our God. <sup>11</sup> The frogs will leave you and your houses, your officials and your people, and they will remain only in the Nile.”

<sup>12</sup> Moses and Aaron left Pharaoh, and Moses pleaded with the Lord about the frogs he had sent against Pharaoh. <sup>13</sup> The Lord did as Moses asked. The frogs in the houses, the courtyards, and the fields died. <sup>14</sup> The people collected them in pile upon pile, and the whole country smelled terrible. <sup>15</sup> But when Pharaoh realized the plague had passed he chose to become hard and stubborn again, wouldn't listen to Moses and Aaron, just as the Lord had predicted.

<sup>16</sup> The Lord said to Moses, “Tell Aaron, ‘Pick up your walking stick and hit the dust of the ground. The dust will become gnats<sup>t</sup> swarming all over Egypt.’”

<sup>17</sup> They did what the Lord said. When Aaron lifted up his walking stick and hit the dust of the earth, gnats swarmed over both people and animals. The dust in the whole of Egypt turned into gnats. <sup>18</sup> The magicians also tried to make gnats using their magic arts, but they couldn't. The gnats stayed on both people and animals.

<sup>19</sup> “This is an act of God,”<sup>u</sup> the magicians told Pharaoh. But Pharaoh chose to be stubbornly hard-hearted, and he wouldn't listen to Moses and Aaron, just as the Lord had predicted.

<sup>20</sup> The Lord told Moses, “Tomorrow morning get up early and block Pharaoh's way as he walks down to the river. Tell him, ‘This is what the Lord says: Let my people go, so that they can worship me.

<sup>21</sup> If you don't let my people leave, I will send swarms of flies on

<sup>s</sup>8:9. “You may have the honor of deciding”: literally, “Glorify yourself over me.”

<sup>t</sup>8:16. The exact insect mentioned here is not known with certainty. The Hebrew suggests “annoying insect,” and has been variously translated as lice, mosquitoes, or fleas in addition to gnats. However, some form of small biting flying insect like a gnat would best fit the context of “dust.”

<sup>u</sup>8:19. “This is an act of God”: literally, “It is the finger of God.”

you and your officials, and on your people and your houses. Every Egyptian house and even the ground on which they stand will be filled with swarms of flies. <sup>22</sup> However, on this occasion I will treat the land of Goshen differently—that's where my people live—there won't be any swarms of flies there. This is how you will know that I, the Lord, am here in your country. <sup>23</sup> I will distinguish<sup>v</sup> my people from your people. You will see this sign that confirms it tomorrow.”

<sup>24</sup> The Lord did what he had said. Huge swarms of flies swept into Pharaoh's palace and into the houses of his officials. The whole of Egypt was devastated because of these swarms of flies.

<sup>25</sup> Pharaoh called for Moses and Aaron and told them, “Go and offer sacrifices to your God here in this country.”

<sup>26</sup> “No, that wouldn't be the right thing to do,” Moses replied. “The sacrifices we offer to the Lord our God would be offensive to Egyptians. If we went ahead and offered sacrifices offensive to Egyptians, they'd stone us! <sup>27</sup> We must make a three-day journey into the wilderness and offer sacrifices there to the Lord our God as he has told us.”

<sup>28</sup> “I'll let you go and offer sacrifices to the Lord your God in the desert, but don't go very far,” Pharaoh answered. “Now pray for me that this plague ends.”<sup>w</sup>

<sup>29</sup> “As soon as I leave you, I will pray to the Lord,” Moses replied, “and tomorrow the flies will leave Pharaoh and his officials and his people. But Pharaoh should be sure not to be deceitful again and refuse to let the people go and offer sacrifices to the Lord.”

<sup>30</sup> Moses left Pharaoh and prayed to the Lord, <sup>31</sup> and the Lord did as Moses asked, and removed the swarms of flies from Pharaoh and his officials and his people. Not a single fly remained. <sup>32</sup> But once again Pharaoh chose to be stubbornly hard-hearted and would not let the people leave.

**9** <sup>1</sup> The Lord told Moses, “Go and speak to Pharaoh. Tell him, ‘This is what the Lord says: Let my people go, so that they can worship me. <sup>2</sup> If you refuse to let them go and keep holding onto them, <sup>3</sup> I will punish you by bringing a very severe plague on your livestock—on your horses, donkeys, camels, herds, and flocks. <sup>4</sup> But

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<sup>v</sup>8:23. The Hebrew has “redemption” here, but it appears to be a slip of the pen. The Septuagint reading is followed here.

<sup>w</sup>8:28. “That this plague ends.” Implied.

the Lord will distinguish between the livestock of the Israelites and the Egyptians, so that none of those belonging to the Israelites will die.’<sup>5</sup> The Lord has set a time, saying, ‘Tomorrow this is what is going to happen here in the country.’”

<sup>6</sup>The following day the Lord did what he had said. All the Egyptians' livestock died, but not a single animal belonging to the Israelites died. <sup>7</sup>Pharaoh sent out officials and discovered that not a single one of the Israelites' livestock had died. But Pharaoh was stubborn, and he would not let the people leave.

<sup>8</sup>The Lord told Moses and Aaron, “Go and get some handfuls of soot from a furnace. Then have Moses throw it into the air in front of Pharaoh. <sup>9</sup>It will spread like fine dust over the whole country of Egypt, and open sores will break out on people and animals throughout the land.” <sup>10</sup>They got soot from a furnace, and went to see Pharaoh. Moses threw it into the air, and open sores broke out on people and animals. <sup>11</sup>The magicians were unable to come and appear before Moses, because they and all the other Egyptians were covered in sores. <sup>12</sup>But the Lord gave Pharaoh a stubborn attitude, and he would not listen to them, just as the Lord had told Moses.

<sup>13</sup>The Lord told Moses, “Tomorrow morning get up early and go to Pharaoh, and tell him that this is what the Lord, the God of the Hebrews, says: ‘Let my people go, so that they can worship me. <sup>14</sup>This time I will direct all my plagues against you and your officials and your people, so you will realize that there is no one like me in all the earth. <sup>15</sup>By now I could have reached out to strike you and your people with a plague that would have completely destroyed you.’<sup>x</sup> <sup>16</sup>However, I have let you live so you can see my power, and that my reputation may be spread throughout the earth. <sup>17</sup>But in your pride you are still tyrannizing my people, and refuse to let them leave. <sup>18</sup>So watch out! About this time tomorrow I will send down the worst hailstorm that has ever fallen on Egypt, from the beginning of its history until now. <sup>19</sup>So order your livestock and everything you have in the field to be brought inside. Every person and every animal that stays outside and is not brought inside will die when the hail falls on them.”

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<sup>x</sup>9:15. “Completely destroyed you”: literally, “you would have perished from the earth.”

<sup>20</sup> Those of Pharaoh's officials who took seriously what the Lord said rushed to bring their servants and livestock inside. <sup>21</sup> But those who didn't care what the Lord said left their servants and livestock outside.

<sup>22</sup> The Lord told Moses, "Lift your hand towards the sky so that a hailstorm will fall over the whole of Egypt, on people and on animals, and on everything growing in the fields of Egypt."

<sup>23</sup> Moses held up his staff toward heaven, and the Lord sent thunder and hail, and made lightning hit the ground. This is how the Lord rained hail down on Egypt. <sup>24</sup> As the hail fell it was accompanied by lightning flashing back and forth. The hail that fell was so severe that nothing like it had ever been seen in the whole of Egypt since the beginning of its history. <sup>25</sup> All across Egypt hail hit everything in the fields, both people and animals. It knocked down everything growing in the fields, and stripped every tree bare. <sup>26</sup> Only in the land of Goshen where the Israelites lived was there no hail.

<sup>27</sup> Pharaoh called for Moses and Aaron and told them, "I admit that I sinned this time! The Lord is right, and I and my people are wrong! <sup>28</sup> Pray to the Lord for us, because there's been more than enough of God's thunder and hail. I will let you leave. You don't need to stay here any longer."

<sup>29</sup> "Once I've left the city, I will pray to the Lord for you," Moses told him. "The thunder will stop, and there'll be no more hail, so that you will realize that the earth belongs to the Lord. <sup>30</sup> But I know you and your officials still do not really respect the Lord our God."

<sup>31</sup> (The flax and barley were destroyed, because the barley was ripe and the flax was flowering. <sup>32</sup> However, the wheat and the spelt were not destroyed because they grow later.)

<sup>33</sup> Moses left Pharaoh and went out of the city, and prayed to the Lord. The thunder and hail stopped, and the rainstorm finished.

<sup>34</sup> When Pharaoh saw that the rain and hail and thunder had stopped, he sinned again, and he chose to become stubborn again, along with his officials. <sup>35</sup> Because of his stubborn attitude, Pharaoh would not let the Israelites leave, just as the Lord had predicted through Moses.

**10** <sup>1</sup> The Lord told Moses, "Go and see Pharaoh, because it was me who gave him and his officials a stubborn attitude so that I may perform my miracles before them. <sup>2</sup> This is so you can tell your

children and grandchildren how I made the Egyptians look foolish<sup>y</sup> by doing these miracles among them, and so that you may know that I am the Lord.”

<sup>3</sup> Moses and Aaron went to Pharaoh and told him, “This is what the Lord, the God of the Hebrews, says: ‘How long are you going to refuse to humble yourself before me? Let my people go, so that they can worship me. <sup>4</sup> If you refuse to let my people leave, tomorrow I will send a plague of locusts into your country. <sup>5</sup> There will be so many of them that they’ll cover the ground so no one can see it. They will eat whatever crops were left by the hail, as well as every tree growing in your fields. <sup>6</sup> They will swarm into your houses and into the houses of all your officials—in fact into the houses of every Egyptian. This is something that none of your forefathers ever saw from the time they arrived in this country.’” Then Moses and Aaron turned and left Pharaoh.

<sup>7</sup> Pharaoh’s officials came to him and asked, “How long are you going to let this man cause us trouble?<sup>z</sup> Let these people go so they can worship the Lord their God. Don’t you realize that Egypt has been destroyed?”

<sup>8</sup> Moses and Aaron were brought back to see Pharaoh. “Go and worship the Lord your God,” he told them. “But who of you will be going?”

<sup>9</sup> “We will all go,” Moses replied. “Young and old, sons and daughters—and we’ll take our flocks and herds with us, for we’re going to have a religious festival for the Lord.”

<sup>10</sup> “The Lord really would have to be with you if I let your children go with you!” Pharaoh answered. “Clearly you’re planning some kind of evil trick! <sup>11</sup> So no! Only the men can go and worship the Lord, because that’s what you’ve been asking for.” Then he had Moses and Aaron thrown out.

<sup>12</sup> The Lord told Moses, “Lift up your hand over Egypt, so that the locusts may swarm over it and eat every plant in the country—everything that was left by the hail.”

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<sup>y</sup>**10:2.** “Look foolish”: the word suggests that the Lord is mocking the Egyptians, and primarily this would be over their devotion to worthless idols.

<sup>z</sup>**10:7.** “Cause us trouble”: literally, “be a snare to us.”

<sup>13</sup> Moses held out his staff over Egypt, and all through that day and night the Lord sent an east wind blowing over the land. By the time morning came the east wind had brought in the locusts.

<sup>14</sup> The locusts swarmed across the land and settled in every part of the country. There had never been such a swarm of locusts ever before, and there won't be ever again. <sup>15</sup> They covered the ground until it looked black, and they ate up all the plants in the fields and all the fruit on the trees that had been left by the hail. Not a single green leaf was left on any tree or plant anywhere in Egypt.

<sup>16</sup> Pharaoh called urgently for Moses and Aaron and said, “I have sinned against the Lord your God and against you. <sup>17</sup> So please forgive my sin just this one time and plead with the Lord your God, asking him to at least take away this deathly plague from me.”

<sup>18</sup> Moses left Pharaoh and prayed to the Lord. <sup>19</sup> The Lord changed the direction of the wind so that a strong westerly wind blew the locusts into the Red Sea. There wasn't a single locust left anywhere in Egypt. <sup>20</sup> But the Lord made Pharaoh stubborn, and he would not let the Israelites go.

<sup>21</sup> The Lord told Moses, “Lift your hand toward the sky so that darkness will fall over Egypt, darkness so thick that it can be felt.”

<sup>22</sup> Moses lifted up his hand toward heaven, and the whole of Egypt went completely dark for three days. <sup>23</sup> No one could see anyone else, and no one moved from where they were for three days. But there was still light where all the Israelites lived.

<sup>24</sup> Eventually Pharaoh called for Moses. “Go and worship the Lord,” he said. “Just leave your flocks and herds here. You can even take your children with you.”

<sup>25</sup> But Moses replied, “You must also let us have animals for sacrifices and burnt offerings, so we can offer them to the Lord our God. <sup>26</sup> Our livestock have to go with us too—not a single animal will be left behind. We'll need some of them to worship the Lord our God, and we won't know how we are to worship the Lord until we get there.”

<sup>27</sup> But the Lord made Pharaoh stubborn, and he would not let them go. <sup>28</sup> Pharaoh shouted at Moses, “Get out of here! I don't want to see you ever again! If I ever do see you again you'll die!”

<sup>29</sup> “May it be as you say,” Moses replied. “I won't see you again.”

**11**<sup>1</sup> The Lord told Moses, “There’s one last plague I will bring down on Pharaoh and on Egypt. After that he will let you go, but when he does, he’ll expel every one of you from the country.”<sup>2</sup> Now go and tell the Israelites, both men and women, to ask their Egyptian neighbors for silver and gold objects.”<sup>3</sup> The Lord made the Egyptians look favorably on the Israelites. In fact, Moses himself was highly respected in Egypt by both Pharaoh’s officials and the ordinary people.

<sup>4</sup> Moses said, “This is what the Lord says: ‘Around midnight I will go through the whole of Egypt.’<sup>5</sup> Every firstborn son in the land of Egypt will die, from the firstborn of Pharaoh sitting on his throne to the firstborn of the servant girl working with a handmill, as well as all the firstborn of the cattle.”<sup>6</sup> There will be loud cries of mourning all over Egypt, such as have never been before, and will never be again.<sup>7</sup> But among all the Israelites there won’t even be the sound of a dog barking at them or their animals. That way you will know that the Lord distinguishes between Egypt and Israel.’<sup>8</sup> All your officials will come to me, bowing down before me and saying, ‘Leave, and take everyone who follows you with you!’ After that I will leave.” Moses was very angry, and left Pharaoh.

<sup>9</sup> The Lord said to Moses, “Pharaoh is refusing to listen to you so I can do even more miracles in Egypt.”<sup>10</sup> Moses and Aaron did these miracles before Pharaoh, but the Lord gave Pharaoh a stubborn attitude, and he wouldn’t let the Israelites leave his country.

**12**<sup>1</sup> The Lord told Moses and Aaron while they were still in Egypt,<sup>2</sup> “This month will be for you the first month, the first month of your year.”<sup>3</sup> Tell all the Israelites that on the tenth day of this month, every man must choose a lamb<sup>a</sup> for his family, one for each household.<sup>4</sup> However, if the household is too small for a whole lamb, then he and his nearest neighbor may choose a lamb according to the total number of people. Divide up the lamb depending on what everybody can eat.<sup>5</sup> Your lamb must be a year-old male without any defects, and you can take it either from the sheep or the goats.

<sup>6</sup> Keep it until the fourteenth day of the month, when all the Israelites will slaughter the animals after sunset and before it gets dark.<sup>7</sup> They are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they have the meal.

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<sup>a</sup>12:3. “Lamb”: or a young goat—the word used here applies to both.

<sup>8</sup> They are to roast the meat over a fire and eat it that night, together with unleavened bread and bitter herbs. <sup>9</sup> You are not to eat the meat raw or boiled in water. All of it must be roasted it over a fire, including the head, legs, and its insides. <sup>10</sup> Make sure nothing is left until the morning. If there is anything left over, burn it by morning.

<sup>11</sup> This is how you are to eat the meal. You should be dressed ready to travel, with your sandals on your feet and your walking stick in your hand. You are to eat quickly—it is the Lord's Passover. <sup>12</sup> That very night I will go all through Egypt and kill every firstborn of both people and animals, and I will bring condemnation on all the gods of Egypt. I am the Lord. <sup>13</sup> The blood on the houses where you live will mark them out. When I see the blood, I will pass over you. No deathly plague will fall on you to destroy you when I attack Egypt.

<sup>14</sup> This will be a day to remember for you. You are to celebrate it as a festival to the Lord for generations to come. You will observe this for all time to come. <sup>15</sup> For seven days you must eat only bread made without yeast. On the first day you are to get rid of the yeast from your houses. Anyone who eats anything with yeast from the first day to seventh day must be excluded from the Israelite community. <sup>16</sup> On both the first day and on the seventh day you are to have a holy meeting. You must not work on those days, except to prepare food. That is all you are allowed to do.

<sup>17</sup> You are to keep the Feast of Unleavened Bread because on this very day I led your tribes by their respective divisions out of Egypt. You are to observe this day for all time to come. <sup>18</sup> In the first month you are to eat bread without yeast from the evening of the fourteenth day until the evening of the twenty-first day. <sup>19</sup> For seven days there must be no yeast in your houses. If anyone eats something with yeast in it, then they must be excluded from the Israelite community, whether they are a foreigner or native of the land. <sup>20</sup> You must not eat anything with yeast in it. Eat only bread without yeast in all your homes.”

