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Exodus

Introduction

The word *Exodus* comes from the Greek word meaning ‘departure’ or ‘leaving’. Hebrew readers call this document ‘Shemōt’ which is the second word in the Hebrew and means ‘Names’ because it begins with a list of names. Some European and other translations call it ‘The second book of Mosheh/Moses’.
It should be noted that ‘Mosheh’ is the best English transliteration of the name of the hero of this account. Sadly, he’s commonly known in the English world as ‘Mosheh’, even though we have all the sounds in our language to be able to pronounce his name more accurately. Unfortunately, because the language of ‘the New Testament’ didn’t have the ‘sh’ sound and had no letter for ‘h’, his Hebrew version of his Mitsri name is corrupted as it goes through Greek ‘Mōsaʸs’ and then Latin ‘Moyses’ and then first entered English in the 1300’s as ‘Moises’. Now that we live in a modern era where we try to show more respect to the names of peoples from other cultures, the *OET* encourages the same for Biblical characters (especially the major ones), hence ‘Mosheh’. (Maybe a little bit of relearning could demonstrate a lot of respect to the Jewish people whose ancestors are recorded in these accounts.)
After God had used a famine to cause his people to go down into Mitsrayim/Egypt, this document records how they eventually become slaves, but then God works many miracles to enable them to leave again, and not only that, to be paid at the end for their work.
This story can be divided into three main parts: 1. their slavery in Mitsrayim, and how God called Mosheh (Moses), the child who had been adopted by an Mitsri princess, to lead them out of slavery; 2. how God assisted them when they were chased by the Mitsri army, then when they reached Mt. Sinay, how they were miraculously given food and drink there at the mountain; 3. how Yahweh revealed himself to Mosheh there at Mt. Sinay, and gave him instructions to guide their lives and their nation, and God’s agreement with the people; 4. the ending is the construction of the sacred tent, complete with instructions about how they should worship. An overview would be how God rescued his people from slavery and established them as a nation that was hopeful of a good future.
Mosheh is the most important person in this account. He was chosen by God to lead his people out of slavery and right out of Mitsrayim. The *ten commands* are another well-known component of this document and can be found in chapter twenty.

Main components of this account

Yisrael’s descendants are driven out of Mitsrayim *1:1–15:21*
- a. The people are enslaved there in Mitsrayim *1:1-22*
- b. The birth and early life of Mosheh *2:1–4:31*
- c. Par’oh (Pharaoh) king of Mitsrayim stands strongly against Mosheh and Aharon taking the people out of Mitsrayim *5:1–11:10*
- d. God’s messenger of death that ‘passed-over’, and the exit of Yisrael’s descendants from Mitsrayim *12:1–15:21*

Leaving the Red Sea and going to Mt. Sinay *15:22–18:27*
God’s instructions and the agreement *19:1–24:18*
The sacred tent and warnings concerning worshipping *25:1–40:38*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

Yisrael's descendants are driven into slavery

1:1 These are the names of Yisrael's (Israel's) descendants who accompanied Ya'akov (Jacob) when he moved his household to Mitsrayim (Egypt):[1] **2** Re'uven, Shim'on (Simeon), Levi, Yehudah (Judah), **3** Yisakar (Issachar), Zevulun, Benyamin, **4** Dan, Naftali (Naphtali), Gad, and Asher. **5** At that time, Ya'akov had a total of seventy descendants (including Yosef (Joseph) and his sons who were already in Mitsrayim.)

6 As the years progressed, Yosef and his brothers died—all of that generation, **7** but they'd had many children who went on to have their own children and grandchildren, and so they became a large and powerful group there in Mitsrayim.[2]

8 Eventually a new king came to power in Mitsrayim who had never known Yosef[3] **9** and he told his people, "Listen, those descendants of Yisrael (Israel) are becoming more numerous and powerful than us. **10** So, let's deal wisely with them, in case they continue to multiply. Then if war was to break out, they could easily take the other side and fight against us, and then leave our country."[4] **11** Then they appointed overseers to work them in slave gangs, and using them as forced labour, they built the store cities at Piton and Ra'meses for Par'oh (Pharaoh). **12** However, the more they oppressed them, the more they multiplied and spread out, and the more the Mitsrim (Egyptians) came to dread the Israelis. **13** So they made the Israelis work long, hard hours, **14** and they made their lives bitter with the hard slavery. They were forced to make mortar and bricks, as well as all kinds of slave labour in the fields—all the work they had to do was strenuous and tiring.

15 Then the king of Mitsrayim spoke to Shifrah and Puah, the two Ivri (Hebrew) midwives, **16** saying, "When you assist the Ivri women as midwives, as you sit there on your stool, if you see that it's a male, do something so he'll die, but if it's a female, then let her live." **17** But the midwives were godly women and didn't do according to what the Mitsri (Egyptian) king had instructed them, and they let the boys live. **18** So the king called the midwives back, and he demanded, "Why have you done that and let their sons live?"

19 "Because the Ivri women aren't like Mitsri women," the midwives answered. "They're more active and give birth before the midwife even gets to them." **20** So God rewarded the midwives, and meanwhile, the people continued to increase in number and become more powerful, **21** and because the midwives had demonstrated their desire to obey God, he gave them families of their own. **22** Then Par'oh (Pharaoh) commanded all of his people, "You all need to toss every newborn boy into the river, but you can let the girls live."[5]

The birth of Mosheh (Moses)

2:1 During this period, a man from the tribe of Levi married a woman who was also a Levite, **2** and she conceived and gave birth to a son. When she saw that he was a healthy boy, she hid him away for three months,[6] **3** but then she wasn't able to hide him any longer. So she got a basket made from woven reeds and plastered it with bitumen and pitch. Then she put the baby in it, and floated the basket in the reeds along the riverbank, **4** leaving the baby's sister to watch from a distance to see what would happen to him.

5 After a while, Par'oh's (Pharaoh's) daughter came down to the river to wash herself, and she and her young attendants were walking along the riverbank. She saw the container among the reeds and sent one of her slave women to get it. **6** She opened it and saw the baby inside, and wow, he started crying. She felt sorry for him and said, "This baby must be one of the Ivri (Hebrew) children."

7 Then his sister approached and asked the princess, "Would you like me to go and find a Ivri woman who'll be able to breastfeed the baby for you?"

8 "Yes, go," answered Par'oh's daughter, and the girl went and got the baby's mother. **9** "Take this baby," said the princess, "and breastfeed him for me, and I'll pay you for doing it." So the woman took the baby and looked after him. **10** When the boy had grown enough, she brought him back to Par'oh's daughter and he became her son.[7] She named him 'Mosheh' (Moses)[8] (which means 'pulled out') because she said that she'd plucked him out of the river.

Mosheh escapes to Midyan

11 Later on when Mosheh (Moses) was fully grown, he went out to visit the Ivrim (Hebrews) and saw their forced labour, and he saw an Mitsri (Egyptian) man beating a Ivri (Hebrew) man—one of his own people.[9] **12** Mosheh looked around to check that no one was watching, then he hit the Mitsri, killing him, then he hid his body in the sand. **13** The next day, he went out again and wow, two Ivri men were fighting each other, and he said to the man in the wrong, "Why are you hitting your fellow Ivri?"

14 "Who made you the ruler and judge over us?" the man

1 **RV 1:1-4 · Cross-ref.** Gen 46:8-27.

2 **RV 1:7 · Cross-ref.** Acts 7:17.

3 **RV 1:8 · Cross-ref.** Acts 7:18.

4 **RV 1:10 · Cross-ref.** Acts 7:19.

5 **RV 1:22 · Cross-ref.** Acts 7:19.

6 **RV 2:2 · Cross-ref.** Acts 7:20; Heb 11:23.

7 **RV 2:10 · Cross-ref.** Acts 7:21.

8 **RV 2:10 · Note** More familiar to most English readers as 'Moses' from the Greek 'Μωσῆς' (Mōsaʸs) but Greek doesn't have an 'h' or a 'sh' so by going through Greek we ended up with something quite different from his real name. However, English does have those sounds and letters, so there's no reason why we can't get this name correct.

9 **RV 2:11-14 · Cross-ref.** Acts 7:23-28.

Readers' Version

replied. "Are you planning to kill me like you killed that Mitsri?" Then Mosheh was afraid because he realised that what he'd done had probably become widely known. **15** Indeed, when Par'oh (Pharaoh) heard about it, he ordered Mosheh to be killed. So Mosheh had to flee from the king and he took off east to live in Midyan[10] and he stayed near the well.

16 The priest there in Midyan had seven daughters, and they would come to the well to draw water out and fill up the troughs there so their father's sheep and goats could drink. **17** Now some male shepherds came along and started to shoo their flock away, but Mosheh got involved and helped them so that their animals could drink.
18 When they got home to their father Re'uel, he asked, "How come you got home so early today?"

19 "There was an Mitsri man," they answered, "who stood up for us against those other shepherds. And he even drew water for us and gave our flock water to drink."

20 "Where is he now?" he asked them. "What's this—you mean you all just left him there? Go and get him so we can give him a meal."

21 Later it turned out that Mosheh was prepared to live with the man, and in due course he gave his daughter Tsiporah to Mosheh in marriage. **22** When she gave birth to a son, he named him 'Gereshom' (which means 'foreigner') because he said, "I've become a foreigner living in a foreign land."

23 Eventually Mitsrayim's (Egypt's) king died, but the Israelis groaned from the slavery they were still under and they cried out, and their cry for freedom from slavery went up to God. **24** He heard their groaning and remembered his agreement with Avraham, with Yitshak (Isaac), and with Ya'akov (Jacob),[11] **25** and he looked down on the Israelis and he was concerned about them.

God calls Mosheh from a burning bush

3:1 One time Mosheh (Moses) was shepherding the flock of his father-in-law Yitro (Jethro) (or Yitro, the priest at Midyan), and he led the flock beyond the wilderness and came to a hill. (This was later known as the mountain of God at Horev). **2** While he was there. Yahweh's messenger appeared to him in a flame coming from the middle of a bush, and as Mosheh looked, to his surprise he saw that the bush was burning in the fire yet not actually being burnt up.[12] **3** "I've got to go and see this amazing sight," Mosheh said to himself. "How come that bush isn't burning up?"

4 When Yahweh saw that he'd left his path in order to look, God called to him from the middle of the bush, "Mosheh, Mosheh."

"I'm here," he replied.

5 "Don't come any closer," Yahweh said. "Take off your sandals because the place where you're standing is HOLY ground. **6** I'm the god of your father and the god of Avraham, Yitshak (Isaac), and Ya'akov (Jacob)." So Mosheh covered hid his face because he was scared to look at God.

7 "I've certainly noticed the suffering of my people in Mitsrayim (Egypt)," Yahweh continued, "I've heard their cries as the slave drivers oppress them—I'm unmistakingly aware of their pain. **8** So I've come down to set them free from Mitsri (Egyptian) control and to bring them up from there to a good and wide land—a land flowing with milk and honey. It's currently the place of the Kena'anim (Canaanites), the Hitim, the Amorim, the Perizim, the Hivim, and the Yevusim. **9** Yes, the cry of the Israelis has now reached me and what's more, I've seen how much the Mitsrim (Egyptians) are oppressing them. **10** So go now and I'll send you to Par'oh (Pharaoh) and bring my people—Yisrael's (Israel's) descendants—out from Mitsrayim."

11 "Who am I, that I should go to Par'oh," Mosheh asked God, "and that I should be the one to bring out the Israelis out from Mitsrayim?"

12 "I'll certainly be with you," God replied, "and this will be your sign so that you'll know that I have sent you: when you bring the people out from Mitsrayim, you all will serve God on this very hill."

13 "But listen," Mosheh told God, "If I'm about to go to the Israelis and if I told them, 'Your ancestors' god has sent me to you.' then they'd ask me, 'Oh yeah, what's his name?' then what would I tell them?"[13]

14 "I AM WHO I AM," God told Mosheh. "You'll tell them this: 'I AM (Yahweh) sent me to you.' "[14] **15** Then he continued, "This is what you need to tell the Israelis: 'Yahweh, the god of your ancestors, the god of Avraham, Yitshak (Isaac), and Ya'akov (Jacob), sent me to you. This is my name forever, and this is my memorial throughout the generations.' **16** Go and gather the Israeli elders, and tell them, 'Yahweh, the god of your ancestors, appeared to me, the god of Avraham, Yitshak, and Ya'akov, to say, "I've certainly noticed you all and how you're all being treated in Mitsrayim, **17** and I've promised to take you all from your mistreatment in Mitsrayim, away to the land where the Kena'anim (Canaanites), Hitim, Amorim, Perizim, Hivim, and the Yevusim are currently living—to a land flowing with milk and honey." '

18 Then the people will listen to what you tell them, and you and the Israeli elders will go to the Mitsri (Egyptian) king and you'll all tell him, 'Yahweh, the god of the Ivrim (Hebrews), has met with us. So now, please let us go three days' journey into the wilderness, so we can sacrifice to Yahweh, our god.' **19** But I know that the Mitsri king won't let you go until he's forced to. **20** So I will use force and I'll strike Mitsrayim with several supernatural acts, and after

10 RV 2:15 · Cross-ref. Acts 7:29; Heb 11:27.

11 RV 2:24 · Cross-ref. Gen 15:13-14.

12 RV 3:2-10 · Cross-ref. Acts 7:30-34.

13 RV 3:13 · Cross-ref. Exo 6:2-3.

14 RV 3:14 · Cross-ref. Rev 1:4,8.

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those, he'll let you all go.
21 Then I'll make the Mitsri people favour you all in such
a way that when you go, you won't leave empty-handed.[15]
22 For example, an Israeli woman will ask her Mitsri neigh-
bour (or from someone staying where she lives) for gold
and silver items and for clothing. Then you'll put them on
your sons and daughters, and in this way you'll all plunder
the Mitsrim (Egyptians)."

God gives Mosheh three miracles

4:1 "But listen," Mosheh (Moses) re-
sponded, "they won't believe me and
won't listen to what I say, because they'll say, 'Yahweh
never showed himself to you.' " 2 "Well, what's that in your
hand?" Yahweh asked.
"My shepherd's staff," he said. 3 "Throw it on the
ground," Yahweh said. So Mosheh he threw it onto the
ground and it became a snake, and he quickly moved back
away from it. 4 "Pick it up by its tail." Yahweh told him. So
Mosheh picked it up by the tail and it became a staff in his
hand again. 5 "That's so that they'll believe that I appeared
to you: Yahweh—the god of their ancestors—the god of
Avraham, Yitshak (Isaac), and Ya'akov (Jacob)."
6 "Now put your hand on your chest—inside your robe."
Yahweh added. So Mosheh did that, and when he pulled it
out again, his hand had gone totally white with disease.
7 Then Yahweh said, "Now, put your hand back in again."
So Mosheh did it again, and when he pulled it out, wow, it
had returned to normal. 8 "So, if they don't believe you,
and if the first miracle doesn't convince them, then they'll
believe that second miracle. 9 And then, even if they don't
believe those two miracles and won't believe what you tell
them, then you should take some water from the river and
pour it onto the dry land. Then the water which came from
the river will turn into blood there on the dry land."
10 "Oh my master," Mosheh responded, "I'm not very
good at speaking to others—I never have been and still
aren't. I seem to get tongue-tied easily."
11 "Who was it that made people's mouths?" Yahweh
said. "Who makes someone mute or deaf, or seeing or
blind? Isn't it me, Yahweh? 12 So get going now, and I'll
look after your mouth and show you what you to say."
13 But Mosheh replied, "Oh master, please send someone
else."
14 Then Yahweh got angry with Mosheh and told him,
"Isn't Aharon (Aaron) a fellow Levite and your brother? I
know that he can speak well, and what's more, he'll come
from Mitsrayim (Egypt) to meet you, and when he does,
he'll be very happy. 15 He'll become your speaker and
you'll be able to talk to him and tell him what to say. I'll be
helping both of you speak and I'll teach you both what you
should do. 16 So in that way, he'll be like a mouth for you
and speak to the people for you, and you'll be like God to
him. 17 In addition, you'll have that staff with you in order
to do those miracles."

Mosheh returns to Mitsrayim

18 Then Mosheh (Moses) went back
to his father-in-law Yitro (Jethro),
and told him, "Can I please leave so I can return to my rel-
atives in Mitsrayim (Egypt) and see whether they're still
alive."
"Go in peace," Yitro answered.
19 Meanwhile Yahweh had told Mosheh in Midyan,
"Leave here and return to Mitsrayim because all those who
wanted to kill you are now dead." 20 Then Mosheh took his
wife and sons and put them on a donkey and returned to-
wards Mitsrayim with them, and Mosheh took the staff
that God had turned into a snake.
21 On the way, Yahweh said to Mosheh, "When you return
to Mitsrayim, all those miracles that I gave you, you'll be
able to demonstrate them in front of Par'oh (Pharaoh), but
as for me, I'm going to make him stubborn so that he won't
let your people leave. 22 But tell Par'oh, 'Yahweh has stated
that Yisrael (Israel) is like his oldest son 23 and he asked
you to let that son go so that he can serve him. But you re-
fused to let Yisrael go, so Yahweh will kill *your* oldest
son.' "[16]
24 One night as they were overnighting at a lodging place
near the road, Yahweh confronted Mosheh and would have
killed him, 25 but his wife Tsiporah took a flint knife and
cut off her son's foreskin and threw it at Mosheh's feet
saying, "You're definitely a bloody husband to me."
26 (That was referring to circumcision.) So then Yahweh
left them alone.
27 Meanwhile Yahweh had told Aharon (Aaron), "Go out
into the wilderness to meet Mosheh." So he went and met
him at the hill of God, and he kissed him. 28 Then Mosheh
told Aharon everything that Yahweh had told him and how
he had sent him, and all the miracles that he commanded
him to demonstrate.
29 Then Mosheh and Aharon went to Mitsrayim (Egypt)
and they assembled all the Israeli elders 30 and Aharon
told them everything that Yahweh had spoken to Mosheh.
Then Mosheh did the miracles in front of them, 31 and the
people believed. Then they heard how Yahweh had paid at-
tention to the Israelis and that he had seen their suffering,
and they bowed and prostrated themselves in thankful-
ness.

Mosheh challenges the Mitsri king

5:1 After that, Mosheh (Moses) and
Aharon (Aaron) went in and said to
Par'oh (Pharaoh), "This is what Yisrael's (Israel's) god Yah-
weh says: 'Let my people go, so they can celebrate me out
in the wilderness.' "
2 But the king said, "Who's this 'Yahweh' that I should lis-
ten to him telling me to let Yisrael go? I don't know Yah-
weh, and what's more, I won't let the Israelis go any-
where."
3 "The god of us Ivrim (Hebrews) has met with us," they
replied, "Please, let us go three days into the wilderness so
we can sacrifice to our god Yahweh, because we don't want

15 **RV 3:21-22 · Cross-ref.** Exo 12:35-36.
16 **RV 4:23 · Cross-ref.** Exo 12:29.

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him to strike us with deadly diseases or with war."
4 "Mosheh and Aharon," the king of Mitsrayim (Egypt)
answered, "why are you causing the people to slacken off
from their tasks? Get back to your work." 5 And Par'oh con-
tinued, "Listen, there's many of you and you two have
caused them to rest from their duties."
6 Then on that very same day, Par'oh ordered the peo-
ple's slave masters and supervisors, 7 "Don't give straw to
the people to make bricks with as you've done up till now.
They can go and gather straw for themselves. 8 But keep
the same quota of bricks as before—don't decrease it be-
cause they must be idle if they have time to say, 'Let us
go—let us sacrifice to our god.' 9 Give the men more work
so they'll be too busy to worry about deceptive words."
10 So the slave masters and supervisors of the people
went out and told them all, "The king has said that he
won't give you any more straw, 11 so you'll all have to go
and get your own straw from wherever you can find it, be-
cause there'll be no reduction to your quota." 12 So the
people dispersed throughout all of Mitsrayim (Egypt) to
gather stubble for straw, 13 and the taskmasters were has-
sling them, saying, "Hurry up and finish your day's work,
the same as when you were given straw." 14 Then the Is-
raeli foremen that Par'oh's slave masters had appointed
were beaten and told, "Why haven't you met your required
brick making quota yesterday or today? It's just the same
as in the past."
15 So the Israeli foremen went and complained to Par'oh,
"Why are you treating your servants like this? 16 We
haven't been given any straw and yet they're telling us to
keep making bricks. And see, we your servants get beaten,
but it's your people's mistake."
17 "You're all lazy—plain lazy!" the king responded.
"That's why you're saying, 'Let us go sacrifice to Yahweh.'
18 So go now! Back to work! And you won't be given straw,
but you still have to meet the quota of bricks."
19 When the Israeli foremen heard that the quota wasn't
going to be reduced, they realised how serious their prob-
lem was, 20 so when they left Par'oh they confronted
Mosheh (Moses) and Aharon (Aaron) who were waiting to
meet them, 21 "May Yahweh see what you've done and
judge you for it because you've raised a big stink in
Par'oh's mind and with his servants. Now they have their
excuse to kill us!"

Mosheh complains to God

22 Then Mosheh (Moses) went back
to Yahweh and asked, "My master,
why have you taken it out on our people? Was this why
you sent me? 23 Ever since I went to Par'oh (Pharaoh) to
deliver your message, he's made these people suffer and
you clearly haven't rescued them."
6:1 Then Yahweh said to Mosheh, "Now you'll see what I'll
do to Par'oh. I'll use my power to force him to let them go,
and then using my power again he'll actually drive them
out of his country."

