חגון סופרים
ויי ענבים, מזגראים מים.
בהafia חלופת שלמה,
לפזחן שבח חלופרה.
הсрורא א"רש ש"ש מש"א ל"פניכי י"שראל

המשנה הרבמי歩דה

סרים הבשיב רבה מ"ק ח"קה.

בקי והב.

הספרות ותורת ע"פ ב"ט הסידור והמשנה ע"נ פקודה על
כל טרף דק. ע"פ א"ניש ש"מ. הבקטיסים ברמלה:

הגהה:

וכ"נ נשטיי במשה כל ספר ספרא.

סדר התוספות מנוגה ודר חרבונה

לפיים ואやはりה:

בלונדר

נרשמה ביד פרדס

יודעה לח יב אלבנסדר ז"ל

בשנת

א"רש גבון הלן ח"שיא ל"פניכי
THE
SECOND BOOK OF MOSES,
CALLED
EXODUS.
ספר שמות

אֶנֶּא לֹא-יַחְדָּשָׁי בְּנֵי-ירָאָלֵא דְּבָאָנָא מָצָאָא מַזְּרַמָּא אַחְ-תַּיְּקָא

1. אֶלֶשׁ בֵּיתֵי בִּיאֵא
2. אָרָגָּאָנָא שְׁמַאָא לְלַ-יְהוֹדָה
3. מֵרָשָׁבָא בִּיבָּלֶה יִבְנָאָה
4. וְהָנַּחֲלָאָלָה גְּלָאָה
5. יְהֹוָא בָּלֵי-בָּטָא יִרְדְ-יְעָבָא שְׁבָנָאָה בָּשֶׁאָא חַוָּא
6. בָּמָצָאָה וּמַהְרָא הָבִיל-אָטָהָלָה בַּלְ-יִהוֹדָה
7. חַמָּא יִשָּׁאָא שַּׁרֵא יִשָּׁאָא נַרְבָּא בְּמַחְמָא בְּמַאָא
8. חָמָלְאָה הָאָאָרָא אֶתָ-לַיְוָא מַשָּׁאָא לְאַיְרָדָא אַלְ-יָרַיְיָא
9. יָאָקָרָא אֶלַּיְוָא שֶׁ-הָגְּדוּ שְּבָנָאָל בְּבְּנֶי-יִשָּׁרָאָל בְּעָתָיָה מַמְאָא
10. הָבָּה הָתַּנְּכָאָה לְפָ-יְוָרָבָא לְיִרְדָּה בִּרְכָּא-אֲבָאָה
11. מַלְמוֹחָה יְנוֹקָה בִּסְדָּאָה יְעָלֶשָּׁבָא מִלָּבָּאָבָא וּלָקָהָה לְלַ-יְוָאָה
12. נַהֲגָאָה לְבַיָּא שֶׁ-מַשָּׁיָא נַרְבָּא מַמְאָא לְפָ-יְוָרָבָא
13. מִמְמָת בְּנֶי-יִשָּׁרָאָל: יִשָּׁרָאָל מָצָאָלָה הָּאָרָבָאָה בְּשֶׁ-קְשָׁה בְּחָמָלָאָה בְּכָל-בֵּטָהָלָה בְּשֶׁ-לְבַיָּבָא יָאָרָבָא
14. בָּמָעָה נְכָלָבָּא בְּשֶׁ-לְבַיָּבָא יָאָרָבָא
15. לְבַיָּבָא מַלְאָמָא מַצָּיָא לְמַיְאָבָא
16. הָּשֶׁבָּתָא נָשָׁיָה שֶׁ-זַּהְיָה שֶׁמַּהְיָהָה לְשִׁטָּה פָּרָה
17. לְבַיָּבָא נְכָלָבָּה מָחַּבָּרָה לְזַיְיָה לְזַיְיָה
18. אַסְ-יַסָּא הָּהָמְמָא אַל-לְמַכָּרָה לְזַיְיָה
19. יָהָּזָא הָמְמָא לְמַכָּרָה לְזַיְיָה מַמָּחַּבָּרָה מָחַּבָּרָה
20. שֶׁ-לְבַיָּבָא נְכָלָבָּה לְמַכָּרָה לְזַיְיָה מַמָּחַּבָּרָה
CHAP. I.

1 The children of Israel multiply. 8 They are oppressed by a new king. 15 The godliness of the midwives.

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.

