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1 Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. 2 Reuben, Simeon, Levi, and Judah, 3 Issachar, Zebulun, and Benjamin, 4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already. 6 And Joseph died, and all his brethren, and all that generation. 7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there arose up a new king over Egypt, which knew not Joseph. 9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: 10 come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. 12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the idolization of its shaping. The irony of its shaping. The irony of the idolization of its shaping.

1:1–15:21 Israel in Egypt. The book of Exodus may be divided into two halves, the first set in Egypt, the second in the wilderness. The well-known narratives that give the book its English name begin with the hardships of bondage and culminate, following the epic contest of Moses and Pharaoh, with Israel’s miraculous deliverance and the crossing of the Red Sea.

1:1–22 The bitterness of bondage. Following a brief prologue (vv. 1–7), which links the story of Israel’s national identity to the family sagas in Genesis, Exodus jumps ahead some four hundred years (cf. Gen 15:13) to show the once welcome sojourners reduced to slavery and threatened with annihilation. Pharaoh’s policy of infanticide (vv. 16, 22) sets the stage for the birth of Moses in chap. 2 and foreshadows both the retribution of the last plague (12:29) and his own death by drowning (14:28). 1:1 Now these are the names: repeating the formula of Gen 46:8 (compare the openings and closings at Gen 2:4; Lev 27:34; Num 36:13; Deut 1:1). 1:2–5 A summary of Gen 46:8–27, which also gives the round number of seventy souls. 1:6 And Joseph died ... all that generation: compare the death of Joshua (Judg 2:8, 10), which also echoes v. 8 (“arose ... knew not”). 1:7 Children of Israel: referring now to the nation, in contrast to v. 1, where the expression is limited to Jacob’s family. Fruitful ... multiplied: echoing God’s blessing of Adam and Noah (Gen 1:28; 9:1, 7) and recalling the promise to Jacob (Gen 35:11). 1:8 Knew not Joseph: as his successor will “know not the Lord” (5:2); compare the divine program that begins at 6:7 and 7:5. 1:10 When there falleth out: in the event of. 1:11 Pharaoh: a royal title in Egyptian, from a term originally meaning “great house” or palace (compare “White House” as used for the American president). Pithom and Raamses [variant of
children of Israel. 13 And the Egyptians made the children of Israel to serve with rigour: and they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

15 And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: 16 and he said, when ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. 18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? 19 And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere they be at the brim. 20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. 21 And it came to pass, because the midwives feared God, that he made them houses. 22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

2 And there went a man of the house of Levi, and took to wife a daughter of Levi. 2 And the woman conceived, and bare a son: and when she saw him a lively child, she was大大提高.
Exodus 1:13–2:2

Israel to serve with his father-in-law, Jethro, the priest of Midian.

Exodus 2:3–2:17

that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood at a well of the river's brink, where she sat, as she sat at the well.
watered their flock. 18 And when they came to Reuel their father, he said, How is it that ye are come so soon to day? 19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. 20 And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread. 21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. 22 And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

23 And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. 24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. 25 And God looked upon the children of Israel, and God had respect unto them.

3 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. 2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. 3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. 4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. 5 And he said, Draw not to the confusion, which reflects different stages in the composition of the text (see 4:19 note). 2:22 By a fanciful etymology, Gershom is made to mean "stronger [lit. 'sojourner'] there" (Heb. ger shah; to 'sojourn' is to dwell as an alien (cf. 18:3). It is not yet clear whether the strange land is Midian or Egypt, but the actual etymology, from g-r-sh, "drive away" (v. 17; cf. 11:1 [KJV "thrust out"]), hints at the latter. 2:23 Sighed: or "groaned" (cf. 6:5). 2:24 And God remembered: cf. Gen 8:1 (Noah); 19:29 (Abraham). For God's covenant with the three patriarchs as envisioned by the Priestly writer, see Gen 17:7-8, 19:35:11-12. Exod 6:3-5. 2:25 God had respect unto them: lit. "God knew" (their suffering?); alternatively, emend with LXX, "he made himself known to them."

### Exousios 3:1-4:18 The call of Moses.

God's words to Moses from the burning bush — foreshadowing his fiery self-revelation to all Israel (chap. 19)—are a classic example of the prophetic call narrative (compare the versions in Judg 6:11-21 and Jer 1). A late addition to the Moses story, the call comprises six distinct movements: God's appearance (3:2), his initial address (3:4-9), the prophetic commission ("I will send thee unto Pharaoh," 3:10), Moses' protest ("Who am I?" 3:11), God's reassurance ("I will be with thee," 3:12a), and a sign confirming the identity of the caller (you will return to the mountain; see 3:12 note). Here Moses ventures three additional objections: that Israel will not recognize God's authority (resolved by the divine name and deductions from its etymology. 3:13-22), that Israel will not recognize the authority of Moses (resolved by a set of conjuring tricks, 4:1-9), and that Moses' rhetorical powers are inadequate (resolved by a reminder that eloquence comes from God, 4:10-12). A coda introduces the central figure of Aaron, from whom the Jerusalemite priesthood traced its descent. 3:1 Kept the flock of...his father in law: again like Jacob (see 2:15 note). Horeb: "desolation" or "dryness;" also called Sinai (a name evoked in Hebrew by the "thornbush," senek, v. 2). 3:2 Angel [lit. 'messenger'] of the LORD: perhaps a way of skirting God's invisibility, though the angel is virtually synonymous with the Lord himself (v. 4; cf. 14:19, 24); early Christian commentators identified the angel with Christ. The flame of fire anticipates the fiery theophany at 19:4 (cf. Gen 15:17; Deut 4:24). 3:4 Moses, Moses...Here I am: compare the night vision of Jacob on the eve of his departure for Egypt (Gen 46:2-4), recalled again in v. 6 ("God of thy father") and 12 ("I will be with thee").

3:5 Put off... holy garments. This identity of the pre-Israelite Inhalation is followed by the promises in Genesis (1-7) where the people in famine are led to Canaan by the angel of YHWH (Gen 15:9-11), that is, the pre-Israelite inhalation is a way of evoking God's call. 3:6 Theophany: appear only following the tautology of God's self-disclosure. 3:7 God's companionship with his servants of God (cf. Le 11:45) is here once again confirmed by evoking the prophetic commission where the people in famine heard the angel of YHWH after Yahweh had been gotten YHWH after Yahweh had been gotten. 3:8 in the name of God (Hbr. h-y-h); better translation: letters. KJV (via the Vulgate) translates the name as a dynamic reading, which early polemists to derive a meaning from it alone is an absolute non sequitur.
for, he said, How is it that you have brought us out of Egypt, to deliver us into the hand of this people? for with the Hebrews is it that ye have content to dwell among them? and she bare him a son: and she called his name Moses: and she hid him three months. And when she could hide him no longer, she took for him an ark of bulrushes, and daubed it with slime and with wax: and she put the child in it, and set it in the reeds of the river-side, and waited what would become of him. The daughter of Pharaoh came down to wash herself at the river: and her maidens walked by; and she saw the ark among the reeds: and she sent her maid to fetch it. And she opened it; and, lo, the child; and, lo, the child was shapely; and she was sorry for him. And she said, Shall I nourish the child for thee? And she said, I will keep it for thee. And she called his name Moses: and they called the name thereof, because she said, This child shall be a deliverer unto his people from the hand of the Egyptians. And Pharaoh's daughter brought up Moses, as her own son: and she gave him a wedlock of the daughter of one of Pharaoh's priests, and she called his name Moses: for she said, Because I drew him out of the blood. And the child grew, and he went out, and became a man: and he knew not his father nor his mother: and he was brought up among the Egyptians, and grew among them. And when he was full forty years old, an ambassador of the Hebrews, sent from God, appeared unto him. Being sold to be a bondman: and he sought his brethren, and would have told them that he was a Hebrew. And he said, I am a Hebrew, an Israelite, sent on a mission from God. And Moses said, And I said, I will return to my brethren, and shew them how great things God will do for them; and I will send them into this place: but they would not believe me. And the Lord said unto him, What is this that thou sleepest? Arise, and get thee from hence, and go unto Pharaoh; for I will harden his heart, and will multiply my words in his ears. And he said, I am not eloquent, neither have I known how to speak; and he said unto him, Be not afraid: for thou art not to go alone; with thee shall go my angel, even the Angel of death; and he shall put to death before thee every firstborn in Egypt, from the firstborn of the son of man even unto the firstborn of the cattle; and the blood which shall be upon the doorposts shall be to you for a token, and ye shall take it up with the blood wherewith ye shall sanctify the Passover; and when the Lord seeth the blood, he will pass over the door of the house, and will not suffer the destroyer to come in unto your houses to smite you. And he said, I pray thee, come not in hither. Ask not, I pray thee, what is the name of My name, and what I am, I will declare unto Pharaoh. And Moses went, and told the people what the Lord had said unto him. And the Lord said unto Moses, I am that I am: and he said, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. And Moses said, What shall I say unto this people, if they shall say unto me, What is the name of the Lord thy God? And the Lord said unto Moses, I am that I am: and he said, Thus shalt thou say unto the children of Israel, He that brought you up out of the land of Egypt, out of the house of bondage, is the Lord thy God; the God of Abraham, the God of Isaac, and the God of Jacob. And Moses said, I will return, and will shew Pharaoh this word, and will bring forth the children of Israel from Egypt. And he said, When Pharaoh shall refuse to listen unto you, then shall ye say unto him, The Lord hath said, I will make myself known unto Pharaoh, and will harden his heart, and will multiply my words in his ears. And I will stretch forth my hand, and smite with the stroke of my hand, seven plagues upon Pharaoh, and upon his servants, and upon his land, and will shew signs mighty and wonders in the land of Egypt. And the angel of the Lord said unto Moses, When Pharaoh shall refuse to hearken unto you, then shall ye say unto him, The Lord hath said, I will cause my whirlwind to pass over thee, and I will rain hail and fire upon the land of Egypt: and Pharaoh shall hearken no more unto you. And the Lord said, Moses and Aaron, why do ye not go in hither, and worship the Lord? Now therefore go, and I will be with thee. And they went in hither, and stood by the mountain of God.
of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. 

Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. 

And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and, behold, it was turned again as his other flesh. And he said, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: that they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. And the LORD said furthermore unto him, Put now thine hand into thy bosom: and he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the latter sign, that they will believe the voice of the former sign, which thou shalt shew them: for thou art a God unto my father, and unto his sons for ever, and the LORD shall be merciful unto thee, and good, and will multiply thy prosperity as he hath promised thee. And thou shalt speak unto Pharaoh, saying, Thus saith the LORD, the God of Israel, out of the blood of the house of Pharaoh, and out of the hand of the Egyptians will I bring my people the children of Israel, and likewise will I justify my servants, and will make my presence known in the midst of thee. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that hast thou let my people go, I will be glorified in the eyes of Pharaoh, and in the eyes of all his servants; and he will know that I am the LORD. And it shall be a sign unto thee, and unto thy sons after thee, when I shall bring you into the land which I sware unto Abraham, to Isaac, and to Jacob, saying, I will give it you; that I may be solemnized in the sight of the children of Israel, when I bring you into the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it you. And Moses spake so unto the children of Israel. But they would not hearken unto Moses for they put their trust in their gods. Then Moses said unto the people, The LORD will give you a king. Then Moses died, according to the word of the LORD. And the LORD spoke unto Joshua the son of Nun, saying, Fear not, neither be thou dismayed: be strong and of a good courage. For the LORD shall be with you, wherever ye go. And Moses called for Joshua, and said unto him, Take in thine hand the staff that is in thy bosom, before the faces of Pharaoh and of all his servants, and smite the Egyptians, and shew signs and wonders upon them, that thou mayest bring them out of the land of Egypt. And thou shalt say unto Pharaoh, Thus saith the LORD, The God of the Hebrews, Let my people go, that they may make a sacrifice unto me in the land of Egypt: and if thou refuse to let them go, behold, I will smite all thy land with my hand: and the Egyptians shall know that I am the LORD, and the son of man shall they be afflicted. And Moses and Aaron did all these signs before Pharaoh; and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of Egypt.
**Exodus 3:16-4:9**