God promises to rescue the people

2 Then God spoke to Mosheh
(Moses) again, "I am Yahweh 3 and I
revealed myself to Avraham, to Yitshak (Isaac), and to
Ya'akov (Jacob) as El Shaddai (God the provider) but they
didn't know me by my name Yahweh.[17] 4 What's more, I
made an agreement with them: to give them the Kena'an
(Canaan) region—the area which they had been staying in.
5 Furthermore, I've heard the complaints from the Israelis
who have been enslaved by the Mitsrim (Egyptians), and I
have remembered my agreement. 6 Therefore, tell the Is-
raelis, 'I am Yahweh and I will help you escape from the
control of the Mitsrim and rescue you from their slavery.
I'll buy you out of slavery using my power and by punish-
ing the Mitsrim for this injustice. 7 I'll take you all to be my
own people, and I'll be your god. Then you'll know that I
am Yahweh your god—the one rescuing you all from the
Mitsri (Egyptian) oppression. 8 Then I'll take you all to the
land that I promised to give to Avraham, to Yitshak, and to
Ya'akov,[18] and I'll give it to you as your own. I am Yah-
weh.' " 9 So Mosheh passed all that on to the Israelis, but
they wouldn't listen to Mosheh, because they were both
discouraged and worn out from the slavery.
10 Then Yahweh told Mosheh, 11 "Go and speak to the
Mitsri king Par'oh (Pharaoh) and tell him that he needs to
let the Israelis leave his country." 12 And Mosheh said in
front of Yahweh, "Look, the Israelis haven't listened to me,
so why would Par'oh listen? And I have difficulty speak-
ing." 13 Then Yahweh spoke to Mosheh and Aharon
(Aaron), and he gave them a command to pass on to the Is-
raelis and to the Mitsri king Par'oh: to take the Israelis out
of Mitsrayim (Egypt).

The ancestors of Mosheh and Aharon

14 The following were the leaders
of the clans:
The sons of **Re'uven** (Yisrael's (Israel's) eldest son) were
Hanok, Palu, Hetsron, and Karmi, and they headed the
clans of Re'uven.
15 **Shim'on's** (Simeon's) sons were Yemuel, Yamin, Ohad,
Yakin, Tsohar, and Shaul—the son of a Kena'ani (Canaan-
ite) woman, and they headed the clans of Shim'on.
16 **Levi's** sons were Gereshon, Kohat, and Merari.[19] Levi
was 137 years old when he died. 17 Gereshon's sons were
Livni and Shimei, and they headed their clans. 18 Kohat's
sons were Amram, Yitshar, Hevron, and Uziel. Kohat was
133 years old when he died. 19 Merari's sons were Mahli
and Mushi, and all of those headed the clans of Levi.
20 Amram married his aunt Yokeved, and she gave birth to
Aharon (Aaron) and Mosheh (Moses). Amram lived to be
137 years old. 21 Yitshar's sons were Korah, Nefeg, and
Zikri. 22 Uziel's sons were Mishael, Elitsafan, and Sitri.
23 Aharon married Elisheva, Aminadav's daughter and
the sister of Nahshon, and she gave birth to Nadav, Avihu,
Eleazar, and Itamar. 24 Korah's sons were Asir, Elkanah, and

17 **RV 6:2-3 · Cross-ref.** Gen 17:1; 28:3; 35:11; Exo 3:13-15.

18 **RV 6:8 · Cross-ref.** Gen 15:18; 26:3; 28:13.

19 **RV 6:16-19 · Cross-ref.** Num 3:17-20; 26:57-58; 1Ch 6:16-19.

Readers' Version

Aviasaf, and they headed the clans of Korah. 25 Aharon's
son Eleazar took a wife for himself from the daughters of
Putiel and she gave birth to Pinhas.
All of those headed the clans of Levi.
26 It was to Aharon and Mosheh that Yahweh had said,
"Bring the Israelis out of Mitsrayim (Egypt) by their
tribes." 27 They were the ones who spoke to the Mitsri
(Egyptian) king Par'oh (Pharaoh), to bring the Israelis out
of Mitsrayim.

God's reassurances to Mosheh and Aharon

28 On the day that Yahweh spoke to
Mosheh (Moses) in Mitsrayim
(Egypt), 29 he said, "I am Yahweh.
Tell the Mitsri (Egyptian) king Par'oh (Pharaoh) everything
that I tell you."
30 "Please listen to me," Mosheh responded. "I'm not a
good speaker, so why should Par'oh listen to me?"
7:1 Yahweh answered, "Listen, I've made you like God to
Par'oh, and your brother Aharon (Aaron) will be your
prophet. 2 You'll quietly say everything that I tell you to
and then your brother Aharon will relay it to Par'oh and
tell him that he must let the Israelis leave his country.
3 But I'll make Par'oh stubborn and so I'll increase the
signs and miracles that I'll do in Mitsrayim.[20] 4 Par'oh
won't listen to you so I'll pressure Mitsrayim, and I'll use
severe judgements to ensure that I bring my armies—my
people the Israelis—out Mitsrayim. 5 The Mitsrim (Egyp-
tians) will know that I am Yahweh when I demonstrate my
power to Mitsrayim by taking the Israelis out from the
middle of them." 6 So Mosheh and Aharon did everything
that Yahweh told them to do. 7 (Mosheh was eighty and
Aharon was eighty-three when they were interacting with
Par'oh.)

Staffs and snakes

8 Then Yahweh told Mosheh
(Moses) and Aharon (Aaron), 9 "When Par'oh (Pharaoh)
tells you to perform a miracle as a sign, then just tell
Aharon to take his[21] staff and throw it down in front of
Par'oh so it turns into a snake." 10 So Mosheh and Aharon
went in to Par'oh's courtyard and did what Yahweh had
told them: Aharon threw his staff down in front of Par'oh
and his servants and it turned into a snake. 11 Then Par'oh
also called for his wise men and sorcerers, and the Mitsri
(Egyptian) magicians did the same thing using their
magic— 12 each of them threw down his staff and they be-
came snakes, except that Aharon's staff swallowed up their
staffs. 13 But Par'oh's mind was made up and he took no
notice of them as Yahweh had said earlier.

Plague 1: Water to blood

14 Then Yahweh told Mosheh
(Moses), "Par'oh (Pharaoh) is very
stubborn and he's refused to let the people go. 15 So go to
Par'oh. Listen, every morning he goes down to the river, so
station yourself to meet him on the bank. Take the staff
with you that turned into a snake, 16 and tell him, 'Yah-
weh, the god of the Ivrim (Hebrews), previously sent me to
you to say, "Let my people go so they can serve me in the
wilderness." But listen, until now you haven't done it 17 so
Yahweh says, "Now you will know that I am Yahweh be-
cause of this: See, I'm about to use my staff to strike the
water in the Nile and it will turn to blood[22] 18 and the fish
in the river will die and the river will stink. Then your peo-
ple will gag to drink the water from the river." '
19 "Tell Aharon (Aaron) to take his staff and stretch out
his hand over the waters of Mitsrayim (Egypt): over their
streams, their canals, and their pools, and over every
reservoir of their water, and the water will become blood.
Then there'll be blood in the entire country—even in
wooden or stone containers of water."
20 So And Mosheh and Aharon did exactly what Yahweh
had commanded: Aharon raised the staff and struck the
river, while Par'oh and his servants watched, and the en-
tire river turned to blood. 21 Then the fish in the river died
and the river stank, so the Mitsrim (Egyptians) couldn't
drink water from the river, and the blood was all over Mit-
srayim. 22 But the Mitsri (Egyptian) sorcerers did the same
with their magic, and so Par'oh stayed stubborn and
wouldn't listen to them, just as Yahweh had said earlier.
23 The Par'oh turned around and went back to his house,
and he put all of that out of his mind. 24 Meanwhile, all the
Mitsrim dug holes around the river to get water to drink,
because river water was undrinkable.

Plague 2: Frogs everywhere

25 So a week went by since Yahweh
had struck the river
8:1 and he said to Mosheh (Moses), "Go to Par'oh (Pharaoh)
and tell him, 'Yahweh says that you must let my people go
so they can serve me.[23] 2 But if you refuse to let them go,
then look, I'm about to pound your entire territory with
frogs. 3 The frogs will swarm in the river, then they'll climb
out and go into your house and in your bedroom and onto
your bed. They'll go into your servants' houses and among
your people, and in your cooking bowls and into your
ovens. 4 They'll climb on you and on your people and on all
your servants.' "
5 Then Yahweh said to Mosheh, "Tell Aharon (Aaron):
Hold your staff out over the canals, the streams, and the
pools, and cause the frogs to come up onto the land of Mit-
srayim (Egypt)." 6 So Aharon reached out his hand over the
Mitsri (Egyptian) water supplies and frogs came up and
covered the land of Mitsrayim. 7 But the sorcerers did the
same with their magic, and they too brought up frogs over
the land of Mitsrayim.
8 Then Par'oh called for Mosheh and Aharon, and told
them, "Ask Yahweh to take the frogs away from me and
from my people. Then I'll let your people go, and they can

20 **RV 7:3 · Cross-ref.** Acts 7:36.

21 **RV 7:9 · Note** It's not clear here in this account, or even in the following events, if Mosheh and Aharon had separate miraculous sticks, or if Mosheh had (temporarily?) entrusted his original staff/rod/stick to his brother and spokesman Aharon.

22 **RV 7:17 · Cross-ref.** Rev 16:4.

23 **RV 8:1 · Note** This is 7:26 in some versifications (and the following three verses are 7:27, 28, & 29).

sacrifice to Yahweh."

9 Mosheh answered, "I'll pray for you and your servants and your people, praying that the frogs will keep away from you and your homes and only be left in the river. And I'll give you the honour of specifying when it'll happen."

10 "Tomorrow morning," the king replied.

"Just as you say," Mosheh responded, "so that you'll know that there's no one else like our god Yahweh. **11** Tomorrow the frogs will leave you and go away from your houses, and from your servants and your people. They'll only be left in the river." **12** Then Mosheh and Aharon left Par'oh and Mosheh called out to Yahweh concerning the retraction of the frogs that he'd sent against the king. **13** So Yahweh did what Mosheh had requested and the frogs died off from the houses and the courtyards, and from the fields. **14** The people collected them into many piles and the whole country stank. **15** But when Par'oh saw that there was relief from the frogs, he firmed his resolve and didn't listen to Mosheh and Aharon, just as Yahweh had said previously.

Plague 3: Lice

16 Then Yahweh said to Mosheh (Moses), "Tell Aharon (Aaron): Stretch out your staff and strike the dust on the ground, and it will turn into lice[24] all over Mitsrayim (Egypt)." **17** So Aharon held out his staff and struck the dust with it, and the dust became lice on the people and on the animals. All over Mitsrayim, the dust turned into lice **18** and the sorcerers tried to do the same with their magic but they were unable to. So there were lice on people and animals **19** and the magicians said to Par'oh (Pharaoh), "This is God's finger."[25] But Par'oh was stubborn and he didn't listen to them, just as Yahweh had said previously.

Plague 4: The swarm

20 Then Yahweh said to Mosheh (Moses), "Get up early in the morning and when you see Par'oh (Pharaoh) coming down to the river, station yourself in front of him and tell him, 'Yahweh saw that you must let my people go so they can serve me. **21** Certainly if you don't release my people immediately, then take note: I'm about to send the swarm[26] at you and your servants and at your people and into your houses. The Mitsrim' (Egyptians') houses will be full of the swarm and even the ground that they're on. **22** But when it happens, I'll distinguish the Goshen region where my people live so the swarm won't be there, so that you'll be able to see that I'm Yahweh and I'm right here in this land. **23** This sign will happen tomorrow and you'll see how I plan to set my people free from your people.' " **24** So Yahweh did what he'd said and a heavy swarm came to Par'oh's house and the houses of his servants and all the Mitsrim—the country was ruined by the arrival of the swarm.

25 Then Par'oh called for Mosheh and to Aharon (Aaron) and told them, "Go and sacrifice to the god of you all, but here in Mitsrayim (Egypt)."

26 "It wouldn't be right to do that," Mosheh replied, "because our sacrifices to Yahweh our god would be offensive to Mitsrim. Listen, if we made sacrifices in front of the Mitsrim that are repulsive to them, wouldn't they throw rocks at us to try to kill us? **27** We need to travel into the wilderness for three days, then we'll sacrifice to our god Yahweh there, just like he's telling us to."

28 So Par'oh relented, "I'll let you all go into the wilderness and sacrifice to Yahweh your god—except you definitely can't go very far. Now, ask God for me for the plague to stop."

29 "Listen, I'm about to leave now," Mosheh responded, "and I'll pray to Yahweh and he'll withdraw the swarm from Par'oh tomorrow, and from his servants and his people. But may Par'oh not be dishonest again and fail to let our people go to sacrifice to Yahweh."

30 Then Mosheh left Par'oh and prayed to Yahweh **31** and Yahweh did what Mosheh asked him and he withdrew the swarm from Par'oh, and from his servants and his people. Not one remained. **32** But Par'oh changed his mind and remained stubborn and he wouldn't let the Israelis leave.

Plague 5: The stock disease

9:1 Then Yahweh said to Mosheh (Moses), "Go in to Par'oh (Pharaoh) and tell him: 'This is what the god of the Ivrim (Hebrews). Yahweh, says: Let my people go so they can serve me. **2** Certainly if you're unwilling to release them and if you keep holding onto them, **3** then listen. Yahweh is about to inflict a very serious deadly disease onto your livestock which are in the fields—on the horses, the donkeys, the camels, the cattle, and on the flock. **4** But Yahweh will distinguish between the livestock of the Israelis and the Mitsrim (Egyptians)—none of the Israelis' animals will die.' " **5** Then Yahweh said when it would happen, "Yahweh will do this to Mitsrayim (Egypt) tomorrow."

6 So the next day Yahweh did what he'd said and all of the livestock of the Mitsrim died, yet none at all from the livestock of the Israelis died. **7** Par'oh sent people to investigate, and wow, not even one of the livestock of the Israelis had died. But Par'oh was strong-willed and wouldn't let the people go.

Plague 6: Boils

8 Then Yahweh told Mosheh (Moses) and Aharon (Aaron), "Take handfuls of ash out of a furnace, then Mosheh should toss it up in the air in front of Par'oh (Pharaoh). **9** It will become a powder over all Mitsrayim (Egypt) and then it will turn into boils—bursting blisters—on people and on animals all over Mitsrayim." **10** So they took some ash from a furnace, and standing in front of Par'oh, Mosheh tossed it up into the air and it turned into boils with bursting blisters on the people and

24 RV 8:16 · Note The Hebrew word 'כִּנִּם/כֵּן' (kēn/kinnim) could refer to either lice, gnats, or fleas. However, unlike lice, gnats don't usually *reside* on people and animals (which seems to be implied by the text).

25 RV 8:19 · Cross-ref. Luk 11:20.

26 RV 8:21 · Note The Hebrew word 'עָרֹב' (ʿārov) probably meaning 'mixture' is sometimes translated as 'swarm'. This plague could have been anything from flies to other insects (hornets or mosquitoes???) all the way to a mixture of wild animals.

the animals.[27] 11 Because of the boils, the sorcerers weren't even able to stand there with Mosheh because the sorcerers suffered with them along with all the Mitsrim (Egyptians). 12 But Yahweh caused Par'oh to remain stubborn and he didn't listen to them, just as Yahweh had told Mosheh previously.

Plague 7: Hail

13 Then Yahweh told Mosheh (Moses), "Get up early in the morning, and stand in front of Par'oh (Pharaoh) and say to him, 'This is what Yahweh, the god of the Ivrim (Hebrews), says: Let my people go so they can serve me 14 because this time, I'm about to send all my plagues to you and your servants, and your people. You'll all be deeply distressed by them, in order that you might know that there is no one else like me in all the world. 15 By this time, I could have reached out and struck you and your people with such deadly disease or destruction that you would all have been obliterated from the land. 16 However, I've kept you for this reason: to show you my power and in order to proclaim my name all over the world.[28] 17 You're still considering yourself to be greater than my people by failing to release them. 18 Now listen: I'm about to cause extremely heavy hail to rain down at this time tomorrow. It'll be hail like which has never been seen before in Mitsrayim (Egypt) from the day it was founded until now. 19 So send for your livestock and everything you own in the country now, and bring it in under cover because the hail will come down on every person and animal that is found in the countryside and not sheltering under a roof, and they will die.' " 20 Some of Par'oh's servants who believed what Yahweh said, quickly brought their slaves and their livestock back into their houses, 21 but those people who didn't believe Yahweh just left their slaves and their animals out in the countryside.

22 "Raise your arm up toward the sky," Yahweh told Mosheh (Moses), "and hail will strike all over Mitsrayim—on the people and animals and on every plant in the Mitsri (Egyptian) countryside." 23 So Mosheh lifted his staff to the sky, and Yahweh sent thunder and hail, and lightning caused fires on the land, and so Yahweh rained hail down onto Mitsrayim. 24 There was hail, and also fire coming down in the middle of the hail.[29] It was very heavy, such as had never been in all of Mitsrayim since it became a nation. 25 The hail struck everything in Mitsrayim—everything that was in the countryside, from people to animals. It also struck every plant and broke every tree out in the countryside. 26 Only in the Goshen region where the Israelis were, was there no hail.

27 Then Par'oh sent for Mosheh and Aharon (Aaron) and told them, "I've sinned this time. Yahweh is righteous, and me and my people are guilty. 28 Pray to Yahweh to stop it, because the thunder of God and hail are too much. Then I'll release you all—you won't have to remain here."

29 "As I'm leaving the city," Mosheh replied, "I'll spread my palms out to Yahweh. The thunder will stop and the hail won't continue so that you will be able to see that the earth belongs to Yahweh. 30 But as for you and your servants, I know that you still don't fear Yahweh God."

31 (Now the flax and the barley were flattened by the hail because the barley was full grown and starting to fill out and the flax was in bloom. 32 But the wheat and the spelt weren't destroyed because they come later in the season.)

33 So Mosheh left Par'oh, and as he was leaving the city, he spread his palms out to Yahweh and the thunder and hail ceased, and the rain stopped pouring down on the land. 34 But when Par'oh saw that the rain and hail and thunder had stopped, he added to his sins and he firmed his resolve—he and his servants. 35 And so Par'oh remained stubborn and didn't let the Israelis leave, just as Yahweh had said through Mosheh previously.

Plague 8: Locusts

10:1 Then Yahweh told Mosheh (Moses), "Go in to Par'oh (Pharaoh) because I've made him and his servants stubborn in order to be able to demonstrate these miracles of mine among them, 2 and so that in the future you'll be able to tell your descendants that I made Mitsrayim (Egypt) look foolish, and my miracles which I demonstrated among them—and so that you will know that I am Yahweh."

3 So Mosheh and Aharon (Aaron) went in to Par'oh and told him, "This is what Yahweh, God of the Ivrim (Hebrews) says: how long before you'll submit to me? Let my people go so they can serve me, 4 because if you refuse to release them, then listen, I'll bring locusts into your territory tomorrow. 5 They'll cover the ground so that no one will even be able to see it, and they'll devour whatever remains after the hail. Plus they'll devour every tree growing in the countryside. 6 They'll fill your houses and the houses of all your servants and the houses of all the Mitsrim (Egyptians). It'll be nothing like anything which your parents generation ever saw, nor anything seen by the previous generations from the day they came to be on the earth until today." Then Mosheh turned around and went out from Par'oh with Aharon.

7 Then Par'oh's servants asked him, "How much longer is this going to cause trouble for us? Let the men go and they'll worship their god Yahweh. Don't you understand yet that Mitsrayim is being destroyed?"

8 So Mosheh and Aharon were brought back to Par'oh, and he told them, "Go and worship your god Yahweh. Who are the ones who'll be going?"

9 "We'll take our children and our old folks," Mosheh answered. "We'll go with our sons and daughters, and with our flocks and herds, because the festival of Yahweh is for all of us."

10 "You'd need Yahweh with you if I ever let you and your children go together," Par'oh responded. "You're clearly plotting an evil trick! 11 Well that won't happen! The men

27 **RV 9:10 · Cross-ref.** Rev 16:2.

28 **RV 9:16 · Cross-ref.** Rom 9:17.

29 **RV 9:24 · Cross-ref.** Rev 8:7; 16:21.

Readers' Version

may go and worship Yahweh since that's what you've been wanting." Then he drove them out of the room.

12 Then Yahweh told Mosheh, "Extend your hand over Mitsrayim and let the locusts rise up over the land, and let them devour all the plants—everything which the hail had spared." 13 So Mosheh stretched his staff out over Mitsrayim, and Yahweh sent an east wind over the land all that day and all night. Then morning came, and the east wind had brought the locusts. 14 The locusts covered across all the land of Mitsrayim and came to rest everywhere within the country's borders. They were extremely numerous—never before were there so many locusts, and it'll never be repeated again.[30] 15 The cloud of locusts blocked the sun and prevented people from being able to see very far. They devoured all the plants on the land and all of the fruit on the trees that the hail had left, and no piece of greenery remained on any tree or plant in the entire Mitsri (Egyptian) countryside.