§ As this hath been already mentioned, it is supposed only to be mentioned here, that though they so rapidly increased, yet at their coming they consisted of but seventy persons, in which number Joseph was included.

¶ Nahum, and observes, that they did not attempt to put them to death, as destroying so numerous a body of people, who had come by the preceding God’s invitation; would have been a breach of faith, and perhaps they would have resisted and so caused a civil war; therefore, they dealt covetously with them—first, by labour; second, by desiring the midwives to kill the males privately; and lastly, by throwing the males into the river.

§ Heb. And as they afflicted them, so they multiplied.

¶ Aben Ezra observes, that their answer was, that they did not disobey the king’s command, but were not able to put it in force.

11 Therefore they did set over them task-masters, 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 children of Israel. 13 And the Egyptians made the children of Israel to serve with rigour.

14 And they made their lives bitter, with hard bondage, in mortar 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 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
אלא פרשה כי לא כנמש המגזרת עבורה כריכה
תפק הקורדילואה אלולא במלואת יד: 20-
אלולא במילאה, הורב עמה כיمتاز מואר: 21-
היריא המדוגר אח-אלהותי ניש לים גתים: 22-
וזא פרשה לולא-ים לאמור על כל-ענין nehוות
השלביהו לכל-ענין nehוות.

מכל איש מעית כל ידך אחר-יד ל: 2-
האשה הנצלת בני הערוג את אפרים ולוא התחזקה
שלשה נרות: 3-
לאריכלה עי האצלת והוקדחה-
מעכת פןLiverpool ילה יכה בו וסה ובה: 4-
נinand דescort skulle על-שפת דIraq: 5-
מרוח לשה פורתשה עי: 6-
על-דואר נערתיה ניתהל על-די יהודים שרי.
המכה בתקף נפשו ומשל של אימא התמדדה: 7-
יתאם ההמתנה היא-ד 아직 לכל בקהל ההלום.
עלון יהא אחר מי שבתיו: 8-
לא-תפרשיו הקרן בכל יצליחו של איש מים.
השברת הנסיך על-איך דיל: 9-
הוסירה לה לא בוער פורתיה הילך ואethelessמה.
ורונקיה ולענין אמר של עיר-시스템 מחשה עד-מהשנה: 10-
יוביל הנחל הכה בולה פורת עתידה.
לח יבנוןectar את משאותיו אחר-מלועיות מקדש: 11-
בגלל-ים גירת אמת, מדעי אי הערector ממקויה: 12-
כפות מלו בלבו כי אם أنا בך שאמרתי-
かない-ים בוק הושן, הרעה-שם: 13-
אנסים עבירות ענוי רמאו לולא פอุปกร מה מעיה רתא.
יהו-ים כי שפל לא יש שפוי על העיל ההלם ובמקה
ל: 14-
women are not as the Egyptian women: for they are lively, and are delivered ere the midwives come in unto them.

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.

CHAP. II.

1 Moses is born, and cast unto the flags. 5 He is found, and brought up by Pharaoh's daughter.

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, that he was a goodly child, she hid him three months.

3 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.

4 And his sister stood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to wash herself at the river, and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened it, she saw the child: and behold, the babe wept. And she had compassion on him. And said, This is one of the Hebrew's children.

7 Then said his sister to Pharaoh's daughter, Shall I go, and call thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said unto her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

11 ¶ And it came to pass in those days when Moses was grown, that he went out unto his brethren, and spied an Egyptian, and hid him in the sand.

12 And he looked this way and that way; and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

13 And when he went out the second day, Behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee a prince and a judge over us? Intendest thou to kill me as thou

* It may be questioned why they did not observe this to Pharaoh when he first sent for them, as it now appeared to be an evasion: to this it may be answered, that their meaning was, the Hebrew women were not so stupid as the Egyptian women, but were penetrating, therefore as soon as they perceived that you sent for us they judged it to be with design to injure their children in the birth; for which reason they do not send for us, but are delivered ere the midwives come in unto them.

§ This marriage must have happened some years before the edict for casting the male children into the river; for Aaron was three years older than Moses, and no difficulty is expressed about saving him. But, I shall render this verb in the preter-pluperfect tense, the Hebrew having no mode than one pretit, to serve for the imperfect, perfect, and pluperfect, as well in the indicative as in the subjunctive mood, and therefore shall translate this verse thus—"Now a man of the house of Levi, had gone and taken to wife a daughter of Levi."