Go, and say unto the Lord God of your father, I am not eloquent, neither heretofore, nor since thou hast sent unto thy servant: but I am slow of speech, and of a slow tongue. **11** And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? **12** Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. **13** And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. **14** And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. **15** And he said, Put, I pray thee, thy hand into thy bosom: and he put his hand into his bosom: and he took out his right hand, and his hand was become slow of speech, and his tongue was thick. **16** And he said, Put, I pray thee, this hand into the bosom again; and it shall be thine again as thine other flesh. **17** And it shall be, when it shall be thine hand again as thine other flesh, that thou shalt acquaint Pharaoh, and thou shalt say unto him, Thus saith the Lord, Israel is my son, even my first-born. **18** And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. **19** But Pharaoh will not hearken unto you; so that I may stretch out my hand and smite all the land of Egypt with the stroke of my hand, and the land shall be desolate: and thou shalt know that I am the Lord. **20** And I will multiply my signs and my wonders in the land of Egypt. **21** But when Pharaoh will not hearken unto you, then I will lay my hand upon Egypt; and the Egyptians shall know that I am the Lord, when I stretch out my hand upon the Egyptians; and with the stroke of my hand will I bring them out from among them. **22** And I will wrought wonders in the midst of Egypt: and they shall see my glory, and I will set thee before Pharaoh, that he may know that I am the Lord: and I will open the window of heaven, and I will pour rain upon the land in my set season, upon the first sign. **23** So the Lord said unto Moses, When thou goest to return into Egypt, thus shall ye speak unto the king of Egypt, saying, The Lord, the God of the Hebrews, hath met with us: let us go, we pray thee, three days' journey into the wilderness, and sacrifice to the Lord our God; lest we die for famine, both we, and thy people. **24** And I will show wonders in the land of Egypt, and will earthen out the Egyptians, and they shall know that I am the Lord. And Moses was bold, and bold of speech. **25** And Moses returned unto Jethro his father in law, and said unto him, The Lord showed mee mercy before thee in the way, when I was going to destroy thee not. **26** And I said, I will be glad in his heart. **27** And he said, Go in peace. **28** And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand. **29** And the Lord spake unto Moses, Go in peace: for I will harden Pharaoh's heart, and he shall not let the people go. **30** And if Pharaoh harden his heart, that thou shalt multiply more and more signs and wonders, upon Egypt. **31** But Pharaoh will not hearken unto thee; that my name may be honored in Egypt, and that ye may know that I am the Lord God. **32** And Moses and Aaron did all these signs in the sight of Pharaoh, and he would not hearken: so the Lord dealt越发 mighty signs and wonders in the land of Egypt. **33** And the Lord spake unto Moses and Aaron, Thus shall ye speak unto the king of Egypt, saying, Thus saith the Lord, I am the Lord: and with a strong hand will I bring them out, and with a stretched out arm will I bring them out; and with vengeance will I bring them out; **34** And I will send all my signs and all my wonders, which I will perform in the land of Egypt, upon Pharaoh's house, and upon his servants, and upon his people; that they may know that I am the Lord. **35** Only they will not hearken, for they are a stiff-necked people. **36** And the Lord said, It shall be, when Pharaoh hath hardened his heart, that I will multiply my signs and my wonders in the land of Egypt. **37** And the Lord spake unto Moses, Go in peace: for I will harden Pharaoh's heart, and he shall not let the people go. **38** And they came in unto Pharaoh: and tho he had hardened his heart, as the Lord had said, that he would not let the people go. **39** And Pharaoh said unto them, Go, serve the Lord your God:slideDown your cattle into the land of Egypt: and Lo, I will feed your little ones with milk. **40** And they said, Thou misunderstandest our words. We have said, Let the men go, that they may make a sacrifice unto the Lord our God: **41** And we will not make known whereabout we are going; neither will we go with thine people; neither will we feed thine cattle: wherefore tell us whither thou wilt have us dwell. **42** And Pharaoh said, Go, feed the flocks after that ye have served the Lord. **43** And the Lord said unto Moses, Say unto Pharaoh, Thus saith the Lord, the God of the Hebrews, How long shall I have patience with thee? make the people go, that they may serve me. **44** And I will make me a sign unto thee, and I will perform this same sign in the land of Egypt: upon the king of Egypt, and upon his servants, and upon his officers, and upon all the people of the land of Egypt: **45** For I will make the Egyptians to understand by this my hand, when I stretch out my hand unto the land, and to bring out the children of Israel from among them: **46** And I will raise up a sign between me and thee, and will perform this sign in the land of Egypt. **47** And he said, I will make it as thou hast said: lo, I will come unto the king of Egypt, and will speak unto him; and I will take thy brother Aaron, and will raise up my sign in the midst of the land of Egypt. **48** And with that sign will I harden Pharaoh's heart, and will multiply my signs and my wonders in the land of Egypt. **49** But Pharaoh will not hearken unto you; that my name may be honored in Egypt, and that ye may know that I am the Lord. **50** And they went out from Pharaoh, and spake unto the Lord. **51** And the Lord spake unto Moses, I am the Lord: thus ye shall say unto the children of Israel, I am the Lord: and I will bring you out by my strong hand, and I will bring you into the land flowing with milk and honey; and I will give the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite into your hand: and I will give it you for a possession. **52** I am the Lord: stretch forth thine hand upon the Egyptians for signs; and I will bring forth thee and thy sons after me, and I will favor thee; and thou shalt know that I am the Lord when I stretch forth my hand upon the Egyptians for signs, and I will bring thee out with a high hand. **53** And Moses and Aaron did all these signs in the sight of Pharaoh, and he hardened his heart, neither would he hear them; so the Lord hardened Pharaoh's heart, that he would not let the children of Israel go out of his land.
And afterward Moses and Aaron went in, and told Pharaoh, Thus said the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I will not let Israel go. 2

But Pharaoh said, Wherefore do ye, Moses and Aaron, let the people of Egypt depart, and go to sacrifice unto their Lord? Let the people go, I pray thee, but make haste. 3

And Pharaoh said, Get ye straw for them, and say unto them, Make bricks. But press them thereto, that they may work for thee without straw. 4

And the officers of the children of Israel did so; and they made the people to work of their burdens. And the people were burdened thereby. 5

And the officers proceeded to the people, and said, What shall we say unto Pharaoh, whom ye did tell us to speak unto him, saying, Make bricks? 6

For he said, He said, I have made you abhorred among the nations, and separate you unto myself, that ye may be my peculiar treasure. Therefore have ye made me abhorred among their eyes, and I am made despised. 7

You have turned my greatness among the people, and have abhorred me among them. 8

And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? 9

And Pharaoh said, Wherefore do ye, Moses and Aaron, let the people of Egypt depart, and go to sacrifice unto their Lord? Let the people go, I pray thee, but make haste. 10

And Pharaoh said, Get ye straw for them, and say unto them, Make bricks. But press them thereto, that they may work for thee without straw. 11

And the officers of the children of Israel did so; and they made the people to work of their burdens. And the people were burdened thereby. 12

And the officers proceeded to the people, and said, What shall we say unto Pharaoh, whom ye did tell us to speak unto him, saying, Make bricks? 13

For he said, He said, I have made you abhorred among the nations, and separate you unto myself, that ye may be my peculiar treasure. Therefore have ye made me abhorred among their eyes, and I am made despised. 14

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And Pharaoh said, Wherefore do ye, Moses and Aaron, let the people of Egypt depart, and go to sacrifice unto their Lord? Let the people go, I pray thee, but make haste. 16

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And the officers of the children of Israel did so; and they made the people to work of their burdens. And the people were burdened thereby. 18

And the officers proceeded to the people, and said, What shall we say unto Pharaoh, whom ye did tell us to speak unto him, saying, Make bricks? 19

For he said, He said, I have made you abhorred among the nations, and separate you unto myself, that ye may be my peculiar treasure. Therefore have ye made me abhorred among their eyes, and I am made despised. 20

You have turned my greatness among the people, and have abhorred me among them. 21

And Pharaoh said, Wherefore do ye, Moses and Aaron, let the people of Egypt depart, and go to sacrifice unto their Lord? Let the people go, I pray thee, but make haste. 22

And Pharaoh said, Get ye straw for them, and say unto them, Make bricks. But press them thereto, that they may work for thee without straw. 23

And the officers of the children of Israel did so; and they made the people to work of their burdens. And the people were burdened thereby. 24

And the officers proceeded to the people, and said, What shall we say unto Pharaoh, whom ye did tell us to speak unto him, saying, Make bricks? 25

For he said, He said, I have made you abhorred among the nations, and separate you unto myself, that ye may be my peculiar treasure. Therefore have ye made me abhorred among their eyes, and I am made despised. 26

You have turned my greatness among the people, and have abhorred me among them. 27

And Pharaoh said, Wherefore do ye, Moses and Aaron, let the people of Egypt depart, and go to sacrifice unto their Lord? Let the people go, I pray thee, but make haste. 28

And Pharaoh said, Get ye straw for them, and say unto them, Make bricks. But press them thereto, that they may work for thee without straw. 29

And the officers of the children of Israel did so; and they made the people to work of their burdens. And the people were burdened thereby. 30

And the officers proceeded to the people, and said, What shall we say unto Pharaoh, whom ye did tell us to speak unto him, saying, Make bricks? 31

For he said, He said, I have made you abhorred among the nations, and separate you unto myself, that ye may be my peculiar treasure. Therefore have ye made me abhorred among their eyes, and I am made despised. 32

You have turned my greatness among the people, and have abhorred me among them.
Exodus 4:23-5:2

Exodus 5:3-5:23

Exodus 4:23-5:2

And if thou meet him, and shalt tell him, Thus saith the Lord God of the Hebrews, Send ye up my people, that they may go a journey to Me. 2

And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. 3

And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword. 4

And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. 5

And Pharaoh said, Behold, the people of the land are now many, and ye make them rest from their burdens. 6

And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, 7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. 8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. 9

Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words. 10

And the taskmasters of the people went out, and their officers, and they spoke to the people, saying, Thus saith Pharaoh, I will not give you straw. 11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished. 12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. 13 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore? 14 Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? 15 There is no straw given unto they servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people. 16 But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord. 17 Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. 18 And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not diminish ought from your bricks of your daily task. 19 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: 20 and they said unto them, The Lord look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. 21 And Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil entreated this people? Why is it that thou hast sent me? 22 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people...
at all. Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

And God spake unto Moses, and said unto him, I am the LORD: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning which the LORD spake by the hand of Moses unto the children of Israel, saying, I will give it you for an heritage: I am the LORD.

There were times when Moses’ resistance in chap. 4, 6:1 With a strong hand: forcibly; alternatively, “by a strong hand” (God’s own); cf. 3:19–20. 6:2–7:7 The mission renewed: Moses and Aaron. Coming as the sequel to Moses’ failed mission (chap. 5), this parallels to the call narrative of chaps. 3–4 continues the line of verbal assurances offered by God to his hesitant prophet. Expansions aside, scholars usually ascribe it to the Priestly author, whose interests are evident in the central genealogy (6:14–25), which lists the descendants of Aaron while ignoring the line of Moses. The opening verses, where God reveals his personal name as though for the first time (cf. 3:13–15), are part of a larger program illustrating the stages of the sacred history and linking its two most important traditions: the promise to the patriarchs and the deliverance from Egypt. The concluding treatment of Moses’ protest (6:30–7:5) contains a programmatic statement of the “hardening” motif (cf. 3:19–20; 4:21–23), thus doubling as an introduction to the plagues that follow. 6:3 I appeared ... God Almighty: see Gen 17:1 note; 35:11. Prior to the covenant with Abraham, Priestly passages refer only to “God” (Heb. ’elohim), a generic title based on a common noun. By my name JEHOVAH: here as elsewhere in MT the divine name is written yhwh, without vowels; KJV mistakenly combines the consonants, elsewhere rendered “the Lord,” with the vowels from ’elohim (God). Contrast Gen 4:26, where use of the divine name goes back to the time of Seth and Enos (cf. Gen 15:7). 6:4 Established ... strangers: echoing Gen 17:2–8 (the echo continues in vv. 7–8). 6:5 Heard the groaning ... covenant: resuming 2:24. 6:7 I will take ... be to you a God: traditional covenant formula (cf. Lev 26:12; Jer 31:33; Hos 2:23). Shall know ... the Lord: the same lesson the Egyptians will learn from the plagues (see 7:5; 12:12 notes). 6:9 Heartened not—again linking Israel and Egypt (e.g., 7:4, 13, 22). 6:12 Of uncircumcised lips: verbally awkward or marticulate (as in 4:10), but now with a suggestion of impurity (in Isa 6:5–7 the prophet’s “unclean lips” must be cauterized by “heart” [Jer 6:10; 9:26], a narrative pause before the norms for the patriarchs at Kadesh, the normal “YHWH is glorified,” Father’s sister: a marriage union); cf. Lev 18:12. 7:1 Moses’ second son has heart: a reverse echo of Pharaoh: meant metaphorically to radiates divine glory.
Exodus 6:1-6:13

what I will do to you: and I appeared unto Moses, and spake unto him out of the bush, by a strong hand.

Exodus 6:1-6:13

2And I appeared unto Moses in the bush in the mount Horeb in Mount Sinai, and spake unto him out of the bush, by a strong hand.

3And I appeared unto him out of the bush, and spake unto him, and he heard out of the bush; for the bush was not consumed.

4And he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses did fear the LORD his God.

5And I said, I am the God of thy father: thus you shall say unto the sons of Israel, He said, I am the God of your fathers; I am God. I am the God of Abraham, and the God of Isaac, and the God of Jacob. And they shall say, What is his name? And you shall say, His name is the LORD: and tell them, He said, I am the God of your fathers; I am God. And I will show them wonders, and will declare to them the things which I will do.

6And I will set him over thee, and will bring thee out of Egypt in a special manner: and I will give you this land, and will make thee a nation and a kingdom.

7And I will take you from among the heathen, and will gather you out of all the countries, and will bring you into your own land.

8And I will make thee a great nation, and I will bless thee above all people, and will make thee kings over all nations. And all the people of the earth shall fear thee, because of the name of the LORD, for he is with you, and shall do wonders in thy name. And he shall set thee up for a sanctuary, and shall establish thy name as the sanctuary of the LORD.

9And they shall say, This is the land which the LORD swore to our fathers to give us.

10And Moses spake unto the sons of Israel, and said, What I will do to you: and I appeared unto Moses, and spake unto him out of the bush, by a strong hand.

11And I will bring you out from among the heathen, and will gather you out of all the countries, and will bring you into your own land.

12And I will make you a great nation, and I will bless you above all people, and will make you kings over all nations. And all the people of the earth shall fear thee, because of the name of the LORD, for he is with you, and shall do wonders in thy name. And he shall set thee up for a sanctuary, and shall establish thy name as the sanctuary of the LORD.

13And they shall say, This is the land which the LORD swore to our fathers to give us.

Exodus 6:14-7:4

14These be the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben.

15And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon.

16And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred and thirty years.

17The sons of Gershon; Libni, and Shimi, according to their families.