<sup>21</sup> Then Moses called together all the elders of Israel and told them, “Go immediately and choose a lamb for each of your families, and kill the Passover lamb. <sup>22</sup> Get a bunch of hyssop, dip it into the blood in the basin, and put some on the top and sides of the doorframe. None of you are to go out through door of the house until morning.

<sup>23</sup> When the Lord passes through to punish the Egyptians, he will see the blood on the top and sides of the doorframe. He will pass over the door, and he will not allow the destroyer to enter your houses and kill you. <sup>24</sup> You and your descendants are to remember to observe these instructions for all time to come. <sup>25</sup> When you enter the land that the Lord promised to give you, you are to observe this ceremony. <sup>26</sup> When your children come and ask you, ‘Why is this ceremony important to you?’ <sup>27</sup> you are to tell them, ‘This is the Passover sacrifice to the Lord. He was the one who passed over the houses of the Israelites in Egypt when he killed the Egyptians but spared our households.’” The people bowed down in worship.

<sup>28</sup> Then the Israelites went and did just as the Lord had told Moses and Aaron. <sup>29</sup> At midnight the Lord killed every firstborn male in the land of Egypt, from the firstborn of Pharaoh, who sat on his throne, to the firstborn of the prisoner in the jail, and also all the firstborn of the livestock. <sup>30</sup> Pharaoh got up during the night, as well as all his officials and all the Egyptians. There were loud cries of agony throughout Egypt, because there wasn't a single house where someone hadn't died. <sup>31</sup> Pharaoh called for Moses and Aaron during the night and told them, “Get out of here! Leave my people, the two of you and the Israelites! Go, so you can worship the Lord as you have asked. <sup>32</sup> Take your flocks and herds as well, just like you've said, and leave! Oh, and bless me too.”

<sup>33</sup> The Egyptians urged the Israelites to leave their country as quickly as possible, saying, “Otherwise we'll all die!” <sup>34</sup> So the Israelites picked up their dough before it had risen, and carried it on their shoulders in kneading bowls wrapped in clothing. <sup>35</sup> In addition, the Israelites did what Moses had told them and asked the Egyptians for objects of silver and gold, and for clothing. <sup>36</sup> The Lord had made the Egyptians look so favorably on the Israelites that they agreed their request. In this way they took the wealth<sup>b</sup> of the Egyptians.

<sup>37</sup> The Israelites set out on foot from Rameses for Succoth and numbered about 600,000 men, as well as women and children.<sup>c</sup> <sup>38</sup> In addition many foreigners joined them. They also took with them large herds and flocks of livestock. <sup>39</sup> Since their bread dough didn't

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<sup>b</sup>12:36. “Took the wealth”: literally, “plundered.”

<sup>c</sup>12:37. “Women and children”: literally, “dependents.”

have any yeast, the Israelites baked what they had brought out of Egypt into loaves without yeast. This was because when they were driven out of Egypt they had to leave in a hurry and didn't have time to prepare food for themselves.

<sup>40</sup> The Israelites had lived in Egypt for 430 years. <sup>41</sup> On the very day the 430 years ended, all the tribes of the Lord by their respective divisions left Egypt. <sup>42</sup> Because the Lord kept watch that night to lead them out of the land of Egypt, you are to keep watch this same night as an observance to honor the Lord, to be kept by all Israelites for generations to come.

<sup>43</sup> The Lord told Moses and Aaron, “This is the Passover ceremony. No foreigner is allowed to eat it. <sup>44</sup> But any slave who has been bought can eat it once you have circumcised him. <sup>45</sup> Foreign visitors or those hired from other nations shall not eat the Passover. <sup>46</sup> It has to be eaten inside the house. You are not allowed to take any of the meat outside the house, or to break any of the bones. <sup>47</sup> All Israelites are to celebrate it. <sup>48</sup> If there's a foreigner lives with you and wants to celebrate the Lord's Passover, all the males in their household have to be circumcised. Then he may come and celebrate it, and he shall be treated like a native of the land. But no man who is not circumcised may eat it. <sup>49</sup> The same rule applies to both the native and the foreigner who lives among you.”

<sup>50</sup> Then all the Israelites followed these instructions. They did exactly what the Lord had commanded Moses and Aaron. <sup>51</sup> That very day the Lord led the Israelite tribes out of Egypt by their respective tribal divisions.

**13** <sup>1</sup> The Lord told Moses, <sup>2</sup> “Every firstborn male is to be dedicated to me. The firstborn from every Israelite family belongs to me, and also every firstborn animal.”

<sup>3</sup> So Moses told the people, “Remember this is the day you left Egypt, the land of your slavery, for the Lord led you out of it by his amazing power. (Nothing with yeast in it shall be eaten.) <sup>4</sup> Today you are on your way, this day in the month of Abib. <sup>5</sup> The Lord is going to take you into the land of the Canaanites, Hittites, Amorites, Hivites, and Jebusites, the land he promised your forefathers he would give you, a land flowing with milk and honey. So you are to observe this ceremony in this month. <sup>6</sup> For seven days you are to only eat bread without yeast, and on the seventh day hold a religious

festival to honor the Lord. <sup>7</sup> Only bread without yeast is to be eaten during those seven days. You are not to have any yeast, in fact there is to be no yeast in any place where you live.

<sup>8</sup> On that day tell your children, ‘This is because of what the Lord did for me when I left Egypt.’ <sup>9</sup> When you celebrate this ceremony<sup>d</sup> it will be like a sign on your hand and a reminder between your eyes that this teaching of the Lord should be spoken about regularly. For the Lord led you out of Egypt with his great power. <sup>10</sup> That’s why you are to observe this ceremony at the proper time every year. <sup>11</sup> Once the Lord takes you into the land of the Canaanites and gives it to you, as he promised you and your forefathers, <sup>12</sup> you are to present to the Lord all firstborn males, human or animal. The firstborn males of your livestock all belong to the Lord. <sup>13</sup> You must buy back every firstborn donkey with a lamb, and if you don’t do so, you have to break its neck. You must buy back every firstborn of your sons.

<sup>14</sup> When in the future your children come to you and ask, ‘Why is this ceremony important to you?’ you are to tell them, ‘The Lord led us out of Egypt, the land of our slavery, by his amazing power. <sup>15</sup> Pharaoh stubbornly refused to let us leave, so the Lord killed every firstborn in the land of Egypt, both human and animal. That’s the reason why I sacrifice to the Lord the firstborn male of every animal, and I buy back all the firstborn of my sons.’ <sup>16</sup> In this way it will be like a sign on your hand and a reminder between your eyes, for the Lord led us out of Egypt by his amazing power.”

<sup>17</sup> When Pharaoh let the Israelites leave, God did not lead them along the road through the land of the Philistines, even though that was a shorter way. For God said, “If they are forced to fight, they might change their minds and go back to Egypt.” <sup>18</sup> So God led the people by the longer way through the desert towards the Red Sea. When the Israelites left the land of Egypt they were like an army ready for battle.

<sup>19</sup> Moses carried Joseph’s bones with him because Joseph had made the sons of Israel swear a solemn promise, saying, “God will definitely take care of you, and then you must take my bones with you when you leave here.”

<sup>20</sup> They traveled on from Succoth and camped at Etham on the edge of the desert. <sup>21</sup> The Lord went ahead of them as a pillar of

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<sup>d</sup>13:9. “When you celebrate this ceremony”: supplied for clarity.

cloud to show them the way during the day, and as a pillar of fire to provide them with light at night. Like this they could travel by day or night. <sup>22</sup> The pillar of cloud during the day and the pillar of fire at night were always in front of the people.

**14** <sup>1</sup> The Lord told Moses, <sup>2</sup> “Tell the Israelites to turn back and set up camp near Pi-hahiroth, between Migdol and the sea. You are to camp beside the sea, opposite Baal-zephon. <sup>3</sup> Pharaoh will conclude about the Israelites: ‘They’re wandering about the country in confusion—the desert has blocked them from leaving.’ <sup>4</sup> I will give Pharaoh a stubborn attitude so that he will chase after them to get them back.<sup>c</sup> But I will gain respect through what happens to Pharaoh and all his army, and the Egyptians will know that I am the Lord.” So the Israelites did as they were instructed.

<sup>5</sup> When the king of Egypt found out that the Israelites had left in a hurry, Pharaoh and his officials changed their minds about what had happened and said, “What have we done? We have let all these Israelite slaves go!” <sup>6</sup> So Pharaoh had his chariot made ready and set out with his army. <sup>7</sup> He took 600 of his best chariots along with all the other chariots of Egypt, each with their officer-in-charge. <sup>8</sup> The Lord gave Pharaoh, king of Egypt, a stubborn attitude so he chased after the Israelites, who were leaving with their fists raised in triumph. <sup>9</sup> The Egyptians set out in pursuit—all Pharaoh’s horses and chariots, horsemen and soldiers. They caught up with the Israelites while they were camped beside the sea near Pi-hahiroth, opposite Baal-zephon.

<sup>10</sup> The Israelites looked back and saw Pharaoh and the Egyptian army approaching. They were absolutely terrified and cried out to the Lord for help. <sup>11</sup> They complained to Moses, “Were there no graves in Egypt that you had to bring us out here in the desert to die? What have you done to us by making us leave Egypt? <sup>12</sup> Didn’t we tell you back in Egypt, ‘Leave us alone so that we can go on being slaves to the Egyptians’? It would have been better for us to be Egyptian slaves than to die here in the desert!”

<sup>13</sup> But Moses said to the people, “Do not be afraid. Stand where you are and you will see how the Lord will save you today. The Egyptians you see right now, you will never see again! <sup>14</sup> The Lord is going to fight for you—you don’t need to do anything.”

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<sup>c</sup>14:4. “To get them back”: supplied for clarity.

<sup>15</sup> The Lord told Moses, “Why are you crying out to me for help? Tell the Israelites to move forward. <sup>16</sup> You are to pick up your walking stick and hold it out in your hand over the sea. Divide it so the Israelites can walk through the sea on dry ground. <sup>17</sup> I will give Egyptians a stubborn, hard-hearted attitude so that they will chase in after them. Then I will gain respect through what happens to Pharaoh and all his army, chariots, and horsemen. <sup>18</sup> The Egyptians will know that I am the Lord when I gain respect through Pharaoh, his chariots, and his horsemen.”

<sup>19</sup> The angel of God, who had been leading the Israelites, moved behind them. The pillar of cloud also moved from in front of them and stood behind them, <sup>20</sup> so that it was positioned between the Egyptian and Israelite camps. Though the cloud was in darkness on one side, but it lit up the night on the other. No one from either camp went near the other during the night.

<sup>21</sup> Then Moses held out his hand over the sea, and all through the night the Lord forced the sea back with a strong east wind, and turned the bottom of the sea into dry land. So the water was divided, <sup>22</sup> and the Israelites walked through the sea on dry ground, with walls of water to their right and left.

<sup>23</sup> The Egyptians chased after them—all Pharaoh's horses, chariots, and horsemen. They followed the Israelites into the sea. <sup>24</sup> But at the end of the night the Lord looked down on the Egyptian army from the pillar of fire and cloud, and he threw them into a panic. <sup>25</sup> He made their chariot wheels get stuck so it was hard for them to drive. The Egyptians shouted out, “Retreat! We must run from the Israelites because the Lord is fighting for them against us!”

<sup>26</sup> Then the Lord told Moses, “Hold out your hand over the sea, so that the water will pour back over the Egyptians and their chariots and horsemen.” <sup>27</sup> So Moses held out his hand over the sea, and at dawn the sea returned to normal. As the Egyptians retreated, the Lord swept them into the sea. <sup>28</sup> The water poured back and covered the chariots and horsemen—the whole of Pharaoh's army that had chased after the Israelites into the sea. Not a single one of them survived.

<sup>29</sup> But the Israelites had walked through the sea on dry ground, with walls of water to their right and left. <sup>30</sup> The Lord saved the Israelites from the threat of the Egyptians—the Israelites saw the

Egyptians lying dead on the shore. <sup>31</sup> When the Israelites saw the great power that the Lord had used against the Egyptians, they were in awe of the Lord, and they trusted in him and in his servant Moses.

**15** <sup>1</sup> Then Moses and the Israelites sang this song to the Lord: “I will sing to the Lord, for he is supreme! He has thrown the horses and their riders into the sea.

<sup>2</sup> The Lord gives me strength. He is the theme of my song. He saves me. He is my God, and I will praise him. He is my father's God, and I will honor him.

<sup>3</sup> The Lord is like a warrior. His name is the Lord.

<sup>4</sup> He threw Pharaoh's chariots and his army into the sea. Pharaoh's best officers were drowned in the Red Sea.

<sup>5</sup> The flooding water covered them. They dropped down into the depths like a stone.

<sup>6</sup> Your power, Lord, is truly amazing! Your power, Lord, crushed the enemy.

<sup>7</sup> By your majestic power you destroyed those who opposed you. Your anger blazed out and burned them up like stubble.

<sup>8</sup> You blew<sup>f</sup> and the sea piled up. The waves stood straight like a wall. The depths of the ocean turned solid.

<sup>9</sup> The enemy bragged, ‘I will chase them and catch up with them. I will divide the plunder. I will eat them alive. I will swing my sword. By my hand I will destroy them.’

<sup>10</sup> But you blew with your breath and the sea swept over them. They sank down like lead in the swirling waters.

<sup>11</sup> Who is like you among the gods, Lord? Who is like you, glorious in holiness, awesome in wonder, doing miracles?

<sup>12</sup> You acted, and the earth swallowed the Egyptians.

<sup>13</sup> You led the people you saved with your trustworthy love. You will guide them in your strength to your holy home.

<sup>14</sup> The nations will hear what has happened and will shake with fear. The people who live in Philistia will experience agonizing distress.

<sup>15</sup> The Edomite chiefs will be terrified. The Moabite leaders will tremble. The people living in Canaan will melt away in panic.

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<sup>f</sup>15:8. Literally, “by the breath of your nostrils.”

<sup>16</sup> Terror and fright will fall on them. Lord, because of your great power, they will be as still as stone until your people pass by, until the people you bought pass by.

<sup>17</sup> You will take your people and plant them on the mountain that you own, the place that you, Lord, have prepared as your home, the sanctuary that your hands have built, Lord.

<sup>18</sup> The Lord will reign forever and ever!”

<sup>19</sup> When Pharaoh's horses, chariots, and horsemen went into the sea, the Lord brought the water rushing back over them. But the Israelites walked through the sea on dry ground.

<sup>20</sup> Miriam the prophet, Aaron's sister, picked up a tambourine, and all the women followed her dancing and playing tambourines.

<sup>21</sup> Miriam sang to them: “Sing to the Lord, for he is supreme! He has thrown the horses and their riders into the sea.”

<sup>22</sup> Then Moses led Israel away from the Red Sea and into the Desert of Shur. For three days they walked in the desert but couldn't find any water. <sup>23</sup> When they arrived at Marah, the water there was too bitter to drink. (That's why the place is called Marah.)

<sup>24</sup> So the people complained to Moses, asking, “What are we going to drink?” <sup>25</sup> Moses called out to the Lord for help, and the Lord showed him a piece of wood. When he threw it into the water, it became sweet.

There the Lord gave them rules and instructions and also tested their loyalty to him.<sup>§</sup> <sup>26</sup> He told them, “If you pay attention to what the Lord your God says, do what is right in his sight, obey his commands, and keep all his regulations, then I will not make you suffer from any of the diseases I gave the Egyptians because I am the Lord who heals you.”

<sup>27</sup> Then they traveled on to Elim, which had twelve springs of water and seventy palm trees. They set up camp there beside the water.

**16** <sup>1</sup> The whole Israelite community left Elim and went to the Desert of Sin, between Elim and Sinai. This was on the fifteenth day of the second month after they had left the land of Egypt. <sup>2</sup> There in the desert they complained to Moses and Aaron.

<sup>3</sup> “The Lord should've killed us back in Egypt!” the Israelites told them. “At least there we could sit down beside stewpots of meat and

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§15:25. “Loyalty to him”: supplied for clarity.

eat bread until we were full. But you had to bring all of us out here in the desert to starve us all to death!”

<sup>4</sup> The Lord told Moses, “Just watch! I'm going to rain down bread from heaven for you! Each day the people are to go out and collect enough for that day. I'm going to test them by this to find out whether they'll follow my instructions or not. <sup>5</sup> On the sixth day they are to collect twice as much as usual and prepare it.”

<sup>6</sup> So Moses and Aaron explained to all the Israelites, “This evening you will have the proof that it was the Lord who led you out of Egypt, <sup>7</sup> and in the morning you will see the glory of the Lord displayed as he responds to the complaints he's heard you making against him. For why should you be complaining to us? We're nobodies!”

<sup>8</sup> Then Moses continued, “The Lord is going to give you meat to eat this evening and as much bread as you want in the morning, for he has heard your complaints against him. Why are you complaining to us nobodies? Your complaints aren't directed against us, but against the Lord.”

<sup>9</sup> Then Moses said to Aaron, “Tell the whole Israelite community, ‘Present yourselves before the Lord, because he has heard your complaints.’”

<sup>10</sup> While Aaron was still speaking to all the Israelites, they looked toward the desert and saw the glory of the Lord appear in a cloud.