16 Par'oh quickly summoned Mosheh and Aharon (Aaron) and said, "I've sinned against your god Yahweh and against you. 17 So now just this once, please overlook my sin and pray to your god Yahweh and just let him take this deathly plague away from me." 18 So Mosheh left Par'oh and went out and prayed to Yahweh, 19 and Yahweh caused a very strong sea wind. The wind carried away the locusts and drove them into the Red Sea—not a single locust remained anywhere in Mitsri territory. 20 But Yahweh caused Par'oh to remain stubborn and he wouldn't release the Israelis.

Plague 9: Darkness

21 Then Yahweh told Mosheh (Moses), "Raise your hand up toward the sky and let it become dark over all Mitsrayim (Egypt)—darkness that can be felt." 22 So Mosheh stretched his hand out towards the sky, and a thick darkness was in all Mitsrayim for three days.[31] 23 No one could see anyone else, and for three days no one was able to go anywhere, yet there was light in the region where the Israelis lived.

24 Then Par'oh (Pharaoh) summoned Mosheh and told him, "Go serve Yahweh. Your children can go with you all, but your flocks and your herds must remain behind."

25 "On top of that," Mosheh responded, "you must also give us the sacrifices and offerings to be burnt when we will sacrifice to Yahweh our god. 26 And even our livestock needs to go with us. Not a hoof will be left behind because we'll choose from them to serve Yahweh our god. You see, we won't know what we must sacrifice to Yahweh until we arrive there."

27 But Yahweh caused Par'oh to strengthen his resolve and he wouldn't agree to let them go. 28 "Get out of here!" Par'oh shouted. "And watch yourself! You'll never see me again, because if I ever see you again, I'll have you executed!"

29 "Yes," Mosheh responded. "It's just as you say: I'll never see you again!"

Plague 10: Death of oldest sons

11:1 Then Yahweh told Mosheh (Moses), "I'll send one more plague to Par'oh (Pharaoh) and Mitsrayim (Egypt). After that he'll let you all go from here. What's more, when he does he'll actually chase you all right out of here. 2 Go and quietly tell the people that both men and women should ask their Mitsri (Egyptian) neighbours for items of gold and silver." 3 Then Yahweh gave the Israelis favour in the eyes of the Mitsrim (Egyptians). What's more, Mosheh was very prestigious in the eyes of Par'oh's servants and in the eyes of the Mitsri people.

4 Then Mosheh told Par'oh, "This is what Yahweh says: Sometime around the middle of the night I'll go out around Mitsrayim, 5 and every oldest son in Mitsrayim will die, from the oldest son of Par'oh who sits on his throne, to the oldest son of the slave girl who lives behind the mill, as well as every oldest male offspring of your livestock. 6 Then there'll be loud wailing right across Mitsrayim which will be nothing anything that's ever happened before, and nothing like it will ever happen again. 7 But amongst the Israelis, the dogs won't growl at any person or animals so that you'll know that Yahweh distinguishes between Mitsrayim and Yisrael (Israel). 8 Then all your servants will come down to me, and they'll bow to me, pleading, 'Go, you and all the people who follow you.' And after that I'll leave Mitsrayim." Then Mosheh left Par'oh in a fiery rage.

9 Then Yahweh told Mosheh, "Par'oh refused to listen to you, so that I'm able to multiply my miracles in Mitsrayim." 10 Mosheh and Aharon (Aaron) had done all those miracles in front of Par'oh but Yahweh had made Par'oh stubborn so he hadn't let the Israelis leave his country.

Meal preparations to avoid death

12:1 Then Yahweh told Mosheh (Moses) and Aharon (Aaron) in Mitsrayim (Egypt), 2 "This month is to become the beginning of the months for you all—from now on it will be the first month of the new year. 3 Assemble the people and tell them that on the tenth of this month, every man who's the head of the household must select a lamb or young goat for his family. 4 But if the household's too small to cook a whole animal, then neighbours can combine and share—budgeting on how much each person eats. 5 You all can choose either a sheep or a goat, but it must be a perfect, one-year-old male—without any defects. 6 You all must take special care of those animals until the fourteenth day of this month, then every Israeli household will slaughter their animal early that evening. 7 Then they must take some of the blood and put it on both doorposts and on the lintel of the houses that they'll be in when they eat it. 8 They must roast them on the fire and eat the meat that night, along with flat bread and bitter herbs. 9 Don't eat any of the meat raw and don't boil it in water—it must be roasted over the fire with its head, legs, and internal organs. 10 Nothing must be left by morning—anything that's

30 **RV 10:14-15 · Cross-ref.** Rev 9:2-3.

31 **RV 10:22 · Cross-ref.** Psa 105:28; Rev 16:10.

Readers' Version

not eaten must be burnt in the fire. **11** And this is how you all must eat it: with your belts fastened on your waists, your sandals on your feet, and your staffs in your hands. You all must eat it in a hurry. It is the Passover to Yahweh.[32]

12 Then during that night, I will move throughout Mitsrayim (Egypt) and I will kill all the oldest males—both people and animals. I will execute judgement on all the gods of Mitsrayim. I am Yahweh. **13** That blood on the doorposts and lintel will be your sign on the houses which you are all in. I will see the blood and will pass over above you all, and the plague won't affect you all with destruction as I strike against Mitsrayim. **14** Then this day will become a memorial for you all, and you'll celebrate it as a festival to Yahweh for future generations—a statute that you'll all celebrate forever.[33]

The 'Flat Bread Celebration'

15 For seven days you all must only eat flat bread made without yeast. Yes, on the first day you all must remove any yeast from your houses, because anyone who eats bread with yeast during those seven days, that person must be permanently driven out of Yisrael (Israel). **16** On the first day, you all must gather for a sacred assembly, and similarly on the seventh day. No work can be done on those days other than meal preparation. **17** You all must regularly observe the *Flat Bread Celebration*, because on this very day I will have brought your divisions out from Mitsrayim (Egypt). You all must observe this day throughout future generations—a statute that you'll all celebrate forever. **18** Starting on 14th of the first month in the evening, you all must eat only flat bread until the 21st day of the month in the evening. **19** For seven days you all must have no yeast in your homes, because anyone who eats bread with yeast in it, that person must be driven out from the Israeli people whether they're a foreigner or a native. **20** You all mustn't eat anything made with yeast. Wherever you live, you all must only eat flat bread.

The first ever 'pass-over' celebration

21 Then Mosheh (Moses) summoned the Israeli elders and told them, "Go ahead and select a lamb or young goat for each family and slaughter it. **22** Then you all must take a bunch of leafy hyssop stalks, and dip it in the basin with the blood from the sacrifice and paint the blood onto the lintel and both doorposts. After that, absolutely no one should go out the door of your houses until morning. **23** Then Yahweh will pass through out Mitsrayim (Egypt) to strike the Mitsrim (Egyptians) and when he sees the blood on the lintel and on the two doorposts, he'll 'pass over' that doorway and won't permit 'the destroyer' to enter into your houses to strike.[34] **24** All of you and your descendants must maintain this as a law and celebrate it forever, **25** so when you all enter into the land that Yahweh will give to you just as he promised, then you must observe this ceremony. **26** Then when it occurs, your children will ask, 'What does this ceremony mean to you?' **27** you all must tell them, 'It's the sacrifice of 'pass-over' to Yahweh, who passed over the houses of the Israelis in Mitsrayim when he struck the Mitsrim and rescued our families.' "

And the people bowed their heads and prostrated themselves, **28** and the Israelis went and did just as Yahweh had commanded through Mosheh and Aharon (Aaron).

The death of all the oldest male offspring

29 Then, in the middle of the night, Yahweh struck all the oldest males in Mitsrayim (Egypt), from the oldest son of Par'oh (Pharaoh) who sat on his throne, to the firstborn of the prisoner in the dungeon and all oldest male offspring of the animals.[35] **30** During the night, all the Mitsrim (Egyptians) got up, including Par'oh and all his servants. There was tremendous wailing throughout Mitsrayim because it was a very rare house where there wasn't someone dead. **31** Par'oh called for Mosheh (Moses) and Aharon (Aaron) in the night and told them, "Pack up and get out from among my people—you two and all the other Israelis. Go and serve Yahweh as you've said. **32** Also take your flocks and your herds as you've said, and go. And bless me as well.

33 The Mitsrim urged the Israelis, hurrying to let them go from the land because they said, "We're all dying."

34 So the people carried their bread dough before it could rise. Their bread-making bowls were wrapped in their clothes on their shoulders.

35 The Israelis did everything that Mosheh had instructed them, including asking for items of gold and silver, and clothing from the Mitsrim.[36] **36** Yahweh gave the people favour in the eyes of the Mitsrim, so by their requests, they were able to strip the Mitsrim of their wealth.

37 Then the Israelis walked from Ra'meses toward Sukot—about 600,000 strong men on foot, not counting women and children. **38** A large assortment of other people also went with them, along with large numbers of sheep and goats, and cattle.

39 They baked the dough that they brought from Mitsrayim (Egypt) into flat bread since it hadn't had time to

32 RV 12:1-13 · Cross-ref. Lev 23:5; Num 9:1-5; 28:16; Deu 16:1-2.

33 RV 12:14-20 · Cross-ref. Exo 23:15; 34:18; Lev 23:6-8; Num 28:17-25; Deu 16:3-8.

34 RV 12:23 · Cross-ref. Heb 11:28.

35 RV 12:29 · Cross-ref. Exo 4:22-23.

36 RV 12:35-36 · Cross-ref. Exo 3:21-22.

Readers' Version

rise,[37] because they were driven out of Mitsrayim in a hurry and hadn't had time to prepare food to take.

40 The descendants of Yisrael (Israel) (also called Ya'akov (Jacob)) had lived in Mitsrayim for 430 years[38] 41 to the day, because that very day was when all the various divisions of Yahweh's people left Mitsrayim. 42 It was a time when they stayed awake all night as Yahweh took them out of Mitsrayim—a night to be observed in that same way by every future generation.

Instructions for observing the 'pass-over'

43 Then Yahweh told Mosheh (Moses) and Aharon (Aaron), "This is the statute of the 'pass-over': No foreigners may share in the meal that night, 44 unless it's a slave that you bought and who's been circumcised— 45 no foreigner or hired helper can join in the meal. 46 Each animal must be eaten in only one house—don't take any of the meat outside. And don't break any of the animals bones.[39] 47 Every Israeli must observe it, 48 and if someone is living among you and wants to join in Yahweh's 'pass-over', then every male in their family must be circumcised. Only then will they be allowed to observe it, and then they should be considered like a native of the land. No uncircumcised person may eat it. 49 This one law will apply to both the natives, and those who live among you all." 50 All the Israelis followed those instructions that Yahweh had given through Mosheh and Aharon, 51 and so on that very day, Yahweh took all the Israelis out of Mitsrayim (Egypt) grouped by their family divisions.

God owns the first child

13:1 Then Yahweh told Mosheh (Moses), 2 "All firstborn offspring are to be consecrated to me—the first product of every womb, whether human or animal, belongs to me."[40]

The 'Flat Bread Celebration'

3 Then Mosheh (Moses) told the people, "Always remember this day, that you went out of Mitsrayim (Egypt), rescued from slavery, because Yahweh used his power to bring you out from there. And nothing with yeast in it can be eaten when you celebrate this. 4 Today you are leaving in the month of Aviv, 5 and when Yahweh brings you into the area occupied by the Kena'anim (Canaanites), Hitim, Amorim, Hivim, and the Yevusim (which he swore to your fathers to give to you—a land flowing with milk and honey) you must observe this ceremony in this same month. 6 You must eat only flat bread for seven days, and then on the seventh day, there will be a festival to honour Yahweh. 7 Again, you must only eat flat bread for seven days—not only that you mustn't even have any risen bread, nor must you have any yeast within any of your borders. 8 On that festival day, you must tell your children, 'This is because of what Yahweh did for us when we left Mitsrayim.' 9 It'll be like a reminder written on your hand and hanging from your forehead, so that you'll remember to pass on Yahweh's instructions because he used his power to bring you out of Mitsrayim. 10 So you must follow those instructions at the appointed time year after year.

Offering up the oldest children

11 Later, when Yahweh brings you into the land of the Kena'anim (Canaanites) as he promised to you and your ancestors, and he gives it to you, 12 then hand over to Yahweh all your oldest sons, and all the oldest, male animal offspring that are yours. They will then belong to Yahweh.[41] 13 In the case of the oldest donkey foal, you must buy it back by killing a lamb instead of it. If you don't buy it back, you must kill the donkey by breaking its neck. You *must* buy back every one of your oldest sons, 14 and in the future when your son asks you, 'What's that about?' then you must tell him, 'We were enslaved in Mitsrayim (Egypt) , but Yahweh used his incredible power to bring us out. 15 And so it was that when Par'oh (Pharaoh) was too stubborn to let us go, then Yahweh struck all of the oldest sons and oldest male animals in Mitsrayim. That's why we offer all the oldest offspring to Yahweh, and why we need to buy back all our oldest sons.' 16 So you must place a reminder on your hand and hanging on your forehead that Yahweh used his incredible power to bring us out of Mitsrayim."

Led by cloud and fire

17 When Par'oh (Pharaoh) released the people, God didn't lead them through the area occupied by the Pelishtim, although that way was shorter, because he said, "It's best if the people don't have to face war immediately, or they might change their minds and then want to return to Mitsrayim (Egypt)." 18 So God caused the people to take the path going towards the wilderness and the Red Sea.[42] The Israeli left Mitsrayim in formation as if ready for battle.

19 Mosheh (Moses) ensured that Yosef's (Joseph's) bones were taken with them, because many years back Yosef had made the Israelis promise, saying, "God will certainly take notice of you all, and you must take my bones out from here with you."[43]

20 The people travelled on from Sukot and camped at

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37 **RV 12:39 · Note** Most modern readers probably visualise yeast bought from a supermarket when 'leaven' (or even 'yeast') is mentioned in a Bible translation. However, it's much more likely that each day, a portion of the bread dough was set aside for the natural yeasts (think 'sour dough' bread) to accumulate, and then mixed into the new batch of dough the next day and left for the natural yeasts to work and rise the dough. The text here implies that it's possible that the Hebrew word translated 'unleavened' really meant 'unrisen' on that first 'pass-over' night.

38 **RV 12:40 · Cross-ref.** Gen 15:13; Gal 3:17.

39 **RV 12:46 · Cross-ref.** Num 9:12; Yhn 19:36.

40 **RV 13:2 · Cross-ref.** Num 3:13; Luk 2:23.

41 **RV 13:12 · Cross-ref.** Exo 34:19-20; Luk 2:23.

42 **RV 13:18 · Note** Probably towards the *Gulf of Suez*: see https://armstronginstitute.org/339-where-did-the-red-sea-crossing-take-place.

43 **RV 13:19 · Cross-ref.** Gen 50:25; Josh 24:32.

Readers' Version

Etam on the edge of the wilderness. 21 During the day, Yahweh went ahead of them in a pillar of cloud to lead them on the way, and at nighttime, he went in a pillar of fire to be light to them, so they could travel both in the daytime and at night. 22 The daytime pillar of cloud and the nighttime pillar of fire, didn't ever leave their place ahead of the people.

Crossing the Red Sea

14:1 Then Yahweh told Mosheh (Moses), 2 "Tell the Israelis that they should turn and camp in front of Pi-Hahirot, between Migdol and the sea, in front of Ba'al-Tsefon. You all are to camp by the sea opposite it. 3 Then Par'oh (Pharaoh) will say, 'They are confused and lost—the wilderness has boxed them in.' 4 I'll strengthen Par'oh's resolve and he'll chase after them. Then because of Par'oh and all his army, I'll be honoured and the Mitsrim (Egyptians) will know that I am Yahweh." So the Israelis camped where they were instructed.

5 When the king of Mitsrayim (Egypt) was told that the Israelis had fled, he and his servants started thinking about their own people and they asked, "What have we done by letting the Israeli slaves go free?" 6 Then he hitched up his chariot and took his army with him. 7 He took 600 of the best chariots as well as all the other Mitsri (Egyptian) chariots and officers to supervise them. 8 Yahweh strengthened the Mitsri king's resolve and so Par'oh pursued after the Israelis after they had confidently marched out of Mitsrayim. 9 The Mitsrim pursued them, then all of Par'oh's horses and chariots, along with his mounted soldiers and his foot army, overtook them camping above the sea above Pi-Hahirot, across from Ba'al-Tsefon.

10 As the Mitsrim approached, the Israelis looked back, and to their horror, saw the army coming after them. They were extremely afraid and cried out to Yahweh. 11 They complained to Mosheh, "Is it because there weren't any graves in Mitsrayim that you brought us here to die in the wilderness? What have you done to us? Why did you bring us out from Mitsrayim? 12 Isn't this exactly what we told you in Mitsrayim when we said, 'Just leave us alone and let us serve the Mitsrim'? Because serving the Mitsrim sounds a lot better to us than dying out here in the wilderness."

13 Then Mosheh (Moses) told the people, "You mustn't be afraid. Stand still and see how Yahweh saves you all—he's going to do it today, because any Mitsrim that you see today, you'll never, ever see them again. 14 Yahweh himself will fight for you all—all you need to do is to remain calm." 15 Then Yahweh scolded Mosheh, "Why are you still here crying out to me? Talk to the Israelis and get them moving forward. 16 As for you, raise your staff and stretch your arm out over the sea and divide it. Then the Israelis will go on onto dry ground through the middle of the sea. 17 Yes, watch me! I'll strengthen the resolve of the Mitsrim and they'll enter between the sea after them. Then I'll be honoured because of what will happen to Par'oh (Pharaoh) and all his army, and his chariots and his horsemen. 18 The honour that I gain through that will cause the Mitsrim to know that I'm Yahweh."

19 Then God's messenger who travelled ahead of the Israelis, moved and went behind them. Also the pillar of cloud moved from in front of them and stood behind them 20 and so it was then between the coming Mitsrim and the Israelis. Then the cloud became darkness on the Mitsri (Egyptian) side, yet it lit up the other side, and no one could approach it all night. 21 Then Mosheh stretched his arm out over the sea and Yahweh sent a strong east wind. It blew all night and divided the sea on each side and dried the strip of land in the middle. 22 So then the Israelis entered through the middle of the sea on dry ground with a wall of water on each side of them.[44] 23 However, the Mitsrim pursued after them. Every one of Par'oh's horses and chariots and his horsemen also entered into the middle of the sea. 24 By now morning was coming and Yahweh looked down through the pillar of fire and cloud, and he caused confusion for the Mitsri army. 25 He caused the wheels of their chariots to turn unevenly so they became difficult to drive, and the Mitsrim complained, "Let's retreat from following the Israelis, because Yahweh is fighting against Mitsrayim (Egypt) and for them."

26 On the other side, Yahweh told Mosheh, "Stretch your arm out over the sea and the waters will flow back onto the Mitsrim and onto Par'oh's chariots and his horsemen." 27 So Mosheh stretched his arm out over the sea, and as the day broke, the sea began to return to its normal place. The Mitsrim turned and fled before its impact but Yahweh shook the Mitsrim off their horses and chariots in the middle of the sea. 28 So the sea returned and covered the chariots and the horsemen—even Par'oh's entire army that had entered into the sea after the Israelis. Not even one of the pursuers remained. 29 But the Israelis had walked through the middle of the sea on dry ground with a wall of water on each side of them.

30 So Yahweh saved Yisrael (Israel) from Mitsrayim's power that day, and the Israelis saw the Mitsrim' bodies washed up on the shore. 31 All the Israelis saw the incredible power that Yahweh had used against the Mitsrim, and the people revered Yahweh, and put their trust in him and his servant Mosheh.

Mosheh's song

15:1 Then Mosheh (Moses) and the Israelis sang this song to Yahweh:[45]

"I will sing to Yahweh because he's been so successful—
he's thrown both the horses and their riders into the sea.
2 I will sing about Yahweh, my source of strength,
and the one who saves me.[46]
I will praise him because he's my god—
he's my father's god and I will honour him.

44 **RV 14:22 · Cross-ref.** 1Cor 10:1-2; Heb 11:29.

45 **RV 15:1 · Cross-ref.** Rev 15:3.

46 **RV 15:2 · Cross-ref.** Psa 118:14; Isa 12:2.

Readers' Version

3 Yahweh is a warrior.
Yahweh is his name.
4 He threw Par'oh's (Pharaoh's) chariots and his army into the sea.
His hand-picked officers have been sunk in the sea.
5 The deep waters cover them.
They descended into the depths like a stone.
6 Yahweh's right arm is so powerful.
Yahweh's right arm shattered our enemy.
7 You toss away your adversaries with your great power.
Your burning anger consumes them like straw in a fire.
8 It was your breath that made the waters pile up.
They stood up like a heap.
The deep water seemed like it was solid.
9 Our enemies thought that they could chase after us and overtake us.
They had planned to satisfy themselves by sharing out the plunder.
They were ready to use their swords and swing their arms to destroy us.
10 But you blew with your breath.
The sea covered them.
They sank like lead in that terrible surge.
11 Which other god is like you, Yahweh?
Who else is so powerful and yet sinless,
receiving praises for doing miracles?
12 You stretched out your powerful arm.
The earth swallowed them up.
13 You are leading the people you bought back,
because you committed yourself to love them.
You used your strength to lead them to your sinless home.
14 Other countries have heard, and they tremble.
Anguish has struck the inhabitants of Peleshet.
15 The chiefs of Edom have panicked.
Trembling has seized the leaders of Moav (Moab).
The inhabitants of Kena'an (Canaan) have melted away.
16 Terror and dread have fallen on them.
After seeing your great power, they've stayed as still as stone
until your people have all marched past, Yahweh.
Until the people you bought have all gone past them.
17 Bring them into the land
and establish them on the mountain of your inheritance.
The place you've chosen to become your home, Yahweh—
a sanctuary built by your hands, master.
18 Yahweh will reign as king forever and ever.
19 Par'oh's (Pharaoh's) horse went into the sea, along with his chariots and horsemen,[47]
and Yahweh brought the water back over them,
after the Israelis had walked through on dry ground in the middle of the sea."