18 And the sons of Kohath: Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred and thirty and seven years.

19And the sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations.

20And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.

21And the sons of Izhar; Korah, and Nepheg, and Zichri.

22And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.

24And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.

25 And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers of the Levites according to their families.

26These are that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.

27These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.

28And it came to pass on the day when the LORD spake unto Moses in the land of Egypt, 29that the LORD spake unto Moses, saying, I am the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee. 30And Moses said before the LORD, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

31And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

32Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. 33And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. 34But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth my armies, and my people must be cauterized before he can prophesy). The same figure is used elsewhere with "ear" and "heart" (Jer 6:10; 9:26; cf. Deut 10:16; 30:6). 6:16-28 The genealogy of Moses and Aaron creates a narrative pause before the unleashing of the ten plagues. The ages in vv. 16–20 accord with the norms for the patriarchal era (but see 12:40 note). Following the rebellion of the exodus generation at Kadesh, the normal life span will be confined to sixty years (Num 14:29, 33). 6:20 Jochebed: "YHWH is glorified," the first biblical name in the Bible to use a form of the divine name (see v. 3). Father's sister: a marriage that would have been forbidden after Sinai (like several of the patriarchal unions); cf. Lev 18:12; 20:19. 6:23–25 Eleazar: Aaron's successor as high priest (Num 20:25–28). Moses' second son has almost the same name (18:4). 6:29–30 The Lord spake... hearken unto me?: a reverse echo of vv. 12–13, marking the end of the interpolated genealogy. 7:1–2 God to Pharaoh: meant metaphorically; but see the theomorphism of 34:29–35, where Moses' face actually radiates divine glory. Aaron... shall speak unto Pharaoh: rather than to the Israelites as in 4:14–16.
the children of Israel, out of the land of Egypt by great judgments. 4 And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. 5 And Moses and Aaron did as the LORD commanded them, so did they. 6 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

And the LORD spake unto Moses and unto Aaron, saying, 7 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent. 8 And the LORD spake unto Moses and unto Aaron, saying, 9 When Pharaoh shall speak unto you, saying, Shew a miracle for you; then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. 10 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. 11 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. 12 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.
14 And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go. 15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. 16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me. And if thou will not let them go, behold, I will smite all thy borders with frogs: 3 and the river shall become blood: 4 and the frogs shall spring up upon thy people, and into thine ovens, and into thy kneadingtroughs: 4and the frogs shall eat up all the water that is in the river, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.

19 And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thy hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. 20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. 21 And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. 22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said. 23 And Pharaoh turned and went into his house, neither did he set his heart to this also. 24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. 25 And seven days were fulfilled, after that the LORD had smitten the river.

8:1-15 The second plague: frogs. MT 7:26-8:1. If blood connotes ritual pollution to the initiate, frogs are the mass-cultural equivalent. 8:1 Go unto Pharaoh: the same formula introduces the middle plague of each triad (9:1; 10:1). 8:2 Hardened Pharaoh: the intended subject is probably Moses; such shifts from the divine first person are conventional in prophetic speech. 7:20 Disease: Hebrew, tannim, the common snake word, is mentioned first, and in the climactic overlapping pattern (8:16-32), disease "turn to darkness and tainting" of Pharaoh's heart is mentioned first, and the writer (contrast Ps 78:44-51 and other ten, clustered overlapping patterns) seems to be aware of miracles divinely bestowed and its effect in hardening Pharaoh's heart (also v. 22; cf. 16:7; 17:15). 8:5-7 The river: lit., "the Nile" (repeated twice seven times). 7:17 I will smite: the intended subject is probably Moses; such shifts from the divine first person are conventional in prophetic speech. 8:20 He . . . smote: in the (composite) text as it stands the subject here must be Aaron (cf. v. 19), though it is Moses in vv. 15-17 and God in v. 25. (A rabbinic legend presents Moses as reluctant to strike the river that had saved his life.) 8:22 And the magicians . . . enchantments: where the magicians found water to work on remains a puzzle (cf. v. 24). 8:23 Set his heart . . . also: take this to heart. 8:3 Bring forth . . . abundantly: lit., "swarm with" (cf. Gen 7:20; compare with 7:9). 7:14 Hardened: from the root k-v-d, meaning "heavy" when it is applied to Moses (4:10 note; 17:12) or the plagues (e.g., 8:24 [KJV "grievous"]), but "glory" when it signifies God's manifest presence following the exodus (e.g., 16:7; 24:16; 33:18; 40:35). 7:15 In the morning . . . stand: the same formula introduces the first plague of each triad (8:20; 9:13). The river: lit., "the Nile" (repeated twice seven times). 7:17 I will smite: the intended subject is probably Moses; such shifts from the divine first person are conventional in prophetic speech. 8:20 He . . . smote: in the (composite) text as it stands the subject here must be Aaron (cf. v. 19), though it is Moses in vv. 15-17 and God in v. 25. (A rabbinic legend presents Moses as reluctant to strike the river that had saved his life.) 8:22 And the magicians . . . enchantments: where the magicians found water to work on remains a puzzle (cf. v. 24). 8:23 Set his heart . . . also: take this to heart. 8:3 Bring forth . . . abundantly: lit., "swarm with" (cf. Gen 7:20; compare with 7:9).
And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD. And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only? And he said, To morrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the LORD our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only. And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh. And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps: and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

And the LORD said unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may offer sacrifice unto me. For we also did sacrifice unto our God our fathers, and ye have taken away our gods, and have cast them into the river. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD. And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only? And he said, To morrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the LORD our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only. And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh. And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps: and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

And the LORD said unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may offer sacrifice unto me.
Exodus 8:5-8:20
And the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let them go, and wilt hold them still,

3behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.

4And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel.

5And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.

6And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of Israel was there not one dead.

7And Moses and Aaron did so as the LORD commanded; and the LORD did it, as he had commanded.

8The magicians did so also with their enchantments: and the four of them did the same, by their enchantments.

9But they could not call upon the name of the LORD their God; for they were hardness of heart.

10And Pharaoh hardened his heart at this time also, neither would he let the people go.

11And the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

12And Moses said, But Pharaoh will not hearken unto us, lest I slay thee.

13And the LORD said unto Moses, Wherefore dost thou cry unto me concerning Aegypt?

14And Moses and Aaron did all these miracles in the sight of Pharaoh, but he would not hearken unto them; so the LORD killed all the first-born in the land of Egypt, from the first-born of man even to the first-born of beast.

15And Pharaoh called for Moses and for Aaron, and said, go ye out from among my people, both ye and the children of Israel; and go ye into the wilderness, and sacrifice unto the LORD your God.

16And Moses said unto Pharaoh, I will go out from thee, that I may sacrifice to the LORD our God.

17And Pharaoh said, I will let thee go, after that I have sacrificed, and that then thou mayest serve the LORD.

18And Moses said, Nay; but thou must also give me sacrifices of animal’s blood, that I may sacrifice to the LORD.

19And Pharaoh said, I will let thee go, and that also shalt thou sacrifice unto me the animal’s blood; only let the animals depart from me.

20And Moses said unto Pharaoh, I will not go out, but will sacrifice unto the LORD.

21And the LORD said unto Moses, yet shalt thou go out, thou and Aaron, before Pharaoh: and stretch out thine hand over the waters of Egypt, and cast frogs upon the land of Egypt.

22And the magicians of Pharaoh did so, and cast forth their enchantments against the frogs that were in Egypt.

23But the frogs did come in upon the land of Egypt, and upon Pharaoh's house, and upon all the houses of the Egyptians: and upon all the waters of Egypt did the frogs die.

24Then Pharaoh said, I have sinned: I will go out of the city, I will not see the face of Pharaoh any more.

25And Moses said unto Pharaoh, Hearken unto me; let my people go, that they may sacrifice to the LORD their God: if not, I will cause yet more grievous plagues to come upon thee, and upon thy people. Only let the man, all the land of Egypt, go, that he may sacrifice to the LORD his God.

26For how shall I say unto Pharaoh, I will go out, I and the people that are with me, and sacrifice unto the LORD our God; if thou lettest not go, behold, I will smite all thy people with the sword.

27And the LORD did according unto the word of Moses; and the frogs came in upon the land of Egypt, and upon Pharaoh's house.

28And Pharaoh called for Moses and for Aaron, and said, Go ye hence, from among my people, and sacrifice unto the LORD after all the forms which ye put your hearts to.

29And Moses said, You shall not go out of the way which the LORD hath commanded us, but ye shall go ye to the wilderness, and sacrifice thereunto.

30And he changed his mind at this time also, neither would he let them go.

31And the LORD said unto Moses, Go in unto Pharaoh; for I will this time stretch forth my hand, and smite all the graves of Egypt, both man and beast; and the Egyptians shall know that I am the LORD. And the LORD smote all the graves of Egypt, both man and beast.

32And Pharaoh called for Moses and for Aaron, and said, Go forth from among my people, and sacrifice unto the LORD your God, as ye have said.

33But speak, I pray thee, for I will let you go, and sacrifice to the LORD according to all that thou sayest.

34But go not far afield; intreat for me yet this favour, that thou mayest rescue me and my people, and offer sacrifices unto the LORD our God in the place which he shall command us.

35And Moses said, Behold, this day, I will go into the wilderness, and I will offer burnt offerings and sacrifices unto the LORD, and I will offer cakes of flour for my meat; for these seven days will the bread come nigh to my soul, because I am not able to set my soul upon meat.

36And the LORD said unto Moses, I will rain dew upon the land, and ye shall eat bread in the wilderness, your meat which I give thee. For that which I gave thee of the tree of the knowledge of good and evil, did become evil unto thee.

37And Moses said, The people, even that come out of Egypt, they are few: and the Egyptians will make a great none of them, because they are many, and they shall be able to subdue us, and hurt us.

38And the LORD said unto Moses, Go unto the people, and sanctify them to-morrow, and they shall bide in their tents a day, and in their tents a night, that the land may rain upon them.

39And it shall come to pass, that the Egyptians will see, and they will understand, that the land is a land which the LORD sheweth. And the people did sanctify themselves unto-morrow, as he commanded Moses.

40And the LORD spake unto Moses, Go into the wilderness, thou, and thy brother Aaron, and sanctify yourselves, and wash you, and be pure:

41And gather a congregation unto me at the doors of the tabernacle of the congregation, that I may speak unto them.

42And Moses and Aaron did so, and sanctified themselves, and washed their flesh in water, and went in, and stood before the LORD.

43And Moses said, Behold, I go in at the door of the tabernacle of the congregation, and I come out: and when I have come out, I fall prostrate.

44And the LORD said unto Moses, When thou art come out from among the people, and shalt have sanctified thyself, and shalt have come into the tabernacle of the congregation, then thou shalt come in among the congregation, and thou shalt be sanctified, and they shall be sanctified: then shall they come in among the congregation.

45When therefore thou sleekest at the door of the tabernacle of the congregation, they shall come in at thy door to sanctify themselves: and thou shalt sanctify the tabernacle of the congregation, and also the altar, and shall anoint it, and sanctify it and all his utensils.

46And thou shalt offer the bullock of the sin offering, and the bullock of the trespass offering, and sanctify the tabernacle.

47And Moses did as the LORD commanded him, and sanctified the tabernacle, and the altar, and all his utensils, and all Israel's encampment.

48And he went in and out among the people: and they sanctified themselves, and came in at the door of the tabernacle of the congregation, and went out no more.
Egypt died: but of the cattle of the children of Israel died not one. 7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward heaven in the sight of Pharaoh. 9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. 10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. 11 And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. 12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

13 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. 14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. 15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. 16 And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. 17 As yet exaltest thou thyself against my people, that thou wilt not let them go? 18 Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. 19 Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. 20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses: 21 and he that regarded not the word of the LORD left his servants and his cattle in the field.

22 And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, and upon all that is grown up in the field, in the land of Egypt.

9:8-12 The sixth plague: boils. The final plague of the cycle follows the same brief form as the third. With Aaron once more taking an active (though collaborative) role, the magicians too make a final appearance. 9:9 A boil breaking forth with blains: NJPS “an inflammation breaking out in boils”; the exact identity of the disease is uncertain (cf. 2 Kgs 20:7; Job 2:7), but it renders the magicians ritually unclean and thus decides the competition (v. 11). 9:12 The LORD hardened: here for the first time Pharaoh’s stubbornness is explicitly attributed to divine intervention (see 7:13 note); vv. 14-16 announce a new, more severe phase in the campaign.

9:13-35 The seventh plague: hail. The word occurs fourteen, or twice seven, times. The three digressive passages seem to respond to possible objections: vv. 14-16 explain why an omnipotent God should resort to this lengthy ordeal; vv. 19-21 lighten the burden of predestination by providing the Egyptians with a choice; and vv. 31-32 reconcile the total destruction of v. 25 with the survival of plants for the locusts to devour (chap. 10). 9:15 For now . . . shall be cut off: better rendered as past conditional, “for by now I could have stretched out my hand and struck . . . . and you would have been cut off.” 9:16 To shew in thee my power: the KJV adds “in” (with LXX); the verse is so cited in Rom 9:17. 10:1-20 The seventh plague: hail and fire. The phrase “his rod toward heaven” is cited in Joel 1:11, and the lightning is reminiscent of the plague (cf. 11:1).
7 And Pharaoh died, and the LORD harden Pharaoh's heart, and he would not let the children of Israel go out of his land.