<sup>11</sup> The Lord told Moses, <sup>12</sup> “I have heard the complaints of the Israelites. Tell them, ‘In the evening you will eat meat, and in the morning you will have as much bread as you want. Then you will know that I am the Lord your God.’”

<sup>13</sup> That evening quail flew in and landed, filling the camp. In the morning dew covered the ground all around the camp. <sup>14</sup> Once the dew had gone, there was something thin and flaky on the desert, looking like frost crystals on the ground. <sup>15</sup> When the Israelites saw it, they asked each other, “What is it?” because they had no idea what it was.

So Moses explained to them, “It's the bread the Lord has provided for you to eat. <sup>16</sup> This is what the Lord has ordered you to do: ‘All of you shall collect as much as is needed. Take an omer for each person in your tent.’”

<sup>17</sup> So the Israelites did as they were told. Some collected more, while others collected less. <sup>18</sup> But when they measured it out in omers, those who had collected a lot didn't have any left over, while those who had only collected a little still had enough. Each person collected gathered as much as they needed to eat.

<sup>19</sup> Then Moses said to them, “No one is to leave any of it until the morning.” <sup>20</sup> But some didn't listen to Moses. They did leave some of it until the morning, and it was full of maggots and smelled bad. Moses became angry with them.

<sup>21</sup> So each morning everyone collected as much as they needed, and when the sun became hot, it melted away to nothing. <sup>22</sup> However, on the sixth day, they collected twice as much of this food, two omers for each person. All the Israelite leaders came and told Moses what they had done. <sup>23</sup> Moses replied, “These are the Lord's instructions: ‘Tomorrow is a special day of rest, a holy Sabbath to honor the Lord. So bake what you want, and boil what you want. Then put to one side what's left and keep it until morning.’”

<sup>24</sup> So they kept it until morning as Moses had ordered, and it didn't smell bad or have any maggots. <sup>25</sup> Moses told them, “Eat it today, because today is a Sabbath to honor the Lord. Today you won't find anything out there. <sup>26</sup> You can go out collecting for six days, but on the seventh day, the Sabbath, it won't be there.” <sup>27</sup> However, on the seventh day some people still went out collecting, but they did not find anything.

<sup>28</sup> The Lord told Moses, “How long are you going to refuse to obey my commands and instructions? <sup>29</sup> You need to understand that the Lord has given you the Sabbath, so on the sixth day he will provide you with food for two days. On the seventh day, everyone has to stay where they are—no one needs to go out.” <sup>30</sup> So the people did no work on the seventh day.

<sup>31</sup> The Israelites called the food manna.<sup>h</sup> It was white like coriander seed and tasted like wafers with honey. <sup>32</sup> Moses said, “This is what the Lord has ordered: ‘Keep an omer of manna as a reminder for future generations, so that they can see the food I used to feed you in the desert when I led you out of Egypt.’” <sup>33</sup> So Moses told Aaron,

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<sup>h</sup>**16:31.** Meaning, “What is it?” See verse 15.

“Take a jar<sup>i</sup> and put an omer of manna in it. Then place it before the Lord to be kept as a reminder for future generations.”<sup>34</sup> Aaron did so and placed the jar in front of the Testimony,<sup>j</sup> to be preserved just as the Lord had ordered Moses.<sup>35</sup> The Israelites ate manna forty years, until they came to the land where they would settle down—they ate manna until they arrived at the border of Canaan.<sup>36</sup> (An omer is a tenth of an ephah.)

**17**<sup>1</sup> Then all the Israelites left the Desert of Sin, going from place to place as they followed the Lord's commands. They camped at Rephidim, but there wasn't any water for the people to drink.<sup>2</sup> Some of them came and complained to Moses, saying, “Give us water to drink!” Moses replied,

“Why are you complaining to me?” Moses asked. “Why are you trying to challenge the Lord?”

<sup>3</sup> But the people were so thirsty for water there that they went on complaining to Moses, saying, “Why did you have to bring us out of Egypt? Are you trying to kill us and our children and livestock by thirst?”

<sup>4</sup> Moses cried out to the Lord, “What am I going to do with these people? A bit more of this and they're going to stone me!”

<sup>5</sup> The Lord told Moses, “Go ahead of the people, and take some of the elders of Israel with you. Take with you the walking stick you used to hit the Nile, and just go on ahead.<sup>6</sup> Look, I will stand there beside you by the rock at Horeb. When you hit the rock water will pour out for the people to drink.” So Moses did this as the elders of Israel watched.<sup>7</sup> He called the place Massah and Meribah<sup>k</sup> because the Israelites argued there, and because they challenged the Lord, saying, “Is the Lord with us, or not?”

<sup>8</sup> Then some Amalekites came and attacked the Israelites at Rephidim.<sup>9</sup> Moses told Joshua, “Choose some of men and go out

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<sup>i</sup>16:33. In Hebrews 9:4 it is referred to as a “golden jar.” Whether this is the original container is not certain.

<sup>j</sup>16:34. The meaning of this term in the context is uncertain. It usually refers to the two tablets of the Ten Commandments (see 25:16, 40:20 etc.) The pot of manna was eventually placed in the Ark of the Agreement together with the stone tablets of the Ten Commandments, but neither had yet been made (see chapters 25 and 26).

<sup>k</sup>17:7. Massah means “testing” and Meribah means “complaining.”

and fight the Amalekites. Tomorrow I'll stand on the top of this hill holding the walking stick of God.”

<sup>10</sup> Joshua did what Moses told him and fought the Amalekites, while Moses, Aaron, and Hur climbed to the top of the hill. <sup>11</sup> As long as Moses held up the walking stick<sup>l</sup> his hands, the Israelites were the ones winning, but when he lowered them, it was the Amalekites. <sup>12</sup> So when Moses' hands became heavy, the others took a stone and put it under him for him to sit on. Aaron and Hur stood on each side of Moses and held his hands up. In this way his hands were kept firmly up until the sun went down. <sup>13</sup> As a result Joshua defeated the Amalekite army.

<sup>14</sup> The Lord told Moses, “Write all this down on a scroll as a reminder and read it out loud to Joshua, because I'm going to completely wipe out the Amalekites so nobody on earth will remember them.”

<sup>15</sup> Moses built an altar and called it “the Lord is my banner of victory.” <sup>16</sup> “Hold up the victory banner of the Lord!”<sup>m</sup> Moses declared. “The Lord will go on fighting the Amalekites for all generations!”

**18** <sup>1</sup> Moses' father-in-law Jethro,<sup>n</sup> the priest of Midian, heard about everything God had done for Moses and his people the Israelites, and how the Lord had led them out of Egypt. <sup>2</sup> When Moses had sent home his wife Zipporah, his father-in-law Jethro had welcomed her, <sup>3</sup> together with her two sons. One son was named Gershom,<sup>o</sup> for Moses had said, “I have been a foreigner in a foreign land.” <sup>4</sup> The other son was named Eliezer,<sup>p</sup> because Moses had said, “The God of my father was my helper, and saved me from death at Pharaoh's hand.”

<sup>5</sup> Moses' father-in-law Jethro, together with Moses' wife and sons, came to see him in the desert at the camp near the mountain of God. <sup>6</sup> Moses was told beforehand, “I, your father-in-law Jethro, am coming to see you together with your wife and her two sons.”

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<sup>l</sup>17:11. “The walking stick”: implied.

<sup>m</sup>17:16. Or “a hand was lifted up towards the Lord's throne.” The Hebrew is unclear.

<sup>n</sup>18:1. Also called Reuel in chapter 2.

<sup>o</sup>18:3. See 2:22.

<sup>p</sup>18:4. Meaning, “my God is my help.”

<sup>7</sup> Moses went out to meet his father-in-law and bowed down and kissed him. They asked each other how they were and then went into the tent. <sup>8</sup> Moses told his father-in-law about everything the Lord had done to Pharaoh and the Egyptians on behalf of the Israelites, about all the troubles they had experienced on the way, and about how the Lord had saved them.

<sup>9</sup> Jethro was delighted to hear about all the good things the Lord had done for Israel when he'd saved them from the Egyptians.

<sup>10</sup> Jethro announced, "May the Lord be blessed, who saved you from the Egyptians and from Pharaoh. <sup>11</sup> This is so convincing to me that the Lord is greater than all other gods, for he saved the people from the Egyptians when they acted so arrogantly towards the Israelites."

<sup>12</sup> Then Jethro presented a burnt offering and sacrifices to God, and Aaron came with all the elders of Israel to eat a meal with him in God's presence.

<sup>13</sup> The following day Moses sat as a judge for the people, and they presented their cases to him from morning to evening. <sup>14</sup> When his father-in-law saw everything that Moses was doing for the people, he asked, "What's all this you're doing for the people? Why are you sitting alone as judge, with everyone presenting their cases to you from morning to evening?"

<sup>15</sup> "Because the people come to me to ask God for his decision," Moses replied. <sup>16</sup> "When they argue over something, the case is brought before me to decide between one them, and I explain to them the God's laws and regulations."

<sup>17</sup> Jethro told him, "What you're doing is not the best. <sup>18</sup> You, and these people who come to you, are all going to wear yourselves out, because the workload is far too heavy. You can't handle it alone.

<sup>19</sup> So please listen to me. I'm going to give you some advice, and God will be with you. Yes, you must continue to be the people's representative before God, and take their cases to him. <sup>20</sup> Go on teaching them the laws and regulations. Show them how to live and the work they are to do. <sup>21</sup> But now you should choose men who are competent from among the people, men who respect God and who are trustworthy and not corrupt. Put them in charge of the people as leaders of thousands, hundreds, fifties, and tens. <sup>22</sup> These men are to judge the people on a continuing basis. Major issues they can bring to you, but they can decide all the small matters themselves. In this

way your burden will be made lighter as they share it with you. <sup>23</sup> If you follow my advice, and if it's what God tells you to do, then you will be able to survive, and all these people can go home satisfied that their cases have been heard.”<sup>q</sup>

<sup>24</sup> Moses listened to what his father-in-law said and followed all his advice. <sup>25</sup> So Moses chose competent men from all of Israel and put them in charge of the people as leaders of thousands, hundreds, fifties, and tens. <sup>26</sup> They acted as judges for the people on a continuing basis. They brought the difficult cases to Moses, but they would judge the small matters themselves.

<sup>27</sup> Then Moses sent Jethro on his way, and he went back to his own country.

**19** <sup>1</sup> Two months to the day<sup>r</sup> after they left Egypt, the Israelites arrived at the Sinai desert. <sup>2</sup> They had set out from Rephidim, and after they entered the Sinai desert they camped there in front of the mountain.

<sup>3</sup> Moses went up the mountain to God. The Lord spoke to Moses from the mountain, and told him, “This is what you are to say to the descendants of Jacob, the Israelites: <sup>4</sup> ‘You saw for yourselves what I did to the Egyptians, and how I carried you on eagles' wings, how I brought you to myself. <sup>5</sup> Now if you really obey what I say and keep the agreement with me, then out of all the nations you will be a special people that belong to me. While the whole world is mine, <sup>6</sup> for me you will be a kingdom of priests, a holy nation.’ This is what you are to tell the Israelites.”

<sup>7</sup> So Moses went back down and summoned the elders of the people, and presented to them everything the Lord had ordered him to say. <sup>8</sup> Everyone answered, “We promise to do everything the Lord says.” Then Moses took the people's answer back to the Lord.

<sup>9</sup> The Lord told Moses, “Look! I'm going to come to you in a thick cloud so the people will hear me speaking with you and as a result they will always trust you.” Then Moses reported to the Lord what the people had said.

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<sup>q</sup>18:23. “Satisfied that their cases have been heard”: literally, “in peace.” The word *shalom* however means more than peace, it also has the meaning of well-being and harmony within the community.

<sup>r</sup>19:1. “Two months to the day”: literally, “on the day of the third new moon.”

<sup>10</sup> The Lord told Moses, “Go back down and prepare them spiritually<sup>s</sup> today and tomorrow. They must wash their clothes <sup>11</sup> and be ready on the third day because that is when the Lord will descend upon Mount Sinai in the full view of everyone. <sup>12</sup> Set up a boundary for the people all around and warn them, ‘Watch out! Don't try to go up the mountain—don't even touch it! For anyone who touches the mountain will most certainly be killed. Don't touch any person or any animal that has touched the mountain. <sup>13</sup> Make sure they are stoned or shot with arrows—they must not be allowed to live.’ Only when there is a long blast on the ram's horn can the people come up the mountain.”

<sup>14</sup> Moses went down the mountain and prepared the people spiritually and they washed their clothes. <sup>15</sup> He instructed the people, “Get ready for the third day, and don't be intimate with<sup>t</sup> a woman.”

<sup>16</sup> When morning came on the third day there was thunder and lightning, and a thick cloud covered the mountain. There was the very loud sound of a ram's horn, and everyone in the camp shook with fear. <sup>17</sup> Moses led the people out from the camp to meet God. They stood at the foot of the mountain. <sup>18</sup> Smoke poured out over the whole of Mount Sinai because the Lord's presence had come down like fire. The smoke rose up like smoke from a furnace, and the whole mountain shook furiously. <sup>19</sup> As the sound of the ram's horn grew louder and louder, Moses spoke, and God answered him in a loud, thunderous voice. <sup>20</sup> The Lord descended on the top of Mount Sinai, and he called Moses to come up there. So Moses went up, <sup>21</sup> and the Lord told him, “Go back down, and warn the people not to force their way across the boundary to try to come to the Lord or they will die. <sup>22</sup> Even the priests, who come before the Lord, must prepare themselves spiritually, so that the Lord does not punish them.”

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<sup>s</sup>19:10. “Prepare them spiritually”: literally, “consecrate, set apart,” probably through some religious rituals. Also in verses 14 and 22.

<sup>t</sup>19:15. “Don't be intimate with”: literally, “don't go near a woman.”

<sup>23</sup> But Moses said to the Lord, “The people cannot come up Mount Sinai. You yourself warned us, ‘Set up a boundary around the mountain, and treat it as holy.’”<sup>u</sup>

<sup>24</sup> The Lord told him, “Go down and bring Aaron back up with you. But the priests and the people must not force their way to come up to the Lord, or he will punish them.”

<sup>25</sup> So Moses went down and explained to the people what the Lord had said.<sup>v</sup>

**20** <sup>1</sup> God spoke all the following words:  
<sup>2</sup> “I am the Lord your God, who led you out of Egypt, out of the land of your slavery.

<sup>3</sup> You must not have any other gods except me.

<sup>4</sup> You must not make for yourself any kind of idol, whether in the form of anything in the heavens above, or on the earth beneath, or in the waters below. <sup>5</sup> You must not bow down before them or worship them; for I am the Lord your God and I am passionately exclusive. I lay the consequences of the sin of those who hate me on their sons, grandsons, and great-grandsons; <sup>6</sup> but I show trustworthy love to the thousands of generations who love me and keep my commandments.

<sup>7</sup> You must not use the name of the Lord your God in a wrong way, for the Lord will not forgive anyone who uses his name in a wrong way.

<sup>8</sup> Remember the Sabbath day to keep it holy. <sup>9</sup> You have six days to work and earn your living, <sup>10</sup> but the seventh day is the Sabbath to honor the Lord your God. On this day you must not do any work—not you, not your son or daughter, not your male slave or female slave or livestock, and not the foreigner who is staying with you. <sup>11</sup> For the Lord made the heavens and the earth, the sea, and everything in them in six days, and then rested on the seventh day. That's why the Lord blessed the Sabbath day and made it holy.

<sup>12</sup> Honor your father and mother, so that you may live a long time in the land that the Lord your God is giving you.

<sup>13</sup> You must not murder.

<sup>14</sup> You must not commit adultery.

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<sup>u</sup>19:23. “Treat it as holy”: the same word is used as for the people making them spiritually prepared, consecrated. Clearly however an inanimate object such as a mountain cannot be “consecrated” in the same way as a person.

<sup>v</sup>19:25. “What the Lord had said”: supplied for clarity.

<sup>15</sup> You must not steal.

<sup>16</sup> You must not give false evidence against others.

<sup>17</sup> You must not desire to have anyone else's house. You must not desire to have their wife, or their male slave or female slave, or their ox or donkey, or anything else that belongs to them.”

<sup>18</sup> When all the people heard the thunder and the sound of the trumpet, and saw the lightning and the smoke from the mountain, they trembled with fear and stood a long way off. <sup>19</sup> “You speak to us, and we'll listen,” they said to Moses. “But don't let God speak to us, or we'll die.”

<sup>20</sup> Moses told them, “Do not be afraid, for God has only come to test you. He wants you to be in awe of him so that you don't sin.”

<sup>21</sup> The people stood a long way off as Moses went over to the thick, dark cloud where God was.

<sup>22</sup> The Lord told Moses, “This is what you are to say to the Israelites: ‘You saw for yourselves that I spoke with you from heaven. <sup>23</sup> You must not make any idols of silver or gold to worship in addition to me. <sup>24</sup> Make me an altar of earth, and sacrifice on it your burnt offerings and peace offerings, your sheep, goats, and cattle. Wherever I decide to be worshiped, I will come to you and bless you. <sup>25</sup> Now if you make an altar out of stones for me, you must not build it with cut stones, because if you use a chisel to cut the stone, you make it unholy. <sup>26</sup> Also, you must not go up to my altar using steps, so your private parts are not seen.’”