Miryam's song

20 Then Aharon's (Aaron's) sister Miryam (Miriam) who was a prophetess, picked up a tambourine and went outside. All the other women did likewise and followed her out to dance together 21 so Miryam sang this response:
"Sing to Yahweh and tell of his amazing victory—
He tossed the horses and their riders into the sea."

The bitter water

22 Then Mosheh (Moses) lead the Israelis away from the Red Sea and they moved into the wilderness at Shur. They went through the wilderness for three days and finally found some water, 23 but it was so bitter that they couldn't drink it. So they named that place 'Marah' (which means 'bitter'), 24 and the people grumbled about Mosheh saying, "So what will we drink then?" 25 So Mosheh cried out to Yahweh, and Yahweh showed him a tree. When he threw it into the water, the water became safe to drink.
Yahweh made a statue at that place, and a rule, and he tested Mosheh there, 26 saying, "If you carefully listen to the voice of Yahweh your god, and you do what's right in my eyes, and you listen to my commands and you keep all of my laws, then I won't inflict you with any of the diseases that I put on the Mitsrim (Egyptians), because I'm Yahweh your healer."
27 Then they moved on and came to Eylim where there were twelve springs and seventy palm trees, and they camped there by the water.

The manna and the quail

16:1 Then they left Eylim, and all the Israelis entered into the wilderness at Sin (between Eylim and Sinay) around six weeks after leaving Mitsrayim (Egypt), 2 and all the Israelis murmured against Mosheh (Moses) and Aharon (Aaron) there in the wilderness, 3 saying, "If only Yahweh had killed us in Mitsrayim, where we'd be sitting by a pot of meat eating bread until we're full, because you've brought us out into this wilderness to starve us all to death."
4 Then Yahweh told Mosheh, "Just watch me make food rain down from the sky for you all.[48] Then the people will be able to go out every day and gather enough for that day so that I can test them: Will they obey my law or not? 5 But every Friday they can gather and prepare twice as much as what they gather on the other days."
6 So Mosheh and Aharon told all the Israelis, "This evening you'll all know that Yahweh was the one who brought you out from Mitsrayim. 7 In the morning you'll all see Yahweh's greatness as he's heard your murmurings against him. I mean, who are we that you'd murmur against *us*?" 8 Then Mosheh continued, "So Yahweh will give you all meat to eat in the evening and enough bread in the morning to make you all full. Yes, Yahweh has heard your murmurings against him. As for us, we're insignificant. Your murmuring isn't against us, but against Yahweh."

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47 RV 15:19 · Note Some interpreters include v19 as part of Mosheh's song (as we do, although it does seem less poetic in structure), while others don't. (There's no speech marks in the ancient Hebrew texts.)

48 RV 16:4 · Cross-ref. Yhn 6:31.

Readers' Version

9 Then Mosheh told Aharon, "Summon everyone to come
and face Yahweh, because he's heard their murmurings."
10 And so while Aharon spoke to all the Israelis, they
turned toward the wilderness, and wow, Yahweh's dazzling
brightness appeared in the cloud! 11 Then Yahweh told
Mosheh, 12 "I've heard the murmurings of the Israelis.
Speak to them saying, 'In the evenings, you'll all eat meat,
and in the mornings you'll all be satisfied with bread. Then
you'll all know that I'm your god, Yahweh.' "
13 And so that evening, quail appeared and covered the
camp. And in the morning, something like dew was lying
all around the camp, 14 and when it evaporated, wow, it
left behind thin flakes—thin like frost on the ground there
in the wilderness. 15 When the Israelis saw it, they asked
each other, 'What is it?' because they didn't know what it
was.
And Mosheh told them, "It's the food that Yahweh has
given you all to eat.[49] 16 These are Yahweh's instructions:
Gather enough of it according to how many people you're
feeding—about two litres per person who lives in your
tents."
17 So the Israelis went ahead and gathered it—some col-
lecting a lot, and others, less, 18 but when they measured it
out, those who'd collected a lot didn't have any extra, and
those who hadn't gathered so much still had enough to
eat—each person had gathered just enough.[50] 19 Then
Mosheh told them, "Don't save any of it for tomorrow,"
20 but some of them didn't take any notice of him and kept
it until the next morning. However, by then it was full of
maggots and smelt rotten, and Mosheh was very angry at
them.
21 So from that day onwards, they gathered it every
morning, depending on how many they were feeding, and
then when the sun got hot, the rest melted away. 22 On the
Friday, they gathered twice as much—around four litres
for each person—and all the leaders of the community
came and informed Mosheh 23 and he told them, "This is
what Yahweh said: Tomorrow is a rest day to be set aside
for Yahweh.[51] So bake or cook your food, and keep the
left-overs overnight to use in the morning." 24 So they did
what Mosheh had told them and kept the left-overs until
the morning, and it didn't stink or have any bugs in it.
25 On that Saturday morning, Mosheh told them, "Go
ahead and eat the previously cooked food because today is
set aside for Yahweh and so you all won't find any more on
the ground— 26 you'll gather it for six days each week, but
on the Saturday, there won't be any."
27 However, some people did go out to collect it, but they
couldn't find any, 28 and Yahweh said to Mosheh, "For how
long will you all keep refusing to obey my commands and
my laws? 29 Listen, Yahweh has given you the Rest Day, so
on the Friday he gives you food for two days. On the Satur-
day, everyone should stay where they are—there's no need
for anyone to go outside searching." 30 So the people didn't
work on the Saturday.
31 The Israelis named it 'manna' (which sounds like He-
brew 'What is it?'). It was white like coriander seed, and it
tasted like wafers with honey.[52] 32 Then Mosheh said, "This
is the procedure that Yahweh has commanded: Keep a full
measure of it for preservation for your descendants so that
they can see the food which I fed you in the wilderness,
when I brought you out from Mitsrayim (Egypt)." 33 So
Mosheh said to Aharon (Aaron), "Take a jar and fill it with
the full two litres of manna.[53] Place it in front of Yahweh
for preservation for your descendants." 34 So Aharon pre-
pared the jar and kept it (and would eventually place it in
the box with the stone tablets.) 35 The Israelis ate manna
for forty years, until they eventually left the wilderness
and came to the borders of the region of Kena'an
(Canaan).[54] 36 (Two litres is called an 'omer' which is a
tenth of a 'efah'.)

Yahweh gives water from a rock[55]

17:1 Then all the Israelis moved on from Sin in the wilderness, travel-
ling following Yahweh's instructions. They camped at Re-
fidim but there was no water for the people to drink.[56] 2 So
the people argued with Mosheh (Moses) again, saying,
"Give us water to drink!"
"Why are you all quarrelling with me?" Mosheh an-
swered. "Why are you all testing Yahweh?"
3 But the people were very thirsty there and they mur-
mured against Mosheh, so he demanded, "Is this why you
brought us out of Mitsrayim (Egypt)? To kill me and my
sons and my cattle with thirst?" ???
4 Mosheh cried out to Yahweh, asking, "What should I do
for these people? It won't take much more and they'll kill
me."
5 "Walk on ahead of the people," Yahweh told Mosheh,
"and take some of the Israeli elders with you, and your
staff—the one which you struck the river with. Take it in
your hand and go. 6 Watch me. I will stand in front of you
there on the rock at Horev. Then you will strike the rock
and water will come out of it, and the people will drink."
So Mosheh did that while the Israeli elders watched.
7 Mosheh named that place both 'Masah' (which means
'testing') and 'Merivah' (which means 'complaining'), be-
cause of the conflict among the Israelis and because of how

49 **RV 16:15 · Cross-ref.** 1Cor 10:3.
50 **RV 16:18 · Cross-ref.** 2Cor 8:15.
51 **RV 16:23 · Cross-ref.** Exo 20:8-11.
52 **RV 16:31 · Cross-ref.** Num 11:7-8.
53 **RV 16:33 · Cross-ref.** Heb 9:4.
54 **RV 16:35 · Cross-ref.** Josh 5:12.
55 **RV 17:1 · Parallel** Num. 20:1-13
56 **RV 17:1-7 · Cross-ref.** Num 20:2-13.

Readers' Version

they tested Yahweh by saying, 'Is Yahweh among us or not?'

Mosheh's arms held high to defeat Amalek

8 Then the Amalek army came and attacked Yisrael (Israel) at Refidim, **9** and Mosheh (Moses) instructed Yehoshua (Joshua), "Choose men for us and go out and fight with Amalek. Tomorrow I'll be stationed on top of the hill with the staff of God in my hand." **10** So Yehoshua prepared to fight Amalek as Mosheh had told him, and Mosheh, Aharon (Aaron), and Hur climbed up to the top of the hill. **11** And so it happened that when Mosheh raised his arm, then Yisrael would be winning, but when he lowered his arm, then Amalek would start winning. **12** However, Mosheh's arms got tired, so they got a large stone and sat him on it, and Aharon and Hur stood on each side of him holding up his arms, and holding him steady in that position until the sun went down. **13** So this was how Yehoshua defeated Amalek and his army with their swords. **14** Then Yahweh told Mosheh, "Write this event in the book and read it aloud to Yehoshua, because I will certainly blot out the memory of Amalek from off the earth."[57] **15** Then Mosheh built an altar and he named it 'Yahweh-nissi' (which means 'Yahweh is my banner'), **16** saying, "Because they battled against Yah's throne, then Yahweh will battle against Amalek throughout the generations."

Mosheh's father-in-law visits

18:1 Now Yitro (Jethro), the priest at Midyan and Mosheh's (Moses') father-in-law, heard about everything that God had done for Mosheh and for his people the Israelis—that Yahweh had brought the Israelis out of Mitsrayim (Egypt). **2** (Yitro had been looking after Mosheh's wife Tsiporah[58] and their two sons after he had sent her back **3** along with their two sons.[59] One was named 'Gereshom' (which sounds like the Hebrew word for 'foreigner') because Mosheh had said, "I've been a foreigner living in another country." **4** Their other son's name was 'Eliezer' (which sounds like the Hebrew word that means 'God helps me', because Mosheh had said, "God, who my father worshipped, has helped me and stopped the Mitsri (Egyptian) king Par'oh (Pharaoh) from killing me.")) **5** So now Mosheh's father-in-law brought Mosheh's wife and sons to the wilderness where the people were camping near the mountain of God. **6** He had sent a message ahead saying, "I, your father-in-law Yitro, am coming to you, as well as your wife and your two sons." **7** So Mosheh went out to meet his father-in-law, and he bowed down and kissed him. They asked each other about their welfare, then they went into the tent, **8** and Mosheh related to his father-in-law all that Yahweh had done to Par'oh and to Mitsrayim on account of Yisrael (Israel), all the hardship that found them along the way, and about how Yahweh had rescued them. **9** Yitro was very happy to hear about all the good things that Yahweh had done for Yisrael when he had rescued them out from Mitsri control, **10** and he said, "Bless Yahweh, who rescued you from slavery in Mitsrayim, and from Par'oh's power. **11** Now I can see that Yahweh is greater than all the other gods because of the this result after the Mitsrim (Egyptians) had acted proudly against you all." **12** Then Mosheh's father-in-law Yitro made a burnt offering as well as sacrifices to God, and Aharon (Aaron) and all of the Israeli elders came to eat bread with Mosheh's father-in-law in God's presence.

Yitro's helpful administrative advice[60]

13 The following day, Mosheh (Moses) sat down to judge the people, and the people stood around him from morning until evening. **14** When his father-in-law noticed everything that he personally did for the people, he asked, "What's this that you're doing with the people? Why do you sit there alone, and all the people position themselves around you from morning until evening?"

15 "Because the people come to me to find out what God wants for them," Mosheh replied to Yitro (Jethro). **16** "When a difficult situation comes up among them, someone comes to me and I make the judgement between a man and his neighbour. In addition, I help them understand the god's statutes and laws."

17 "It's not a good idea what you're doing," said Yitro. **18** "You're definitely on the road to wear yourself out, plus you'll also wear out these people who are with you, because the responsibility is too heavy for you—you can't just do it alone. **19** Now, listen to this: I'll advise you and God will be with you. You be before God for the people, and you should bring their disputes to God yourself. **20** You should also teach them the statutes and the laws, and you should teach them the way they should live and the work that they should do. **21** But you yourself should search through all the people to find capable men who are godly and faithful, and not greedy for dishonest profit. Then appoint the best of them to be over a thousand households, and then others to be over groups of one hundred, fifty, and ten households. **22** They'll be the ones to judge the people, except that every serious situation they'll bring to you—they'll judge every minor situation themselves. Yes, you must lighten this load off yourself, and they'll share the load with you. **23** If you do that, and if God tells you to proceed, then you'll be able to endure in the long term, plus all of these people standing around will be able to return to their tents peacefully."

24 So Mosheh (Moses) took his father-in-law's advice and implemented all of his suggestions. **25** He chose capable men from among all the Israelis, and he appointed them as heads over the people: leaders of thousands, leaders of

57 RV 17:14 · Cross-ref. Deu 25:17-19; 1Sam 15:2-9.

58 RV 18:2-3 · Cross-ref. Exo 2:21-22.

59 RV 18:3 · Cross-ref. Acts 7:29.

60 RV 18:13 · Parallel Deu. 1:9-18

hundreds, leaders of fifties, and leaders of tens of households. 26 They became the ones who settled most disputes for the people. They brought the difficult cases to Mosheh, but they judged each minor situation themselves.

27 Then Mosheh bid farewell to Yitro (Jethro) and he returned to his own home.

Camping by Mt. Sinay

19:1 The Israelis entered the Sinay wilderness in the third month after exiting Mitsrayim (Egypt). 2 After they had departed from Refidim, they had entered the Sinay wilderness and camped there at the base of the mountain. 3 Yahweh called Mosheh (Moses) from the mountain, so he climbed up and God gave him this message and asked him to pass it on to Ya'akov's (Jacob's) descendants, the Israelis:

4 "You yourselves saw what I did to the Mitsrim (Egyptians)—how I carried you on eagles' wings and brought you all here to myself. 5 And now, if you all carefully listen to my words and keep my agreement, then your nation will be my possession, separate from all the others,[61] because all the earth is mine, 6 so you all will be my kingdom of priests and a nation dedicated to me."[62] (That's the message to pass on to the Israelis.) 7 So Mosheh descended again and summoned the Israeli elders, then he passed on that message just as Yahweh had commanded him, 8 and all the people responded together, agreeing, "We'll do everything that Yahweh has said." Then Mosheh took the people's response back to Yahweh 9 and Yahweh told him, "Look, I'll come to you in a thick cloud so that the people will be able to hear when I speak with you so they'll also continue to trust you."

Then Mosheh told Yahweh the people's words 10 and Yahweh responded, "Go down to the people and purify them today and tomorrow. Have them wash their clothes 11 and be prepared for the third day, because on the third day I will come down to Mt. Sinay while all the people watch. 12 Set boundaries for the people all around, and tell them, 'Don't climb on the mountain or touch its edge, because anyone who does will definitely be executed.[63] 13 Anyone who touches the mountain mustn't be touched by anyone else—they must be executed by throwing rocks at them or shooting them with a bow. No person or animal who touches the mountain can stay alive.' Only after a long trumpet blast should they start to climb the mountain."

14 So Mosheh went down the mountain to the people. He purified them and they all washed their clothes, 15 and he told them, "Abstain from sexual relations, and be ready by the third day."

16 So on the morning of the third day, there was thunder and lightning[64] and a thick cloud on the mountain, and an extremely loud horn blast, and all the people in the camp were trembling. 17 Then Mosheh led the people out of the camp to go and meet God, and they stationed themselves at the foot of the mountain. 18 Yahweh descended onto Mt. Sinay surrounded by fire and the entire mountain smoked. Its smoke went up like the smoke from a furnace, and the whole mountain trembled violently. 19 Then it happened after the sound of the horn got extremely loud, that Mosheh was speaking and God was answering him in a voice. 20 Yahweh had descended onto the top of Mt. Sinay, and he called Mosheh up to the top of the mountain, so Mosheh ascended. 21 But Yahweh told him, "Go back down and warn the people in case they force their way through to look at me and many of them perish. 22 Also, the priests who come nearer to me, they must be very careful to purify themselves in case I suddenly punish them." 23 But Mosheh questioned Yahweh, "The people aren't able to come up on Mt. Sinay, because you yourself warned us, 'Set boundaries all around the mountain to keep it sacred.' "[65]

24 "Go back down," Yahweh responded, "and bring Aharon (Aaron) back up with you. However, the priests and the people must not cross the boundary to come up to me, in case I suddenly punish them." 25 So Mosheh went down and spoke to the people.

The ten rules[66]

20:1 Then God gave these instructions to the Israelis: 2 I'm your god Yahweh, who rescued you[67] from where you were enslaved in Mitsrayim (Egypt).

3 You mustn't own any other gods in my sight.

4 You mustn't make a carved figure for yourself, nor carve a copy of anything in the sky above or in the earth below, or that's in the water under the earth.[68] 5 Don't bow down to idols and don't serve them, because I, your god Yahweh, am a jealous God. I remember the sins of the fathers and punish the children of even the third and fourth generation of those who hate me,[69] 6 but I faithfully fulfil my promises to *thousands* of generations of those who love me and who obey my instructions.

7 You mustn't wrongly promote the name of Yahweh your god, because I won't leave anyone unpunished who

61 **RV 19:5-6 · Cross-ref.** 1Pe 2:9.

62 **RV 19:6 · Cross-ref.** Rev 1:6; 5:10.

63 **RV 19:12-13 · Cross-ref.** Heb 12:18-20.

64 **RV 19:16 · Cross-ref.** Rev 4:5.

65 **RV 19:23 · Cross-ref.** 19:12.

66 **RV 20:1 · Parallel** Deu. 5:1-22

67 **RV 20:2 · Note** Although modern English doesn't easily distinguish it, this discourse is addressed to singular 'you', i.e., to the Israelis as one group. While some of our modern, individualistic cultures might naturally interpret these rules as applying to individuals, they were given to Yisrael/Israel to implement at a national level.

68 **RV 20:4-5 · Cross-ref.** Exo 34:17; Lev 19:4; 26:1; Deu 4:15-18; 27:15.

69 **RV 20:5-6 · Cross-ref.** Exo 34:6-7; Num 14:18; Deu 7:9-10.

Readers' Version

does that.[70]

8 Keep Saturday different from all the other days[71]—
9 there's six days every week for working.[72] 10 The seventh
day is a rest day for Yahweh your god: you mustn't do any
work—not you, or your children, or your male or female
servants, or your cattle, or the foreigners living among
you— 11 because Yahweh made the heavens and earth, the
sea, and everything that's in them in six days. Then he
rested on the seventh day, so that's why he blessed the rest
day and made it sacred.[73]

12 Honour your father and your mother,[74] so that you'll
have a long life on the land that your god Yahweh is about
to give you.[75]

13 You mustn't murder.[76]

14 You mustn't commit adultery.[77]

15 You mustn't steal.[78]

16 You mustn't lie in court.[79]

17 You mustn't covet your neighbour's house or spouse,
or their male or female servants, or their animals, or any-
thing else they own.[80]

The people are afraid of God[81]

18 All of the people could hear and
see the thunder and the lightning,
the sound of the horn, and the mountain smoking. They
trembled when they saw it, and they remained standing at
a distance.[82] 19 They begged Mosheh (Moses), "You be the
one to speak to us, and we'll listen, but don't let God speak
directly to us, in case we die."

20 "Don't be afraid," Mosheh responded, "because God
has come to test you so that the fear of him will remain
with you so that you all won't disobey him." 21 So the peo-
ple stood at a good distance while Mosheh approached to-
ward the thick darkness where God was.

Instructions about altars

22 Then Yahweh told Mosheh
(Moses), "This is what you need to
tell the Israelis: 'You yourselves have seen that I, Yahweh,
have talked with you from heaven. 23 You all mustn't make
gods out of silver or gold for yourselves to have alongside
me. 24 You need to make an altar for me out of dirt, and
then you can sacrifice your burnt offerings and peace of-
ferings, and your sheep and cattle, on it. I'll inform you
about every place where I want to be worshipped and I'll
come to you and will bless you there. 25 If you do make me
an altar with stones, you mustn't use cut stones to build it
because moving your tools over it will defile it.[83] 26 And
don't use steps to get up to the altar because you might ex-
pose your private parts under your robes.