8 Then Pharaoh called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked. 9 Intreat the LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer. 10 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the LORD'S. 11 But as for thee and thy servants, I know that ye will not yet fear the LORD God. 12 And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled. 13 But the wheat and the rie were not smitten: for they were not grown up. 14 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth. 15 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. 16 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

10 And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:

2 and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the LORD. 3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. 4 Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast: 5 and they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: 6 and they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth.

129 every herb of the field, throughout the land of Egypt. 22 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. 23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. 24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. 25 And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. 26 Only in the land of Goshen, where the children of Israel were, was there no hail. 27 And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked. 28 Intreat the LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer. 29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the LORD'S. 30 But as for thee and thy servants, I know that ye will not yet fear the LORD God. 31 And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled. 32 But the wheat and the rie were not smitten: for they were not grown up. 33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth. 34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. 35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

10:1-20 The eighth plague: locusts (mentioned seven times). This is the only episode in which Pharaoh's courtiers encourage him to yield even before the plague is unleashed (vv. 7-11); cf. Joel 1; Rev 9.3, 7, where armies of avenging locusts prefigure the Last Judgment. 10:2 Tell...thy son: see 13:8 note. 10:3 Thus saith the LORD: see 4:22 note; used here by way of variation to specify the plague (cf. 11:4). 10:4 Coast: territory (also v. 14). 10:5 The face of the earth: lit. "the land's
earth unto this day. And he turned himself, and went out from Pharaoh. 7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not that Egypt is destroyed? 8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the Lord your God; but who are they that shall go? 9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord. 10 And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones: look to it; for evil is before you. 11 Not so: go now ye that are men, and serve the Lord; for that ye did desire. And they were driven out from Pharaoh's presence.

12 And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. 13 And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. 14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither were there any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

15 Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. 16 Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take away from me this death only. 17 And Moses went out from Pharaoh, and in treated the Lord. 18 And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea, there remained not one locust in all the coasts of Egypt. 19 But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go.

20 And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. 21 And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: but all the children of Israel had light in their dwellings.
And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you. 25 And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. 26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither. 27 But the LORD hardened Pharaoh's heart, and he would not let them go. 28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. 29 And Moses said, Thou hast spoken well, I will see thy face again no more.

And the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. 2Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. 3 And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: 5 And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. 6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. 7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel. 8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.

And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt. 10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

a darkness that will likewise be "felt" (v. 21). 10:28 For in that day . . . thou shalt die: Pharaoh seems to be playing at God; compare God's words to Moses on Sinai, 33:20 (and to Adam in the garden, Gen 2:17). As though to point up the irony, Moses echoes Pharaoh's threat in apparent submission (v. 29) while transforming it into a prediction of Israel's imminent departure—a triumph of casuistry that leaves no doubt as to who has duped whom.

12 And the LORD spake unto Moses and Aaron in the land of Egypt, saying,
2 This month shall be unto you the beginning of months: it shall be the first month of the year to you. 3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. 4 Your lamb shall be without blemish, a male of the first year: ye shall take it out of the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. 5 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. 6 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. 7 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. 8 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. 9 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the sacrifice of the LORD's passover. 10 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. 11 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. 12 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it by an ordinance for ever. 13 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whatsoever eateth that leavened bread from the first day until the seventh day, that soul shall be cut off from among his people. 14 And the Lord spake unto Moses, saying, 15 This is a ordinance for ever unto you, and to your children for ever: 16 Seven days shall ye eat unleavened bread: one day shall ye prepare it; for on the first day ye shall put away leaven out of your houses; because whatsoever is leavened is for me forbidden. 17 Count you also unto the children of Israel, that he may go out from among his people: on the fourteenth day of this month at even, ye shall keep it a feast to the LORD. 18 And ye shall eat it with unleavened bread: for ye came out from Egypt in a haste; whereas ye did not even cause your loins to swell, as ye were threshing your grain and wine and oil. 19 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it by an ordinance for ever.
Exodus 12:1-12:15

The Lord said to Moses and Aaron in the land of Egypt, saying, 2 in every house shall be one festal lamb, 3 of the flock of your herds or of your flocks; and of the children of Israel shall no stranger eat it. 4 For all strangers that are among you shall keep the Lord's passover. 5 And it shall be when any stranger shall join himself unto the Lord, to come among the children of Israel, then shall he do wisely, and shall be circumcised, then he shall welcome him as one born among the children of Israel: but no uncircumcised shall eat thereof. 6 One law shall be to him that is home-born, and to him that is a foreigner: 7 and the Lord shall be an holy convocation to you; no manner of work shall be done in your habitation. 8 But ye shall eat no leavened bread therewith; for in all your habitations and in all your land shall ye eat unleavened bread. 9 And it shall be the first month of the year, for to you it shall be the beginning of months; it shall be the first day of the year to you; and ye shall present an offering made by fire unto the Lord. 10 And ye shall eat no leavened bread therein, neither shall there be seen among you leaven; for I am the Lord your God. 11 And in every place of your inheritance whatsoever sticketh out of the soil, of the trees which ye bring forth after their nations; 12 ye shall eat thereof in every place wherein ye dwell, it shall be with the blessing of the Lord your God in your houses. 13 And ye shall eat it the same day; ye shall not leave it to the morrow: and whatsoever remaineth of it till morrow shall be utterly burnt. 14 Neither shall ye eate of it in the night of the first day, that ye may know the time whereof ye came out from Egypt; for all that eat of it shall be cut off. 15 And all the congregation of Israel did as the Lord commanded Moses and Aaron; they did it. 16 And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt. 17 But when morning was come, the bones of all the children of Israel were brought, and the Lord sent all the plagues upon all the gods of Egypt upon Pharaoh and upon his servants and upon all his land; 18 and the Lord hardened Pharaoh's heart, and he would not let the children of Israel go out of his land. 19 And the Lord said unto Moses and Aaron, 20 Get you away from among the children of Israel, to hasten the death that is to come upon Pharaoh and upon his land: why tarry ye? slay the gods of the children of Israel. 21 Then Moses called for all the elders of Israel, and said unto them, Draw out every man a lamb according to your families, and kill the passover. 22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of the plague shall come unto you to destroy you. 23 It shall be for the Lord's passover; for by it the Lord shall pass through to smite the Egyptians, and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. 24 And ye shall eat this passover at the first month, on the fourteenth day of the month at even. 25 And it shall be, when your sons say unto you, What mean ye by this service? 26 that ye shall say, It is an offering made by fire unto the Lord: it is the sacrifice of the passover, which the Lord did offer up for your sakes when ye came out of Egypt. 27 And the whole assembly of Israel did as the Lord commanded Moses and Aaron: as the Lord had commanded Moses and Aaron, so did they. 28 And these are thefeasts of the Lord, which ye shall proclaim in seasonable manner, even for a commemoration, 29 for sacrifices, and for burnt offerings, and for peace offerings, 30 for sin offerings, and for sin offerings for sin of the congregation; they are the feasts of the Lord, I say, in their appointed seasons. 31 And in addition ye shall have the feast of unleavened bread: seven days shall ye eat unleavened bread, even all the feasts of the Lord shall ye observe. 32 And ye shall tell your child, saying, This is done because of the great thing which the Lord did for me, when I came out of Egypt. 33 And they shall rejoice in their feasts, they, and their sons for ever. 34 And it shall be, when ye bring in the offering made by fire, the fire shall be burning upon the altar continually: it shall not go out. 35 And the priest shall burn the wood upon the fire in the altar: the wood shall be burning in the fire continually; and the priest shall set the burnt offering upon them upon the fire at even. 36 And he shall put his hands upon the head of the burnt offering; and it shall be accepted for you for a sweet savour before the Lord: it is an offering made by fire for a sweet savour. 37 And one shall offer his victim in the morning, and another shall offer it in the evening. 38 And it shall be, if it be unleavened bread that is offered in sacrifice, then he shall offer unleavened bread cakes baked without leaven; and unleavened cakes baked without leaven shall he offer in sacrifice. 39 And the flesh of the victim shall be eaten the same day; 40 he shall eat neither of it that remaineth until the morrow: 41 for whatsoever remaineth of it until the morrow is to be burnt with fire. 42 And the sacrifice of the passover shall be without leaven; and in all his habitations shall he eat unleavened bread.
men. 

34 And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. 

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: 

36 and the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians. 

37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. 

38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. 

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt; for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. 

40 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. 

41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. 

42 It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations. 

43 And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof; 

44 but every man's servant that is bought of a foreigner shall eat thereof; 

45 and the sojourner or permanent resident (vv. 48-49). The decisive criterion for participation is circumcision (cf. 4:24-26; Gen 17:9-14). 

12:36 The Lord gave... spoiled the Egyptians: as promised in 3:21-22. 

12:37 Rameses: see 1:11 note. Succoth: Egyptian city in the eastern Delta (not to be confused with Succoth in Transjordan). 

With the exceptions noted below, the locations mentioned here and in the following chapters correspond to the itinerary in Num 33. 

12:38 Mixed multitude: of foreigners, including perhaps children of mixed marriages; see Num 11:4 note. 


12:40 Four hundred and thirty years: corresponding to the duration of the temple (by the sum of the dates given in Kings; cf. Ezek 4:4-6). In order to reconcile this figure with the promise of four generations (Gen 15:16) and with the ages given for Levi, Kohath, and Amram (Exod 6:16-20), some commentators begin the count from the date of Abraham’s sojourning in Canaan, which produces two equal periods of 215 years on either side of Jacob’s migration to Egypt (Gen 12:4; 21:5; 25:26; 47:9). 

Coordinating all the chronological notices up to this point gives a date for the exodus of 2,666 years after the creation (or two-thirds of a “great year” of 4,000 years, the end of which corresponds to the rededication of the temple by the Maccabees in 164 B.C.E.). 

12:41 Hosts: companies. 

12:42 It is a night... Lord: better “as it was a night of vigil by the Lord, to bring them out... so this is a night of vigil to the Lord.” 

12:43-50 This supplementary collection of regulations presupposes Israel’s settlement in the land. It distinguishes four categories of non-Israelite: the foreigner or temporary resident (v. 43 [KJV “stranger”]), the slave (v. 44), the bound or hired worker (v. 45), and the sojourner or permanent resident (vv. 48-49). The decisive criterion for participation is circumcision (cf. 4:24-26; Gen 17:9-14). 

47 Rameses; see 1:11 (death in Transjordan).
48 Following chapters concerning the preparation, including perhaps 12:40 Four hundred years. Some of the dates given in 12:40, some commentators which produce two which produces two 12:4; 21:5; 25:26; 12:40; 31:18 for the exodus 12:40, the end of which e.g.). 12:41 Hosts: the Lord, to bring them collection of regulations of non-Israelite: the land or hired worker 22. Break a bone...hired worker. 13:12 Matrix: womb. 13:13 As: ritually unclean (Lev 11:3-4): breaking the neck rendered an animal unfit for sacrifice (contrast Lev 27:27). Redeem: ransom. 13:14 What is this?: here the ceremony of consecration (vv. 12-13).
when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem. 16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

17 And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: 18 but God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt. 19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

20 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. 21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: 22 he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

14 And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, and before Pihahiroth, which is by the edge of the wilderness; 2 between Migdol and Pi-hahiroth, by the border of the sea northward: and they encamped before the sea. 3 And Pharaoh followeth them, and all the people of Egypt in chariots, in horse carriages, and on foot, follow after them; and they overtook them beyond the sea. 4 And the children of Israel went out with stiffness of face; for the Egyptians pursued them in haste. 5 And the children of Israel went out with stiffness of face: and they feared the Egyptians after they were gone out of the land of Egypt. 6 And the children of Israel went out of the wilderness of Sin: and they encamped in the wilderness of Sinai. 7 And they took their journey from the wilderness of Sin, and encamped at the wilderness of Sinai. 8 And they departed from the wilderness of Sin, and encamped in Dophkah. 9 And they departed from Dophkah, and encamped in Alif. 10 And they departed from Alif, and encamped in Rameses. 11 And they departed from Rameses, and encamped in Pi-hahiroth, which is before the sea, between Migdol andPB1755. 12 And they removed from Rameses, and encamped in Succoth. 13 And they removed from Succoth, and encamped in Etham, in the edge of the wilderness. 14 And they removed from Etham, and encamped in Pi-hahiroth, which is before the sea, between Migdol and PB1755. 15 And they removed from Etham, and encamped in Rephidim, in the wilderness of Sin. 16 And they had much murmuring against Moses and Aaron in the wilderness: and the people spake against them, saying, Why have ye brought us forth out of Egypt, to kill us and our children and our cattle with hunger? 17 And they said, Would God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat our fill of flesh! 18 For thus ye would be as kings unto us, and we would be as God unto you. 19 And they spake unto Moses, saying, Give us flesh to eat! 20 We have said, Would God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat our fill of flesh! 21 And we said, Would God we had died by the hand of the Lord in Egypt! and now is the Lord among us? let us go, I pray thee, unto the land of Egypt, lest we die in the wilderness; for there is no bread. 22 And Moses said unto the people, Fear not: stand still, and see the salvation of the Lord, which he will shew you: for the Egyptians whom ye have seen this day, shall ye see again them never more. 23 Moreover the Lord will fight for you: and ye shall hold your peace.
13:16-14:2

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. 11 And they said unto Moses, Because that we have served for our bondage in Egypt, and there was no contention; for there was no contention there, neither was there evil done to us therein: wherefore now�回来看see 7:5 note. 14:8 And they said unto Moses, Because that we have served for our bondage in Egypt, and there was no contention; for there was no contention there, neither was there evil done to us therein: wherefore now do you unto us? 12 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more forever. 14:14 The LORD shall fight for you, and ye shall hold your peace.