**21** <sup>1</sup> “These are the regulations you are to present to them: <sup>2</sup> If you buy a Hebrew slave, he is to work for you for six years. But in the seventh year, he is to be freed without having to pay anything. <sup>3</sup> If he was single when he came, he is to leave single. If he had a wife when he came, she is to leave with him. <sup>4</sup> If his master provides him a wife and she has children with him, the woman and her children shall belong to her master, and only the man shall be freed.

<sup>5</sup> However, if the slave formally states, ‘I love my master and my wife and children; I do not want to be freed,’ <sup>6</sup> then his master is to take him before the judges.<sup>w</sup> Then he shall have him stand against

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<sup>w</sup>**21:6.** The word used here also can refer to God, but in this context it seems a civil court is what is being referred to. Also in 22:8, 9.

the door or doorpost and use a metal tool to make a hole in his ear. Then he shall work for his master for life.

<sup>7</sup> If a man sells his daughter as a slave, she is not to be freed in the same way as male slaves. <sup>8</sup> If the man who chose her for himself<sup>x</sup> is not pleased with her, he must let her be bought back. He is not permitted to sell her to foreigners, since he has been unfair to her. <sup>9</sup> If he chooses to give her to his son, he must treat her as a daughter. <sup>10</sup> If he takes another woman, he must not reduce the food and clothing allowances and marital rights of the first. <sup>11</sup> If he doesn't give her these three things, she is free to leave without paying anything.

<sup>12</sup> Anyone who hits and kills someone else must be executed.

<sup>13</sup> However, if it wasn't intentional and God let it happen, then I will arrange a place for you where they can run to and be safe. <sup>14</sup> But if someone deliberately plans and purposely kills another, you must take them away from my altar<sup>y</sup> and execute them.

<sup>15</sup> Anyone who hits their father or mother must be executed.

<sup>16</sup> Anyone who kidnaps someone else must be executed, whether the victim is sold or is still in their possessions.

<sup>17</sup> Anyone who despises their father or mother must be executed.

<sup>18</sup> If men are fighting and one hits the other with a stone or with his fist, and the injured man doesn't die but has to stay in bed, <sup>19</sup> and then gets up and walks around outside with his walking stick, then the one who hit him won't be punished. Even so, he must still compensate the man for the time lost from his work and make sure that he's completely healed.

<sup>20</sup> Anyone who hits their male or female slave with a rod, and the slave dies as a result, must be punished. <sup>21</sup> However, if after a day or two the slave gets better, the owner won't be punished because the slave is their property.

<sup>22</sup> If men who are fighting happen to hit a pregnant woman so she gives birth prematurely,<sup>z</sup> but no serious injury occurs, he must be fined whatever amount the woman's husband demands and as permitted by the judges. <sup>23</sup> But if a serious injury does occur, then you must pay a life for a life, <sup>24</sup> an eye for an eye, a tooth for a tooth,

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<sup>x</sup>21:8. "Chose her for himself": probably meaning she was a concubine.

<sup>y</sup>21:14. "From my altar": where people went to claim sanctuary.

<sup>z</sup>21:22. "Gives birth prematurely": or, "has a miscarriage."

a hand for a hand, a foot for a foot,<sup>25</sup> a burn for a burn, a wound for a wound, and a bruise for a bruise.

<sup>26</sup> Anyone who hits their male or female slave in the eye and blinds them must free the slave as compensation for the eye. <sup>27</sup> Anyone who knocks out the tooth of their male or female slave must free the slave as compensation for the tooth.

<sup>28</sup> If an ox uses its horns to kill a man or woman, the ox must be stoned to death, and its meat must not be eaten. But the owner of the ox won't be punished. <sup>29</sup> But if the ox has repeatedly hurt people with its horns, and its owner has been warned but still doesn't keep it under control, and it kills a man or woman, then the ox must be stoned to death and its owner must also be executed. <sup>30</sup> But if instead the payment of compensation is required, the owner may buy back his or her life by paying the full amount of compensation demanded. <sup>31</sup> If the ox uses its horns and kills a son or a daughter the same rule is applicable. <sup>32</sup> If the ox uses its horns and kills a male or female slave, the owner of the ox must pay thirty shekels of silver to the slave's master, and the ox must be stoned to death.

<sup>33</sup> If someone removes the cover of a cistern or digs one and doesn't cover it, and an ox or a donkey falls into it, <sup>34</sup> the owner of the pit must pay compensation to the animal's owner and keep the dead animal.

<sup>35</sup> If someone's ox injures another's ox and it dies, they must sell the live one and share money received; they must also share the dead animal. <sup>36</sup> But if it was known that the ox had repeatedly hurt people with its horns, and its owner had been warned but still didn't keep it under control, full compensation must be paid, ox for ox, but the owner can keep the dead animal.”

**22**<sup>1</sup> “Anyone who steals an ox or a sheep and kills or sells it, he must pay back five oxen for one ox and four sheep for one sheep.

<sup>2</sup> If a thief is discovered breaking into someone's house and is beaten to death, no one shall be guilty of murder. <sup>3</sup> But if it happens during daylight, then someone is guilty of murder. A thief must pay everything back that's stolen. If he doesn't have anything, then he must be sold to pay for what was stolen. <sup>4</sup> If what was stolen is a live animal he still has, whether it's an ox, donkey, or sheep, he must pay back double.

<sup>5</sup> If livestock are grazing in a field or vineyard and their owner lets them stray so that they graze in someone else's field, the owner must pay compensation from the best of their own fields or vineyards.

<sup>6</sup> If a fire is started and it spreads to thorn bushes and then burns stacked or standing grain, or even the whole field, the person who started the fire must pay full compensation.

<sup>7</sup> If someone gives his neighbor money or possessions to be kept safe and they are stolen from the neighbor's house, if the thief is caught they must pay back double. <sup>8</sup> If the thief isn't caught the owner of the house must appear before the judges to find out whether he took his neighbor's property.

<sup>9</sup> If there's an argument over the ownership of an ox, a donkey, a sheep, a garment, or anything that was lost that someone says, 'This is mine,' both parties are to bring their case before the judges. The one whom the judges find in the wrong must pay the other back double.

<sup>10</sup> If someone asks a neighbor to look after a donkey, an ox, a sheep, or any other animal, but it dies or is injured or is stolen without anybody noticing, <sup>11</sup> then an oath must be taken before the Lord to decide if the neighbor has taken the owner's property. The owner must accept the oath and not demand compensation.

<sup>12</sup> However, if the animal really was stolen from the neighbor, he must compensate the owner. <sup>13</sup> If it was killed and torn to pieces by a wild animal, the neighbor shall present the carcass as evidence and does not need to pay compensation.

<sup>14</sup> If someone borrows a neighbor's animal and it's injured or dies while its owner is not present, they must pay compensation in full.

<sup>15</sup> If the owner was present, no compensation is to be paid. If the animal was hired, only the hire charge needs to be paid.

<sup>16</sup> If a man seduces a virgin who is not engaged to be married and sleeps with her, he must pay the full bride-price for her to become his wife. <sup>17</sup> If her father adamantly refuses to give her to him, the man still must pay the same amount as the bride-price for a virgin.

<sup>18</sup> You must not allow a woman who practices witchcraft to live.

<sup>19</sup> Anyone who has sex with an animal must be executed.

<sup>20</sup> Anyone who sacrifices to any other god than the Lord must be set apart and executed.<sup>a</sup>

<sup>21</sup> You must not exploit or mistreat a foreigner. Remember that you yourselves were once foreigners in Egypt.

<sup>22</sup> You must not take advantage of any widow or orphan. <sup>23</sup> If you mistreat them, and they call out to me for help, I will definitely respond to their cry. <sup>24</sup> I will become angry, and I will kill you with the sword. Your wives will become widows and your children will be fatherless.

<sup>25</sup> If you lend money to any of my people because they're poor, you must not behave as a moneylender to them. You must not charge them any interest.

<sup>26</sup> If you require your neighbor's cloak as security for a loan, you must return it to him by sunset, <sup>27</sup> because it's the only clothing he has for his body. What would he sleep in otherwise? If he calls out to me for help, I will listen, for I am considerate.

<sup>28</sup> You must not despise God or curse your people's leader.

<sup>29</sup> You must not hold onto the required offerings of your produce, olive oil, and wine.<sup>b</sup> You must give me the firstborn of your sons.

<sup>30</sup> You must also give me the firstborn of your cattle, sheep, and goats. They can stay with their mothers for their first seven days, but give them to me on the eighth day.

<sup>31</sup> You are to be holy people to me. You must not eat any animal carcass that you find in the countryside that has been killed by wild animals. Throw it to the dogs to eat.”

**23** <sup>1</sup> “You must not spread stories that are lies. You must not help bad people by giving evidence that's malicious.

<sup>2</sup> Don't follow the crowd in doing wrong. When you give evidence in a lawsuit, don't corrupt justice by siding with the majority. <sup>3</sup> Don't show favoritism to poor people in their legal cases either.<sup>c</sup>

<sup>4</sup> If you come across your enemy's ox or donkey that has wandered off, take it back to him. <sup>5</sup> If you see the donkey of someone who

<sup>a</sup>22:20. “Set apart and executed”: the term used here means “devoted to destruction” in the sense they now are to suffer God's punishment.

<sup>b</sup>22:29. “Olive oil, and wine”: literally, “best drippings.”

<sup>c</sup>23:3. “Either”: supplied for clarity. Justice has to be even-handed, so showing favoritism to any party is wrong. However, the more usual problem is the denial of justice to the poor (see for example verse 6).

hates you that has fallen under its load, don't just leave it there. You must stop and help.

<sup>6</sup> You must not prevent the poor from getting justice in their lawsuits. <sup>7</sup> Don't have anything to do with making false accusations. Don't kill the innocent or those who do right, for I won't let the guilty go unpunished.

<sup>8</sup> Don't accept bribes, for a bribe blinds those who can see, and undermines the evidence of the honest.

<sup>9</sup> Don't abuse foreigners living among you, since you know very well what it's like to be foreigners, for you were once foreigners in Egypt.

<sup>10</sup> Six years you are to sow your land and harvest crops, <sup>11</sup> but in the seventh year you are to let it rest and leave it uncultivated, so that poor people may eat what grows naturally<sup>d</sup> from the field and the wild animals can finish what's left. Follow the same procedure for your vineyards and olive groves.

<sup>12</sup> You have six days to do your work, but on the seventh day you must stop working, so that your ox and your donkey can rest, and your slaves' families can catch their breath, as well as the foreigners living among you.

<sup>13</sup> Make sure to pay attention to everything I've told you. Don't think to call on the names of other gods—you must not even mention them.

<sup>14</sup> Three times every year you are to celebrate a feast dedicated to me. <sup>15</sup> You are to observe the Festival of Unleavened Bread as I instructed you.<sup>e</sup> You are to eat bread without yeast for seven days at the appropriate time in the month of Abib, because that was the month you left Egypt. No one can come before me without bringing an offering.

<sup>16</sup> You are also to observe the Festival of Harvest when you present the firstfruits of the produce from what you've sown in the fields. Lastly you are to observe the Festival of Gathering-In the Harvest<sup>f</sup> at the end of the year, when you gather in the harvest of the rest of your crops from the field. <sup>17</sup> Every Israelite male is to come before the Lord God at these three times every year.

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<sup>d</sup>23:11. “What grows naturally”: supplied for clarity.

<sup>e</sup>23:15. See chapter 13.

<sup>f</sup>23:16. The more familiar name, given later, is the Festival of Shelters.

<sup>18</sup> You must not offer the blood of my sacrifices together with anything that contains yeast, and the fat from the offerings presented at my festival must not be left until morning.

<sup>19</sup> Bring the best firstfruits of your crops to the house of the Lord your God. Don't cook a young goat in its mother's milk.

<sup>20</sup> Look, I'm sending an angel ahead of you to protect you on the way and to take you to the place I've prepared for you. <sup>21</sup> Make sure you pay attention to him and do what he says. Don't oppose him, because he won't forgive rebellion, for he carries my authority.<sup>g</sup>

<sup>22</sup> However, if you listen to him carefully, and do everything that I tell you, then I will be an enemy to your enemies and I will fight those who fight against you. <sup>23</sup> For my angel will go ahead of you and take you into the land of the Amorites, Hittites, Perizzites, Canaanites, Hivites, and Jebusites, and I will wipe them out. <sup>24</sup> You must not bow down to their gods or worship them or follow their pagan practices. No, you must demolish their idols and smash their sacred pillars into pieces.

<sup>25</sup> You are to worship the Lord your God, and he will bless your food and water. I will make sure none of you fall sick. <sup>26</sup> No woman will have a miscarriage or be without children. I will make sure you live long lives.

<sup>27</sup> I will send terror about me ahead of you which will throw every nation you meet into panic. I will make all your enemies turn and run away. <sup>28</sup> I will send hornets<sup>h</sup> ahead of you to drive out before you the Hivites and Canaanites and Hittites. <sup>29</sup> I will not drive them out in just one year, because the land would become desolate and you would have to deal with increased numbers of wild animals. <sup>30</sup> Bit by bit I will drive them out ahead of you, until there are enough of you to take possession of the land.

<sup>31</sup> I will fix your borders from the Red Sea to the Sea of the Philistines,<sup>i</sup> and from the desert to the Euphrates River. I will hand the inhabitants of the land over to you, and you will drive them out.

<sup>32</sup> You must not make any agreement with them or with their gods.

<sup>33</sup> They must not be allowed to stay in your land, otherwise they will

<sup>g</sup>23:21. “Carries my authority”: literally, “my name is in his midst.”

<sup>h</sup>23:28. “Hornets”: the meaning of the word used here is debated. Some see it in a similar way to the “terror” of the previous verse that causes panic.

<sup>i</sup>23:31. “Sea of the Philistines”: the Mediterranean.

lead you to sin against me. For if you worship their gods, they will definitely become a trap for you.”

**24**<sup>1</sup> The Lord told Moses, “Come up to the Lord—you and Aaron, Nadab and Abihu, and seventy of Israel's elders. You are to worship at a distance.”<sup>2</sup> Only Moses may approach the Lord—the others must not come near. The people may not go up the mountain<sup>j</sup> with him.”

<sup>3</sup> Moses went and told the people all the Lord's instructions and regulations. They all responded together: “We will do everything the Lord says!”

<sup>4</sup> Moses wrote down everything the Lord had said. He got up early the following morning and built an altar at the bottom of the mountain, and set up twelve pillars for each of the twelve tribes of Israel.<sup>5</sup> Then he sent out some young Israelite men who went and offered burnt offerings and sacrificed young bulls as peace offerings to the Lord.<sup>6</sup> Moses put half of the blood into bowls, and sprinkled the other half on the altar.

<sup>7</sup> Then he picked up the Book of the Agreement and read it to the people. They replied, “We will do everything the Lord says. We will obey.”

<sup>8</sup> So Moses took the blood, sprinkled it on the people, and said, “Look, this is the blood of the agreement that the Lord has made with you following these terms.”

<sup>9</sup> Then Moses and Aaron, Nadab and Abihu, and seventy of Israel's elders climbed up the mountain,<sup>10</sup> and they saw the God of Israel. Under his feet was something like a tiled pavement made of lapis lazuli, as clear blue as the sky itself.<sup>11</sup> But God did not harm<sup>k</sup> the leaders of Israel—they saw him, and they ate and drank a sacred meal.<sup>l</sup>

<sup>12</sup> Then the Lord told Moses, “Come up the mountain to me, and stay here, so I can give you the stone tablets, with the instructions and commands I have written for them to learn.”

<sup>13</sup> So Moses left with Joshua his attendant and climbed up the mountain of God.<sup>14</sup> He told the elders, “Stay here and wait for us to

<sup>j</sup>24:2. “The mountain”: supplied for clarity.

<sup>k</sup>24:11. “Harm”: this was because of the expectation that anyone who saw God would die (Genesis 32:30; Judges 6:22), endorsed by God himself (33:20)

<sup>l</sup>24:11. “A sacred meal”: supplied for clarity.

return. Aaron and Hur are with you. If anyone has a problem, they can talk with them.”

<sup>15</sup> As Moses climbed up on the mountain, the cloud covered it  
<sup>16</sup> The Lord's glory came down on Mount Sinai, covering it for six days. On the seventh day the Lord called to Moses from inside the cloud. <sup>17</sup> To the Israelites the Lord's glory looked like a burning fire on the top of the mountain. <sup>18</sup> Moses went into the cloud as he climbed up on the mountain, and he stayed on the mountain for forty days and nights.

**25** <sup>1</sup> The Lord told Moses, <sup>2</sup> “Instruct the Israelites to bring me an offering. You are to receive my offering from everyone who willingly wants to give.

<sup>3</sup> These are the items you are to accept from them as contributions: gold, silver, and bronze; <sup>4</sup> blue, purple, and crimson thread; finely-spun linen and goat hair; <sup>5</sup> ram skins that have been tanned, and fine leather; acacia wood; <sup>6</sup> olive oil for the lamps; spices for the olive oil used in anointing and for the fragrant incense; <sup>7</sup> and onyx stones and other gemstones to be used in making the ephod and breastpiece.

<sup>8</sup> They are to make me a sanctuary so I can live among them. <sup>9</sup> You must make the Tabernacle<sup>m</sup> and all its furnishings according to design I'm going to show you.