Rules about slaves[84]

21:1 These are the rules that you
must present to them:

Hebrew slaves

2 If you buy a Ivri (Hebrew) slave,
he should serve for six years, then in the seventh year he
must be set free without having to pay you anything.[85] 3 If
he came by himself, he can go free by himself. If he's mar-
ried with a wife, then his wife must be set free with him.
4 If his master gave him a wife and she bore him sons or
daughters, then the wife and her children are her master's,
and only the husband must be set free. 5 But if he plainly
says, "I love my master, my wife, and my children so I vol-
untarily choose not to be set free," 6 then his master must
take him to the place of worship. He must bring him to a
door or to a doorpost, and his master must bore a hole his
ear with an awl. Then he must serve him for life.

7 And if a man sells his daughter as a female slave, she
won't be sent away after six years like the male slaves. 8 If
the man who bought her wanted her to become his
slave-wife, but later he isn't pleased with her behaviour,
he must allow her to be bought back by her relatives. He
has no authority to sell her on to outsiders, because that
would break the understanding of proper treatment of her.
9 Or if he selected her to become his son's slave-wife, then
he must treat her like a daughter would expect to be
treated. 10 If he go on to take another slave-wife, he
mustn't reduce the first one's food or clothing, or her mar-
ital rights, 11 but if he doesn't provide these three things to
her, then she can go free without having to pay anything.

Rules about violence to others

12 Anyone who strikes someone
and that person dies, must definitely
be put to death.[86] 13 But if it wasn't premeditated—if God
had let it happen as an accident—then I'll assign a place

70 **RV 20:7 · Cross-ref.** Lev 19:12.
71 **RV 20:8 · Cross-ref.** Exo 16:23-30; 31:12-14.
72 **RV 20:9-10 · Cross-ref.** Exo 23:12; 31:15; 34:21; 35:2; Lev 23:3.
73 **RV 20:11 · Cross-ref.** Gen 2:1-3; Exo 31:17.
74 **RV 20:12 · Cross-ref.** Deu 27:16; Mat 15:4; 19:19; Mrk 7:10; 10:19; Luk 18:20; Eph 6:2.
75 **RV 20:12 · Cross-ref.** Eph 6:3.
76 **RV 20:13 · Cross-ref.** Gen 9:6; Lev 24:17; Mat 5:21; 19:18; Mrk 10:19; Luk 18:20; Rom 13:9; Jam 2:11.
77 **RV 20:14 · Cross-ref.** Lev 20:10; Mat 5:27; 19:18; Mrk 10:19; Luk 18:20; Rom 13:9; Jam 2:11.
78 **RV 20:15 · Cross-ref.** Lev 19:11; Mat 19:18; Mrk 10:19; Luk 18:20; Rom 13:9.
79 **RV 20:16 · Cross-ref.** Exo 23:1; Mat 19:18; Mrk 10:19; Luk 18:20.
80 **RV 20:17 · Cross-ref.** Rom 7:7; 13:9.
81 **RV 20:18 · Parallel** Deu. 5:22-33
82 **RV 20:18-19 · Cross-ref.** Heb 12:18-19.
83 **RV 20:25 · Cross-ref.** Deu 27:5-7; Josh 8:31.
84 **RV 21:1 · Parallel** Deu. 15:12-18
85 **RV 21:2-6 · Cross-ref.** Lev 25:39-46.
86 **RV 21:12 · Cross-ref.** Lev 24:17.

where the one who hit them can flee to.[87] 14 However, if someone had schemed to trap and kill their neighbour, then even if the killer clings to my altar, you must take them for execution.

15 Anyone who strikes their father or mother must certainly be put to death.

16 Anyone who abducts another person—either to sell or to keep as a slave—that person must certainly be put to death.[88]

17 Anyone who curses their father or mother must certainly be put to death.[89]

18 If two people fight and one hits their neighbour with a stone or with their fist, and the injured one doesn't die but is bedridden, 19 if that person eventually rises and can walk about outside using a staff, then the person who struck them is free, other than reimbursing the costs of their lost work and their medical expenses.

20 If a master hits their male or female slave with a staff and the slave dies, then the death must certainly be avenged. 21 However, if the slave is able to stand within a couple of days, then the owner won't be punished because the slave is their property.

22 If two people fight together and strike a pregnant woman and cause her to deliver the baby, if there's no serious injury, then he must certainly be fined whatever the husband of the woman demands and the judges allow.
23 But if there's serious injury, then you must give a life for a life, 24 an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot,[90] 25 a burn for a burn, a wound for a wound, and a bruise for a bruise.

26 If a master hits their male or female slave's eye and damages it, they must let the slave go free in compensation for the eye. 27 Or if the master knocks out a tooth of a male or female slave, they must let the slave go free in compensation for the tooth.

Rules about property

28 If a bull gores a man or a woman and they die, the bull must certainly be killed by throwing rocks at it. The owner of the animal is to be considered innocent, but its meat mustn't be eaten.
29 But if the bull had a habit of goring in the past and its owner was warned but didn't keep it fenced in, and it kills a man or a woman, then the bull must be killed by throwing rocks at it and its owner must also be put to death. 30 If a ransom payment is demanded instead, the owner may buy back their life by paying the full amount demanded.
31 Those rules also apply if the bull gores a person's son or daughter. 32 If the bull gores a male or female slave, its owner must give thirty silver shekels to the slave owner and the bull must be killed by throwing rocks at it.

33 If someone uncovers a pit for storage, or digs a new one and leaves it uncovered, and a cow or a donkey falls into it, 34 the owner of the pit must pay compensation. The pit owner must pay in cash, but the dead animal will then belong to them. 35 If one person's bull attacks someone else's bull and it dies, then they should sell the live animal and divide the money as well as dividing up the dead animal. 36 But if it was known that the bull had a habit of goring in the past and its owner hadn't kept it fenced in, then that owner must certainly give a live bull for the dead one, but the dead animal will become theirs.

Rules about loss of property or farm animals

22:1 If someone steals a cow or a sheep and slaughters it or sells it, he must compensate five cattle for the cow or four sheep for the sheep.

2 (If a thief is discovered at night while breaking in, and is struck and dies, no one should be charged for murder.
3 But if it's daylight already, then that person is guilty of murder.)

A thief who's caught must make restitution, but if they're unable to pay, then the thief must be sold to cover it. 4 If a thief is found in the possession of a stolen animal, be it a cow or a donkey or a sheep, then they must pay back another matching animal as well.[91]

5 If a person releases their livestock to graze their own field or vineyard, and it ends up grazing in the someone else's field, the owner of the animal must compensate from the best of their field and from the best of their vineyard.

6 If a fire breaks out and spreads in the bush, and grain that's already stacked or is still in the field gets burnt up, the person who started the fire must certainly pay compensation.

7 If anyone gives their neighbour money or goods for safekeeping, and if it is stolen from the neighbour's house, if the thief is found, they must pay double in compensation. 8 If the thief can't be found, then the owner of the house must be brought to the judges for God's decision as to whether or not they have improperly handled their neighbour's property.

9 Concerning every other squabble about any cattle or a donkey or sheep, or about clothing or any lost property that's under dispute, both parties must go to the judges for God's decision—anyone who God declares to be guilty must pay his neighbour double as compensation.

10 If anyone gives their neighbour a donkey or a cow or a sheep or any animal to look after, and it dies or is injured or disappears without anyone seeing, 11 both of them must declare in front of Yahweh as to whether or not they improperly handled their neighbour's property. The owner must accept the sworn statement and no compensation is required, 12 but if it was truly stolen from the neighbour, they must pay compensation to the owner. 13 If it was truly killed by a some other animal, the neighbour must bring

87 **RV 21:13 · Cross-ref.** Num 35:10-34; Deu 19:1-13; Josh 20:1-9.

88 **RV 21:16 · Cross-ref.** Deu 24:7.

89 **RV 21:17 · Cross-ref.** Lev 20:9; Mat 15:4; Mrk 7:10.

90 **RV 21:24 · Cross-ref.** Lev 24:19-20; Deu 19:21; Mat 5:38.

91 **RV 22:4 · Note** Or possibly, must pay back **two** additional animals.

the remains as evidence, and no compensation is required.

14 If anyone borrows an animal from their neighbour and it gets injured or dies without the owner being with it, the person who borrowed it must pay compensation, **15** but if its owner was there with it, no compensation is required—if it was for hire, then that was included in its hiring fee.

More rules about everyday life

16 If a man entices a young woman who's not engaged, and sleeps with her, he must certainly pay the bride price to her father for her to become his wife.[92] **17** If her father absolutely refuses to give her to him, the man must still pay the normal bride price in cash.

18 You must execute any woman who practices sorcery.[93]

19 Anyone who has sex with an animal must be executed.[94]

20 You must execute anyone who offers a sacrifice to any god other than Yahweh.[95]

21 You mustn't disadvantage or oppress any foreigner staying in your country, because you were foreigners staying in the land of Mitsrayim (Egypt).[96] **22** You mustn't mistreat any widow or any fatherless child, **23** because if you do and they ask me to help them, I'll help them **24** and get angry. I'll cause you all to die in battle, and your wives will become widows and your children will become fatherless.

25 If you loan money to any my people who are poor, you mustn't act like an impartial creditor to them—you mustn't charge them interest.[97] **26** If you actually take the your neighbour's cloak as a security, you must return it to them by sunset,[98] **27** because it's their only covering. What else could they cover themselves with when they try to sleep? If they cry out to me, I'll act on it, because I'm compassionate.

28 You mustn't insult God, and don't curse your leaders.[99]

29 You mustn't fail to give me the best parts of the grain that you harvest, or the best olive oil or wine that you produce.

You must give your firstborn sons to me, **30** plus you must do the same with your cattle and your sheep and goats. The young must stay seven days with their mothers, then you must give them to me on the eighth day.

31 You must be different from others because you're dedicated to me. So you mustn't eat the meat of animals that are mauled in the countryside—throw it to the dogs instead.[100]

Rules about honesty and kindness

23:1 You mustn't present a false statement. Don't conspire with a wicked person to give false evidence.[101] **2** Don't just follow the crowd into doing what's wrong, and don't just say what others say in court if it's untrue, **3** and don't automatically favour the poor in court either.[102]

4 If you come across your enemy's cow or donkey going astray, you must certainly take it back to them.[103] **5** If you see that the donkey of someone who hates you has fallen to the ground under its load, you mustn't just walk way—you must certainly help them with it.

6 You mustn't deny justice to the poor in their lawsuits.[104] **7** Stay far way from deceptive words. You mustn't kill innocent or honest people because I won't allow wicked people to be declared innocent. **8** You mustn't accept bribes, because bribes stop people from being unbiased and they undermine the words of honest people.

9 You mustn't oppress foreigners since you yourselves know how that feels because you all were foreigners in Mitsrayim (Egypt).[105]

The seventh year and the seventh day

10 You should plant your land and gather its produce for six years,[106] **11** but in the seventh year you must let the harvest drop and just leave it there and allow the poor people to eat it. Then the animals in the countryside can eat the reminder. You must also do that to your vineyards and your olive orchards.

12 Six days You should work for six days, then on the seventh day you must rest so that your cow and your donkey can rest, and the children of your slaves and the foreigner staying in your land can be refreshed.[107]

13 Take careful notice of everything that I've told you all. You all mustn't invoke other gods—in fact don't even mention their names.

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92 **RV 22:16-17 · Cross-ref.** Deu 22:28-29.

93 **RV 22:18 · Cross-ref.** Deu 18:10-11.

94 **RV 22:19 · Cross-ref.** Lev 18:23; 20:15-16; Deu 27:21.

95 **RV 22:20 · Cross-ref.** Deu 17:2-7.

96 **RV 22:21-22 · Cross-ref.** Exo 23:9; Lev 19:33-34; Deu 24:17-18; 27:19.

97 **RV 22:25 · Cross-ref.** Lev 25:35-38; Deu 15:7-11; 23:19-20.

98 **RV 22:26-27 · Cross-ref.** Deu 24:10-13.

99 **RV 22:28 · Cross-ref.** Acts 23:5.

100 **RV 22:31 · Cross-ref.** Lev 17:15.

101 **RV 23:1 · Cross-ref.** Exo 20:16; Lev 19:11-12; Deu 5:20.

102 **RV 23:3 · Cross-ref.** Lev 19:15.

103 **RV 23:4-5 · Cross-ref.** Deu 22:1-4.

104 **RV 23:6-8 · Cross-ref.** Lev 19:15; Deu 16:19.

105 **RV 23:9 · Cross-ref.** Exo 22:21; Lev 19:33-34; Deu 24:17-18; 27:19.

106 **RV 23:10-11 · Cross-ref.** Lev 25:1-7.

107 **RV 23:12 · Cross-ref.** Exo 20:9-11; 31:15; 34:21; 35:2; Lev 23:3; Deu 5:13-14.

Readers' Version

Three compulsory celebrations each year[108]

14 You must celebrate me three times every year. **15** 1/ You must observe the *Flat Bread Celebration*. You must eat unleavened bread for seven days as I commanded you, in late March or early April because that's when you came out from Mitsrayim (Egypt). You mustn't come without an offering.[109]

16 2/ You must observe the *Spring Harvest Celebration*, bringing the first portion of your harvests from what you planted.

3/ You must observe the *Finished Harvest Celebration* at the end of the year, after you've finished harvesting everything you planted. **17** So all your males must gather in front of the master Yahweh three times each year.

18 You mustn't sacrifice the blood of my sacrifices together with bread that's been risen, and all the fat must be burnt during the night so that none remains in the morning.

19 You must bring the best of the firstfruits of your harvests to the house of Yahweh your god.

You mustn't boil a young goat in its mother's milk.[110]

Promises and teachings

20 Listen, I'm about to send a messenger in front of you to guard you on the way, and to take you to the place that I have prepared. **21** Stay behind him and listen to what he says. Don't annoy him because he won't put up with disobedience because he represents my authority. **22** But if you take careful notice of his words and do everything that I say, then I'll be an enemy to your enemies and I'll be against those who are against you. **23** My messenger will go ahead of you and take you to face the Amorim, the Hitim, the Perizim, the Kena'anim (Canaanites), the Hivim, and the Yevusim, and then I'll annihilate them. **24** You mustn't serve or bow down to their gods, and you mustn't do what those people do, because you must completely overthrow them and completely smash their sacred stone pillars. **25** You all must worship your god Yahweh, and he'll bless your food and your water. I'll keep sickness away from you **26** and there won't be any miscarriages or women in your land that can't conceive. I'll ensure that you live your full number of days.

27 I'll go ahead of you and will terrify and confuse all of the people groups whose lands you'll enter, and I'll cause them to flee from you in battle. **28** I'll send hornets ahead of you and they'll drive out the Hivim, the Kena'anim, and the Hitim before you get there. **29** I won't drive them out more than a year ahead of you in case the area becomes desolate and the wild animals proliferate too much in the countryside. **30** I'll drive them out little by little ahead of you until your numbers increase and you take over the land. **31** Then I'll help you establish your borders from the Red Sea to the Mediterranean, and from the wilderness to the Perat (Euphrates) river, because I'll help you defeat the existing inhabitants of the land and so you'll drive them right out. **32** You mustn't make any agreement with those people or with their gods. **33** They mustn't live in your land, in case they cause you to sin against me. Their gods would certainly become a trap for you, and then you'd end up worshipping them.

The people confirm their agreement

24:1 Then Yahweh told Mosheh (Moses), "Come up the mountain to me—you, Aharon (Aaron), Nadav, Avihu and seventy of the Israeli elders, and you must stay at a distance to worship. **2** Then Mosheh alone must approach me, but the others mustn't come near, and also the people mustn't come up with him."

3 So Mosheh went and explained to the people everything that Yahweh had said, including all the regulations. Then all of the people answered in unison, "We'll do everything that Yahweh has told us to do." **4** So Mosheh wrote down everything that Yahweh had instructed. Then he got up early in the morning and built an altar at the bottom of the mountain and set up twelve stone pillars for the twelve tribes of Yisrael (Israel), **5** and he sent some young men to offer burnt offerings and to sacrifice some bulls as peace offerings to Yahweh. **6** Mosheh took half of the blood from the sacrifices and put it into basins. He sprinkled the other half of the blood onto the altar. **7** Then he took the scroll with the agreement written on it and read it out loud to the people, and they responded, "We'll obey everything that Yahweh has instructed."

8 Then Mosheh took the blood in the bowls and sprinkled it onto the people,[111] telling them, "Look. This is the blood confirming the agreement[112] that Yahweh has made with you according to what you just heard."

9 Then Mosheh, Aharon (Aaron), Nadav, Avihu, and seventy Israeli elders climbed up the mountain **10** and they saw the god of Yisrael. Under his feet was something like a tile made of sapphire that looked so pure that it was as clear as the sky. **11** Those Israeli leaders saw God and yet they weren't harmed by him.. Then they ate and drank together.

Mosheh's long stay on Mt. Sinay

12 Then Yahweh told Mosheh (Moses), "Come up to me on the mountain and wait there, and I will give you some stone slabs with the rules and regulations that I have written on them so you can to teach them to the people." **13** So Mosheh and his assistant Yehoshua (Joshua) set off, and Mosheh climbed up God's mountain. **14** He had already told the elders, "Wait for us down here in this place until we return here to you all. And see, Aharon (Aaron) and Hur are with you—any leader judging matters requiring more wis-

108 RV 23:14 · Parallel Exo. 34:18-26; Deu. 16:1-17

109 RV 23:15 · Cross-ref. Exo 12:14-20; Lev 23:6-8; Num 28:17-25.

110 RV 23:19 · Cross-ref. Deu 26:2; Exo 34:26; Deu 14:21.

111 RV 24:8 · Cross-ref. Heb 9:19-20.

112 RV 24:8 · Cross-ref. Mat 26:28; Mrk 14:24; Luk 22:20; 1Cor 11:25; Heb 10:29.

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dom can approach them for help."

15 Then Mosheh went to the base of the mountain and a cloud covered over it. 16 Yahweh's radiance settled on Mt. Sinay, and the cloud covered it for six days, then on the seventh day he called to Mosheh from within the cloud. 17 The appearance of Yahweh's radiance was like a roaring fire on the top of the mountain from what the Israelis below could see. 18 Then Mosheh entered into the cloud and continued up the mountain, and he remained up there for forty full days.[113]

Contributions for God's tent[114]

25:1 Yahweh told Mosheh (Moses), 2 "Tell the Israelis that they should raise funds for me. You should collect a contribution from every family that's willing to donate. 3 You should accept contributions of gold, silver, or bronze, 4 as well as yarn dyed blue, purple, or crimson, plus finely-spun linen and spun goat hair, 5 and red-dyed ram skins, fine leather, and acacia timber. 6 Also lamp oil, spices for making anointing oil and fragrant incense, 7 onyx and other gemstones for setting into the apron and the breastplate. 8 Then they should make me a residence so I can live in it among them, 9 according to the patterns that I'll show you for the residence and for all of its utensils. You all must make all of it exactly to plan.

The box to hold the stone slabs[115]

10 They must make a wooden chest from acacia wood. It should be 125cm long, with the width and the height being 75cm. 11 It must be overlaid with pure gold sheeting on the outside and the inside, and have a gold moulding fitted all around it. 12 Four gold rings must be cast and attached to the four feet—two rings on each side. 13 Make two carrying poles from acacia wood and overlay them with gold sheeting. 14 Those poles will be inserted through the rings on the sides of the chest so it can be picked up and carried on them. 15 The poles must be kept in the rings on the chest—they mustn't be removed. 16 The two stone slabs that I'll give you with our agreement inscribed on them must be placed inside the chest.

17 You must make a lid the same length and width as the chest. It must be made of pure gold and will be known as 'the atonement platform'.[116] 18 Then make a pair of winged-creatures from gold that's hammered from the two ends of the atonement platform. 19 Yes, make one winged-creature from each end of the gold lid material. 20 Their up-lifted wings should spread out covering the atonement platform and they should be facing each other across the top of the platform. 21 When I give you the stone slabs, put them inside the box and then fasten the atonement platform on top to form the lid. 22 Then I'll meet with you there, and from the atonement platform between the two winged-creatures and above the stone slabs, I'll be able to tell you my commands to pass on to the Israelis.