14:3-14:19

The firstborn in the land of Egypt shall die: except the children of Israel that he had straitly commanded to be put to death: wherefore the children of Israel were put to death, and the Egyptians knew it not. 2And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before them, and stood behind them, 3And the cloud stood thereon, and the evening candle shone upon the pillar of cloud: and it was in the evening candle, and it was in the morning, that the cloud was seen: as long as the cloud was upon the tabernacle, they pitched by day, and by night they stood up thereon. 4And it came to pass, when the cloud was taken up from over the tabernacle, the children of Israel went forward: but if the cloud stood thereon, or if the cloud was seen at the tabernacle, they pitched there. 5And they removed: and the cloud put it self upon the tabernacle by day, and upon the tabernacle by night, and the cloud shewed the going forth of the children of Israel toward all their journeys. 6And the children of Israel pitched in all their camps by their companies: and if they removed, then spake the LORD unto Moses, 7And the children of Israel journeyed, and pitched in the wilderness; 8And they journeyed from Rameseus, and encamped in the wilderness of Sinai. 9And they journeyed from the wilderness of Sinai, and pitched at Kadesh. 10And when they journeyed from Kadesh, they pitched at Mount Sina, 11And they journeyed from Mount Sina, and encamped at Rephidim, where there was no water for the people to drink. 12And they gathered themselves together against Moses and against Aaron, and said unto them, Ye have killed the people of the LORD. 13And they said, Would to God we had died by the hand of the LORD in the land of Egypt, when we sit by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole congregation with hunger. 14But he said, Why is this people this vexation unto me? give me now a man from among this people, such as shall bring the complaint of the people unto me, that I may smite him with the rod. 15And Moses said unto the LORD, I beseech thee, let the pangs of death come upon me, both I and my people; that I die with them, and be buried with them: lest they say unto my soul, What a thing he has done! 16And the LORD said unto Moses, Go up unto this people; and when thou art come forth thine hand, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. 17And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will be honored upon Pharaoh, and upon all his host: for I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. 18And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went between the camp of Egypt and between the camp of Israel: and it was a cloud and an east wind. But such was the operation of God's plan for the destruction of Egypt, that there was no mistaking its re-creation as it is the direct coastal route, that God led themeast wind. But such was the operation of God's plan for the destruction of Egypt, that there was no mistaking its re-creation as it is the direct coastal route, between Migdol but the repetition in v. 9, a frame for the events set in Egypt. The locations are unknown, though some scholars would place them along the northern Sinai coast. (In other contexts the latter name is an epithet of the Cannaite storm god.) 14:4 Be honoured upon: lit. "gain glory over." May know ... the LORD: see 7:5 note. 14:8 With an high hand: deftly (cf. Num 33:3). 14:11 Wherefore hast thou dealt thus with us: this protest will be repeated in various forms throughout the wilderness period, most notably in 32:1 (cf. 15:24; 16:3; Num 11:4-5; 14:2). 14:12 The word: not recorded, but see the complaint at 5:21. 14:13 Still: firm. 14:14 Fight for you: cf. 15:3; Deut 1:30; Josh 23:3. 14:16 Stretch out thine hand: as before the plagues (e.g., 7:19; 8:5). Divide: lit. "split" (as the hostile sea was split to create the world in ancient Near Eastern mythology); the direct agent here is evidently Moses (contrast Isa 63:12). Dry ground: as in Gen 1:9; not the same Hebrew word as in v. 21. 14:17-18 Harden ... honour ... know: repeating v. 4. 14:19 Angel [messenger] of God: see 13:21 note. and the sea, over against Baal-zephon: before it shall ye encamp by the sea. 3For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. 4And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host: that the Egyptians may know that I am the LORD. And they did so.

5And it was told the king of Egypt that the people fled: and the heart of Pharaoh king of Egypt, and his horsemen, and his army, and they overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon, 

10And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. 11And they said unto Moses, Because that we have served for our bondage in Egypt, and there was no contention; for there was no contention there, neither was there evil done to us therein: wherefore now do you unto us? 12And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more forever. 13The LORD shall fight for you, and ye shall hold your peace.
the cloud went from before their face, and stood behind them: 20 and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. 22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. 23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh’s horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, 25 and took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. 27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. 28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. 29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. 31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

15:1 Then sang Moses and the children of Israel this song unto the LORD, and spake, saying,

Exodus 15:2 –15:15

I will sing unto the LORD; for he has dealt bountifully with me.

2 The LORD is my strength and my song; he has become my salvation.

3 The LORD is the strength of his people; and he is the buckler of all his holy ones.

4 Pharaoh’s chariots and his horsemen went into the sea; and the LORD brought again the sea by his strong wind over Pharaoh’s army; and the horses, his chariots, and his horsemen, and all the host of Pharaoh that came into the sea after them, were covered with the sea. 5 The depth covered them; and thechorus of Pharaoh’s horsemen was in the sea.

6 Thy right hand, O LORD, glorious in power: thy right hand, O LORD, doth dash in pieces the enemy.

7 In the greatness of thy salvation thou hast delivered to the king his will.

8 And with the blast of thy nostrils the waters were gathered together, the floods stood up:

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; I will cast lots for my spoil, yea, I will distress my enemies.

10 Thou didst bring in the head of his horse with his chariot wheels, into the sea, that thy name might be declared.

11 Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, working wonders?

12 Thou didst send a sign against Pharaoh, and against his officers, and hast saved thine people.

13 Thou hast prepared my path in the presence of mine enemies; before them hast thou girded me like a slave; thou hast covered my head with honour, and hast kept me safe.

14 The peoples shall come into thy house, they shall adore thee, O LORD, they shall praise thy name.

15 Then the glorious sons of Moab, and the sons of Ammon, shall be to thee for spoil.

Exodus 14:20-15:1

And it came to pass, when Pharaoh had hardened his heart, to pursue the children of Israel, that the Lord did strengthen Pharaoh against him, and caused the sea to roll back by a strong east wind all the night. And it came to pass, when the morning watch was come, that lo, the sea stood back, and the sea was made dry land, and the waters were gathered together, and formed a wall, a wall of waters, on this side and on that side. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to do them to death. But the Lord went before them, and he made the waters to run backward by a strong east wind all the night. And the children of Israel saw the hardness of heart of the Egyptians was abundantly confirmed, and they hardened their hearts, and went in after them; and the children of Israel went in dry land upon the sea, and the Egyptians pursued, and went in after them into the sea; even both Pharaoh with his chariots, and his horsemen, and with his horsemen and with his army. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not one of them. But the children of Israel walked upon dry ground in the midst of the sea, and the waters were a wall unto them on this side, and on that side. And the Lord went before them, and spread out upon the sea the darkness of his countenance, and the fiery pillars of cloud, and fire, and a cloud, and parted the sea, and caused the children of Israel to pass through the midst of the sea on dry ground: and the waters were a wall unto them, on this side, and on that side. And the Egyptianees went after them to do them to death: and the Lord was angry with them for that which they had done against them. And the children of Israel went down into the midst of the sea upon dry ground; and the waters were a wall unto them on this side, and on that side, and covered the Egyptians, and none of them went through. Then answered Moses and Aaron with all the elders of Israel, saying, Lord, what shall we say unto this people, which saith of us, a God that hath done wonders is not able to bring us into the land, which he sware to give us. But now, if the Lord delight in us, will he not bring us into the land, and give it unto us? only do not this people any more wrongs. And they said, Behold, we have sinned; for thou art a God ready to pardon, ready to forgive, ready to bear iniquity: and great is mercy unto them that call upon thee. Hear us, Lord God, for thy name's sake, and for thy goodness' sake. Hear us, Lord God, for thine holy name's sake. For thy name's sake, forgive our sins; for it is good for us; for we have sinned. Our fathers understood not thine ordinances, neither knew we thy works in those ages. Wherefore thy name is precious: for it is wonderful. Therefore thou art become our savior, O Lord God. I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

Exodus 15:2-15

I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

3 The LORD is a man of war: the LORD is his name.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.
Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased.  

Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.  

The Lord shall reign for ever and ever.  

For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.  

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.  

So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter.  

The children of Israel murmured against Moses, saying, What shall we drink?  

And they sang this song, saying, This is the song which Moses sang unto the Lord, when the Lord fought against the Egyptians in the Red sea:  

Fear and dread shall fall upon them; by the greatness of thine arm thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast established for thy name, to make thy name great thereon.  

But the children . . . sea: repeating 14:29 (a redactional frame).  

And Moses brought Israel out of the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, ....

And Moses brought Israel out of the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.
for they were bitter: therefore the name of it was called Marah. 24And the people murmured against Moses, saying, What shall we drink? 25And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, 26and said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

27And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

16 And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. 4And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: 3and the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. 5And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. 6And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt: 7and in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us? 8And Moses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD.

9And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings. 10And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud. 11And the LORD spake unto Moses, saying, 12I have".

15:25 Shewed: from the same Hebrew stem as “Torah” (God's teaching or law). Proved: tested (cf. 16:4; 20:20). The subject of the clause can only be God. 15:27 Twelve...palm trees: perhaps a reminder of the twelve tribes and seventy clans, or of the seventy souls that went down to Egypt; cf. 1:2-5.

16:1-36 Manna and quails. Compare the similar episode in Num 11:4-35, where the rain of quails comes after the manna as punishment for the people's grumbling. Here the story is associated with the institution of the Sabbath, another sign of God's grace (vv. 22-30). 16:1 Sin: location unknown. 16:4 Prove: in light of vv. 22-30, the test will be twofold: first, to trust in God's providence (cf. Deut 8:2-3); second, to keep the Sabbath. My law: presupposes the commandment given at Sinai (20:8-11; cf. 31:12-17). 16:5 Sixth day...twice as much: in preparation for the Sabbath, when
heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God. And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat. This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

Notwithstanding they hearkened not unto Moses; but some of them left of it till the morning. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, and it did not stink, neither was there any worm therein. And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey. And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field.

And when the seventh day was come, there was laid up meat not for the people, neither was there any left. And the people murmured against Moses, and said, Who hath heard the LORD speak with a living voice? For ye are not gone up into the mountain yourself, and yet ye say, The LORD hath spoken with us. And the LORD heard the voice of the people, and was wroth: and the fire of the LORD burnt among the children of Israel. Then there went up a wind from the LORD, and quailed the quails that were in the camp of Israel. And Aaron entered into the tabernacle of the congregation, and took an ephah of manna, and put it before the LORD; that it might be kept for your generations; for it was an token of the sacredness of the Lord. And Moses said unto Aaron, This is the thing which the LORD commandeth, Lay it up before the LORD, to be kept until the morning. And it came to pass, that it was laid up before the LORD, and it did not melt.

And Moses said unto Aaron, What is this ye have done? for the blood of the children of Israel is at the hazard of their lives, because ye have brought them into a snare, to fill the LORD's anger against them. And Aaron said unto Moses, See, this day have they slain their offering that were consecrated unto me, and have offered their sacrifices before their God; and ye have brought their sacrifice into nought, which should not be theirs. But when the morning came, there was honey upon the face of the earth, and wafers made of it. And Moses said, This is the thing which the LORD hath commanded, to morrow is a sabbath unto the LORD: to morrow ye shall eat flesh; and in the morning ye shall be filled with bread; and ye shall know that the LORD your God giveth you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.
And Moses cried "to test" (KJV "tempt," 4). Control by hostile Amalekites (v. 8) could imply that Moses and the elders (witnesses) must have "gone on" from Rephidim. (v. 5) from Rephidim.

And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink. 2Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD? 3And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? 4And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me. 5And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smittest the river, take in thine hand, and go. 6Behold, I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so. 7And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not? 8Then came Amalek, and fought with Israel in Rephidim. 9And Moses said unto the people, Amalek is the enemy that lieth in wait for thee, with the enemy of the hour. Within the context of Israel's wanderings, Joshua's victory here foreshadows his victory in the struggle for the promised land.

Sabbath. 16:34 The Testimony: the ark of the covenant (see 25:10–22; 37:1–9). Verses 32–35 look beyond Sinai to a future time when the manna will be kept as a memorial of God's love; compare Aaron's rod, similarly preserved but as "a token against the rebels" (Num 17:10). 16:35 Until... Canaan: cf. Josh 5:12. 16:36 Ephah: about half a bushel.

17:1–7 Water from the rock, presented as a test or trial of God's power, much like the plagues recalled in v. 5. At the same time, the people's "chiding" of Moses is a test or "tempting" (v. 2) of God's patience and benevolence. This double venture is commemorated in the double naming at the rock as Christ (the new Torah) at 1 Cor 10:4. 17:6 The rock in Horeb: implying that Moses and the elders (witnesses) must have "gone on" (v. 5) from Rephidim. If struck from the mountain of revelation itself, the springs might again be a figure for Torah (like the tree of 15:25); cf. Ps 1:3, and Paul's reading of the rock as Christ (the new Torah) at 1 Cor 10:4. 17:7 Massah: from Heb. massah, "to test" (KJV "tempt," v. 2); cf. 15:25, 16:4 (KJV "prove"). Meribah: from Heb. rib, "to contend" or "quarrel" (KJV "chide").

17:8–16 War with Amalek. The testing of Israel's faith at Massah-Meribah was preceded by the institution of the Sabbath. It is followed by a story instituting the practice of holy war, in which the enemy is devoted to utter destruction as a sign that God, not man, has triumphed (cf. 1 Sam 15). Early commentators inferred that Amalek's attack was punishment for Israel's disbelief (v. 7); others stressed the careful balancing of human activity and divine control. The passage has even been cited in defense of a succession of "just" wars by commentators who replace Amalek, Israel's perennial foe, with the enemy of the hour. Within the context of Israel's wanderings, Joshua's victory here foreshadows his victory in the struggle for the promised land. 17:9 Joshua: Moses' loyal "minister" and designated successor, who leads the Israelites into the promised land (see Num 27:15–23; Josh
stand on the top of the hill with the rod of God in mine hand. 16So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. 17And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. 18But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. 19And Joshua discomfited Amalek and his people with the edge of the sword. 20And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven. 21And Moses built an altar, and called the name of it Jehovah-nissi: 22for he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.