<sup>10</sup> They are to make an Ark of acacia wood that measures two and a half cubits long by a cubit and a half wide by one and a half cubits high. <sup>11</sup> Cover it with pure gold on the inside and the outside, and make a gold trim to go around it. <sup>12</sup> Cast four gold rings and attach them to its four feet, two on one side and two on the other. <sup>13</sup> Make poles of acacia wood and cover them with gold. <sup>14</sup> Place the poles into the rings on the sides of the Ark, so it can be carried. <sup>15</sup> The poles are to stay in the rings of the Ark; don't take them out. <sup>16</sup> Place inside the Ark the Testimony which I'm going to give you.

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<sup>m</sup>**25:9.** The English word “Tabernacle” comes from the Latin for “tent,” and translates the Hebrew which refers to a residence or dwelling place.

<sup>17</sup> You are to make an atonement cover<sup>n</sup> of pure gold, two and a half cubits long by a cubit and a half wide. <sup>18</sup> Make two cherubim<sup>o</sup> of hammered gold for the ends of the atonement cover, <sup>19</sup> and put one cherub on each end. All of this is to be made from one piece of gold. <sup>20</sup> The cherubim are to be designed with spread wings pointing upward, covering the atonement cover. The cherubim are to be placed facing each another, looking down towards the atonement cover. <sup>21</sup> Place the atonement cover on top of the Ark, and put the Testimony that I'm going to give you inside the Ark. <sup>22</sup> I will meet with you there as arranged above the atonement cover, between the two cherubim that stand over the Ark of the Testimony, and I will talk with you about all the commands I will give the Israelites.

<sup>23</sup> Then you are to make a table of acacia wood two cubits long by a cubit wide by a cubit and a half high. <sup>24</sup> Cover it with pure gold and make a gold trim to go around it. <sup>25</sup> Make a border around it the width of a hand and put a gold trim on the border. <sup>26</sup> Make four gold rings for the table and attach them to the four corners of the table by the legs. <sup>27</sup> The rings are to be close to the border to hold the poles used to carry the table. <sup>28</sup> Make the poles of acacia wood for carrying the table and cover them with gold. <sup>29</sup> Make plates and dishes for the table, as well as pitchers and bowls for pouring out drink offerings. Make all of them out of pure gold. <sup>30</sup> Place the Bread of the Presence on the table so it is always in my presence.

<sup>31</sup> Make a lampstand of pure, hammered gold. The whole of it is to be made of one piece—its base, shaft, cups, buds, and flowers. <sup>32</sup> It is to have six branches coming out of the sides of the lampstand, three on each side. <sup>33</sup> Have three cups shaped like almond flowers on the first branch, each with buds and petals, three on the next branch. Each of six branches that come out will have three cups shaped like almond flowers, all complete with buds and petals.

<sup>34</sup> On the main shaft of the lampstand make four cups shaped like almond flowers, complete with buds and petals. <sup>35</sup> On the six branches that come out from the lampstand, place a bud under the first pair of branches, a bud under the second pair, and a bud under

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<sup>n</sup>25:17. “Atonement cover”: the word used here means to “cover over,” in the sense of dealing with sins. The traditional translation of “mercy seat” originated with Martin Luther. From a physical viewpoint it was the “lid” of the Ark.

<sup>o</sup>25:18. A kind of angel.

the third pair. <sup>36</sup> The buds and branches are to be made with the lampstand as one piece, hammered out of pure gold. <sup>37</sup> Make seven lamps and place them on the lampstand so they can light up the area in front of it. <sup>38</sup> The wick tongs and their trays are to be made of pure gold. <sup>39</sup> The lampstand and all these utensils will require a talent of pure gold.

<sup>40</sup> Be sure to make everything according to the design you were shown on the mountain.”

**26** <sup>1</sup> Make ten curtains for the Tabernacle of finely-spun linen, using blue, purple, and crimson threads. Have them embroidered with cherubim by someone who is skilled. <sup>2</sup> Each curtain is to measure twenty-eight cubits long by four cubits wide, and all the curtains are to be the same size.

<sup>3</sup> Join five of the curtains together, and then do the same to the other five. <sup>4</sup> Use blue material to make loops on the edge of the last curtain of both sets. <sup>5</sup> Make fifty loops on one curtain and fifty loops on the last curtain of the second set, lining up the loops with each another. <sup>6</sup> Then make fifty gold clips and join the curtains together with the clips, so that the Tabernacle will be a single structure.

<sup>7</sup> Make eleven curtains of goat hair as a tent to cover the Tabernacle. <sup>8</sup> Each of the eleven curtains is to be the same size—thirty cubits long by four cubits wide. <sup>9</sup> Join five of the curtains together as one set and the other six as another set. Then fold the sixth curtain in two at the front of the tent. <sup>10</sup> Make fifty loops on the edge of the last curtain in the first set, and fifty loops along the edge of the last curtain in the second set. <sup>11</sup> Make fifty bronze clips and put them in the loops to join the tent together as a single cover. <sup>12</sup> The extra half-curtain of this tent covering will be left to hang over the back of the Tabernacle. <sup>13</sup> The tent curtains will be a cubit longer on every side, and the extra length will hang over the sides of the Tabernacle so it is all covered. <sup>14</sup> Make a covering for the goat hair tent from tanned ram skins, and place an extra covering of fine leather over that.

<sup>15</sup> Make an upright framework of acacia wood for the Tabernacle. <sup>16</sup> Each frame is to be ten cubits long by one and a half cubits wide. <sup>17</sup> Each frame will have two pegs so the frames can be connected to each other. Make all the frames of the Tabernacle like this. <sup>18</sup> Make twenty frames for the south side of the Tabernacle. <sup>19</sup> Make forty

silver stands as supports for the twenty frames using two stands per frame, one under every frame peg.<sup>20</sup> Similarly for the north side of the Tabernacle, make twenty frames<sup>21</sup> and forty silver stands, two stands per frame.<sup>22</sup> Make six frames for the back (west side) of the Tabernacle,<sup>23</sup> along with two frames for its two back corners.<sup>24</sup> Join these corner frames at the bottom and at the top near to the first ring. This is how you are to make the two corner frames.<sup>25</sup> In total there will be eight frames and sixteen silver stands, two under each frame.

<sup>26</sup> Make five crossbars of acacia wood to hold together the frames on the south side of the Tabernacle,<sup>27</sup> five for those on the north, and five for those at the back of the Tabernacle, to the west.<sup>28</sup> The central crossbar which is placed halfway up the frames will run from one end to the other.<sup>29</sup> Cover the frames with gold, and make gold rings to hold the crossbars in place. Cover the crossbars with gold too.<sup>30</sup> Assemble the Tabernacle following to the design you were shown on the mountain.

<sup>31</sup> Make a veil out of blue, purple, and crimson thread, and finely-spun linen, embroidered with cherubim by someone who is skilled.<sup>32</sup> Using gold hooks hang it from four posts of acacia wood covered with gold, held up by four silver stands.<sup>33</sup> Place the veil under the clips<sup>p</sup> and take the Ark of the Testimony inside behind the veil. The veil will separate the Holy Place from the Most Holy Place.

<sup>34</sup> Put the atonement cover on the Ark of the Testimony in the Most Holy Place.<sup>35</sup> Place the table outside the veil on the north side of the Tabernacle and put the lampstand opposite it on the south side.<sup>36</sup> Make a screen for the entrance to the tent using blue, purple, and crimson thread, and finely-spun linen. Have it embroidered.<sup>37</sup> Make five posts of acacia wood with gold hooks to hang the screen, and cast five bronze stands to hold them.

**27**<sup>1</sup> Make an altar of acacia wood. It is to be square and measure five cubits long by five cubits wide by three cubits high.

<sup>2</sup> Make horns for each of its corners, all one piece with the altar, and cover the whole altar with bronze.

<sup>3</sup> Make all its utensils of bronze: buckets for removing ashes, shovels, sprinkling bowls, meat forks, and firepans.<sup>4</sup> Make a bronze mesh grate for it with a bronze ring on each of its corners.<sup>5</sup> Put the grate under the ledge of the altar, so that the mesh comes halfway

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P26:33. “Clips”: see verse 6.

down the altar. <sup>6</sup> Make poles of acacia wood for the altar and cover them with bronze. <sup>7</sup> The poles are to be placed in the rings so that the poles are on either side of the altar when it is carried. <sup>8</sup> Make the altar hollow, using boards, just as you were shown on the mountain.

<sup>9</sup> Make a courtyard for the Tabernacle. For the south side of the courtyard make curtains of finely-spun linen, a hundred cubits long on one side, <sup>10</sup> with twenty posts and twenty bronze stands, with silver hooks and bands on the posts. <sup>11</sup> Similarly there are to be curtains placed on the north side in an identical arrangement. <sup>12</sup> The curtains for the west side of the courtyard are to be fifty cubits wide, with ten posts and ten stands. <sup>13</sup> The east side of the courtyard that faces the sunrise is to be fifty cubits wide. <sup>14</sup> Make the curtains on one side fifteen cubits long, with three posts and three stands, <sup>15</sup> and the curtains on the other side just the same.

<sup>16</sup> The entrance to the courtyard is to be twenty cubits wide, with a curtain embroidered with blue, purple, and crimson thread, and finely-spun linen, held up by four posts and four stands. <sup>17</sup> All the posts around the courtyard are to have silver bands, silver hooks, and bronze stands. <sup>18</sup> The whole courtyard is to be a hundred cubits long and fifty cubits wide, with curtains made of finely-spun linen five cubits high, and with bronze stands. <sup>19</sup> All the rest of the equipment used in the Tabernacle, including its tent pegs and those for the courtyard, are to be made of bronze.

<sup>20</sup> You are to order the Israelites to bring you pure, hand-pressed olive oil for the lamps so they can go on burning, giving light. <sup>21</sup> In the Tent of Meeting, outside the veil in front of the Testimony, Aaron and his sons are to keep the lamps burning in the Lord's presence from evening until morning. This requirement is to be observed by the Israelites for all generations.

**28** <sup>1</sup> Have your brother Aaron come to you, along with his sons Nadab, Abihu, Eleazar, and Ithamar. They of all the Israelites are to serve me as priests. <sup>2</sup> You are to have holy clothing made for your brother Aaron to make him look splendid and dignified. <sup>3</sup> You are to give instructions to all the skilful workers, to those who have received from me their abilities, as to how to make clothing for Aaron's dedication, so that he can serve me as priest. <sup>4</sup> These are the clothes for them to make: a breastpiece, an ephod, a robe, a pleated tunic, a turban, and a sash. These are the holy clothes they shall

make for your brother Aaron and his sons so that they can serve me as priests. <sup>5</sup> The workers are to use gold thread, together with blue, purple, and crimson thread, and finely-spun linen.

<sup>6</sup> They are to make the ephod of finely-woven linen embroidered with gold, and with blue, purple, and crimson thread, skillfully worked. <sup>7</sup> Two shoulder pieces are to be attached to the front and back pieces. <sup>8</sup> The waistband of the ephod is to be one piece made in the same way, using gold thread, with blue, purple, and crimson thread, and with finely-woven linen.

<sup>9</sup> Engrave on two onyx stones the names of the Israelite tribes, <sup>10</sup> six names on one stone and six on the other, in birth order.<sup>q</sup> <sup>11</sup> Engrave the names on the two stones the same way a jeweler engraves a personal seal. Then place the stones in ornamental gold settings. <sup>12</sup> Attach both stones to the shoulder pieces of the ephod as reminders for the Israelite tribes. Aaron is to wear their names on his two shoulders to remind the Israelites that he represents them when he goes into the Lord's presence. <sup>13</sup> Make ornamental gold settings <sup>14</sup> and two braided chains of pure gold, and fasten these chains to the settings.

<sup>15</sup> You are also to make a breastpiece for decisions<sup>f</sup> in the same skilful way as the ephod, to be used in determining the Lord's will. Make it using gold thread, with blue, purple, and crimson thread, and with finely-woven linen. <sup>16</sup> It has to be square when folded, measuring around nine inches<sup>s</sup> in length and width. <sup>17</sup> Attach an arrangement of precious stones in four rows as follows.<sup>t</sup> In the first row carnelian, peridot, and emerald. <sup>18</sup> In the second row turquoise, lapis lazuli, and sardonyx. <sup>19</sup> In the third row jacinth, agate, and amethyst. <sup>20</sup> In the fourth row topaz, beryl, and jasper. Place these stones in ornamental gold settings. <sup>21</sup> Each of the twelve stones will be engraved like a personal seal with the name of one of the twelve Israelite tribes and will represent them.

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<sup>q</sup>28:10. "In birth order": literally, "as their generations."

<sup>f</sup>28:15. "Of decision": the breastpiece was to hold the Urim and the Thummin used for determining the Lord's will and decisions on different questions (see verse 30).

<sup>s</sup>28:16. "Nine inches": literally, "a span," the distance between thumb and little finger when the hand is stretched.

<sup>t</sup>28:17. None of the following stones are identified with certainty.

<sup>22</sup> Make cords of braided chains from pure gold to attach the breastpiece. <sup>23</sup> Make two gold rings and fasten them to the two top corners of the breastpiece. <sup>24</sup> Attach the two gold chains to the two gold rings on the corners of the breastpiece, <sup>25</sup> and then fasten the opposite ends of the two chains to the ornamental gold settings on the shoulder pieces of the front side of the ephod. <sup>26</sup> Make two more gold rings and attach them to the two lower corners of the breastpiece, on the inside edge next to the ephod. <sup>27</sup> Make two more gold rings and attach them to the bottom of the two shoulder pieces of the front side of the ephod, near where it joins its woven waistband. <sup>28</sup> Tie the rings of the breastpiece to the rings of the ephod with a cord of blue thread, so that the breastpiece won't come loose from the ephod.

<sup>29</sup> Like this, whenever Aaron enters the Holy Place, he will wear the names of the Israelite tribes over his heart on the breastpiece, as a constant reminder before the Lord. <sup>30</sup> Place the Urim and Thummim in the breastpiece of decision, so that they too will be over Aaron's heart whenever he comes into the Lord's presence. Aaron will continually carry the means of gaining decisions<sup>u</sup> over his heart before the Lord.

<sup>31</sup> Make the robe that goes with the ephod exclusively from blue cloth, <sup>32</sup> with an opening in the middle at the top. Stitch a woven collar around the opening to strengthen it so it won't tear.

<sup>33</sup> Make pomegranates using blue, purple, and crimson thread and attach them all the way around its hem, with gold bells between them, <sup>34</sup> having the gold bells and the pomegranates alternate.

<sup>35</sup> Aaron is to wear the robe whenever he serves, and the sound it makes will be heard when he enters or leaves the sanctuary as he goes into the Lord's presence, so that he won't die.

<sup>36</sup> Make a plate of pure gold and engrave on it like a seal, "Holy to the Lord." <sup>37</sup> Attach it to the front of the turban using a blue cord. <sup>38</sup> Aaron will wear it on his forehead, so that he may take responsibility for the guilt of the offerings the Israelites make, and this applies to all their holy gifts. It must always remain on his forehead in order that the people are accepted in the Lord's presence.

<sup>39</sup> Weave the tunic with finely-spun linen and make the turban of the same material, and also make sash and have it embroidered.

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<sup>u</sup>28:30. "Means of gaining decisions": referring to the Urim and the Thummim.

<sup>40</sup> Make tunics, sashes, and headdresses for Aaron's sons, so that they will look splendid and dignified.

<sup>41</sup> Put these clothes on your brother Aaron and his sons and then anoint them and ordain them. Dedicate them so that they can serve me as priests. <sup>42</sup> Make linen undershorts to cover their bare bodies, reaching from waist to thigh. <sup>43</sup> Aaron and his sons are to wear them when they enter the Tent of Meeting or when they approach the altar to serve in the Holy Place, so that they will not bring guilt on themselves and die. This is a law for Aaron and his descendants forever.

**29** <sup>1</sup> Now this is how you are to proceed to dedicate them to serve me as priests. Take a young bull and two rams with no defects. <sup>2</sup> Then using the best wheat flour, make the following without yeast: bread, cakes mixed with olive oil, and wafers sprinkled with olive oil. <sup>3</sup> Put them all in a basket, and bring them as an offering, along with the bull and the two rams.

<sup>4</sup> Then bring Aaron and his sons to the entrance of the Tent of Meeting, and wash them with water.<sup>v</sup> <sup>5</sup> Take the clothes and put them on Aaron: the tunic, the robe of the ephod, the ephod itself, and the breastpiece. Tie the ephod on him with its waistband. <sup>6</sup> Wrap the turban on his head and attach the holy crown<sup>w</sup> to the turban. <sup>7</sup> Then use the anointing oil to anoint him by pouring it over his head.

<sup>8</sup> Then have his sons come and put the tunics on them. <sup>9</sup> Tie the sashes around Aaron and his sons and put headdresses on them. The priesthood belongs to them forever.

This is how you are to ordain Aaron and his sons. <sup>10</sup> Take the bull to the front of the Tent of Meeting, and Aaron and his sons are to place their hands on its head. <sup>11</sup> Then slaughter the bull in the Lord's presence at the entrance to the Tent of Meeting. <sup>12</sup> Take some of the bull's blood and smear it on the horns of the altar with your finger. Then pour out the rest of the blood at the base of the altar. <sup>13</sup> Take all the fat that covers the intestines, the best parts<sup>x</sup> of the liver, and the two kidneys with their fat, and burn them on the altar. <sup>14</sup> But burn

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<sup>v</sup>29:4. This was a ceremonial cleansing, not like normal daily washing.