The bread offering table[117]

23 You must make a table from acacia wood: one metre long, 500cm wide, and 750cm high. 24 Overlay it with pure gold and have a gold moulding fitted all around it. 25 Make an 8cm wide rim around it and fit a gold moulding onto the rim. 26 Make four gold rings and attach them near the legs on the four corners of the table 27 near the rim. The rings are so poles can be inserted in order to carry the table. 28 Make two poles out of acacia wood and overlaid them with gold for carrying the table. 29 In addition, make the necessary plates and pans, and the pitchers and bowls to be used for pouring out the wine offerings—all from pure gold. 30 You must keep sacred bread on the table continually in front of me.[118]

The lampstand[119]

31 You must make a lampstand from pure gold. The base and shaft are to be hammered out of one piece of gold as well as its cups and decorative buds and flowers. 32 There must be six branches extending from the shaft—three on each side. 33 Three cups shaped like almond flowers must be on each branch along with a bud and petals. 34 The centre shaft must have four cups like almond flowers along with a bud and petals. 35 For each of the three pairs of branches (one branch out each side in each pair), make a bud on the centre shaft so each pair of branches appear to be growing out of it. 36 These buds and their branches must all be hammered out from that single piece of pure gold. 37 Make seven lamps and set them up on it to give light out from the front of it, 38 and make all the utensils and dishes for the lamps from pure gold. 39 This can all be made from 35kg of pure gold 40 and be sure to make it all like the pattern that you're being shown on the mountain.[120]

Plans for the sacred residence[121]

26:1 You must make my residence with ten fabric panels formed by a skilled craftsman. They must be made from twisted finely-spun linen, with winged-creatures embroidered on them using blue, purple, and scarlet thread. 2 The hanging panels must all be the same size: 14.5m long and two metres wide. 3 Five of the panels will be coupled together as one set and the other five as another. 4 For each set, make loops of blue cloth and fasten them along the outer edge of

113 **RV 24:18 · Cross-ref.** Deu 9:9.
114 **RV 25:1 · Parallel** Exo. 35:4-9
115 **RV 25:10 · Parallel** Exo. 37:1-9
116 **RV 25:17 · Cross-ref.** Heb 9:5.
117 **RV 25:23 · Parallel** Exo. 37:10-16
118 **RV 25:30 · Cross-ref.** Lev 24:5-8.
119 **RV 25:31 · Parallel** Exo. 37:17-24
120 **RV 25:40 · Cross-ref.** Acts 7:44; Heb 8:5.
121 **RV 26:1 · Parallel** Exo. 36:8-38

each of the end panels— 5 place fifty loops on the end of each set so that the loops are opposite each other. 6 You'll also need to make fifty gold clips to join the two sets together to make a single walled structure.

7 You must make eleven panels with goats' hair to form a tent over the residence. 8 Each of the eleven panels must be the same size: 15m long and two metres wide. 9 You must join five panels into a set, and six panels into the other set so that the sixth panel can be doubled over at the front of the tent. 10 You must make 50 loops to go onto the end of one set, and another 50 for the edge of the other set. 11 You'll also need to make fifty bronze clips to join the two sets together to make the tent cover. 12 Let the extra half panel hang over the back of the residence. 13 The half metre of extra length on each side that extends beyond the linen sets will hang evenly over the sides.

14 You must make a covering of rams hides dyed red to go over the tent, then another covering sea-cow hides to go over that.

The wooden frames

15 You must make frames for my residence from acacia wood. They'll stand upright 16 and each one must be five metres high and 0.75m wide. 17 Each frame must have two protrusions so it can be connected to the frame next to it. 18 Assemble twenty frames for the south side of the residence 19 along with forty silver bases to go underneath them—two bases supporting each frame, and each frame having two protrusions at the bottom to go into the bases. 20 For the north side, assemble twenty frames 21 along with forty silver bases—two under each frame. 22 For the rear of the residence facing west, assemble six frames 23 plus two extra frames for bracing the two back corners— 24 they must be joined on at the bottom and then both of them have their tops attached to a ring. 25 Then assemble eight frames with their sixteen silver bases—two bases supporting each frame.

26 Make crossbars from acacia wood—five of them to go across the frames on the northern side, 27 five for the south side, and five for the frames at the rear of the residence on the western side. 28 The middle crossbar in the centre of the frames will go right through from one end to the other. 29 Overlay the frames and the crossbars with gold, and make the rings for holding the crossbars with gold. 30 Then you must assemble my residence exactly as per the plan that you were shown on the mountain.

The curtain

31 You must have a skillful workman make a curtain from twisted finely-spun linen, with winged-creatures embroidered on them using blue, purple, and scarlet thread. 32 Hang it from gold clips on four pillars made from acacia wood overlaid with gold on four silver bases. 33 Hang the curtain under the clips, then bring the box that contains the agreement inside the curtain. That curtain will separate for you between the sacred section and the *very* sacred interior.[122] 34 Install the atonement platform as the lid on the box there in the very sacred interior. 35 Set the table up outside the curtain on the north side, with the lampstand on the south side opposite the table.

36 Then make a curtain out of twisted finely-spun linen for the entrance of the tent. It should be embroidered with blue, purple and scarlet yarn. 37 Make five pillars for the curtain from acacia wood overlaid with gold. The hooks on them must be made of gold, and their five bases must be cast with bronze.

The altar for burnt offerings[123]

27:1 Make an altar from acacia wood that's 2.5m square and 1.5m high 2 and as part of that same piece of wood, include a carved projection like a horn on each of the top corners of the altar. Overlay the altar with bronze. 3 Make pots for the ashes out of bronze, along with the necessary shovels, sprinkling bowls, meat forks, and fire-trays. 4 Then make a bronze grating for it with four rings of bronze on the four corners. 5 Fit it down onto a ledge inside the altar so that it sits inside the altar about halfway up. 6 Also, make poles from acacia wood for the altar and overlay them with bronze. 7 They'll be able to be put into rings on two sides of the altar for carrying it. 8 The altar should be hollow in the middle and made from wooden planks just like you were shown on the mountain.

The courtyard around the sacred tent[124]

9 Make curtains of twisted finely-spun linen to form a courtyard around the residence. The south side will require fifty metres of curtain 10 with twenty bronze pillars and their twenty bases. The hooks on the pillars and the clips must be made of silver. 11 Similarly on the north side, another fifty metres of curtain with twenty pillars and their bases and their hooks and clips. 12 The west side will require twenty-five metres of curtain with ten pillars and bases. 13 The east side of the courtyard must also be twenty-five metres wide. 14 On one side of the gate, the curtain will be 7.5m long with three pillars and bases, 15 and the same on the other side. 16 The entrance curtain must be made of twisted finely-spun linen. It'll be ten metres wide and hang on four pillars with their bases, and must be embroidered with blue, purple, and scarlet yarn. 17 All the pillars for the courtyard must have silver decorations around them, as well as their silver hooks and bronze bases. 18 So the courtyard will be fifty metres by twenty-five metres and the curtain enclosure will be 2.5m high. All the curtains will be made of finely-spun linen, and the bases under all the pillars will be bronze. 19 All the equipment for the operation of the residence and all the tent pegs and pegs for the courtyard must be made of bronze.

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122 **RV 26:33 · Cross-ref.** Heb 6:19; 9:3-5.

123 **RV 27:1 · Parallel** Exo. 38:1-7

124 **RV 27:9 · Parallel** Exo. 38:9-20

Readers' Version

The oil for the lamps[125]

20 Order the Israelis to bring you
pure, pressed olive oil for the lamps
so they can be kept burning continually. 21 In the outer
portion of the sacred tent (outside the curtain where the
sacred box is kept), Aharon (Aaron) and his sons must at-
tend to the lampstand in front of Yahweh from evening to
morning. This regulation will apply continually to all fu-
ture generations of Israelis.

The priests' uniform[126]

28:1 Now, have your brother Aharon
(Aaron) and his sons brought to you
from among the Israelis. Aharon, Nadav, Avihu, Eleazar,
and Itamar will become my priests. 2 Make sacred clothes
for Aharon—they must be uniquely beautiful 3 so speak to
all the skilled craftsmen who've been given the spirit of
wisdom, and they can make Aharon's clothes to dedicate
him as my priest. 4 These are the clothes that they'll need
to make: a small pouch to hang around the neck and an
apron, a robe and a tunic of woven work, and a turban and
a waistband. They must make those sacred clothes for your
brother Aharon and for his sons to serve as my priests.
5 The skilled craftsmen must be given gold wire and blue,
purple, and scarlet yarn, and finely-spun linen.

6 They must make the sacred apron from twisted
finely-spun linen with gold wire and blue, purple, scarlet
yarn embroidered onto it by a skilled craftsman. 7 It should
have two shoulder pieces attached to the top two corners
so it can be fastened. 8 Then the waistband for the apron
shall be made with similar workmanship from twisted
finely-spun linen with gold wire and blue, purple, and
scarlet yarn skillfully embroidered into it. 9 Then get two
onyx stones and engrave the names of Yisrael's (Israel's)
twelve sons onto them— 10 six names on one stone and six
on the other, in their birth order. 11 A stone craftsman
with experience at making signet rings should do the en-
gravings, and then mount the two stones in decorative
gold settings. 12 Then attach the two stones to the shoul-
der pieces of the apron as a reminder about Yisrael's sons.
That way Aharon (Aaron) will carry their names on his two
shoulders as a reminder every time he goes to face Yah-
weh. 13 Make the decorative settings for the two stones
from gold, 14 and then make two twisted chains of pure
gold like a cord that you can attach to the decorative set-
tings.

The chestpiece[127]

15 Make a **sacred chest pouch** for
important decision making. A skilled craftsman should
make it from twisted finely-spun linen like the apron, em-
broidered with gold wire and blue, purple, and scarlet
yarn. 16 It needs to be 23cm square when folded over dou-
ble, 17 and it will have four rows of three gemstones on it: a
red ruby, a yellow topaz, a green emerald, 18 then a
turquoise, a blue sapphire, a diamond, 19 then a red
jacinth, a white agate, a purple amethyst, 20 and in the last
row, a yellow beryl, an onyx, and a green jasper. All those
stones must be mounted in decorative gold settings, 21 and
so they'll represent the twelve tribes of Yisrael (Israel).
The names of the twelve sons must be engraved on the
stones similar to how signet rings are made. 22 Make two
twisted chains of pure gold like a cord that you can attach
to the pouch, 23 then make two gold rings and attach them
to the two top corners of the pouch. 24 Attach the two gold
chains to the rings on the corners 25 with the other ends
fastened to the two decorative settings around the stones
and then attached to the front side of the shoulder straps.
26 Make two more gold rings and attach them on the inside
to the two bottom corners of the pouch, 27 and another
two gold rings to be attached to the bottom of the two
shoulder pieces near where the shoulder straps join the
apron just above the crafted waistband. 28 Then tie the
rings on the sacred pouch to the rings on the apron with a
blue cord so that the pouch sits above the waistband and
can't come loose from the apron.

29 Then whenever Aharon (Aaron) enters the sacred in-
ner room to stand in front of me, he'll be carrying the
names of Yisrael's sons over his heart on the sacred pouch
that'll be used for making decisions. 30 Then place the
'Urim' and the 'Tumim'[128][129] in the sacred pouch so they'll
be over Aharon's heart when he goes in before Yahweh,
thus Aharon will continually bear the decisions of the Is-
raelis over his heart before Yahweh.

The other parts of the uniform[130]

31 Make the **robe** to be worn under
the sacred apron entirely from blue
material 32 with an opening for his head in the middle of
it. A border will be needed around the opening so it can't
tear—this should be woven like openings in regular
clothes. 33 Then on the bottom hem, make decorations
that look like pomegranates—they must be made from
blue, purple, and scarlet yarn. Gold bells should hang in
between the pomegranates 34 so as you go around the hem
of the robe there'll be a gold bell, then a pomegranate,
then a gold bell, then a pomegranate, etc. 35 Aharon
(Aaron) must wear this robe when he's serving, so when he
goes into my presence in the sacred inner room, I'll hear
the bells when he enters and when he leaves, so he won't
die.

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125 RV 27:20 · Parallel Lev. 24:1-4

126 RV 28:1 · Parallel Exo. 39:1-7

127 RV 28:15 · Parallel Exo. 39:8-21

128 RV 28:30 · Note These two objects appear abruptly in the text—they haven't been described previously—in fact, they're not described anywhere, so we don't really know much about them except that it seems they were used somehow to indicate Yahweh's decision on important matters. Although we presume that Mosheh must have already been familiar with them, sadly we're unable to translate these two Hebrew words, because we're not.

129 RV 28:30 · Cross-ref. Num 27:21; Deu 33:8; Ezr 2:63; Neh 7:65.

130 RV 28:31 · Parallel Exo. 39:22-31

Readers' Version

36 Make a plate from pure gold and engrave 'Dedicated to
Yahweh' on it like you would on a signet ring. 37 Attach it
to the front of the turban using a blue cord 38 so it'll be on
Aharon's forehead. In this way, it'll bear the deficiencies of
human sinfulness when Israelis attempt to make sacred
objects and attempt to make sacred offerings. Thus it'll be
on his forehead continually so that I will see it and accept
those things.

39 The **tunic** must be woven from finely-spun linen, and
similarly for the **turban**. An embroiderer must make the
waistband.

40 You must also make tunics, waistbands and headbands
for Aharon's sons so they'll look splendid and beautiful.
41 Put these clothes on your brother Aharon and his sons,
then anoint them with oil and ordain and consecrate them
as priests to me. 42 Make **underwear** out of linen to cover
their bare flesh from the waist to the thighs— 43 they must
wear it whenever they enter the sacred tent and whenever
they approach the altar to offer sacrifices so they won't be
disobeying and die. Aharon and his descendants must obey
that rule forever.

Consecrating the priests[131]

29:1 Now this is how you should
consecrate them to be priests to me:
Take a young bull from the herd and two rams without de-
fects. 2 Also, using finely-ground wheat flour, bake flat
bread, flat cakes with olive oil in them, and flat wafers
sprinkled with olive oil. 3 Put the baking into a basket, and
bring the basket to me along with the bull and two rams.

4 Then take Aharon (Aaron) and his sons near to the en-
trance of the sacred tent and wash them with water. 5 Take
the clothes and dress Aharon in the tunic and the robe that
goes with the apron, then the sacred apron and the sacred
pouch, and tie the waistband around the apron. 6 Put the
turban on his head and attach the sacred gold ornament to
it, 7 then take the anointing oil and pour it over his head to
dedicate him. 8 Next, bring his sons and put tunics on
them 9 and wrap waistbands around them and tie on their
headbands. They and their descendants will be priests for-
ever, and you must ordain both Aharon and his sons.

10 Then bring the bull to the front of the sacred tent and
get Aharon and his sons to put their hands on its head,
11 then slaughter[132] the bull before me at the entrance of
the sacred tent. 12 Take some of that blood and smear it on
the top projections of the altar with your finger, then pour
the rest of it on the ground at the base of the altar. 13 Take
all the fat covering the innards including the lobe above
the liver, as well as both kidneys and the fat on them, and
burn it all on the altar, 14 but the bull's meat and hide and
intestines must be burnt outside the camp. Sacrificing the
bull's fat like that is an act of purification.

15 Then take one of the rams and have Aharon and his
sons place their hands on its head, 16 then slaughter it.
Catch the blood and sprinkle it all over the sides of the al-
tar. 17 Then cut the ram into pieces and wash its innards
and its legs, and put those bits together with the head and
the other pieces. 18 Then burn it all on the altar. That will
be a burnt offering to me—a pleasing aroma from the of-
fering by fire.[133]

19 Then take the second ram, and have Aharon and his
sons place their hands on its head, 20 then slaughter it.
Catch the blood and smear some of it on the tip of Aharon
and his sons' right ears and on their right thumbs and big
toes. Then sprinkle the rest all over the sides of the altar.
21 Take some of the blood that is on the altar and some of
the anointing oil, and sprinkle that on Aharon and his
clothes, and on his sons and their clothes. That will conse-
crate Aharon and his sons and their priestly clothes.

22 Take the fat of that second ram, and its fat tail, the fat
covering its innards and the lobe above the liver, the two
kidneys and that fat that's on them, and the right thigh,
because this ram is for consecration. 23 Also take one
round bread loaf, one cake of bread made with oil in it, and
one wafer from that basket of flat breads that's offered to
me. 24 Put all those into the hands of Aharon and his sons,
and they must wave them before me as a wave offering.
25 Then take them from their hands and burn them com-
pletely on the altar on top of the burnt offering. That also
will be a fire offering to me, and its aroma will please me.

26 Take the breast meat of the ram (the second one for
the consecration of Aharon) and wave it as a wave offering
before me. Then after that it will be your share to cook and
eat.

27 So you should consecrate the breast of the wave offer-
ing and the thigh of the contribution from the ram of con-
secration for Aharon and his sons. 28 Those will belong to
Aharon and his sons as their regular portion from the Is-
raelis—it will be a contribution from the Israelis from their
peace offerings to me.

29 The sacred clothes that belong to Aharon will be used
for his male descendants to wear in turn when they're
anointed and consecrated. 30 The priest who succeeds him
from among his sons, who comes into the sacred tent to
serve in the sacred inner room must wear them for seven
days.

31 Take the ram of consecration and boil its meat in a sa-
cred place, 32 then Aharon and his sons should eat the
meat of the ram as well as the breads that are in the basket
at the entrance to the tent. 33 They must eat those things
used to make atonement for them and to consecrate them.
No one else can eat them, because they've been made sa-
cred. 34 If any meat of the consecration or any of the bread
remains until the morning, then you must burn the re-
mainder—it can't be eaten because it's been made sacred.

35 So that's what you must do for Aharon and his sons,
just like I've commanded you. You'll consecrate them for
seven days, 36 and each day you must sacrifice a bull to pu-

131 **RV 29:1 · Parallel** Lev. 8:1-36

132 **RV 29:11 · Note** The throat will be cut with a sharp knife, and the blood will be caught in a bowl.

133 **RV 29:18 · Cross-ref.** Eph 5:2; Php 4:18.

rify the altar and compensate for the altar's imperfections. You must also anoint it each day with olive oil to make it sacred. 37 After making atonement for the altar and making it sacred for seven days, it will then be so sacred that anything that touches it will also become sacred.

The daily sacrifices[134]

38 After all that, you must continually offer two, year-old lambs every day— 39 one in the morning and the other around twilight. 40 With the morning lamb, also offer 2kg of finely-ground wheat flour mixed with a litre of pressed olive oil and a litre of wine. 41 With the twilight lamb, offer the same grain offering as in the morning, and the same drink offering. That will be a fire offering to me and the aroma will please me. 42 This must be a continual offering to me at the entrance of the sacred tent even in following generations, and I'll meet with you all there to speak to you there 43 and I'll meet with the Israelis there, and my splendour will sanctify it. 44 I'll consecrate the sacred tent and the altar, and I'll sanctify Aharon (Aaron) and his sons to be my priests. 45 Then I'll live there among the Israelis and I will be their god, 46 and they will know that I'm their god Yahweh, who brought them out of Mitsrayim (Egypt) so I could live among them. I am Yahweh their god.

The incense altar[135]

30:1 You must make an altar out of acacia word for burning incense on. 2 It should be square—half a metre on each side—and a metre high. Make projections that look like horns on top out of that same block of wood. 3 It must be overlaid with pure gold—its top and all around its sides and its projections—plus you shall make a gold moulding all around it. 4 Make two gold rings and attach them to the altar below the moulding—one on each side to hold the poles for carrying it with. 5 Make the two poles from acacia wood and overlay them with gold. 6 Put this incense altar outside the curtain that hangs in front of the sacred chest—the box containing the stone slabs and with a platform on it where I will meet with you.

7 Aharon (Aaron) must burn fragrant incense on this altar every morning when he looks after the lamps 8 and again every evening when he lights the lamps, so incense must be continually burning before me throughout your generations. 9 Don't offer up any incense or burnt offering or grain offering on it that's different from these instructions, and don't pour a drink offering on it. 10 Once a year, Aharon must take the purifying blood from the annual atonement sacrifice and put it on the projections of the altar to compensate for the altar's imperfection. Each high priest will cover the altar's flaws this way throughout all future generations. The altar will be very sacred—dedicated to me.

The tax for making the tent

11 Then Yahweh told Mosheh (Moses): 12 Whenever you take a census of the Israeli men, each man must pay a ransom to Yahweh for his life when they're counted, and then the counting won't cause deadly diseases among them. 13 As each man crosses over to stand with those who've been counted, he must pay give a half-shekel coin as an offering to me.[136] (That's half of the official shekel weight of 12 grams.) 14 Every man who's twenty or older must pay this contribution to me when he's counted— 15 the wealthy aren't expected to pay more, and the poor must not pass less than this amount when they pay this ransom to me to make atonement for your lives. 16 Then you must take that money from the Israelis and use it for work on the sacred tent—it will be a reminder to me that you all have made atonement for your lives.

The washbasin

17 The Yahweh told Mosheh (Moses): 18 Make a bronze washbasin with a bronze base.[137] Place it between the sacred tent and the altar, and fill it with water 19 and Aharon (Aaron) and his sons must wash their hands and feet in it. 20 Before they go into the sacred tent, they must wash with water so that won't die, and also when they're going to the altar to burn offerings to me— 21 they must wash their hands and feet so they won't die. This will be a rule for them and for all their descendants throughout the generations.

The anointing oil

22 Then Yahweh told Mosheh (Moses): 23 Then you yourself must collect these spices: 6kg of fragrant sap named myrrh, then 3kg of fragrant cinnamon, 3kg of fragrant cane, 24 and 6kg of fragrant casia bark. (Use the official weight for everything.) Also, four litres of olive oil. 25 Get a professional perfumer to make this into a sacred, fragrant, anointing oil. 26 Use it to anoint the sacred tent and the box containing the stone slabs, 27 as well as the table and all its utensils, the lampstand and its utensils, the incense altar, 28 the altar for burnt offerings and all its equipment, and the basin and its base. 29 That will make them sacred and dedicated to me, and anything that touches them will also become sacred.

30 Then anoint Aharon (Aaron) and his sons, and dedicate them to become my priests. 31 Approach the Israelis and tell them, "This recipe will be my sacred anointing oil for all generations. 32 It must not be poured on anyone's body, and you all must not use any similar recipe for yourselves—it's sacred and must be treated as such. 33 Anyone who mixes together anything like that, or who puts any of it on a stranger, must be expelled from the community.