18 When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt; 2then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back, 3and her two sons; of which the name of the one was Gershom; for he said, I have been an alien in a strange land: 4and the name of the other was Eliezer; for the God of my father, said he, was mine help, and delivered me from the hand of my father's sons. 5And Jethro came with his sons and his wife, and brought them out, and went out to meet him at the mountain of God, to pass over him. 6And Jethro laid hands on the people, and gave them food and seed, and made them to eat and to drink, and to ascertain the people. 7And Jethro said to Moses, What is this thing that thou hast done to thy servant? why didst thou not tell me before? 8For thou hast done very well in that which thou hast done. 9And Moses' father in law, Jethro, took the heads of the people, and put new bread in their hand, and distributed it to them, and gave them wine and seed. 10And Jethro said to Moses, What is this thing which thou hast done to the people? 11For he asked each other of his people, and gave them to the people, and made them to eat and drink. 12And Moses said to Jethro, The people came unto me to enquire of God. 13And I sat down to eat, and the people stood I and enquired of God. 14And I spake, and the people answered with a voice. 15And I found that the thing which thou hast done was good. 16And Jethro said, The thing that thou hast done is good: 17For thou hast let the weak go free. 18And I enquired of God, and God answered me, and said, I have seen, I have seen the oppression of my people, which is in Egypt. 19And I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land into a land flowing with milk and honey. 20And Jethro said, Of a truth God is in thy midst. 21And Jethro took some of Abraham's bones, and buried them under the oak of Moreh. 22And Jethro went back, and returned to his land.
So Joshua did as Moses had commanded; and Aaron, and Hur, and Moses held up his hands: 7 and Joshua hasted, and the Amalek prevailed. 8 But Moses held his hands up; and the Amalek was smitten. 9 And it came to pass, when Aaron and Hur had held up my hands, that my hands were lightened; and they were set in their stead for a little season. 10 And I smote the Amalek with the edge of the sword. 11 And it came to pass, when he had made an end of speaking with him, that Moses put down his hands; and they fell from him. 12 And the people came on the morrow, and ministered unto the LORD, and kept the feast seven days. 13 And it came to pass, because the plague was on them, that Moses said, It is because they have left off to offer burnt offerings unto the LORD: therefore the LORD hath sent forth a plague upon them. 14 Now then ye take your burnt offerings and your sacrifices, and go unto the mountain of the LORD, and offer up the burnt offerings and the sacrifices, and let the LORD take note of it, that he may be reconciled unto the children of Israel. 15 And Moses said unto Aaron, Go, take a censer, and put coals of fire in it of the altar before the LORD, over the fire take incense; and go quickly to the congregation, and say unto them, For ye have done wrong in this thing: ye have not kept my commandments, ye havecarry your burden with thee. 21 Moreover thou shalt provide out of all the people able men, that they may be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: 22 and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. 23 If thou art a man of much learning, thou shalt be a ruler over ten thousands; and if thou art of a much more abounding spirit, thou shalt be a ruler over a thousand; 24 and if thou be a man of a much more gentle spirit, thou shalt be a ruler over a hundred; 25 and if thou be a man of much less spirit, thou shalt be a ruler over fifties; and if thou be a man of much less spirit, thou shalt be a ruler over tens. 26 And if thou art a man of much more gentle spirit, and fain to be an humble ruler, thou shalt be a ruler over my people. 27 And it shall come to pass, that it shall be, when all the people see that great thing that I will do for thee, that they may be greatly afraid, and bring thee more than an offering unto the LORD. 28 And thou saidst, Behold, I have taken Jethro, Moses' father in law, from the wilderness, and he is before thee in the tabernacle of the congregation: and he shall sit before thee to help thee, and to be over all that thou shalt do. 29 And this thing is too heavy for thee; thou art not able to perform it thyself alone. 30 Hearken now unto my voice, I will give thee statutes and an ordinance, and thou shalt cause to know the way wherein they must walk, and the work that they shall do. 31 And thou shalt provide officers among the people, and they shall govern the people at all seasons: and every officer shall be over a thousand, and every a hundred, and every fifties, and every tens: 32 and these officers shall govern the people; and they shall be rulers over the people, and they shall give unto thy servants for the service of the LORD, and as thy commandment shall direct. 33 And Moses went down from the mount, and took two tables of the testimony in his hand: and when he came down from the mount, Moses knew not that the skin of his face shone. 34 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come near him. 35 And Moses called unto them; and Aaron and Eleazar, and Ithamar, his sons, went out unto him: 36 and he spake unto them, and said, Take your burnt offerings, and your sacrifices, and go into the tent; and I will come unto you. 37 And Moses took the tables of the testimony; and when he went into the tent, he went up into the ark; and he put the tables in the ark. 38 And when the cloud covered the tent of meeting, then spake Moses with the LORD upon the ark of the testimony.
shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24 So Moses hearkened to the voice of his father in law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves. 27 And Moses let his father in law depart; and he went his way into his own land.

19 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. 2For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. 3And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

18:27 And he went: contrast Num 10:29-32, where the departure is still under discussion more than a year later, thus framing the entire sojourn at Sinai—an episode superimposed, according to one hypothesis, on an older version of the wilderness tradition (cf. Judg 11:14-18; Ps 105, 106).

19:1-24:18 The theophany and covenant at Sinai. The larger epic of which Exodus is a part moves from Israel's birth as a nation to the conquest of the land first promised to the patriarchs. For over half the Pentateuch, however, this movement is suspended to accommodate a vast body of law and history which is at the heart of Old Testament religion. Two chapters of narrative—the theophany (divine self-manifestation) in chap. 19 and the ratification of the covenant in chap. 24—frame two collections of law: the universal imperatives of the Decalogue, conveyed by God directly to the people (20:1-17), and the specific statutes and ordinances of the Covenant Code (20:22-23:19), conveyed indirectly through Moses. This outline conforms to the order in Deuteronomy, but the text shows traces of an earlier arrangement, which may not have included a decalogue at all.

19:1-25 God appears to the people. The defining event in the history of Israel. The Lord, who revealed himself in the burning bush to Moses alone (see 3:2 note), now reveals himself in terrifying splendor to the entire nation. Gaps and inconsistencies suggest an unusually complex history of composition, with Moses shuttling up and down the mountain no less than three times (vv. 3; 10; 14; 20:25) and God now dwelling on the mountain (vv 3; 12), now descending from heaven (vv. 11; 18; 20; 20:22), now assuming the likeness of a storm cloud (vv. 9; 16), now blowing smoke like a volcano (v. 18). Verses 3-8, in which the covenant depends on obedience to the law, are probably secondary, along with vv. 20-25, which introduce the figure of Aaron but delay the divine speech announced at v. 19. 19:1 In the third month ... Sinai: elsewhere called "Horéb" (see 3:1 note); Israel will camp at the foot of the mountain for close to a year before the signal to move on is given in Num 10:11.

19:3 Out of the mountain: like the Canaanite Baal, YHWH is frequently represented as a mountain god (cf. vv. 11-12; Deut 33:2; Hab 3:3). For the contrasting notion that God dwells in heaven, "coming down" to communicate with men, see Deut 26:15; 1 Kgs 8:27; 30:16; Ps 18:7-8.

19:4 On eagles' wings: a figure for God's adoption of Israel (eagles were thought to carry their young on their wings; cf. Deut 32:11-12). 19:5 If you will obey my voice ... my covenant: conditional formula characteristic of Deuteronomy (e.g., 11:27; 28:9; 30:10). Peculiar treasure: treasured possession, always with reference to Israel as a nation, hence specially Israelite taboos. 19:6-7 The terms of the covenant are conditional, not absolute: "for all these words... we will do... if you will obey... and if you will serve the Lord your God... and if you will hearken..." (19:6). Two ballots follow: 19:7-8 and 20:1-17. The Lord said unto Moses... Lo, I come among you... (19:7). The "he" of this clause is Moses. 19:8 And the Lord said unto Moses... in the mountain... (19:10). The "he" of this clause is YHWH.
But be able to endure, 
that he did all that he had been bidden to do, putting them heads over their eyes, and rulers of the people. 
And Moses let his words be known to the people.

And Moses sent them forth out of the camp to the wilderness of Sinai. 
For they are the wilderness of Sinai, and had been brought forth out of the mount. 
And Moses brought forth the people out of the wilderness of Sinai, and had been brought forth out of the mount.

7 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. 
8 And mount Sinai was altogether on smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

9 And the Lord said unto Moses, Go down, charge the people, lest they break through unto the mount, and touch it: whosoever toucheth the mount shall be surely put to death: 
10 And all the people shall come in to worship, and will hear the words which the Lord commandeth thee.

11 And the Lord said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, and be ready against the third day: come not at your wives.

12 And let the priests, the sons of Aaron, come near; 
13 and the Levites that are of the sons of Aaron, shall come near; 
14 and all the children of Israel shall come near.

15 And he said unto the people, Sanctify yourselves, and prepare yourselves, that ye may go up unto the mount, and come near unto the Lord; fear ye lest ye die.

16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount; and the voice of the trumpets sounded long, and waxed louder and louder, while the people waited at the foot of the mount.

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And mount Sinai was altogether on smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the Lord came down upon mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount; and Moses went up.

21 And the Lord said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, and be ready against the third day: come not at your wives.

22 And let the priests, the sons of Aaron, come near; and the Levites that are of the sons of Aaron, shall come near; and all the children of Israel shall come near.

23 And let the people be prepared to go up into the mount.

24 And Moses let his words be known to the people.
the LORD to gaze, and many of them perish. 22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them. 23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargest us, saying, Set bounds about the mount, and sanctify it. 24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through the mount: 23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. 22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them. 23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. 24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them. 25 So Moses went down unto the people, and spoke unto them.

20 And God spake all these words, saying,

21 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 4 thou shalt not bow down thyself to them, nor serve them: for I

that follow only allude? The theme continues at 20:18–20 (see Deut 4:12 note). 19:22 The priests also: anachronistic, since the priesthood is established only in Lev 8. 19:23 For thou chargedst us ... the mount: in v. 12. Like many readers, Moses seems to find the new command redundant; his questioning of God's word recalls his resistance in the call narrative (3:11, 13; 4:10, 13; compare his protest against the blotting out of Israel, 32:11–14). 19:24 And Aaron with thee: not previously mentioned; Moses' role as prophetic mediator will be merged with the cultic leadership of Aaron in chaps. 25–31. 19:25 So Moses ... spake unto them: although this verse refers back to the prohibition against touching the mountain, it has the effect of setting the Ten Commandments, which follow, free from all narrative context.

20:1–17 The Decalogue, commonly known as the "Ten Commandments," though this expression never appears in the Bible. The scriptural phrase, found only in Exod 34:28 and Deut 4:13; 10:4, is "ten words" or "sayings," Greek deka logos. There are various ways of counting them, but most modern scholars treat v. 2 as a preamble, linking law to history, and v. 3 as the first commandment. (The traditional rabbinic division takes vv. 2–6 as the first commandment and divides v. 17 into two.) Another disagreement bears on the postbiblical division into "two tables" (see Exod 34:4 note; Deut 5:22). The most common model divides the four "religious" commandments particular to Israel from the five "ethical" commandments shared by all societies and treats the commandment to honor one's parents as a bridge. In contrast to the first table, where the commandments are justified or explained, commandments six through ten stand unadorned. The unit as a whole floats free of its immediate setting, beginning and ending abruptly. Although it is the first explicit law the reader encounters, it probably represents a late abstraction—a distillation from, rather than a model for, the laws that follow. Like its double in Deuteronomy 5:6–21, it offers not a statutory code but a covenantal ideal or statement of principles, addressed in the second-person singular to each hearer (or reader) individually. 20:1 And God spake: but to whom? (Moses alone? Moses in the people's hearing? the people directly?) Jewish tradition cleverly resolves the ambiguity by proposing that vv. 2–6, spoken in the first person, are addressed to the people, while the rest, where God figures in the third person, are mediated by Moses (see note to vv. 18–21). This is the only instance in the Hebrew Bible where the verb "speak" is used without an indirect object. 20:2 I am the LORD ... house of bondage: a preamble linking God's authority as lawgiver to his historical role as Israel's redeemer (contrast 3:6). 20:3 No other gods: the first commandment is not an assertion of monotheism—or even of YHWH's preeminence—but a demand for exclusive loyalty (cf. 22:20; 34:14). Before me: "beside me." 20:4 Graven image: the second commandment prohibits not only images of God (cf. Deut 4:12; 27:15) but visual representations of any kind and epitomizes the biblical warning against worshipping one's own creations. In the expansion that follows in vv. 5–6, however, the emphasis is on the worship of other gods rather than on images as such ("them" in v. 5 is ambiguous, referring to the "other gods" of v. 3 as well as to the idols of v. 4).
the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; 9and showing mercy unto thousands of them that love me, and keep my commandments.

7Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

8Remember the sabbath day, to keep it holy. 9Six days shalt thou labour, and do all thy work: 10but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 11for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

12Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

13Thou shalt not kill.

14Thou shalt not commit adultery.

15Thou shalt not steal.

16Thou shalt not bear false witness against thy neighbour.

17Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

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19:22 The priests also, which went up out of the land of Egypt before the priests which came out of Egypt by Moses...

20:6-20:17

the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; 9and showing mercy unto thousands of them that love me, and keep my commandments.

7Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

8Remember the sabbath day, to keep it holy. 9Six days shalt thou labour, and do all thy work: 10but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 11for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

12Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

13Thou shalt not kill.

14Thou shalt not commit adultery.

15Thou shalt not steal.

16Thou shalt not bear false witness against thy neighbour.

17Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.
And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was.

And the Lord said unto Moses, Thus shalt thou say unto the children of Israel, Ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

And the people said, Would God this people were dead, that they might drink of the water! And Moses said unto them, Would that ye had heard the voice of the Lord your God, and had not hardened your heart, that ye might fear the Lord your God, to obey his voice, and to do all that he commandeth you: for whereunto ye set your heart, even there ye shall be to me. For as I live, saith the Lord, though ye hadughtered as brass, and as iron, like to brass, and as iron, like to iron; in mine heart as a son deareth his father, so will I deare thee, O Israel.

And the Lord said unto Moses, Go in unto the people, and sanctify them to morrow, and they shall sanctify themselves, and wash they their flesh, and be pure:

Now these are the commandments, which ye shall speak unto the children of Israel.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I swear unto them that they shall inherit, and when ye possess the land, and I set my habitation in the midst of you;

Then ye shall do my statutes, and keep my judgments, which if ye do, shall go ye in possessed of the land whereinto ye come.

And ye shall separate the holy things of the land which I shall give you for an inheritance, and shall lift up the holy things of the land out of the midst thereof.

And ye shall give after the multitude of the people, to whom ye shall distribute the land, a like portion.

And ye shall set apart unto the Lord the firstfruits of your dough, and your waves, and your heave offerings from the press.

For the Levites, I have given every gift that passeth before the Lord's altar, unto the Levites, for their part and for their heritage: they shall have no inheritance among you.

And the Lord spake unto Moses, saying,

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21 Now these are the commandments, which ye shall speak unto the children of Israel.

When ye come into the land which I swear unto them that they shall inherit, and when ye possess the land, and I set my habitation in the midst of you;

Then ye shall do my statutes, and keep my judgments, which if ye do, shall go ye in possessed of the land whereinto ye come.

And ye shall separate the holy things of the land which I shall give you for an inheritance, and shall lift up the holy things of the land out of the midst thereof.

And ye shall give after the multitude of the people, to whom ye shall distribute the land, a like portion.

And ye shall set apart unto the Lord the firstfruits of your dough, and your waves, and your heave offerings from the press.

For the Levites, I have given every gift that passeth before the Lord's altar, unto the Levites, for their part and for their heritage: they shall have no inheritance among you.

And the Lord spake unto Moses, saying,
Now these are the judgments which thou shalt set before them. If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be his master's, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. And if he do not these three unto her, then shall she go out free without money.

He that smiteth a man, so that he die, shall be surely put to death. And if he smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. For he is his money. But if he continue a day or two, he shall not be punished; for he is his money.

20:12-15. In contrast to the surrounding "judgments," these articles are formulated categorically. 21:13 Capital offenses; cf. 28:42; ritual nakedness may have been current in Mesopotamia. 21:1-11 Concerning slavery (placed first, as the narrative context demands); cf. Lev 25:39-46; Deut 15:12-18. Female slaves (vv. 7-11) often served their master as concubines. 21:1 Judgments: ordinances or legal decisions, as opposed to commandments and prohibitions. 21:6 Unto the judges: KJV follows the ancient versions; MT reads "before God" (to the sanctuary). To the door . . . his ear: perhaps binding him by blood to the household; "hear" and "obey" are the same word in Hebrew. 21:10 Duty of marriage: conjugal rights, a stipulation without parallel in ancient law; alternatively, "shelter." 21:12-17 Capital offenses. 21:13 A place . . . flee: other texts specify six "cities of refuge" (see Num 35:9-28; Josh 20). 21:14 Mine altar: see 1 Kgs 1:50-53; 2:28-34. 21:15 Smitteth his father . . . death: Mesopotamian law omits the mother and limits the punishment to amputation. 21:17 Curseth: cf. Lev 20:9. 21:18-36 Cases of bodily injury. 21:20 Be surely punished: lit. "suffer vengeance." 21:21 Money: i.e., property.
If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.

And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life according to this judgment shall it be done unto him. If the ox push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and there be laid upon him a sum of money, then he shall give for the ransom of his life according to this judgment shall it be done unto him. The ox which was stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

If any ox gore a son, or have gored a daughter, according to this judgment shall it be done unto him. Whether he have gored a son, or have gored a daughter; he shall let him go free for his tooth's sake. If a thief be found breaking in, and be smitten that he die, there shall be blood shed for him. If an ox gore a man or a woman; the ox shall be stoned, and his owner also shall make restitution.

If a man deliver his enemy to the executioners, and he be not delivered: then he shall make good to his owner the value of the men, and add the fifth thereof. If a man cause a field or vineyard to be opened, and it be destroyed, and the owner of it come before him, then he shall restore to him the money according to the sowing of the field. If a man smite his servant or his maid, and he die; he shall surely pay ox for ox; and the dead shall be his own.

But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall make restitution. If the ox were wont to push with his horn in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

If a man deliver his enemy to the executioners, and he be not delivered: then he shall make good to his owner the value of the men, and add the fifth thereof. If a man cause a field or vineyard to be opened, and it be destroyed, and the owner of it come before him, then he shall restore to him the money according to the sowing of the field. If a man smite his servant or his maid, and he die; he shall surely pay ox for ox; and the dead shall be his own.

If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him. If the sun be risen upon him, there shall be blood shed.
for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft. 4If the thief be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

5If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and it break out, and eat, and he put not [it] after him; he shall surely make restitution.

6If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution.

7If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen from him, he shall make restitution.

8If it be stolen out of the man's house; if the thief be found, let him pay double.

9But if the owner thereof saw the theft be not found, then the master of the house shall be brought unto the judges, and whom the judges shall condemn, he shall pay double unto his neighbour.

10If a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. 11Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.

12And if it be stolen from him, he shall make restitution unto the owner thereof. 13But if the owner thereof was not with it, he shall surely make it good. 14And if it be an hired thing, it came for his hire. If it be [found] dead, he hath not kept that which was his hire; he shall restore it to him in the presence of the judges.

15And if any man cause a field or vineyard to be eaten, and shall put in his beast, and it break out, and eat; if he have not kept after it, he shall surely make restitution.

16And if a man borrow of his neighbour money or stuff to keep, and it be lost, whether it be hid or fallen; and if the owner thereof see it, and it be not found, then the master of the house shall be brought unto the judges, and whom the judges shall condemn, he shall pay double unto his neighbour.

17If any man find money lost, he shall restore it again; if it be not found, then he that findeth it shall hold it.

18Thou shalt not suffer a witch to live.

19Whosoever lieth with a beast shall surely be put to death.

20He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.

21:22-22:3 And if any man shall cause a field or vineyard to be eaten, and shall put in his beast, and it break out, and eat; if he have not kept after it, he shall surely make restitution.

22:4-22:20 And if any one shall cause oxen or ass or sheep to go through the corn field, he shall make restitution according to their eating.

23If a man borrow of his neighbour money or stuff to keep, and it be lost, whether it be hid or fallen; and if the owner thereof see it, and it be not found, then the master of the house shall be brought unto the judges, and whom the judges shall condemn, he shall pay double unto his neighbour.

24If a man borrow of his neighbour money or stuff to keep, and it be lost, whether it be hid or fallen; and if the owner thereof see it, and it be not found, then the master of the house shall be brought unto the judges, and whom the judges shall condemn, he shall pay double unto his neighbour.

25And if any man deliver unto his neighbour money or stuff to keep, and it be lost, whether it be hid or fallen; and if the owner thereof see it, and it be not found, then the master of the house shall be brought unto the judges, and whom the judges shall condemn, he shall pay double unto his neighbour.

26And if any man deliver unto his neighbour money or stuff to keep, and it be lost, whether it be hid or fallen; and if the owner thereof see it, and it be not found, then the master of the house shall be brought unto the judges, and whom the judges shall condemn, he shall pay double unto his neighbour.

27And if any man deliver unto his neighbour money or stuff to keep, and it be lost, whether it be hid or fallen; and if the owner thereof see it, and it be not found, then the master of the house shall be brought unto the judges, and whom the judges shall condemn, he shall pay double unto his neighbour.

28And if any man deliver unto his neighbour money or stuff to keep, and it be lost, whether it be hid or fallen; and if the owner thereof see it, and it be not found, then the master of the house shall be brought unto the judges, and whom the judges shall condemn, he shall pay double unto his neighbour.

29And if any man deliver unto his neighbour money or stuff to keep, and it be lost, whether it be hid or fallen; and if the owner thereof see it, and it be not found, then the master of the house shall be brought unto the judges, and whom the judges shall condemn, he shall pay double unto his neighbour.

30And if any man deliver unto his neighbour money or stuff to keep, and it be lost, whether it be hid or fallen; and if the owner thereof see it, and it be not found, then the master of the house shall be brought unto the judges, and whom the judges shall condemn, he shall pay double unto his neighbour.
21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22 Ye shall not afflict any widow, or fatherless child. 23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath goeth down:

24 and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

25 If thou lend money to any of my people that is poor by thee, thou shalt deliver it unto him by that the sun goeth down:

27 for that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

28 Thou shalt not revile the gods, nor curse the ruler of thy people.

29 Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstfruits shall be with his dam; on the eighth day thou shalt give it me.

30 Likewise shalt thou do with thine firstlings of beasts in the field; ye shall cast it to the dogs.

31 And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

23 Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

3 Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment: neither shalt thou countenance a poor man in his cause.

4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. 5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

6 Thou shalt not wrest the judgment of thy poor in his cause. 7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. 8 And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

9 Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof: but the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what thou shalt leave will thou eat.

11 Six days thou shalt work, 12 and on the seventh day thou shalt rest: that thy sheep may be refreshed. 13 And thou shalt obey the Lord thy God, and do his commandments, and his statutes, which I command thee this day.

14 Three times in the year shalt thou appear before me: in the feast of ingathering, in the firstfruits of harvest, and in the feast of ingathering; and whatsoever else I shall command thee.

15 And thee shalt not offer the first of thy ripe fruits, and of thy liquors: the firstfruits shall be with his dam; on the eighth day thou shalt give it me.

16 Thou shalt not cut down any tree for the Lord thy God, save the sycamore, and the fig tree, and the pomegranate tree; all these may thou do, for thou mayest eat them: and thou shalt not cut down any tree of the field.

17 Thou shalt not eat the fruit of thy vineyard the first year. 18 In the year of the sabbatical year, thou shalt not eat the fruit of thy vineyard.

19 The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God.


Deut 15:1-12. 23:14-17 Three times in the year; they were later commanded to appear before the Lord in the feast of unleavened bread, the feast of first fruits, the feast of harvest, the firstfruits of harvest, and the feast of ingathering; a reading that undercuts the reference to the seven annual feasts in Lev 19:2. 23:15-17 Deut 16:1-7. 23:16 Feast of ingathering: the feast of harvest, the firstfruits, and the feast of ingathering; this is a reading that undercuts the reference to the seven annual feasts in Lev 19:2. 23:17 The Lord God: lit."the God of the covenant". The name appeared in the fourth and fifth letters of the Hebrew text, as in the Septuagint and Vulgate. 23:19 Thou shalt not eat any milk: goats born in the first year may be milked; they were later commanded to appear before the Lord in the feast of unleavened bread, the feast of first fruits, the feast of harvest, the firstfruits of harvest, and the feast of ingathering; a reading that undercuts the reference to the seven annual feasts in Lev 19:2. 23:21 Strangers: resident alien; cf. 23:9. 23:22 Lay upon him usury: demand interest; cf. Lev 25:36-37. 23:23 Be revile the gods: rather "curse God" (Hebrew 'elohim may be singular or plural); the parallel with ruler reflects a view of political authority as analogous to divine authority. 23:24 The firstfruits of: lit. 'the firstborn of' or 'the firstborn to'; see 14:15. 23:25 Holy: cf. Lev 19:2. Flesh that is torn: cf. Lev 17 on the proper slaughtering of animals. 23:26 To pledge: . . . goeth down: cf. Deut 24:13. 23:27 The firstborn . . . unto me: Palm leaves. 23:28 Holy: cf. Lev 19:2. Flesh that is torn: cf. Lev 17 on the proper slaughtering of animals. 23:29 Against legal abuses. 23:30 Multitude: the majority; alternatively, the mighty (in contrast to v. 3). W vest judgment: pervert justice. 23:31 Holy, a poor man in his cause: a warning against reverse discrimination; cf. Lev 19:15. 23:32 Multitude: the majority; alternatively, the mighty (in contrast to v. 3). W vest judgment: pervert the justice due to. 23:33 Be revile the gods: rather "curse God" (Hebrew 'elohim may be singular or plural); the parallel with ruler reflects a view of political authority as analogous to divine authority. 23:34 Multitude: the majority; alternatively, the mighty (in contrast to v. 3). W vest judgment: pervert justice. 23:35 Holy, a poor man in his cause: a warning against reverse discrimination; cf. Lev 19:15. 23:36 W vest the judgment of: pervert the justice due to. 23:37 Be revile the gods: rather "curse God" (Hebrew 'elohim may be singular or plural); the parallel with ruler reflects a view of political authority as analogous to divine authority. 23:38 Multitude: the majority; alternatively, the mighty (in contrast to v. 3). W vest judgment: pervert justice. 23:39 Holy, a poor man in his cause: a warning against reverse discrimination; cf. Lev 19:15. 23:40 W vest the judgment of: pervert the justice due to.
were strangers in the land.