† She judged so from tenderness, thinking the parents could not see its death, and therefore had put it there; and so it went, she had compassion on it.

¶ The expression and she called his name Moses, must be applied to his mother, for it is not to be supposed that the daughter of Pharaoh, who was an Egyptian, should call him Moses, as it is derived from an Hebrew verb; but that the mother called him so, and the reason thereof she said to Pharaoh's daughter, because you drew him out of the water.

¶ Heb. A man, a prince.
לאמר פסאיי תורת א"ר - המחבר, ישראלי, מְשָׁה מֶשֶׁה, חפָּר
"isión מִנְבָּה טָבָצַר, וְהָשָׁמֵרֶת עַל-הַצָּהָר לְעֶסֶק נֶפֶשׁ לְעַל-הַזָּרַע.
"םָמֵר יְמִינְי הָעָלֶה הַבָּרָא הָאָרָא מֵעָלְיוֹן אֵלָיוֹן, וְהָשָׁמֵרֶת עַל-הַצָּהָר לְעֶסֶק נֶפֶשׁ לְעַל-הַזָּרַע.
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"אֱלֹא מִנְבָּה טָבָצַר, וְהָשָׁמֵרֶת עַל-הַצָּהָר לְעֶסֶק נֶפֶשׁ Lְעַל-הַזָּרַע.
"םָמֵר יְמִינְי הָעָלֶה Hַבָּרָא Hָאָרָא Mֵעָלְיוֹן Aֵלָיוֹן, WְHָשָׁMֵרֶת Uַל-HַצָּAָר LְUֶסֶק Nֶפֶשׁ LְUַל-HַזָּAָר. 
killedst the Egyptian? and Moses feared, and said, Surely this thing is known.

15 ¶ Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

16 Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he said, How is it that you 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. ||

CHAP. III.

1 Moses keepeth Jethro's flock. 2 God appeareth to him in a burning bush. 9 He sendeth him to deliver Israel.

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 beheld, 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 hot nigh hither: put off thy shoes from off thy feet for the place whereon thou standest is holy ground.

* Here we find that the priest of Midian, who was Jethro, Moses's father-in-law, as we see by the first verse of the next chapter, had seven daughters: and in verse 18, it is said, that they came to Reuel, their father, which we must suppose to mean their grandfather, it being very common, in Scripture, to call the grandfathers father.

§ Here their father or grandfather asketh them why they did not desire the man to come and eat bread; and, without telling us that they went to call him, and that he came back, we find, in the next verse, that Moses was pleased to live with him, and that he married his daughter Zipporah: the particulars of the narrative are omitted, being understood from the sequel: such kind of omissions being very common in Scripture.

† They should rather have rejoiced at his death, on account of his wickedness: but as his successor made their voice heavy, they in consequence sighed at the bondage.

¶ Heb. Knew—had resolved in his great mercy to relieve them.

¶¶ The Hebrew word is בִּלַּיְבָה; and, to mean a flame, it ought to be בִּלַּיְבָה. Therefore Aben Ezra thinks, that, rather than to add a letter to the word, it should be construed like בִּלְבָּה, thy heart, in Ezekiel, chap. xvi. ver. 40. so that this word stands for the heart, or middle, of the fire.
ולאלהי שאלת אלוהים אל överם אתalmלחן ויורשו אתזרעה.

ונאמר בעניי אל抑え אלוהים אלברוח אללהי ידוק.

ואלוהים: 7 ויאמר יהוה לרחא אשתו של אברהם: ואת המקום הזה גרתי או אינו המיכים אלו.

אשר בע報告י אתיתעקרות שמעתי: 8 ויאמר לרחא: ויהיה הארץ הזאת מקום מקדש.

והושרו אתך עמליהם הוהי אלהים: 9 ויאמר רחא: בחרה ימה את ישראל ושם הראה ארצה.

ואלוהים יתת לך ילדה: 10 ויאמר יהוה לרחא: ואת אלוהים יתת לך ילדה ויתאבת.

וזאבת ויאמר אלוהים: 11 ויאמר יהוה לרחא: ואזאבת את אלוהים ותאבת.

ותאבת: 12 ויאמר יהוה לרחא: ואת אלוהים תאבת ויתאבת.

ואלוהים יתת לך ילדה: 13 ויאמר יהוה לרחא: ואת אלוהים יתת לך ילדה ויתאבת.