The incense

34 Then Yahweh told Mosheh (Moses): Collect equal amounts of stacte, onycha, and galbanum spices, and pure frankincense, 35 and get a professional ointment mixer to add salt and make it into pure incense that will be sacred. 36 Pulverise some of it into a fine powder and put it in front of the box containing the stone slabs inside the sacred tent. This incense must be regarded as being very sacred. 37 No one else should make any in-

134 **RV 29:38 · Parallel** Num. 28:1-8

135 **RV 30:1 · Parallel** Exo. 37:25-28

136 **RV 30:13 · Cross-ref.** Exo 38:25-26; Mat 17:24.

137 **RV 30:18 · Cross-ref.** Exo 38:8.

cense for yourselves with this same recipe—it must be regarded as sacred to me. **38** Anyone who makes anything similar for its fragrance must be expelled from the community.[138]

Betsalel and Oholiav[139]

31:1 Then Yahweh told Mosheh (Moses): **2** Listen, I've chosen a man named Betsalel (son of Uri, son of Hur, from Yehudah's (Judah's) descendants) **3** and I've filled him with my spirit with wisdom, ability, knowledge, and general craftsmanship. **4** He's capable of designing and creating gold, silver, and bronze works, **5** as well as cutting and setting gemstones, wood-carving, and other crafts. **6** And what's more, I've appointed Oholiav (son of Ahisamak, from Dan's descendants) to help him, and I've also given special ability to other skilled men so that they can make everything that I've instructed you:

7 the sacred tent,
the box containing the stone slabs with the atonement platform on top of it,
all the equipment for inside the sacred tent,
8 the table and its utensils,
the gold lampstand and all its utensils,
the altar for burning incense,
9 the altar for the burnt offerings and all its utensils,
the washbasin with its base,
10 the woven clothes: the sacred clothes for Aharon (Aaron) the priest and his sons,
11 the anointing oil, and
the fragrant incense for the sacred tent.

Those craftsmen must make everything exactly according to my instructions.

The rest day

12 Then Yahweh told Mosheh (Moses): **13** Tell the Israelis that you all must certainly observe the weekly rest day because the rest day is a sign between me and you all throughout your generations, so that you will know that I am Yahweh, who wants to distinguish you from other nations. **14** So you all must observe the rest day because it's sacred for you. Anyone who treats it as an ordinary day must be put to death. Anyone who works on it must be expelled from the community. **15** There's six days for working, and then the seventh is a rest day—dedicated to me.[140] Anyone who works on it must certainly be put to death. **16** The Israelis must observe the rest day for all future generations. There's no ending to this agreement **17** between me and the Israelis. It's a never-ending sign that I made the heavens and the earth in six days, and then rested on the seventh day and was refreshed.[141]

18 When Yahweh finished speaking to Mosheh, he gave Mosheh the two stone slabs with the transcript that he had engraved on them with his own finger.

The gold bull idol[142]

32:1 Meanwhile, the people had noticed that Mosheh (Moses) had been up on the mountain for a long time, so they gathered themselves around Aharon (Aaron) and told him, "Come on. Make some gods for us that can go ahead of us, because we don't know what's happened to that Mosheh—the man[143] who brought us out of Mitsrayim (Egypt)."[144]

2 Aharon replied, "Go and get the gold earrings off your wives and your sons and daughters, and bring them to me." **3** So the people took off all their gold earrings and brought them to Aharon, **4** and he took them and smelted and crafted the gold into the form of a young bull. Then the people said, "These are your gods,[145] Yisrael (Israel), who brought you out of Mitsrayim."[146]

5 When Aharon saw that, he built an altar in front of the bull and announced, "Tomorrow will be a festival to honour Yahweh." **6** So they got up early the next day and offered burnt offerings and brought peace offerings. Then the people sat down to eat and drink, then stood up to make merry.[147]

7 Then Yahweh told Mosheh, "Go on down because your people that you brought out of Mitsrayim have gone bad—**8** they've quickly deviated from what I instructed them. They've made a metal bull for themselves and have bowed down to it and sacrificed to it and they've said, 'Yisrael, these are your gods that brought you out of Mitsrayim.' " **9** Then Yahweh said to Mosheh, "I've seen this people, and look, they're so stubborn. **10** So leave me alone now and let my anger rage against them. I will destroy them and make you into a great nation." **11** But Mosheh pleaded with his god Yahweh and asked, "Yahweh, why are you angry at your people that you have brought out of Mitsrayim with your incredible power and actions?[148] **12** If you did that, the Mitsrim (Egyptians) would say, 'Ha, he brought them out with evil plans to kill them in the mountains and to destroy them from off the earth.' Turn from your anger and

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138 **RV 30:22-38 · Cross-ref.** Exo 37:29.

139 **RV 31:1 · Parallel** Exo. 35:30–36:1

140 **RV 31:15 · Cross-ref.** Exo 20:8-11; 23:12; 34:21; 35:2; Lev 23:3; Deu 5:12-14.

141 **RV 31:17 · Cross-ref.** Exo 20:11.

142 **RV 32:1 · Parallel** Deu. 9:6-29

143 **RV 32:1 · Note** The way that the people speak of Mosheh here suggests that maybe they never really ever regarded him as being one of them—remember, he did grow up in an Mitsri palace.

144 **RV 32:1 · Cross-ref.** Acts 7:40.

145 **RV 32:4 · Note** After crafting the gold into the form of a young bull (which wasn't necessarily solid but may have had an internal wooden frame or a clay centre), it's not clear here why the text refers to plural 'gods'.

146 **RV 32:4 · Cross-ref.** 1Ki 12:28; Acts 7:41.

147 **RV 32:6 · Cross-ref.** 1Cor 10:7.

148 **RV 32:11-14 · Cross-ref.** Num 14:13-19.

Readers' Version

repent from any idea of doing evil to your people. 13 Remember Avraham and Yitshak (Isaac) and Yisrael—your servants that you swore to them yourself and told them, 'I will cause your descendants to increase like the stars in the sky, and I will give your descendants all this land which I told you about, and they will inherit it forever.' "[149] 14 So Yahweh repented from the evil that he'd said he'd do to his people.

15 Then Mosheh turned and went down the mountain carrying the two tablets with the transcript. The tablets were engraved on both sides—front and back. 16 They were God's work—it was his writing and he had inscribed it on the tablets. 17 As they descended, Yehoshua (Joshua) heard the sounds of people shouting and said to Mosheh, "It sounds like a war going on down there in the camp!" 18 But Mosheh responded, "It's not a victory march, and it's not moans of defeat—it's singing that I can hear!" 19 Then as they approached the camp, they saw the bull and the dancing, and Mosheh got very angry and threw the tablets down at the bottom of the mountain and they shattered. 20 He took the bull they had made and burnt it in the fire, then he ground it down until it was powder and sprinkled it on top of pots of water and made the Israelis drink it.

21 Then Mosheh demanded from Aharon (Aaron), "What did these people do to you to make you bring such a terrible sin on them?" 22 Aharon responded, "Don't be angry with me, my master. You know the people—they're intent on evil. 23 They insisted, saying, 'Make a god for us to lead us. As for that Mosheh—the man that brought us out of Mitsrayim (Egypt)—we don't know what's happened to him.' 24 So I told them, 'Anyone who has gold jewellery, take it off yourself,' and they gave it to me and I threw it into the fire, and this bull came out."

25 Mosheh saw that the people were out of control because Aharon had let them go wild, and now they were subject to mockery from any group that stood up against them. 26 Then Mosheh stood at the camp entrance and asked, "Anyone who's for Yahweh, come to me." And all the men from the clan of Levi gathered around him. 27 Then he told them, "This is what Yahweh, the god of Yisrael (Israel), says: 'Each man must strap his sword on his side. Pass through and return from gate to gate in the camp and kill the unfaithful men—even if it's your brother, or friend, or neighbour.' " 28 The Levite men did what Mosheh ordered and they killed about three thousand Israeli men that day. 29 Then Mosheh told them, "Consecrate yourselves to Yahweh today, because any man who stood against his son or his brother today has placed a blessing on himself."

30 The next day, Mosheh told the people, "You all have committed a terrible sin, but now I will go up to Yahweh—perhaps I can atone for your sin." 31 So Mosheh returned to Yahweh and said, "Please, these people have committed a terrible sin and made gods for themselves out of gold. 32 But now, maybe you'll forgive their sin, but if not, please blot me out of your book that you've written."[150] 33 But Yahweh said to Mosheh, "It's anyone who sinned against me that I'll blot out of my book. 34 So go now and lead the people to where I've spoken to you. See, my angel will go ahead of you, but on the day that I settle accounts, then I'll punish them for their sin."

35 Then Yahweh sent deadly diseases onto the people because they had got Aharon (Aaron) to make the gold bull.

God tells them to leave Mt. Sinay

33:1 Then Yahweh told Mosheh (Moses), "Go and pack up from here, you and the people that you brought out of Mitsrayim (Egypt). Go to the land which I promised to Avraham,[151] to Yitshak (Isaac),[152] and to Ya'akov (Jacob),[153] when I told them that I'd give it to their descendants. 2 I'll send an angel ahead of you, and I'll drive out the Kena'anim (Canaanites), the Amorim, the Hitim, the Perizim, the Hivim, and the Yevusim. 3 It's a land flowing with milk and honey, but I won't stay among you in case I decide to destroy you on the way because you're stubborn people."[154]

4 When the people heard this angry comment, they mourned and none of them put on anything fancy.[155] 5 Yahweh had[156] told Mosheh, "Tell the Israelis, 'You're all stubborn people. If I went with you for even one moment, then I'd destroy you. So now, take off your jewellery and anything fancy that you're wearing, and then I'll know what I'll do to you.' " 6 So from Mt. Sinay onwards, the Israelis stripped themselves of their jewellery and fancy things.

The tent for meeting God

7 From that day onwards, Mosheh (Moses) would take a tent and would put it up at a distance outside the camp—he called it 'the tent of meeting'. Then anyone who wanted a decision from Yahweh would go out to that tent of meeting outside the camp. 8 Whenever Mosheh went out to the tent, all the people would stand up at the entrance of their own tents, and they would watch Mosheh go out until he went into the tent. 9 Once he entered the tent, the pillar of cloud would come down and stand at the entrance of the tent, and Yahweh would speak with him. 10 When all the people saw the pillar of cloud standing at the entrance of the tent, they would get up and bow down at the entrance of their

149 RV 32:13 · Cross-ref. Gen 22:16-17; Gen 17:8.

150 RV 32:32 · Cross-ref. Psa 69:28; Rev 3:5.

151 RV 33:1 · Cross-ref. Gen 12:7.

152 RV 33:1 · Cross-ref. Gen 26:3.

153 RV 33:1 · Cross-ref. Gen 28:13.

154 RV 33:3 · Cross-ref. 32:9.

155 RV 33:4 · Note But they didn't mourn enough to wear sackcloth and throw ashes on themselves.

156 RV 33:5 · Note Assumed.

own tents. 11 Yahweh would speak to Mosheh face to face like someone speaks to their friend. Then Mosheh would return to the camp, but his servant Yehoshua (Joshua) (a young man who was the son of Nun) would not leave the inside of the tent.

Mosheh sees the master's splendour

12 Then Mosheh (Moses) said to Yahweh, "Listen, you've been saying to me, 'Take these people onwards,' but you haven't let me know who you'll send with me, although you have said, 'I know you by name, and you've also found favour in my sight.' 13 So now please, if I've found favour in your sight, please help me to know your ways. Then I'll know you so that I can find favour in your sight. And don't forget that this nation is *your* people."

14 Yahweh replied, "My presence will go with you and I will help you to be able to rest."

15 Mosheh replied to him, "If your presence isn't coming with us, then don't make us leave here. 16 How would anyone know that I've found favour in your sight—me and your people that is—if you didn't come with us? How could I and your people be distinguished from all the other people groups in the world?"

17 Yahweh replied to Mosheh, "Okay, I'll also do what you've asked because you've found favour in my sight and I know you by name."

18 Then Mosheh, "Please show me your splendour."

19 Yahweh replied, "I myself will cause all my goodness to pass over in front of you, and I will say my name of Yahweh in front of you. I will favour anyone I want, and I'll be compassionate to whoever I want."[157] 20 But he said, "You won't be able to see my face, because no human can see me and still live." 21 He continued, "Look, there's a place near me where you can stand there on the rock. 22 Then while my splendour passes over, I'll put you in a crevice in the rock, and my hand will cover you until I've gone past. 23 Then I'll take my hand away and you'll be able to see my back, but you mustn't try to look at my face."

The replacement stone slabs[158]

34:1 Then Yahweh continued speaking to Mosheh (Moses), "Carve two slabs of stone for yourself just like the first ones. Then the words that were on the first tablets that you broke, I'll write them again on the slabs. 2 Be ready by morning, and in the morning come up to Mt. Sinay, and present yourself there to me up on the top. 3 Don't bring anyone with you, and also don't let anyone be on the mountain at all—don't even let their flocks and herds graze at the base of that mountain." 4 So Mosheh carved out two slabs of stone like the first ones, and he got up early in the morning and went up to Mt. Sinay as Yahweh had commanded him, carrying up the two slabs of stone. 5 Then Yahweh came down in the cloud and stood with him there, and he pronounced his name 'Yahweh'. 6 Yahweh passed over above his face and proclaimed, "I am Yahweh, a compassionate and gracious God, slow to get angry but exuding faithfulness and trustworthiness.[159] 7 I display faithfulness to thousands of generations—forgiving disobedience, transgression, and sin. But I certainly won't let the guilty get away with it—visiting the iniquity of the parents onto the children and onto the grandchildren—to the third and the fourth generations."

8 Mosheh hurried and bowed to the ground and worshipped Yahweh 9 and said, "Please, if I have found favour in your sight, my master, please go with us, because these are stubborn people. And forgive our disobedience and our sin and take us as your inheritance."

10 Yahweh said, "Listen, I'm about to make an agreement in front of all your people.[160] I will do miracles that have not been done before anywhere on the earth or in any country of the world. All the people that you're among will see my work, because what I'm going to do with you is awe-inspiring. 11 Be sure to obey what I'm telling you today. See, I'm about to force the Amorim, the Kena'anim (Canaanites), the Hitim, the Perizim, the Hivim, and the Yevusim out of the land ahead of you. 12 Be very careful not to make any treaties with any of the current inhabitants of the land that you're about to enter, in case it ends up trapping you. 13 What you must do instead is to break down their altars and smash their pillars, and cut down the poles used to worship their god Asherah.[161] 14 You must not bow down to any other god because Yahweh is a jealous God—jealous to protect his name. 15 So don't make an agreement with the inhabitants of the land, because when they prostitute themselves to their gods and sacrifice to them, and then they invite you to join them and you eat some of their sacrifice, 16 then you'll end up by allowing your sons to marry their daughters who'll prostitute themselves to their gods, and then your sons will do the same.

17 Don't make cast metal gods for yourselves.[162]

18 You must observe the Flat Bread Celebration every year as I instructed you. For seven days you must eat only bread that hasn't been risen, at the appointed time in late March or early April because that's when you came out of Mitsrayim (Egypt).[163] 19 All of your eldest male offspring belong to me, including your sons and the first males born

157 RV 33:19 · Cross-ref. Rom 9:15.

158 RV 34:1 · Parallel Deu. 10:1-5

159 RV 34:6-7 · Cross-ref. Exo 20:5-6; Num 14:18; Deu 5:9-10; 7:9-10.

160 RV 34:10 · Note Because there's no punctuation in the original Hebrew, it's not certain if 'in front of all your people' goes with what it follows (as the *OET-RV* has chosen), or with what follows it (as in several other translations).

161 RV 34:13 · Cross-ref. Deu 16:21.

162 RV 34:17 · Cross-ref. Exo 20:4; Lev 19:4; Deu 5:8; 27:15.

163 RV 34:18 · Cross-ref. Exo 12:14-20; Lev 23:6-8; Num 28:16-25.

Readers' Version

from your cattle and sheep and goats.[164] 20 If it's a male donkey, a lamb can be given as a ransom instead, but if you don't pay a ransom then you must kill the donkey. It's compulsory to ransom your eldest sons.[165] Don't come to worship me without bringing something.

21 Each week, you should only work for six days, then you must rest on the seventh day—even during ploughing and harvest times.[166]

22 In the spring when you begin to harvest the first wheat crop, you must have a *Celebration of Weeks*,[167] and at the end of the year in the autumn, have a *Finished Harvest Celebration*.[168]

23 Three times every year, all your men must present themselves before me—Yisrael's (Israel's) god, the master Yahweh. 24 I will drive out the people groups ahead of you and expand your borders, and no one will think of taking your land when they know that you present yourselves to me three times a year.

25 Don't wave bread that's been risen when offering a sacrifice. Don't allow any part of the sacrifice for the 'pass-over' celebration to still be there in the morning.[169]

26 You must bring the best of the first parts of your harvests to my residence.[170]

Don't boil a young goat in its mother's milk.[171]

27 Yahweh told Mosheh (Moses), "Write down these words for yourself, because it's in accordance with these words that I've made an agreement with you and with Yisrael." 28 Mosheh was there with Yahweh for forty days and nights, and during that time he didn't eat or even drink water, and he wrote the ten commands of the agreement on the stone slabs.

29 So when Mosheh came down from Mt. Sinay, he was carrying the two stone slabs with the transcript of the ten commands, but what he didn't know as he descended was that the skin on his face was shining after his talking with Yahweh.[172] 30 When Aharon (Aaron) and the Israelis saw Mosheh, wow, his face radiated light and they were afraid to go close to him. 31 But Mosheh called them over, and Aharon and all of the community leaders returned back to him, and he spoke with them. 32 After that, the Israelis came closer, and Mosheh gave them all the instructions that Yahweh had told him on Mt. Sinay. 33 Then when he'd finished talking to them, Mosheh put a veil over his face, 34 and whenever he would go in to speak with Yahweh, he would remove the veil until he came out. Whenever he did come out, he'd tell the Israelis what he'd been instructed, 35 and they would see how his face shone. Then Mosheh would put the veil back over his face until he went in the next time to speak with Yahweh.

Instructions for the rest day

35:1 Mosheh (Moses) assembled all the Israelis and told them, "These are the things that Yahweh has instructed you to do. 2 Every week, you can work for six days, but the seventh day will be a sacred rest day, dedicated to Yahweh.[173] Anyone who works on that day must be put to death. 3 Don't light a fire[174] in any of your homes on the rest days."

The offering for Yahweh[175]

4 Then Mosheh (Moses) told all the assembled Israelis, "This is what Yahweh instructed: 5 Take up an offering for Yahweh—everyone who wants to participate should bring to Yahweh their contribution of gold, silver, bronze, 6 blue, purple, or scarlet yarn, finely-spun linen and goats' hair, 7 reddened ram skins, sea-cow hides, and acacia wood, 8 olive oil for the lamps and spices to make the anointing oil and the fragrant incense, 9 and onyx and other gemstones for the priest's sacred apron and chest pouch.

The equipment for the holy tent[176]

10 Everyone among you all who's highly skilled should come and make everything that Yahweh has instructed— 11 the tent for the residence and its covering, its clasps and frames, its bars, pillars, and bases, 12 the box with its poles and the atonement platform to go on top, the curtain for screening it, 13 the table and its poles and all its utensils and the sacred bread, 14 the lampstand for light with its lamps and utensils and oil to burn, 15 the incense altar and its poles, the anointing oil and fragrant incense, the curtain for the entrance of the residence, 16 the altar for the burnt offerings with its bronze grate, its poles and all of its utensils, the washbasin with its base, 17 the courtyard curtains with their pillars and bases, and the curtain for the courtyard gate, 18 the tent pegs and ropes for the residence and the courtyard, 19 the finely-woven clothing for serving in the Holy Place, the sacred clothes for Aharon (Aaron) the priest, and the clothes for his sons to serve as priests."

The people's offerings

20 Then all the Israelis who'd been assembled in front of Mosheh

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164 RV 34:19 · Cross-ref. Exo 13:2.

165 RV 34:20 · Cross-ref. Exo 13:13.

166 RV 34:21 · Cross-ref. Exo 20:9-10; 23:12; 31:15; 35:2; Lev 23:3; Deu 5:13-14.

167 RV 34:22 · Cross-ref. Exo 23:16; Lev 23:15-21; Num 28:26-31.

168 RV 34:22 · Cross-ref. Lev 23:39-43.

169 RV 34:25 · Cross-ref. Exo 12:10.

170 RV 34:26 · Cross-ref. Deu 26:2.

171 RV 34:26 · Cross-ref. Deu 14:21.

172 RV 34:29-35 · Cross-ref. 2Cor 3:7-16.

173 RV 35:2 · Cross-ref. Exo 20:8-11; 23:12; 31:15; 34:21; Lev 23:3; Deu 5:12-14.

174 RV 35:3 · Note This is effectively a command not to do any **cooking** on the rest day.

175 RV 35:4 · Parallel Exo. 25:1-9

176 RV 35:10 · Parallel Exo. 39:32-43

Readers' Version

(Moses) went away, 21 and everyone who felt to do so came back bringing their contributions to Yahweh for the work on the sacred tent and all its components, and for the sacred clothes. 22 This included both men and women who were wanting to contribute, and they brought necklaces and earrings and ornaments—all made of gold. They held them up high as a raised offering of gold to Yahweh.
23 Many people who had blue or purple or scarlet yarn, or finely-spun linen or goats' hair, reddened ram skins or sea-cow hides brought them. 24 Others who could, brought a contribution of silver or bronze to Yahweh, and those with acacia wood brought it for all the construction of the tent components. 25 All the women who were skilled at making cloth brought blue, purple, or scarlet yarn and fine, hand-spun linen thread, 26 and all those women who felt to do so spun goats' hair. 27 The leaders brought onyx stones and other gemstones to be mounted on the sacred apron and for the sacred pouch, 28 along with the spices and olive oil to be used for the maps, the anointing oil, and the fragrant incense. 29 Thus the Israelis brought a voluntary offering to Yahweh—every man and woman who felt to do so brought something for all the work which Yahweh had instructed them through Mosheh to do.