12 Thou shalt not afflict any widow, or fatherless child. 13 In their corn, and in their wine, and in their oil, thou shalt not exact fines; and thou shalt not oppress them with hard service.

14 Thou shalt hear the wresting of thy brother,擅於 the children of thy people, and shalt acquit the stranger, whenest thou huntest under his skin: wherein thou hast a matter against any thy brother, thou shalt hear it. 15 Thou shalt not denounce therighteousness of the wicked, neither shalt thou make mention of the wicked to bring him unto judgment: thou shalt make mention of the righteous and the good man:

16 Thou shalt proceed no whit against the stranger, nor affront the resident stranger; because ye were strangers in the land of Egypt.

17 Thou shalt keep solemn feasts unto me, three times in a year. 18 In the set time of the year the feast of unleavened bread, and the feast of harvest, and the feast of ingathering, shall all the males appear before the Lord God.

19 And when thou doest in a field work, thou shalt not go over in thine harvest, and in thine grapes, the corner of thine field; thou shalt leave them for the poor and for the stranger: I am the Lord your God.

20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have sworn to give to thy fathers.

21 Thou shalt not seethe a kid in his mother's milk. 22 And thou shalt make known unto the Lord thy God in the place which the Lord shall choose, thou and thy son, and thy daughter, and thine ox, and thine ass, and the resident stranger that is among you: that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law.

Deut 18:18-20; Lev 23; cf. 20:14-16. 23:20-23. Eucharistic: The great law of sacrifice, which fixes the form of the Lord's feast, is developed in this chapter from an agricultural foundation. It consists of three major feasts: Passover, observed in the spring at the beginning of the barley harvest; Pentecost, celebrated in June at the completion of the wheat harvest, fifty days or seven weeks after Passover; and the Feast of Tabernacles, known also as the Festival of Weeks (Shavuot), celebrated in September after the grape and olive harvest. It was later associated with the wanderings in the wilderness.

23:21-23 Like the pillar of cloud and fire, the Angel ("messenger") is a figure of divine guidance and protection.
And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye thee into the place which I have prepared. 21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. 22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. 23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites: and I will cut them off. 24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images. 25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. 26 There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil. 27 I will send my fear before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. 28 And I will send hornets before thee, which shall drive them out from before thee in one year; lest the land become desolate, and the number of thy days I will fulfil. 29 Their backs shall be unto thee. 30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land. 31 And I will set the Canaanite, the Hittite, and the Perizzite, and the Amorite, and the Hophite, and the Picurite, and the Zennehite, out from before thee, in one year; lest the land become desolate, and the beast of the field multiply against thee. 32 Thou shalt make no covenant with them, nor serve their gods: for I will utterly destroy them in thy sight. 33 Thou shalt not bow down to their gods, nor serve them: but thou shalt utterly overthrow them, and drive them out before thee. 34 And the LORD said unto Moses, Lo, I come down unto thee in a cloud, that the people may hear when I speak with thee, and believe in thee for ever. And Moses told the children of Israel all the words of the LORD, and all the judgments. And all the people saw the thunder and the lightning, and heard the Voice of the hornet, and saw the火焰 and the smoke: and when the people saw it, they deplored, saying, Who hath heard the like of this great thing, that God speaketh with a man in such manner as I have heard, saying, I will be gracious to whom I will be gracious, and will show mercy to whom I will show mercy? And Moses抢救ed the children of Israel out of the hand of the Egyptians, and brought them in out of the land of Egypt, and gave them inheritance unto a land of flowes.
Exodus 23:21-24:1

and obey his voice, that thou mayest live: for my name is in thee; and thou shalt bring forth thy fruits in the land. 22 And thou shalt make no covenant with the idolatrous, lest thou make thee to sin against thy God. 23 Nevertheless I will send thee my angel before thee, and I will go before thee into the land of the children of Israel: make thee not any covenant with the inhabitants of the land, neither make to marriage to their daughters: 24 For they will turn your sons away from following me, to serve other gods: so will the anger of the LORD be kindled against you, and destroy you quickly. 25 But ye shall keep my statutes, and do them; I am the LORD your God.

Exodus 24:2-24:14

And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. 4And Moses wrote all the words of the LORD, and rose up early in the morning, and built an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. 5And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. 6And Moses took half of the blood, and put it in potters' basins; and half of the blood he sprinkled on the altar. 7And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and we will obey. 8And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: 11and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. 12And upon the nobles of the children of Israel he laid not his hand: also upon the children of Israel he laid not his hand. 13And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. 14And he said unto the elders, 15And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written: and thou mayest teach them. 16And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. 17And he said unto the elders, 18And the Lord said unto Moses, Come up unto me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written: and thou mayest teach them. 19And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. 20And he said unto the elders, 21And the Lord said unto Moses, Come up unto me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written: and thou mayest teach them. 22And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. 23And he said unto the elders, 24And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

24:2 Moses alone: according to this account, the holy mountain may be divided into three zones of decreasing sanctity, parallel to the three divisions of the Priestly tabernacle (see 26:33 note): the summit, reserved for Moses (analogous to the holy of holies, reserved for the high priest); the slope of the mountain, assigned to Aaron and his associates (analogous to the sanctuary or "holy place"); and the foot of the mountain, occupied by the people (like the tabernacle courtyard). 24:3 The words: the "ten words" or commandments (Deut. 4:13; cf. Exod 34:28), which together with the (interpolated?) judgments or ordinances of the Covenant Code (20:23–23:19) form the basis of the covenant. 24:4 And Moses wrote all the words: the same words he has just relayed orally, including the "judgments" (see v. 12 note). (A similar emphasis on the identity of oral teaching and written testimony is found in Deuteronomistic texts and later parallels.) 24:5 Burnt offerings, peace offerings: two kinds of animal sacrifice, the latter of which was shared by the worshippers; see Lev 1 and 3. 24:6 Sprinkled on the altar: cf. Lev. 1:5; 3:8; here the sacrificial blood, divided into equal portions, binds both parties to the covenant. 24:7 Book of the covenant: presumably the words written by Moses in v. 4 (although the phrase is Deuteronomistic—a reflex of the Mosaic "book of the law" to which Israel recommitts itself in the time of Josiah; cf. Deut 31:26; 2 Kgs 22:8, 11, 23:2, 21). 24:8 Behold the blood of the covenant: words eventually taken up in the eucharistic formula (cf. Matt 26:28; Mark 14:24 [KJV 'of the new testament']). 24:10 They saw the God of Israel: a parallel to the prophetic throne visions (1 Kgs 22:19; Isa 6:1; Ezek 1:1–28); to be distinguished from the face-to-face or unmediated vision reserved for Moses (see 33:11 note). 24:11 And did eat and drink: cf. 18:12, where Moses, Aaron, and the elders (together with Jethro) already share a meal "before God"; the wording, however, recalls the "covenant" meal at Gen 26:28–30—a modification that reconciles the Sinai vision with the covenant theme of vv. 3–8. 24:12 Come up...into the mount: as in v. 1, God's command acknowledges a hiatus (Moses' descent) and inaugurates a new section. Tables of stone: elsewhere called "tables of the testimony" or "of the covenant"; portable tablets inscribed by God himself with the text of the Ten Commandments (see 31:18 note; 32:15–16; Deut 4:13), as distinct from the "book of the covenant" (v. 7), written by Moses. (The confusion is cleared up in Deuteronomy, where Moses' "book of the law" is placed alongside the sacred tablets bearing the commandments; see Deut
Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them. And Moses went up into the mount, and a cloud covered the mount. And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly of his heart ye shall take my offering. And this is the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goat skins treated with a mythical substance, and badgers’ skins. 15 And Aaron and Hur were with you: if any man have any matters to do, let him come unto them. And the cloud covered the mount. And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

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unto them. 15 And
his presence. 16And the glory
of the Lord dwelt three days: and the
cloud stood over the mountain in the eyes
of the children of Israel forty days and forty
nights.
unto the children of
Israel, that giveth it will
offering which ye
shall bring; 30purple, and scarlet,
and fine linen, and goats' hair, 5and rams' skins
dyed red, and badgers' skins, and
shittim wood, 6oil for the light, spices for anointing oil, and for sweet incense,
stones to be set in the ephod, and in the breastplate. 8And let
them make me a sanctuary; that I may dwell among them. 9According to all that
I shew thee, after the pattern of the tabernacle, and the pattern of all the instru-
ments thereof, even so shall ye make it.
10And they shall make an ark of shittim wood: two cubits and a half shall be
the length thereof, and a cubit and a half the breadth thereof, and a cubit and a
half the height thereof. 11And thou shalt overlay it with pure gold, within and
without shalt thou overlay it, and shalt make upon it a crown of gold round about.
12And thou shalt cast four rings of gold for it, and put them in the four corners
of the tabernacle, incense //', //

likely goat skins treated with a yellow ocher dye (according to one talmudic opinion, the hide of the
25:10 Cubit: from the word for forearm; about 18 inches. 25:11 Crown: ornamental molding.
thereof; and two rings shall be in the one side of it, and two rings in the other side of it. 13 And thou shalt make staves of shittim wood, and overlay them with gold. 14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. 15 The staves shall be in the rings of the ark: they shall not be taken from it. 16 And thou shalt put into the ark the testimony which I shall give thee. 17 And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. 18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. 19 And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims which are upon the ark of the testimony, of all things which I will give thee: poles used to transport the ark without violating its sanctity (cf. 2 Sam 6:6-7); they were never removed (1 Kgs 8:8), in token of God's unrestricted mobility. 20 And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. 21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. 22 And there I will meet with thee, and I will commune with thee, and I will give thee in commandment unto the children of Israel. 23 Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. 24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. 25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. 26 And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. 27 Over against the border shall the rings be for places of the staves to bear the table. 28 And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them. 29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, to cover withal: of pure gold shalt thou make them. 30 And thou shalt set upon the table shewbread before me alway. 31 And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. 32 And six branches shall come out of the sides of it; and five of them shall be of one measure, and five of them shall be of another measure; henceforward shall their patterns be according to all the patterns thereof, so made in the tabernacle. 10 And thou shalt make five pillars of shittim wood for the court: and the other five curtains shalt thou make of shittim wood. 11 And the five curtains shalt thou overlay with gold, and thou shalt put their knobs and their rings in the same. 12 And thou shalt hang the curtains upon five pillars of shittim wood; and let the pillars be of silver; and the hooks of the curtains shall be of silver. 13 And the pillars shall be with open work: and their capitals shall be of palm tree, and of almonds; of one piece shall the capitals be. 14 And there shall be mats for the court southward: a hundred zebulons mat compass the court southward. 15 And the court of the priests shall be in the northward; thirty arguezats shall compass it round about. 16 And there shall be an open work in the nave of the court: the width of it shall be a sixtieth part of all the length thereof round about. 17 And there shall be a second court outward; and the width of it shall be a sixtieth part of all the length thereof round about. 18 And the length of the nave shall be an hundred cubits, and the width of the nave from wall to wall shall be fifty cubits. 19 And there shall be pillars round about the nave, and the chambers shall be by the nave: there shall be thirteen in the length thereof. 20 And every chamber shall have doors of many knops; and there shall be doors of three knops in every knop: and there shall be a knop in the chamber, and in the nave, and in the court round about. 21 And there shall be门口 - threshold (Aramaic: "doorway") of one piece. 22 And thou shalt make a crown for the door of the nave of the tabernacle, of pure gold: a crown of gold shalt thou make for it. 23 And it shall have a knop and a flower before it, and a knop and a flower after it: and these shall be of the same. 24 And in the doors of the nave shall there be two cherubims of pure gold: the cherubims shall stretch forth their wings one vermillion, and the other vermillion. 25 And there shall be a knop and a flower before it, and a knop and a flower after it: and these shall be of the same.
25:33 Bowls: or decorative "cups," stacked vertically beneath the lamps at the end of each branch. Almonds: almond blossoms. 25:34 The candlestick: here the central column. 25:37 Seven lamps: including the central column. 25:39 A talent: about 75 lbs. Shall he make it: rather "shall it be made."

26:1–37 The tabernacle. Successor to the traditional tent of meeting (33:7), its features and functions anticipate those of Solomon's temple (1 Kgs 8). The four-layered tent of linen, hair, and leather (vv. 1–14) is supported by a wooden framework (vv. 15–30). Two linen veils separate off the holy of holies (the western third of the structure) and cover the entrance from the outer court to the east (vv. 31–37). 26:1 Curtains: or "panels." Of cunning work: with a cherubim design worked into them (cf. 1 Kgs 6:29). 26:4 Selvedge: outer border. 26:6 Taches: clasps (so throughout). And it shall be one tabernacle: better "so that the tabernacle shall be one." 26:7 Covering: lit. "tent;" this second layer, larger than the first, covers it completely, leaving only the silver sockets exposed.

Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shall he make them. 2And thou shalt make the curtains of goats' hair to be a covering upon the tabernacle. 3And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and like­wise thou shalt make the rings in the four corners of the two curtains in the coupling of the second. 4And thou shalt make fifty taches of gold, and put the taches into them (cf. I Kgs 6:29). 5Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. 6And thou shalt make in the uttermost edge of another curtain, in the coupling of the first, fifty loops: and put the taches into them with thee, and I will put the tabernacle in the Tent of the testimony which I will give thee. 7And thou shalt make curtains of goats' hair to be a covering upon the tabernacle. 8The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. 9And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.