 ואת אלוהים: 14 ויאמר יהוה לרחא: ואת אלוהים תאבת.

את אלוהים: 15 ויאמר יהוה לרחא: ואת אלוהים תאבת.

ולאלהי: 16 ויאמר יהוה לרחא: ואת אלהי תאבת ויתאבת.

שלאחר ذلك: 17 ויאמר יהוה לרחא: ואת אלהי ויתאבת.

שלאחר כך: 18 ויאמר יהוה לרחא: ואת אלהי ויתאבת.
...Moreover he said, I am the God of thy father, the God of Abraham, * the God of Isaac, and the God of Jacob. And Moses hid his face: for he was afraid to look upon God.

And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry, by reason of their task-masters: for I know their sorrows. §

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land, and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

Now therefore behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

And he said, Certainly I will be with thee; † and this shall be a token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: ‡ And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God said moreover unto Moses, 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: this is my name for ever, and this is my memorial unto all generations. ¶

16 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.

17 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 you shall defend thee in all dangers and difficulties. Thé Chaldee renders it, * He mentioned Abraham as the principal, as being the first of them who knew God, and the others in conjunction. Nachmanides.

§ That is, I have given particular attention to their sorrows, and therefore am come to deliver them.

† That is, I will support and defend thee in all dangers and difficulties. Thé Chaldee renders it, "My word shall be thy aid." ‡ This expression is translated, "I am that I am," without hayn ashern hayn, and with you, as it is taken from the Hebrew, "I am he that was, and that will be." And which is highly expressive of the eternity of his being. ¶ Nachmanides observes, that the meaning of this expression is, that whenever they call on him, as the God of Abraham, Isaac, and Jacob, he will remember his covenant, and answer them.
אלملك נציבות אמירות אלי: ידיעת אלי ושביעיה.

נקבע עלי ועשתה עבירה נברכת ששלחת ים כמרבר
והchants לוחך אלי: 19. לא הנעתיifié לארק
אתה מכלה מצרים לוחך לא בר חוח: 20. בשלטה
إجراء ההפרדה אחרי מחרבה בכםلاح אשי אשועה.

בCog aplikטיק שולחה אתך: 21. אתות, אריתך
השע-דה חיצוני קובע בחום חוח כי חלב לא חולם
itude בהלל בו החמלה ושפתו עליכם עליך.

ד. בנותיכם ובלאם אתיכם:

יתן שלadress לא תאמינו כי לא ישמש בקול כי יאמרו לא.

ניאמר כמא: 3. نيאמר השללקות אשרד השבלית
ארצה ויהי לכות ענשם מצה מוקני: 4. نيאמר ויהו
אילמי השלח שיח יירא ואוה בנותו ושהת גוה מקום.
נורה למשורי בכות: 5. לפש יאכתי פֶּרְדְכָּר עָלָה
ייתה עליה עבורה אליו בורוכו אלהי יזקיגאל
יועב: 6. نيאמר בייה לא שער הנבמא י죠 בתקוק.
נבה יד בקיתו יוצאת הווה כי מרושה. נשוע: 7.
ניאמר לשיב ירה אלי רוקח ונאש ירה אלי רוקח
נימצאות ממקזרת ושבע 받שה: 8. יהוה אסירה
יאמי נל ילא ניאיש לכל חאות היהוש השמחה והראמה.

לכל הבה אחות: 9. רדיע התאלא יאמי גמלין meaningful והיה
הוציאות לכל סלאニュース לכל הקולות בשפימה.

לשהכתנModelState למה היהים אשיר המקהurryי
חוה לים בפששת: 10. ליאמר משה אלהיםיה פאר
ללא erwבר אנכל סג מתמורל שמשמשי בטמא.

רבעה בלא עבודה כי בברירהים וכבד לשב אבס.: 11.
ליאמר יהודיה אלרי כי וש של אגרד אינו ערישים.
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.

19 And I am sure that the king of Egypt will not let you go, no not by a mighty hand.

20 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 he will let you go.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that when ye go, ye shall not go empty:

22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: * and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

CHAP. IV.

1 Moses's rod is turned into a serpent. 6 His hand is leprous.

21 God's message to Pharaoh.

AND Moses answered, and said, But behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.

2 And the Lord said unto him, What is that in thine hand? And he said, A rod.

3 And he said, Cast it on the ground; and he cast it on the ground, and it became a serpent: and Moses fled from before it.