The skills of Betsalel and Oholiav[177]

30 Then Mosheh (Moses) said to the Israelis, "Listen, Yahweh has called Betsalel by name (the son of Hur's son Uri, from the tribe of Yehudah (Judah)) 31 and he has filled him with his spirit, with skill and understanding, and with knowledge and with all kinds of craftsmanship. 32 He can design designs, work in gold, silver, and bronze, 33 in cutting gemstones for setting, and in wood-carving—to do all kinds of design and crafting. 34 Yahweh has also given him the desire to teach, along with Oholiav (Ahisamak's son from the tribe of Dan). 35 He's given them both skills to do all the work of craftsmen and of skillful workmen and of embroiderers in blue, purple, and scarlet yarn, and in the fine linen and of weavers—both as designers as well as the various, actual crafts.
36:1 Betsalel and Oholiav will do the work of constructing all the components of the sacred tent along with any others who are like-minded and who have been given the necessary skills and understanding by Yahweh."

More than enough materials donated

2 So Mosheh (Moses) summoned Betsalel and Oholiav, as well as anyone else who felt to help and had been given the appropriate skills by Yahweh, 3 and they took away all the contributions that the Israelis had brought to Mosheh to be used for the construction of the sacred tent. However the people still continued to bring voluntary offerings every morning. 4 So all those skilled people came over to start on the work of making the sacred tent, Holy Place came, leaving behind the work that they had been doing, 5 and they informed Mosheh, "The people are bringing way more than enough to use for the work that Yahweh has instructed us to do."
6 So with Mosheh's agreement, they spread a message around the camp saying, "Please don't bring any more contributions for the sacred tent." So the people—men and women—stopped bringing donations 7 as they had already collected more than enough materials for all the work.

The construction of the tent[178]

8 Then all the most-skilled men out of the workmen made the ten strips of curtaining for the residence from twisted finely-spun linen and blue, purple, scarlet yarn used to embroider winged-creatures on them. 9 Each strip was 14.5m long and two metres wide—they were all the same size. 10 Five strips were sewn together as one set, and the other five as another set. 11 They[179] made loops of blue on the edge of the first curtain at the edge of the set, and similarly for the second set— 12 fifty matching loops on the edge of each set so they were aligned with each other. 13 They also made fifty gold clips and used them to join the two curtain sets to each other to make the wall of the sacred tent.
14 Then they made eleven goats' hair curtain sections for the tarpaulin over the sacred tent. 15 All eleven sections were the same size at fifteen metres long and two metres wide, 16 and they joined five sections to each other for one set and six for the other. 17 Then they attached fifty blue loops onto one edge of each of the two sets 18 and made fifty bronze clips for connecting them into one continuous cover. 19 They then made a tarpaulin from red rams skins to go over the tent, and the top waterproof tarpaulin of sea-cow hides.
20 Then they made forty-eight upright frames from acacia wood for the sacred tent. 21 Each frame was five metres long and 0.75m wide 22 with two protrusions on each frame for connecting them together, so all the frames were made in this way. 23 They made twenty frames for the south side 24 with their forty silver bases—two bases under each frame that two more protrusions fitted down into, 25 then two more for the north side 26 with their forty silver bases—two bases under each frame. 27 Six frames were made for the west side 28 as well as two frames for the back corners of the sacred tent. 29 At the two corners, the frames were connected together at the bottom, and similarly at the top before being attached to a single ring 30 so that made eight frames with their sixteen silver bases—two bases under each frame.
31 Then they made crossbars from acacia wood—five for the frames on the north side of the sacred tent, 32 five for the south side, and five crossbars for the frames on the west side along the back. 33 The middle crossbar was made to pass through from one end to the other in the centre of the frames, 34 and the frames were overlaid with gold.

177 **RV 35:30 · Parallel** Exo. 31:1-11

178 **RV 36:8 · Parallel** Exo. 26:1-37

179 **RV 36:11 · Note** It's singular 'he' in the original, which is confusing after v8 mentioned a group of craftsmen. The *OET-RV* has chosen to follow v8 (and change the pronoun to 'they' in this section), but other translations are divided in how they handle this dilemma.

Readers' Version

They then made gold rings to be the holders for the cross-bars, and they too were overlaid with gold.

35 They made a curtain from twisted finely-spun linen, and a skillful workman embroidered winged creatures on them with blue, purple, scarlet yarn. **36** They made four pillars of acacia wood overlaid with gold, as well as their gold hooks and four bases cast from silver. **37** They made a curtain for the tent entrance—an embroiderer made it from twisted finely-spun linen and blue, purple, and scarlet yarn, **38** along with its five pillars and their hooks. The tops of the pillars were overlaid with gold, and their five bases were made of bronze.

Making the sacred box[180]

37:1 Then Betsalel made the sacred chest from acacia wood—it was 1.2m long, 0.75m wide, and 0.75m high. **2** He overlaid both the inside and the outside with pure gold, and made a gold moulding all around it, **3** and he cast four rings of gold and attached them to its four feet—two rings on each one side. **4** He made two acacia wood poles and overlaid them with gold, **5** and he put the poles into the rings on the sides of the box for carrying it.

6 Then he made the atonement platform from pure gold to fit as the lid for the box, so it was also 1.2m long and 0.75m wide, **7** then from the ends of the lid, he hammered the gold to form two winged creatures. **8** There was a winged creature sitting on each end of the atonement platform made from its two ends, **9** and they were spreading their wings upwards to cover over the platform. They faced each other, looking down towards the atonement platform.

Making the bread table[181]

10 He made the bread table from acacia wood—one metre long, half a metre wide, and three-quarters of a metre high. **11** It was overlaid with pure gold and had a gold moulding all around it. **12** He made an 8cm wide rim all around it, and a gold moulding around the rim. **13** He moulded four gold rings from gold and attached them to the four corners of the table. Each ring was close to each table leg **14** near the rim to hold the poles for carrying the table. **15** He made two acacia wood poles and overlaid them for gold—they were for carrying the table. **16** He also made the utensils that would be on the table—its plates and pans, and its bowls and pitchers to be used for pouring out the wine offerings—all made from pure gold.

Making the lampstand[182]

17 Then he made the lampstand from pure gold. The base and shaft of the lampstand were hammered into shape, along with its cups, and its buds and blossoms. **18** There were six branches going out from the shaft of the lampstand—three on each side. **19** Each branch had three gold cups on it that looked like almond flowers with buds and petals. It was the same for each of the lampstand's six branches. **20** On the lampstand shaft there were four cups that also looked like almond blossoms, each one with flower buds and petals. **21** He made one flower bud beneath every pair of branches (that were going out from opposite sides). The bud was attached to each pair of branches as if they were growing out of it—all six lampstand branches were attached like that. **22** The buds and the branches coming out of them were all hammered out of one piece of pure gold. **23** Then he made the seven lamps out of pure gold, along with the tongs and trays. **24** He made the lampstand and tongs and trays using 33kg of pure gold.

Making the incense altar[183]

25 Then he made the altar for burning incense out of acacia wood. It was square—half a metre on each side—and one metre high. Its projections on the top four corners were part of it. **26** He overlaid it with pure gold—all four sides including the projections—and put a gold moulding all around it. **27** Then he made two gold rings and attached them below the moulding—two on each side for holding the poles for carrying the altar. **28** The two poles were made from acacia wood and then overlaid with gold. **29** He got a professional ointment maker to make the sacred anointing oil and the pure, fragrant incense.[184]

Making the altar for burning sacrifices[185]

38:1 Then Betsalel made the altar for burning offerings from acacia wood. It was square—2.5m on each side—and 1.5m tall. **2** From the same piece of wood, he made horn-like projections for each of the four corners, then he overlaid it all with bronze. **3** He made all the utensils for the altar: the pots and shovels, basins and meat-forks, and the firepans—all made from bronze. **4** He made a grating for the altar—a bronze lattice that fitted down in the middle of the altar, **5** and he cast the grating with rings on the four corners as holders for the carrying poles. **6** He made the acacia wood poles and overlaid them with bronze **7** and he put the poles into the rings on the sides of the altar so they could carry it with them. He made the altar hollow using boards.

Making the washbasin[186]

8 Then he made a bronze washbasin and base.[187] They were made with the bronze from the mirrors of the serving women who served at the entrance of the sacred tent.

180 **RV 37:1 · Parallel** Exo. 25:10-22

181 **RV 37:10 · Parallel** Exo. 25:23-30

182 **RV 37:17 · Parallel** Exo. 25:31-40

183 **RV 37:25 · Parallel** Exo. 30:1-5

184 **RV 37:29 · Cross-ref.** Exo 30:22-38.

185 **RV 38:1 · Parallel** Exo. 27:1-8

186 **RV 38:8 · Parallel** Exo. 30:18

187 **RV 38:8 · Cross-ref.** Exo 30:18.

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Making the courtyard[188]

9 Then Betsalel worked on the courtyard. For the south side, the courtyard curtains were fifty metres of twisted finely-spun linen 10 with their twenty bronze pillars and their bases. The hooks on the pillars and their rings were made of silver. 11 On the north side, there were fifty metres of curtains with their twenty bronze pillars and bases, and their silver hooks and rings. 12 On the west side, there were twenty-five metres of curtains with their ten pillars and bases, and their silver hooks and rings, 13 and another twenty-five metres on the east side. 14 The curtains for one side of the entrance were 7.5m long with their three pillars and their bases. 15 On the other side, opposite the courtyard entrance, the curtains were 7.5m long with their three pillars and their bases. 16 All of the courtyard curtains were made with twisted finely-spun linen. 17 The bases for the pillars were bronze, but the hooks on them and their rings were silver. All of the courtyard pillars had decorative silver caps fitted to their tops. 18 The curtain for the courtyard gate was done by an embroiderer. It was made from twisted finely-spun linen embroidered with blue, purple, and scarlet yard. The curtain was ten metres long and 2.5m high, just like the other courtyard curtains 19 with its four bronze pillars and their bases and their silver hooks and rings, and with silver caps. 20 All the tent pegs for the sacred tent and for around the courtyard were made with bronze.

List of metals used

21 These are the records from making the sacred tent (where the stone transcripts were kept). They were recorded by the Levites according to Mosheh's (Moses') instructions and supervised by Itamar (a son of Aharon (Aaron) the priest).

22 Betsalel (son of Uri son of Hur, from the tribe of Yehudah (Judah)) made everything that Yahweh had instructed Mosheh to make. 23 Oholiav (son of Ahisamak, from the tribe of Dan) worked with him—he was an engraver and a designer and an embroiderer in blue, purple, and scarlet, and in fine linen.

24 The gold that they used for the construction of the sacred tent was measured at 965kg. This was the gold from the wave offering and was weighed using the official standard weights. 25 The silver contributed by the people was measured at 3,420kg also using the official weights.[189] 26 During the census, every male who was twenty years old or older paid a 5g silver coin[190]—a total of 603,550 men. 27 They'd used 3,400kg of silver to make the bases under the pillars that supported the sacred tent's curtains (34kg for each of one hundred bases) 28 and the other twenty kilograms were used for the hooks for the pillars and for the caps on the tops of them. 29 The bronze from the wave offering came to 2,400kg 30 and it was used to make the bases for the pillars at the tent entrance and for the altar and its grating and all the utensils, 31 and for the bases for the posts for the curtains around the courtyard and at the entrance, and for the tent pegs for the main structure and around the courtyard.

Making the priests' uniforms[191]

39:1 They used the blue, purple, and scarlet cloth to make the sacred clothes to be used in the sacred tent. They made Aharon's (Aaron's) clothes just as Yahweh had instructed Mosheh (Moses).

The sacred apron

2 Betsalel made the sacred apron from twisted finely-spun linen embroidered with gold wire, and blue, purple, and scarlet yarn. 3 They hammered thin sheets of gold and he cut them into thread of wire for a skillful craftsman to embroider into the fine linen along with the blue, purple, and scarlet yarn. 4 They made joined shoulder pieces for it—joined on two corners 5 and the skillfully woven waistband which is attached to the apron was made of the same material of twisted finely-spun linen, and had similar embroidery using gold wire, and blue, purple, and scarlet yarn, just as Yahweh had instructed Mosheh (Moses). 6 They cut two onyx stones and mounted them in decorative gold settings. The names of the twelve sons of Yisrael (Israel) were engraved on them similar to how a signet ring is engraved, 7 and he put them on the shoulder pieces of the sacred apron as stones of reminder for the sons of Yisrael, as Yahweh had instructed Mosheh.

Making the sacred pouch[192]

8 Then he made the sacred chest pouch which took the work of a skilled craftsman like making the sacred apron. It too was made of twisted finely-spun linen and embroidered with gold wire, and blue, purple, and scarlet yarn. 9 When the material was folded over double, it made a square pouch that was 23cm long and 23cm wide, 10 and they attached four rows of gemstones onto the front. The first row had a red ruby, a yellow topaz, and a red garnet. 11 The second row had a green emerald, a blue sapphire, and a diamond. 12 The third row had a red jacinth, a white agate, and a purple amethyst. 13 The fourth row had a yellow beryl, an onyx, and a green jasper. All the stones were mounted in decorative gold settings. 14 The gemstones were engraved with the names of the twelve sons of Yisrael (Israel) similar to how a signet ring is engraved, and they represented the twelve tribes. 15 They attached two twisted chains of pure gold crafted like a cord onto the pouch, 16 and made two decorative gold settings and two gold rings, and attached them to the upper corners of the sacred pouch. 17 They attached one end of each gold chain to one of the rings on the top corner of the pouch, 18 and they attached the other end of each chain to the two decorative settings that en-

188 **RV 38:9 · Parallel** Exo. 27:9-19

189 **RV 38:25-26 · Cross-ref.** Exo 30:11-16.

190 **RV 38:26 · Cross-ref.** Mat 17:24.

191 **RV 39:1 · Parallel** Exo. 28:1-14

192 **RV 39:8 · Parallel** Exo. 28:15-30

Readers' Version

close the stones. Then they put those on the front side of the shoulder straps of the sacred apron. 19 Then they made two more gold rings and attached them to the lower corners of the sacred pouch on the inside edges next to the sacred apron. 20 They made two more gold rings and attached them to the lower part of the front of the shoulder straps near where the shoulder straps join with the sacred apron just above the waistband. 21 They tied the rings on the sacred pouch to the rings on the sacred apron with a blue cord, so that the sacred pouch was above the waistband and would not come loose from the apron. They did these things exactly as Yahweh had instructed Mosheh (Moses) to do.

Making the other clothes[193]

22 Betsalel had a weaver make the robe that would be worn under the sacred apron entirely from blue material. 23 It opened down the middle like other clothes and had a border around this opening so that it wouldn't tear, 24 and the bottom hem had decorative pomegranates on it that were made from blue, purple, and scarlet yarn. 25 They also made small bells from pure gold and attached them between the pomegranates around the bottom of the robe, 26 so it alternated between a bell and a pomegranate going around the hem, just as Yahweh had instructed Mosheh (Moses).

27 A weaver made tunics for Aharon (Aaron) and his sons from fine linen, 28 along with the turban and caps from fine linen, the underwear made from twisted finely-spun linen, 29 and the waistband from fine linen with blue, purple, and scarlet embroidery, just as Yahweh had instructed Mosheh.

30 They made a decorative plate (to represent a holy crown) from pure gold and they engraved 'Dedicated to Yahweh' on it (like you'd do for a signet ring). 31 They put a blue cord on it to attach it to the front of the turban, just as Yahweh had instructed Mosheh.

Mosheh inspects the finished components[194]

32 And so all the components of the residence, the tent for meeting God, were finished—the Israelis had done just what Yahweh had instructed Mosheh (Moses). 33 The craftsmen brought the disassembled residence to Mosheh—the tent and all its equipment, the clips, the frames with their bars, and the pillars with their bases, 34 the reddened rams hide tarpaulin and the top sea-cow hide tarpaulin, the curtain for covering the most sacred place, 35 the box for the transcript slabs and its poles, the atonement platform, 36 the table with all its utensils and the sacred bread to present to God, 37 the pure lampstand with its row of lamps and all its utensils and the lamp oil, 38 the gold incense altar, the anointing oil and the fragrant incense, and the curtain for the tent entrance, 39 the large bronze altar with its grating, its poles, and all its utensils, the washbasin with its base, 40 the courtyard curtains with their pillars and bases, the courtyard gate curtain, all the ropes and tent pegs and all the items to service the residence as the tent of meeting, 41 and the finely-woven clothes for serving in the holy place, the sacred clothes for Aharon (Aaron) the priest, and the clothes for his sons to serve as priests.

42 The Israelis had done all the work just as Yahweh had instructed Mosheh (Moses). 43 Mosheh inspected all the work, and wow, they had done it just as Yahweh had instructed them, and Mosheh blessed them.

Erecting the sacred tent

40:1 Then Yahweh told Mosheh (Moses), 2 "On the first day of the first month, you should set up the tent where we'll meet. 3 Put the box for the transcript slabs in its place and hang the curtain to screen it from sight. 4 Then bring in the bread table and arrange its utensils, and bring in the lampstand and set up the lamps, 5 and put the gold incense altar in front of the sacred box and set up the entrance curtain for the tent. 6 Put the altar for burning sacrifices in front of the entrance to the sacred tent where we'll meet. 7 Put the washbasin between the sacred tent and that altar, and fill it with water. 8 Set-up the curtains around the outside to make the courtyard, and also set up the courtyard's entrance curtain.

9 Then take the sacred anointing oil and smear it on the sacred tent and everything that's in it, then none of those things should be touched by others—it will all be sacred. 10 Also anoint the altar for burnt offerings and all its utensils. After that, the altar shouldn't be touched by others—it will be *very* sacred. 11 Anoint the washbasin and its base, and then prohibit others from using it.

12 Now bring Aharon (Aaron) and his sons to the entrance of the sacred tent and wash them with water. 13 Then put the sacred garments on Aharon and anoint him and make him sacred, so he can now serve as a priest to me. 14 Also bring his sons and dress them in tunics 15 and anoint them like you anointed their father, and they will serve as priests to me. Their anointing will cause them to be a priesthood forever throughout their generations."

16 So Mosheh (Moses) did everything that Yahweh had instructed him to do. 17 It was the first day of the first month of their second year when they set up the sacred tent. 18 Mosheh set up the residence by setting out its bases and standing up the frames with their bars, and the pillars. 19 He spread the two tarpaulin layers over the tent just as Yahweh had instructed him. 20 Then he took the two stone slabs with the transcript and put them into the box. He put the poles into the rings on the box and fitted the atonement platform on the top of the box as a lid, 21 and brought the box into the residence. He set up the curtain to conceal the box with the transcript, just as Yahweh had instructed him.

22 He put the table into the sacred tent on the north side of the residence, outside the curtain, 23 and arranged the bread on it to display it to Yahweh, just as Yahweh had in-

193 **RV 39:22 · Parallel** Exo. 28:31-43

194 **RV 39:32 · Parallel** Exo. 35:10-19

Readers' Version

structed him. 24 He put the lampstand inside the sacred tent across from the table, on the south side of the residence, 25 and he placed the lamps on it in Yahweh's presence, just as Yahweh had instructed him. 26 Then he put the gold incense altar inside the sacred tent in front of the curtain that screened the sacred box from view, 27 and burnt some fragrant incense on it, just as Yahweh had instructed him, 28 then he hung the curtain at the tent entrance. 29 He put the altar for burning sacrifices at the gate of the sacred tent and offered the burnt offering and the grain offering up on it, just as Yahweh had instructed him. 30 Then he placed the washbasin between the tent and the altar, and filled it with water 31 so that Mosheh (Moses), and Aharon (Aaron) and his sons, could wash their hands and feet from it. 32 Whenever they went into the sacred tent or whenever they went near the altar, first they would wash themselves, just as Yahweh had commanded Mosheh. 33 He erected the courtyard curtains around the residence and the altar, and he set up the courtyard gate curtain. And so Mosheh finished the work.

Yahweh's splendour fills the tent[195]

34 Then a cloud covered the sacred tent and Yahweh's power and bright light filled the residence[196] 35 and Mosheh (Moses) was unable to enter the tent because the cloud had settled on it and Yahweh's splendour had filled the residence. 36 From then onwards, whenever the cloud went up from over the residence, the Israelis would pack their camp and set out on their travels, 37 but while the cloud remained, they would stay in that place until the cloud lifted. 38 Yahweh's cloud would be there during the day but it would become fire at night, and so the Israelis could always see it.

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195 **RV 40:34 · Parallel** Num. 9:15-23

196 **RV 40:34 · Cross-ref.** 1Ki 8:10-11; Isa 6:4; Eze 43:4-5; Rev 15:8.