<sup>w</sup>29:6. This clearly relates to the engraved plate of gold mentioned in 28:36-38, but here is called a "crown" or "diadem," and so something more extensive may be involved.

<sup>x</sup>29:13. "Best parts": this appears to refer to the omentum.

the bull's meat, its hide, and its excrement outside the camp—it is an offering for sin.

<sup>15</sup> Next have Aaron and his sons place their hands on the head of one of the rams. <sup>16</sup> Slaughter the ram, take its blood, and splash it all around the altar. <sup>17</sup> Cut the ram in pieces, wash the intestines and legs, and put them with the other pieces and the head. <sup>18</sup> Then burn all of the ram on the altar. It is a burnt offering to the Lord to be accepted by him.

<sup>19</sup> Then have Aaron and his sons place their hands the head of the other ram. <sup>20</sup> Slaughter the ram, and put some of its blood on the right earlobes of Aaron and his sons, and on the thumbs of their right hands, and on the big toes of their right feet. Splash the rest of its blood all around the altar. <sup>21</sup> Take some of the blood from the altar and some of the anointing oil and sprinkle it on Aaron and his clothes, and on his sons and their clothes. Then he and his clothes will be made holy, likewise his sons and their clothes.

<sup>22</sup> Take the fat from the ram, including the fat of its broad tail, the fat covering the intestines, the best parts of the liver, the two kidneys with their fat, as well as the right thigh (because this is a ram for ordination). <sup>23</sup> Also take one loaf of bread, one cake of bread made with olive oil, and one wafer from the basket of bread made without yeast that is in the Lord's presence. <sup>24</sup> Give all of them to Aaron and his sons to wave<sup>y</sup> before the Lord as a wave offering. <sup>25</sup> Then take the different breads back and burn them on the altar on top of the burnt offering to the Lord to be accepted by him.

<sup>26</sup> Take the breast of the ram of Aaron's ordination and wave it before the Lord as a wave offering. This is the part you can keep.<sup>z</sup>

<sup>27</sup> Set apart for Aaron and his sons the breast of the wave offering and the thigh of the offering that is lifted up, both taken from the ram of ordination. <sup>28</sup> From now on whenever the Israelites lift up peace offerings to the Lord, these parts will belong to Aaron and his sons forever as a regular share from the Israelites.

<sup>29</sup> The holy garments that Aaron has will be passed down to his descendants, so they can wear them when they're anointed and

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<sup>y</sup>29:24. Some scholars believe that instead of “waving” the offering before the Lord, it was lifted up to him. However, this would seem to be the same as what is traditionally called the “heave” offering.

<sup>z</sup>29:26. This portion from then on was reserved for the priests.

ordained. <sup>30</sup> The descendant who succeeds him as priest and enters the Tent of Meeting to serve in the Holy Place must wear them for the seven days of his ordination.<sup>a</sup>

<sup>31</sup> Take the ram of ordination and boil its meat in a holy place.

<sup>32</sup> Aaron and his sons are to eat the ram's meat, and the bread that is in the basket, at the entrance to the Tent of Meeting, <sup>33</sup> They are to eat the meat and the bread that were part of the offerings that symbolized the forgiveness required<sup>b</sup> for their ordination and dedication. No one else may eat them, because they are holy. <sup>34</sup> If any of the meat of ordination or any bread remains until the morning, burn what's left. It must not be eaten, because it's holy.

<sup>35</sup> This is the process you are to follow for Aaron and his sons, observing all the instructions I have given you. It will take seven days to ordain them. <sup>36</sup> Every day you are to sacrifice a bull as a sin offering for forgiveness. When you do this the altar needs to be purified. Anoint it to make it holy. <sup>37</sup> For seven days you shall purify the altar and consecrate it. Then the altar will become completely holy, and everything that touches the altar will become holy.

<sup>38</sup> You are to offer two lambs that are a year old on the altar, daily and continually. <sup>39</sup> In the morning offer one lamb, and offer the other one in the evening before it gets dark.<sup>c</sup> <sup>40</sup> With the first lamb also offer a tenth of an ephah of best quality flour, mixed with a quarter of a hin of olive oil, and a drink offering of a quarter of a hin of wine. <sup>41</sup> Then offer the second lamb in the evening, with the same grain and drink offerings as in the morning, a burnt offering to the Lord and accepted by him.

<sup>42</sup> These burnt offerings will be made continually for all generations at the entrance to the Tent of Meeting in the Lord's presence. I will meet you there to speak with you. <sup>43</sup> I will meet with the Israelites there, and that place will be made holy by my glory.

<sup>44</sup> In this way I will dedicate the Tent of Meeting and the altar, and I will dedicate Aaron and his sons to serve me as priests.

<sup>a</sup>29:30. "Of his ordination": supplied for clarity.

<sup>b</sup>29:33. "That symbolized the forgiveness required": expanded for clarity. The Hebrew word is simply "to cover over," used to describe forgiveness and reconciliation.

<sup>c</sup>29:39. "In the evening, before it gets dark": literally, "between the evenings."

<sup>45</sup> Then I will live with the Israelites and be their God. <sup>46</sup> They will know that I am the Lord their God, who led them out of Egypt, so that I could live with them. I am the Lord their God.

**30**<sup>1</sup> “Make an altar for burning incense from acacia wood.<sup>d</sup> <sup>2</sup> It shall be square, measuring a cubit by a cubit, by two cubits high, with horns on its corners that are all one piece with the altar. <sup>3</sup> Cover its top, its side, and its horns with pure gold, and make a gold trim to go all around it. <sup>4</sup> Make two gold rings for the altar and attach them below the trim, two on both sides, to hold the poles to carry it. <sup>5</sup> Make the poles of acacia wood and cover them with gold. <sup>6</sup> Put the altar in front of the veil that hangs before the Ark of the Testimony and the atonement cover that is over the Testimony<sup>e</sup> where I will meet with you.

<sup>7</sup> Aaron is to burn fragrant incense on the altar every morning when he takes care of the lamps. <sup>8</sup> When he lights the lamps in the evening he must burn incense again so that incense will always be burned in the Lord's presence for generations to come. <sup>9</sup> Don't offer on this altar any unapproved incense<sup>f</sup> or any burnt offering or grain offering, and do not pour out a drink offering upon it.

<sup>10</sup> Once a year Aaron must perform the atonement<sup>g</sup> ritual by placing blood on the horns of the altar from the sin offering for atonement. This yearly atonement ritual must be carried out for generations to come. This is the Lord's holy altar.”

<sup>11</sup> The Lord told Moses, <sup>12</sup> “When you take a census of the Israelites, each man must pay the Lord to buy back his life when he's counted. Then they won't suffer from the plague when they're counted. <sup>13</sup> Each one who crosses over to those counted<sup>h</sup> must give a half shekel, (using the sanctuary shekel standard, which weighs

<sup>d</sup>30:1. This is in addition to the altar mentioned in chapter 27.

<sup>e</sup>30:6. “Testimony”: referring to the tablets of stone inscribed with the Ten Commandments.

<sup>f</sup>30:9. “Unapproved incense”: in other words, incense not prepared according to the instructions given in verses 34–38.

<sup>g</sup>30:10. “Atonement”: the Hebrew word is associated with the concept of “covering” sin, in other words, taking care of it. In this way people are reconciled to God and become “at one” with him. Note that the problem is not on God's side, but with rebellious humanity, estranged from God, treating him as an enemy.

<sup>h</sup>30:13. Clearly there was some process by which as people moved from the “uncounted” group to the “counted” group the payment was made.

twenty gerahs). This half shekel is an offering to the Lord. <sup>14</sup> This offering to the Lord is required from everyone twenty years old and more. <sup>15</sup> When you give this offering to buy back your lives the rich are not to give more than a half shekel and the poor are not to give less. <sup>16</sup> Take this money paid by the Israelites and use it for the expenses involved in the services of the Tent of Meeting. It will serve as a reminder for the Israelites to buy back your lives in the presence of the Lord.”

<sup>17</sup> The Lord told Moses, <sup>18</sup> “Make a bronze basin with a bronze stand for washing. Place it between the Tent of Meeting and the altar, and put water in it. <sup>19</sup> Aaron and his sons will use it to wash their hands and feet. <sup>20</sup> Whenever they enter the Tent of Meeting, they are to wash with water so that they will not die. When they approach the altar to present burnt offerings to the Lord, <sup>21</sup> they must also wash so that they will not die. This requirement is to be observed by them and their descendants for all generations.”

<sup>22</sup> The Lord told Moses, <sup>23</sup> “Take the best quality spices: 500 shekels of liquid myrrh, 250 shekels of sweet-smelling cinnamon, 250 shekels of aromatic reed, <sup>24</sup> 500 shekels of cassia, (weights using the sanctuary shekel standard), and a hin of olive oil. <sup>25</sup> Mix these together into holy anointing oil, an aromatic blend like the product of an expert perfumer. Use it as holy anointing oil. <sup>26</sup> Use it to anoint the Tent of Meeting, the Ark of the Testimony, <sup>27</sup> the table and all its equipment, the lampstand and its equipment, the altar of incense, <sup>28</sup> the altar of burnt offering and all its utensils, and the basin plus its stand. <sup>29</sup> Dedicate them so that they will be especially holy. Whatever touches them will become holy.

<sup>30</sup> Anoint Aaron and his sons too and dedicate them to serve as priests for me. <sup>31</sup> Tell the Israelites, ‘This is to be my holy anointing oil for all generations to come. <sup>32</sup> Don’t use it on ordinary people and don’t make anything like it using the same formula. It is holy, and you must treat it as being holy. <sup>33</sup> Anyone who mixes anointing oil like it, or puts it on someone other than a priest,<sup>i</sup> will be expelled from their people.”

<sup>34</sup> The Lord told Moses, “Take equal amounts of these aromatic spices: balsam resin, onycha, galbanum, and pure frankincense. <sup>35</sup> Add some salt and make pure and holy incense blended like the

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<sup>i</sup>**30:33.** “Someone other than a priest”: literally, “a stranger.”

product of an expert perfumer. <sup>36</sup> Grind some of it into powder and place it in front of the Ark of the Testimony in the Tent of Meeting, where I will meet with you. It shall be especially holy to you. <sup>37</sup> Don't make for yourselves any incense like it using the same formula. You are to consider this incense as holy to the Lord. <sup>38</sup> Anyone who makes incense like this for themselves to enjoy will be expelled from their people.”

**31** <sup>1</sup> The Lord told Moses, <sup>2</sup> “I have chosen by name Bezalel, son of Uri, son of Hur, from the tribe of Judah. <sup>3</sup> I have filled him with the Spirit of God giving him ability, creativity, and expertise in all kinds of craftsmanship. <sup>4</sup> He can produce designs in gold, silver, and bronze, <sup>5</sup> he can cut gemstones to place in settings, and he can carve wood. He is a master of every craft.

<sup>6</sup> I have also chosen Oholiab, son of Ahisamach, from the tribe of Dan, to help him. I have also given all the craftsmen the skills needed to make everything that I have ordered you to make:

<sup>7</sup> the Tent of Meeting, the Ark of the Testimony and its atonement cover, and all the other furniture in the Tent: <sup>8</sup> the table with its equipment, the pure gold lampstand with all its equipment, the altar of incense, <sup>9</sup> the altar of burnt offering with all its utensils, and the basin plus its stand; <sup>10</sup> as well as the woven clothes for both Aaron the priest and for his sons to serve as priests, <sup>11</sup> as well as anointing oil and fragrant incense for the Holy Place. They are to make them following all the instructions I have given you.”

<sup>12</sup> The Lord told Moses, <sup>13</sup> “Tell the Israelites, ‘It's absolutely essential that you keep my Sabbaths. The Sabbath will be a sign between me and you for generations to come, so that you'll know that I am the Lord who makes you holy. <sup>14</sup> You shall keep the Sabbath because it is holy to you. Anyone who dishonors it must be killed. Anyone who works on that day must be cut off from their people. <sup>15</sup> Six days you can work, but the seventh day is to be a Sabbath of rest, holy to the Lord. Anyone who does any work on the Sabbath day must be killed. <sup>16</sup> The Israelites must keep the Sabbath, observing the Sabbath as an everlasting agreement for generations to come. <sup>17</sup> It's a sign between me and the Israelites forever, for the Lord made the heavens and the earth in six days, but on the seventh day he stopped and he rested.’”

<sup>18</sup> When the Lord finished speaking with Moses on Mount Sinai, he gave him the two tablets of the Testimony, stone tablets written on by the finger of God.

**32** <sup>1</sup> When the people realized how long Moses was taking before he came back down the mountain, they went together to see Aaron. They told him, “Get up! Make some gods for us who can lead us because this man Moses who brought us out of the land of Egypt—we don't know what's happened to him!”

<sup>2</sup> “Bring to me the gold earrings that your wives, sons, and daughters are wearing,” Aaron replied.

<sup>3</sup> So everyone took off the gold earrings they were wearing and brought them to Aaron. <sup>4</sup> He took what they gave him and using a molding tool cast an idol in the shape of a bull calf. They shouted out, “Israel, these are the gods that brought you out of the land of Egypt.”

<sup>5</sup> When Aaron saw this, he built an altar in front of the golden calf and shouted out, “Tomorrow will be a festival to honor the Lord!”

<sup>6</sup> Early the next day they sacrificed burnt offerings and presented peace offerings. Then they sat down to celebrate with eating and drinking. Then they got up to dance, and it became like an orgy.<sup>j</sup>

<sup>7</sup> Then the Lord told Moses, “Get back down, because your people that you brought out of Egypt are acting immorally. <sup>8</sup> They have been so quick to abandon the way I ordered them to follow. They have made a metal bull calf idol for themselves, bowing before it in worship and offering sacrifices to it. They're saying, ‘These are the gods that brought you out of the land of Egypt.’”

<sup>9</sup> “I know what these people are like,” the Lord continued saying to Moses. “They are so rebellious!<sup>k</sup> <sup>10</sup> Now leave me! I am angry with them—let me finish them off! I will make you into a great nation.”

<sup>11</sup> But Moses pleaded with the Lord his God, saying, “Why are you angry with the people you brought out of the land of Egypt with

<sup>j</sup>32:6. The word used in this connection, sometimes translated “play,” was not some kind of party game. The sexual overtones are clear from its use in Genesis 26:8 where it refers to the “fondling” of intimacy between Isaac and his wife Rebekah. Such an end result to a festival that included indulgence in eating and drinking was usual in pagan ceremonies.

<sup>k</sup>32:9. “Rebellious” or “perverse”: the image is of a horse being tugged by the reins in one direction but deliberately going in the opposite direction. This means more than simply being obstinate, but actually trying to do the opposite.

tremendous power and great strength? <sup>12</sup> Why should the Egyptians be able to say, ‘He brought them out with the evil purpose of killing them in the mountains, wiping them off the face of the earth’? Turn from your fierce anger. Please change your mind over the threat against your people. <sup>13</sup> Remember you swore a promise your servants Abraham, Isaac, and Jacob,<sup>1</sup> telling them, ‘I will make your descendants as numerous as the stars of heaven, and give you all the land I promised to them, and they shall own it forever.’”

<sup>14</sup> The Lord changed his mind over the disaster he threatened to cause his people. <sup>15</sup> Moses turned and went down the mountain, carrying the two stone tablets of the Law written on both sides. <sup>16</sup> God had made the tablets, and God had engraved the writing himself.

<sup>17</sup> When Joshua heard all the shouting from the camp, he said to Moses, “It sounds like fighting in the camp!”

<sup>18</sup> But Moses replied, “These are not the shouts of victory or of defeat. What I'm hearing is people partying!” <sup>19</sup> As he approached the camp he saw the bull calf idol and the dancing. He got so angry that he threw down the stone tablets and smashed them there at the foot of the mountain. <sup>20</sup> He took the bull calf and burned it, and ground it into powder. Then he mixed this with water and made the Israelites drink it.

<sup>21</sup> Then Moses asked Aaron, “What did these people do to you that you made them sin so badly?”

<sup>22</sup> “Please don't get angry with me, my lord,” Aaron replied, “You yourself know how liable these people are to do evil. <sup>23</sup> They told me, ‘Make some gods for us who can lead us because this man Moses who brought us out of the land of Egypt—we don't know what's happened to him!’ <sup>24</sup> So I said to them, ‘Anybody who has gold jewelry, take it off and give it to me.’ I threw the gold into the furnace and out came this bull calf.”

<sup>25</sup> Moses saw the people going completely wild because Aaron had let them, and that this had brought ridicule on them from their enemies. <sup>26</sup> So he went and stood at the entrance to the camp, and shouted out, “Whoever is on the Lord's side, come and join me!” All the Levites gathered around him.

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<sup>1</sup>32:13. “Jacob”: literally, “Israel.”

<sup>27</sup> Moses told them, “This is what the Lord, the God of Israel says: Each of you strap on a sword. Then go all through the camp from one end to the other and kill your brothers, friends, and neighbors.”

<sup>28</sup> The Levites did what Moses had told them, and that day around 3,000 men were killed.

<sup>29</sup> Moses told the Levites, “Today you have dedicated yourselves to the Lord because you took action against your sons and brothers. Today you have gained a blessing for yourselves.”

<sup>30</sup> The following day Moses spoke to the people, saying, “You have sinned very badly. But now I will go up to the Lord. Maybe I can get him to forgive your sin.”

<sup>31</sup> So Moses went back to the Lord. He said, “Please—the people have sinned very badly by making gods of gold for themselves.

<sup>32</sup> But now, if you will, forgive their sin. Otherwise just blot me out of the scroll in which you keep your records.”

<sup>33</sup> But the Lord replied to Moses, “It’s those who sinned against me who will be blotted out of my scroll. <sup>34</sup> Now go and lead the people to the place I told you about. Look, my angel will go before you, but at the time I decide to punish, I will punish them for their sin.”

<sup>35</sup> The Lord brought a plague on the people because they made Aaron make the bull calf.

**33** <sup>1</sup> Then the Lord told Moses, “Leave this place, you and the people you led out of Egypt, and go to the land I promised with an oath to give to Abraham, Isaac and Jacob, telling them, ‘I will give this land to your descendants.’ <sup>2</sup> I will send an angel out in front of you, and I will drive out the Canaanites, Amorites, Hittites, Perizzites, Hivites, and Jebusites. <sup>3</sup> Enter a land flowing with milk and honey, but I will not accompany you because you are a rebellious people. Otherwise I would destroy you on the way.”

<sup>4</sup> When the people heard these words of criticism, they mourned and didn’t put on their jewelry. <sup>5</sup> For the Lord had previously told Moses, “Tell the people of Israel, ‘You are a rebellious people. If I was with you for just a moment, I would wipe you out. Now remove your jewelry, and I’ll decide what to do with you.’” <sup>6</sup> So the Israelites took off their jewelry from the time they left Mount Sinai.<sup>m</sup>

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<sup>m</sup>**33:6.** “Mount Sinai”: literally, “Mount Horeb,” another name for the same mountain.

<sup>7</sup> Moses used to set up the Tent of Meeting some way outside the camp. Anyone who wanted to ask the Lord anything could go out there to the Tent of Meeting. <sup>8</sup> Whenever Moses went out to the Tent, all the people would go and stand at the entrance of their tents. They would watch him until he had gone inside. <sup>9</sup> As soon as Moses went into the Tent, the cloud column would descend and stand in the doorway as the Lord spoke with Moses. <sup>10</sup> When the people saw the cloud column standing in the doorway to the Tent, everyone would stand up and bow in worship at the entrance of their tents. <sup>11</sup> Moses would speak to the Lord face to face as you would talk to a friend, and then returned to the camp. However, his young assistant Joshua, son of Nun, stayed in the Tent.

<sup>12</sup> Moses said to the Lord, “Look, you’ve been telling me, ‘Go and lead these people,’ but you haven’t let me know who you’re going to send with me. And yet you have stated, ‘I know you personally,<sup>n</sup> and I’m happy with you.’ <sup>13</sup> Now if it’s true that you’re happy with me, please teach me your ways so I can get to know you, and go on pleasing you. Remember that the people of this nation are yours.”

<sup>14</sup> The Lord replied, “I myself will go with you, and I will support you.”<sup>o</sup>

<sup>15</sup> “If you don’t go with us yourself, then please don’t take us away from here,” Moses responded. <sup>16</sup> “How will others know that you are happy with me, and with your people, if you don’t accompany us? How would anyone tell us apart—me and your people—from every other people who live on the earth?”

<sup>17</sup> The Lord told Moses, “I promise do what you’ve asked, because I’m happy with you and I know you personally.”

<sup>18</sup> “Now please reveal to me your glory,” Moses asked.

<sup>19</sup> “I will make all the goodness of my character pass in front of you, I will call out the name ‘Yahweh,’<sup>p</sup> I will show grace to those I want to show grace, and I will show mercy to those I want to show mercy. <sup>20</sup> But you won’t be able to see my face, because no one can see my face and live.”

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<sup>n</sup>33:12. “Personally”: literally “by name.” Also in verse 17.

<sup>o</sup>33:14. “Support you”: literally, “give you rest.”

<sup>p</sup>33:19. “Yahweh”: this is the word usually translated as “the Lord,” so in the following verses note that “Yahweh” and “the Lord” are the same.

<sup>21</sup> “Come here and stand by me on this rock,” the Lord went on, <sup>22</sup> “and as my glory goes by I’ll put you in a crevice of the rock, and I’ll cover you with my hand until I have passed by. <sup>23</sup> Then I’ll take my hand away and you’ll see my back; but you won’t see my face.”

**34** <sup>1</sup> The Lord told Moses, “Cut out two stone tablets like the first ones, and I will write on them again the same words that were on the first tablets—the ones you broke. <sup>2</sup> Get ready in the morning, and then come up Mount Sinai. Stand before me there on the mountain top. <sup>3</sup> Nobody else can come up with you—I don’t want to see anyone anywhere on the mountain, and no flocks or herds should graze at the foot of the mountain.”

<sup>4</sup> So Moses cut out two stone tablets like the previous ones and went up Mount Sinai early in the morning as the Lord had ordered him, taking with him the two stone tablets. <sup>5</sup> The Lord descended in a cloud, stood there with him, and called out the name “Yahweh.”

<sup>6</sup> The Lord passed in front of him, calling out, “Yahweh! Yahweh! I am the God of grace and mercy! I am slow to become angry, full of trustworthy love and always faithful. <sup>7</sup> I go on showing my trustworthy love to thousands, forgiving guilt, rebellion, and sin. But I will not leave the guilty unpunished—the impact of sin will affect not only the parents, but also their children and grandchildren, up until the third and fourth generation.”

<sup>8</sup> Moses quickly bowed down to the ground, and worshiped. <sup>9</sup> He said, “Lord, if it’s true that you’re happy with me, please accompany us. Admittedly this is a rebellious people, but please forgive our guilt and sin. Accept us as specially belonging to you.”

<sup>10</sup> The Lord said, “Look, I’m making an agreement with you. Right in front of all of you I will do miracles that have never been done before—not among anyone anywhere on earth. Everyone here and those around will see the Lord at work, for what I’m going to do for you will be incredible. <sup>11</sup> But you must carefully follow what I tell you to do today. Pay attention! I’m going to drive out ahead of you the Amorites, Canaanites, Hittites, Perizzites, Hivites, and Jebusites. <sup>12</sup> Make sure you don’t agree to a peace treaty<sup>a</sup> with the people living in the land where you are going. Otherwise they will become a trap for you. <sup>13</sup> For you must tear down their altars, knock down

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<sup>a</sup>34:12. “Agree to a peace treaty”: the word is the same as the “agreement” with God in verse 10. Also in verse 15.

their idolatrous pillars, and cut down their Asherah poles, <sup>14</sup> because you must not worship any other gods than the Lord. His name stands for being exclusive,<sup>r</sup> because he is a God who demands an exclusive relationship.

<sup>15</sup> Make sure you don't agree to a peace treaty with the people living in the land, for when they prostitute themselves by worshiping and sacrificing to their gods, they will invite you to join them, and you will eat from their pagan sacrifices. <sup>16</sup> When you have their daughters marry your sons and those daughters prostitute themselves to their gods, they will make your sons worship their gods in the same way. <sup>17</sup> Don't make any idols for yourselves.

<sup>18</sup> Observe the Festival of Unleavened Bread. For seven days you are to eat bread made without yeast, as I ordered you to do. You are to do this at the specified time in the month of Abib, because that was the month when you left Egypt. <sup>19</sup> Every firstborn is mine. That includes all the firstborn males of your livestock from your cattle herds, and flocks. <sup>20</sup> You can redeem the firstborn of a donkey with a lamb, but if you don't, you must break its neck. All your firstborn sons must be redeemed. No one is to come before me without an offering. <sup>21</sup> You shall work for six days, but you shall rest on the seventh day. Even during the times of sowing and harvest you shall rest.

<sup>22</sup> Observe the Festival of Weeks when you offer the firstfruits of wheat harvest, and the Harvest Festival at the end of the agricultural year. <sup>23</sup> Three times every year all your males must appear before the Lord Yahweh, the God of Israel. <sup>24</sup> I will drive out the nations ahead of you and expand your borders, and no one will come and take your land when you go three times a year to appear before the Lord your God. <sup>25</sup> Don't offer bread made with yeast when you present a sacrifice to me, don't keep any sacrifice from the Passover Feast until the morning. <sup>26</sup> When you harvest your crops, bring the firstfruits to the house of the Lord your God.

Don't cook a young goat in milk from its mother.”

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<sup>r</sup>**34:14.** “Being exclusive”: literally “jealous,” however this in human terms has become associated with envy and resentment. God is “jealous” in wanting to be the only God who is worshiped.

<sup>27</sup> Then the Lord told Moses, “Write down these words, because these are the basis for the agreement I have made with you and with Israel.”

<sup>28</sup> Moses spent forty days and forty nights there with the Lord without eating bread or drinking water. He wrote down on the tablets the words of the agreement, the Ten Commandments. <sup>29</sup> When Moses came down from Mount Sinai carrying the two tablets of the Law, he didn't realize that his face was shining brightly because he had been speaking with the Lord. <sup>30</sup> When Aaron and the Israelites saw Moses with his face shining so brightly they were frightened to approach him.

<sup>31</sup> But Moses called out to them, so Aaron and all the community leaders went over to him, and he talked with them. <sup>32</sup> Afterwards all the Israelites came over and he gave them all the Lord's instructions he'd received on Mount Sinai. <sup>33</sup> After Moses finished talking with them, he put a veil over his face. <sup>34</sup> However, whenever Moses went in to talk with the Lord, he would take off the veil until he came out again. Then he would tell the Israelites the Lord's instructions, <sup>35</sup> and the Israelites would see his face shining brightly. So he would put the veil over his face until the next time he went to talk with the Lord.

**35** <sup>1</sup> Moses summoned all the Israelites and told them, “This is what the Lord has ordered you to do: <sup>2</sup> Six days you can work, but the seventh day is to be a holy Sabbath of rest to the Lord. Anyone who does any work on the Sabbath day must be killed.

<sup>3</sup> Don't even light a fire in any of your homes on the Sabbath day.”

<sup>4</sup> Moses also told all the Israelites, “This is what the Lord has commanded: <sup>5</sup> Collect an offering to the Lord from what you have. Everyone who wants to should bring an offering to the Lord: gold, silver, and bronze; <sup>6</sup> blue, purple, and crimson thread; finely-woven linen and goat hair; <sup>7</sup> tanned ram skins and fine leather; acacia wood; <sup>8</sup> olive oil for the lamps; spices for the anointing oil and for the aromatic incense; <sup>9</sup> and onyx stones and gemstones for making the ephod and breastpiece.

<sup>10</sup> All your skilled craftsmen are to come and make everything the Lord has commanded: <sup>11</sup> the Tabernacle with its tent and covering, its clips and frames, its crossbars, posts, and stands; <sup>12</sup> the Ark with its poles and atonement cover, and the veil to hang over it; <sup>13</sup> the table with its poles, all its equipment, and the Bread of the Presence;

<sup>14</sup> the lampstand of light with its equipment and lamps and olive oil to provide lighting; <sup>15</sup> the altar of incense with its poles; the anointing oil and aromatic incense; the screen for the Tabernacle entrance and all its accessories; <sup>16</sup> the altar of burnt offering with its bronze grate, its poles and all its utensils; the basin plus its stand; <sup>17</sup> the curtains of the courtyard with its posts and bases, and the curtain for the courtyard entrance; <sup>18</sup> the tent pegs for the Tabernacle and for the courtyard, as well as their ropes; <sup>19</sup> and the woven clothes for serving in the holy place: the sacred clothing for Aaron the priest and for his sons to serve as priests.”

<sup>20</sup> The Israelites left Moses, <sup>21</sup> and all those who felt moved to do so and who had a willing spirit came and brought an offering to the Lord for the work making the Tent of Meeting, for everything required for its services, and for the sacred clothing.

<sup>22</sup> So everyone who was willing, both men and women, came and presented their gold as a thanks offering to the Lord, including brooches, earrings, rings, and necklaces—all kinds of gold jewelry. <sup>23</sup> Everyone who had blue, purple, and crimson thread, finely-woven linen, goat hair, tanned ram skins, and fine leather, contributed them. <sup>24</sup> Those who could present an offering of silver or bronze brought it as a gift to the Lord. Everyone who had acacia wood for any part of the work donated it.

<sup>25</sup> Every woman skilled in spinning with her hands brought what she had spun: blue, purple, or crimson thread, or finely-woven linen. <sup>26</sup> All the women who were willing to use their skills spun the goat hair. <sup>27</sup> The leaders brought onyx stones and gemstones to make the ephod and breastpiece, <sup>28</sup> as well as spices and olive oil for lighting, for the anointing oil, and for the aromatic incense. <sup>29</sup> All the Israelite men and women who were willing brought a freewill offering to the Lord for all the work in making what the Lord through Moses had ordered them to do.

<sup>30</sup> Then Moses told the Israelites, “The Lord chosen by name Bezalel, son of Uri, son of Hur, from the tribe of Judah. <sup>31</sup> He has filled him with the Spirit of God giving him ability, creativity, and expertise in all kinds of craftsmanship. <sup>32</sup> He can produce designs in gold, silver, and bronze, <sup>33</sup> he can cut gemstones to place in settings, and he can carve wood. He is a master of every craft. <sup>34</sup> The Lord has also given him and Oholiab son of Ahisamach, from the tribe

of Dan, the ability to teach others. <sup>35</sup> He has equipped them with skill to do all kinds of work as engravers, designers, embroiderers in blue, purple, and crimson thread, and finely-woven linen, and as weavers—in fact as skilled designers in all kinds of different crafts.

**36** <sup>1</sup> So Bezalel, Oholiab, and all the other craftsmen with the necessary expertise and given the skill and ability by the Lord, are to work out how to accomplish all the work of constructing the sanctuary as commanded by the Lord.”

<sup>2</sup> Moses summoned Bezalel, Oholiab, and all the skilled people who had been given special abilities by the Lord, everyone willing to come and do the work. <sup>3</sup> Moses gave them everything the Israelites had contributed to carry out the work of constructing the sanctuary. In the meantime the people went on bringing freewill offerings every morning, <sup>4</sup> so much so that all the craftsmen who were working on the sanctuary stopped what they were doing <sup>5</sup> and went and told Moses, “The people have already brought enough to complete the work the Lord has ordered us to do.”

<sup>6</sup> Moses gave the order, and an announcement was made throughout the camp: “Men and women, don't bring anything more as an offering for the sanctuary.” So the people were stopped from bringing anything more, <sup>7</sup> since there was already more than enough to do all the work necessary.

<sup>8</sup> The skilled craftsmen among the workers made the ten curtains for the Tabernacle. They were made of finely-spun linen together with blue, purple, and crimson thread, embroidered with cherubim.

<sup>9</sup> Each curtain was twenty-eight cubits long by four cubits wide, and they were all the same size. <sup>10</sup> They joined together five of the curtains as one set, and the other five he joined as a second set.

<sup>11</sup> They used blue material to make loops on the edge of the last curtain of both sets. <sup>12</sup> They made fifty loops on one curtain and fifty loops on the last curtain of the second set, lining up the loops with each another. <sup>13</sup> They also made fifty gold clips and joined the curtains together with the clips, so that the Tabernacle was a single structure.

<sup>14</sup> They made eleven curtains of goat hair as a tent to cover the Tabernacle. <sup>15</sup> Each of the eleven curtains was the same size—thirty cubits long by four cubits wide. <sup>16</sup> They joined five of the curtains together as one set and the other six as another set. <sup>17</sup> They made

fifty loops on the edge of the last curtain in the first set, and fifty loops along the edge of the last curtain in the second set. <sup>18</sup> They made fifty bronze clips to join the tent together as a single cover. <sup>19</sup> They made a covering for the goat hair tent from tanned ram skins, and placed an extra covering of fine leather over that.

<sup>20</sup> They made an upright framework of acacia wood for the Tabernacle. <sup>21</sup> Each frame was ten cubits long by one and a half cubits wide. <sup>22</sup> Each frame had two pegs so the frames could be connected to each other. They made all the frames of the Tabernacle like this. <sup>23</sup> They made twenty frames for the south side of the Tabernacle. <sup>24</sup> They made forty silver stands as supports for the twenty frames using two stands per frame, one under every frame peg. <sup>25</sup> Similarly for the north side of the Tabernacle, they made twenty frames <sup>26</sup> and forty silver stands, two stands per frame. <sup>27</sup> They made six frames for the back (west side) of the Tabernacle, <sup>28</sup> along with two frames for its two back corners. <sup>29</sup> They joined these corner frames at the bottom and at the top near to the first ring. This is how they made the two corner frames. <sup>30</sup> In total there were eight frames and sixteen silver stands, two under each frame.

<sup>31</sup> They made five crossbars of acacia wood to hold together the frames on the south side of the Tabernacle, <sup>32</sup> five for those on the north, and five for those at the back of the Tabernacle, to the west. <sup>33</sup> They made the central crossbar which was placed halfway up the frames and ran from one end to the other. <sup>34</sup> They covered the frames with gold, and made gold rings to hold the crossbars in place. They covered the crossbars with gold too.

<sup>35</sup> They made a veil out of blue, purple, and crimson thread, and finely-spun linen, embroidered with cherubim by someone who was skilled. <sup>36</sup> They made four posts of acacia wood for it and covered them with gold. They made gold hooks for the posts and cast their four silver stands. <sup>37</sup> They made a screen for the entrance to the tent using blue, purple, and crimson thread, and finely-spun linen, and had it embroidered. <sup>38</sup> They also made five posts of acacia wood with hooks to hang the screen. They covered the tops of the posts and their bands with gold, and their five stands were made of bronze.

**37** <sup>1</sup> Bezalel made the Ark of acacia wood measuring two and a half cubits long by a cubit and a half wide by one and a half cubits high. <sup>2</sup> He covered it with pure gold on the inside and the

outside, and made a gold trim to go around it. <sup>3</sup> He cast four gold rings and attached them to its four feet, two on one side and two on the other. <sup>4</sup> He made poles of acacia wood and covered them with gold. <sup>5</sup> He placed the poles into the rings on the sides of the Ark, so it could be carried.

<sup>6</sup> He made the atonement cover of pure gold, two and a half cubits long by a cubit and a half wide. <sup>7</sup> He made two cherubim of hammered gold for the ends of the atonement cover, <sup>8</sup> and put one cherub on each end. All of this was made from one piece of gold. <sup>9</sup> The cherubim were designed with spread wings pointing upward, covering the atonement cover. The cherubim were placed facing each another, looking down towards the atonement cover.

<sup>10</sup> Then he made the table of acacia wood two cubits long by a cubit wide by a cubit and a half high. <sup>11</sup> He covered it with pure gold and made a gold trim to go around it. <sup>12</sup> He made a border around it the width of a hand and put a gold trim on the border. <sup>13</sup> He cast four gold rings for the table and attached them to the four corners of the table by the legs. <sup>14</sup> The rings were close to the border to hold the poles used to carry the table. <sup>15</sup> He made the poles of acacia wood for carrying the table and covered them with gold. <sup>16</sup> He made utensils for the table from pure gold: plates and dishes, bowls and pitchers for pouring out drink offerings.

<sup>17</sup> He made the lampstand of pure, hammered gold. The whole of it was made of one piece—its base, shaft, cups, buds, and flowers. <sup>18</sup> It had six branches coming out of the sides of the lampstand, three on each side. It had three cups shaped like almond flowers on the first branch, each with buds and petals, three on the next branch. <sup>19</sup> Each of six branches that came out had three cups shaped like almond flowers, all complete with buds and petals.

<sup>20</sup> On the main shaft of the lampstand he made four cups shaped like almond flowers, complete with buds and petals. <sup>21</sup> On the six branches that came out of it, he placed a bud under the first pair of branches, a bud under the second pair, and a bud under the third pair. <sup>22</sup> The buds and branches are to be made with the lampstand as one piece, hammered out of pure gold. <sup>23</sup> He made seven lamps, as well as wick tongs and their trays of pure gold. <sup>24</sup> The lampstand and all these utensils required a talent of pure gold.

<sup>25</sup> He made the altar for burning incense from acacia wood. It was square, measuring a cubit by a cubit, by two cubits high, with horns on its corners that were all one piece with the altar. <sup>26</sup> He covered its top, its side, and its horns with pure gold, and made a gold trim to go all around it. <sup>27</sup> He made two gold rings for the altar and attached them below the trim, two on both sides, to hold the poles to carry it. <sup>28</sup> He made the poles of acacia wood and covered them with gold. <sup>29</sup> He made the holy anointing oil and the pure, aromatic incense like the product of an expert perfumer.

**38** <sup>1</sup> Bezalel made the altar burnt offering from acacia wood. It was square and measured five cubits long by five cubits wide by three cubits high. <sup>2</sup> He made horns for each of its corners, all one piece with the altar, and covered the whole altar with bronze.

<sup>3</sup> He made all its utensils: buckets for removing ashes, shovels, sprinkling bowls, meat forks, and firepans. He made all its utensils of bronze. <sup>4</sup> He made a bronze mesh grate for the altar and placed it under the ledge of the altar, so that the mesh came halfway down the altar. <sup>5</sup> He cast four bronze rings for the four corners of the grate as holders for the poles. <sup>6</sup> He made poles of acacia wood for the altar and covered them with bronze. <sup>7</sup> He put the poles through the rings on either side of the altar so it could be carried. He made the altar hollow, using boards.

<sup>8</sup> He made the bronze basin with its stand with bronze from the mirrors of the women who served at the entrance to the Tent of Meeting.

<sup>9</sup> Then he made a courtyard. For the south side of the courtyard he made curtains of finely-spun linen, a hundred cubits long on one side, <sup>10</sup> with twenty posts and twenty bronze stands, with silver hooks and bands on the posts. <sup>11</sup> Similarly he made curtains placed on the north side in an identical arrangement. <sup>12</sup> He made curtains for the west side of the courtyard fifty cubits wide, with ten posts and ten stands. <sup>13</sup> The east side of the courtyard that faces the sunrise was fifty cubits wide. <sup>14</sup> He made the curtains on one side fifteen cubits long, with three posts and three stands, <sup>15</sup> and the curtains on the other side just the same. <sup>16</sup> All the curtains around the courtyard were of finely-woven linen. <sup>17</sup> The stands for the posts were bronze, the hooks and bands were silver, and the tops of the posts were covered with silver. All the posts around the courtyard had silver bands.

<sup>18</sup> The curtain for the entrance to the courtyard was embroidered with blue, purple, and crimson thread, and finely-spun linen. It was twenty cubits long by five cubits high, the same height as the courtyard curtains. <sup>19</sup> It was held up by four posts and four stands. The posts had silver hooks, tops, and bands. <sup>20</sup> All the tent pegs for the Tabernacle and for the surrounding courtyard were made of bronze.

<sup>21</sup> The following is what was used for the Tabernacle, the Tabernacle of the Testimony, recorded at Moses' direction by the Levites under the supervision of Ithamar, son of Aaron the priest. <sup>22</sup> Bezalel, son of Uri, son of Hur, from the tribe of Judah, made everything that the Lord had ordered Moses to make. <sup>23</sup> He was assisted by Oholiab, son of Ahisamach, from the tribe of Dan, an engraver, designer, and embroiderer using blue, purple, and crimson thread and finely-woven linen.

<sup>24</sup> The total amount of gold from the offering that was used for the work on the sanctuary was 29 talents and 730 shekels, (using the sanctuary shekel standard).

<sup>25</sup> The total amount of silver from those who had been counted in the census was 100 talents and 1,775 shekels (using the sanctuary shekel standard). <sup>26</sup> This represents a beka per person, or half a shekel, (using the sanctuary shekel standard) from everyone twenty years of age or older who had been censused, a total of 603,550 men. <sup>27</sup> The hundred talents of silver were used to cast the sanctuary stands and the curtain stands, 100 bases from the 100 talents, or one talent per base. <sup>28</sup> Bezalel used the 1,775 shekels of silver to make the hooks for the posts, cover their tops, and make bands for them.

<sup>29</sup> The total amount of bronze from the offering was 70 talents and 2,400 shekels. <sup>30</sup> Bezalel used it to make the stands for the entrance to the Tent of Meeting, the bronze altar and its bronze grate, all the utensils for the altar, <sup>31</sup> the stands for the courtyard and its entrance, and all the tent pegs for the Tabernacle and the courtyard.

**39** <sup>1</sup> They<sup>s</sup> made woven clothing from blue, purple, and crimson thread for serving in the sanctuary. They also made holy clothing garments for Aaron, as the Lord had ordered Moses to do. <sup>2</sup> They made the ephod of finely-woven linen embroidered with gold, and with blue, purple, and crimson thread. <sup>3</sup> They hammered

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<sup>s</sup>39:1. Referring to the craftsmen.

out thin sheets of gold and cut threads from them to weave in with the blue, purple, and scarlet thread, together with fine linen, all skillfully worked. <sup>4</sup> Two shoulder pieces were attached to the front and back pieces. <sup>5</sup> The waistband of the ephod was one piece made in the same way, using gold thread, with blue, purple, and crimson thread, and with finely-woven linen, as the Lord had ordered Moses to do. <sup>6</sup> They placed the onyx stones in ornamental gold settings, engraved with the names of the Israelite tribes in the same way a jeweler engraves a personal seal. <sup>7</sup> They attached both stones to the shoulder pieces of the ephod as reminders for the Israelite tribes, as the Lord had ordered Moses to do.

<sup>8</sup> They also made a breastpiece for decisions in the same skillful way as the ephod, to be used in determining the Lord's will. They made it using gold thread, with blue, purple, and crimson thread, and with finely-woven linen. <sup>9</sup> It was square when folded, measuring around nine inches<sup>t</sup> in length and width. <sup>10</sup> They attached an arrangement of precious stones in four rows as follows.<sup>u</sup> In the first row carnelian, peridot, and emerald. <sup>11</sup> In the second row turquoise, lapis lazuli, and sardonyx. <sup>12</sup> In the third row jacinth, agate, and amethyst. <sup>13</sup> In the fourth row topaz, beryl, and jasper. They were all placed in ornamental gold settings. <sup>14</sup> Each of the twelve stones were engraved like a personal seal with the name of one of the twelve Israelites tribes and represented them.

<sup>15</sup> They made cords of braided chains from pure gold to attach the breastpiece. <sup>16</sup> They made two gold settings and two gold rings and fastened the rings to the two top corners of the breastpiece. <sup>17</sup> They attached the two gold chains to the two gold rings on the corners of the breastpiece, <sup>18</sup> and then fastened the opposite ends of the two chains to the ornamental gold settings on the shoulder pieces of the front side of the ephod. <sup>19</sup> They made two more gold rings and attached them to the two lower corners of the breastpiece, on the inside edge next to the ephod. <sup>20</sup> They made two more gold rings and attached them to the bottom of the two shoulder pieces of the front side of the ephod, near where it joins its woven waistband. <sup>21</sup> They tied the rings of the breastpiece to the rings of the ephod with a cord

<sup>t</sup>39:9. "Nine inches": literally, "a span," the distance between thumb and little finger when the hand is stretched.

<sup>u</sup>39:10. None of the following stones are identified with certainty.

of blue thread, so that the breastpiece wouldn't come loose from the ephod, as the Lord had ordered Moses to do.

<sup>22</sup> They made the robe that goes with the ephod exclusively from woven blue cloth, <sup>23</sup> with an opening in the middle at the top. They stitched a woven collar around the opening to strengthen it so it wouldn't tear. <sup>24</sup> They made pomegranates using blue, purple, and crimson thread and finely-woven linen and attached them all the way around its hem. <sup>25</sup> They made pure gold bells and attached them between the pomegranates all the way around its hem, <sup>26</sup> having the bells and the pomegranates alternate. The robe was to be used for priestly service, as the Lord had ordered Moses to do.

<sup>27</sup> They made tunics with finely-spun linen made by a weaver for Aaron and his sons. <sup>28</sup> They also made turbans, headdresses, and headbands of fine linen, and finely-woven linen undershorts, <sup>29</sup> as well as sashes of finely-woven linen embroidered with blue, purple, and crimson thread, as the Lord had ordered Moses to do.

<sup>30</sup> They made the plate of the holy crown of pure gold and wrote on it, engraved like a seal, "Holy to the Lord." <sup>31</sup> They tied a blue cord to it to attach it to the front of the turban, as the Lord had ordered Moses to do.

<sup>32</sup> So all the work for the Tabernacle, the Tent of Meeting, was finished. The Israelites did everything as the Lord had ordered Moses to do. <sup>33</sup> Then they presented the Tabernacle to Moses: the tent with all its furniture, its clips, its frames, its crossbars, and its posts and stands; <sup>34</sup> the covering of tanned ram skins, the covering of fine leather, and the veil; <sup>35</sup> the Ark of the Testimony with its poles and the atonement cover; <sup>36</sup> the table with all its equipment and the Bread of the Presence; <sup>37</sup> the pure gold lampstand with its lamps placed in a row, and all its equipment, as well as the olive oil for the lamps; <sup>38</sup> the gold altar, the anointing oil, the aromatic incense, and the screen for the tent's entrance; <sup>39</sup> the bronze altar with its bronze grate, its poles, and all its utensils; the basin plus its stand; <sup>40</sup> the curtains of the courtyard and its posts and stands; the curtain for the courtyard entrance, its ropes and tent pegs, and all the equipment for the services of Tabernacle, the Tent of Meeting; <sup>41</sup> and the woven garments for serving in the sanctuary, the holy clothes for Aaron the priest and for his sons to serve as priests.

<sup>42</sup> The Israelites did all the work that the Lord had ordered Moses to do. <sup>43</sup> Moses inspected all the work and made sure they had done it as the Lord had ordered. Then Moses blessed them.

**40** <sup>1</sup> The Lord told Moses, <sup>2</sup> “Put up the Tabernacle, the Tent of Meeting, on the first day of the first month of the year. <sup>3</sup> Place the Ark of the Testimony inside it. Make sure the Ark is behind the veil. <sup>4</sup> Bring in the table and put on it what's necessary. Bring in the lampstand too, and set up its lamps. <sup>5</sup> Place the gold altar of incense in front of the Ark of the Testimony, and put up the screen at the entrance to the Tabernacle. <sup>6</sup> Set up the altar of burnt offering opposite the entrance to the Tabernacle, the Tent of Meeting. <sup>7</sup> Place the basin between the Tent of Meeting and the altar, and put water in it.

<sup>8</sup> Set up the courtyard that's around it, and put up the curtain for the courtyard entrance.

<sup>9</sup> Use the anointing oil to anoint the Tabernacle and everything in it. Dedicate it and all its furniture to make it holy. <sup>10</sup> Anoint the altar of burnt offering and all its utensils. Dedicate the altar and it will be especially holy. <sup>11</sup> Anoint and dedicate the basin with its stand.

<sup>12</sup> Take Aaron and his sons to the entrance of the Tent of Meeting and wash them there with water. <sup>13</sup> Then you are to put on Aaron the holy clothes, anoint him, and dedicate him, so that he may serve me as a priest. <sup>14</sup> Have his sons come forward and dress them with tunics. <sup>15</sup> Anoint them in the same way as you anointed their father, so that they can also serve me as priests. Their anointing makes their line priests forever, for generations to come.”

<sup>16</sup> Moses carried out all the Lord's instructions. <sup>17</sup> The Tabernacle was put up on the first day of the first month of the second year.<sup>v</sup> <sup>18</sup> When Moses put up the Tabernacle,<sup>w</sup> he placed its stands, attached its frames, connected its crossbars, and erected its posts. <sup>19</sup> Then he spread the tent over the Tabernacle and placed the covering over the tent, as the Lord had ordered him to do.

<sup>20</sup> Moses took the Testimony<sup>x</sup> and put it in the Ark. He attached the poles to the Ark, and he placed the atonement cover on the top of the Ark. <sup>21</sup> Then he carried the Ark into the Tabernacle. He put up

<sup>v</sup>40:17. In other words it was one year since they had left Egypt.

<sup>w</sup>40:18. Clearly Moses did not do all this work himself; rather he is overseeing it.

<sup>x</sup>40:20. The two tablets inscribed with the Ten Commandments.

the veil, and made sure the Ark of the Testimony was behind it, as the Lord had ordered him to do.

<sup>22</sup> Moses placed the table inside the Tent of Meeting on the north side of the Tabernacle, outside the veil. <sup>23</sup> He laid out the bread on it in the presence of the Lord, as the Lord had ordered him to do. <sup>24</sup> He placed the lampstand in the Tent of Meeting opposite the table on the south side of the Tabernacle <sup>25</sup> and put up the lamps in the presence of the Lord, as the Lord had ordered him to do.

<sup>26</sup> Moses set up the gold altar in the Tent of Meeting, in front of the veil, <sup>27</sup> and he burned aromatic incense on it, as the Lord had ordered him to do. <sup>28</sup> Then he put up the screen at the entrance to the Tabernacle. <sup>29</sup> He set up the altar of burnt offering near the entrance to the Tabernacle, the Tent of Meeting, and presented the burnt offering and the grain offering, as the Lord had ordered him to do. <sup>30</sup> He placed the basin between the Tent of Meeting and the altar and put water in it for washing. <sup>31</sup> Moses, Aaron, and his sons used it to wash their hands and feet <sup>32</sup> They washed whenever they went into the Tent of Meeting or approached the altar, as the Lord had ordered Moses to do.

<sup>33</sup> Moses set up the courtyard around the Tabernacle and the altar, and he put up the curtain for the courtyard entrance. This marked the end of the work done by Moses.

<sup>34</sup> Then the cloud covered the Tent of Meeting, and the glory of the Lord filled the Tabernacle. <sup>35</sup> Moses could not enter the Tent of Meeting because the cloud remained on it, and the glory of the Lord filled the Tabernacle. <sup>36</sup> Whenever the cloud rose from the Tabernacle, the Israelites would set off again on their journey. <sup>37</sup> If the cloud did not rise, they wouldn't set out until it did. <sup>38</sup> The cloud of the Lord stayed over the Tabernacle by day, and fire burned inside the cloud by night, so that it could be seen by every Israelite wherever they traveled.