4 And the Lord said unto Moses, 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.

5 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.

6 ¶ And the Lord said furthermore unto him, Put now thine hand into thy bosom; and he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

7 And he said, Put thine hand into thy bosom again: 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. §

8 ¶ 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.

9 ¶ And it shall come to pass, if they will not believe these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry-land: and the water which thou takest out of the river, shall become blood upon the dry-land.

10 ¶ And Moses said unto the Lord, O my Lord, I am not eloquent, ¶ neither heretofore, nor since, thou hast spoken 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

* Many have objected against this as unjust, in borrowing what they did not intend to return, and therefore call in question God's justice in the command: I must observe, that riches does not mean to borrow, but to ask a' gift (as in Psalm, ii. ver. 8. ¶ Ask of me, and I shall give thee the heathen for thine inheritance;') and which the Egyptians might do at their departure out of Egypt (ch. xii. v. 36) and therefore might be willing to give them whatever they asked, to get rid of them. ¶ It is the opinion of some that he was struck with leprosy, because he was suspicious of the children of Moses believing in his message from God. But others take it to be an emblem of the nation, who were first struck and plagued by the bondage, and afterwards God was pleased to cure them by accomplishing their freedom. See Jerchi and Ahen Esp.

¶ Heb. A man of words. — ¶ Heb. Since yesterday, nor the third day.

¶ This means, that he had an impediment in his speech. Either he stuttered, or he could not
ששת
12 בל כשת הל רמשל מהרנא מכית ישרים וחוזרים
13 וникרא כי אדרים שלשה בן בירית חלוש
14 ומקא מית יшу המשלי ראמה חול הנח

ולכשאלה רוא מסל השבל בלוש: הריבר אליעל והשון
15 את הסברנים כמי יעון את התחזקה שופרה
16 ואת התארך את אפשי מוש PropTypes
17 ואת אאות חמשהją אחד מבית אשאר

てしまった את ההגהה:
18ملיך משח נשך אליתר החותה יאמר לאלאבדה
19female's עצים אחר בין הבית וארה השרצ
20 הייא מואר זירון משה לשלוח
21Cole ערכו בירכבים על חתמה שלוש ארבעה שבocator
22 ברנה מושת אוחש באלрус דיבורית
23אללמשח בלמלך לושב מצורק ראה כל להמת
24אשר ישניהם בירך נשטעים להופת ענש יאירה
25ארぬגי ולא ישלח את ישרו: העומה שלמה
26Smoke י אמיתי ובכנ ביישרא: האמר אלתך
27שלח אתבניintoshו התמתו לשלחו הדסה גופי החר
28있יבת בקבר: ויהי בعقود בפלייו מפקחת הדת
29.stroke ב HDC: ויהי מונח אני ארוגה יהוד
30שלמה: I אם יוחיו אלא יהו: ולכאת משיח המורה
who maketh the dumb, or the 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, And also behold, he cometh forth to meet thee; and when he seeth thee he will be glad in his heart.
15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.
16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.
17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.
18 ¶ And Moses went and returned to Jethro § his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren, which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.
20 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. ¶
21 ¶ And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put into thine hand: but I will harden his heart, that he shall not let the people go.
22 And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my first-born. ¶
23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born.
24 ¶ And it came to pass by the way in the inn, that the Lord met him, and sought to kill him. ¶
25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it ** at his feet, and said, Surely a bloody husband art thou to me.
26 So he let him go: then she said, A bloody husband thou art, because of the circumcision. §§
27 And the Lord said to Aaron, Go into the wilderness to meet pronounce some letters; as we find in chap. vi. ver. 12, that he complains of having uncircumcised lips; and, from the words, “nor since thou hast spoken unto thy servant,” it may be inferred, that Moses expected, that, by some interposition of the Lord, the impediment in his speech would have been removed; but finding it otherwise, he declines going on this mission, thinking it to be a disgrace to send a man that could not speak plain.
* This means, that he would not be jealous of Moses's honour, although he was three years older than him. § Heb. Jether.
¶ It was so called because it was to be used for God's special service, in effecting the miracle.
Aben Ezra.
¶ As the descendants of Abraham, who was the first true believer, and are as dear to me as a first-born; therefore, if you invade my right in detaining them, I will slay thy first-born.
¶ Moses being taken ill by the way, he thought the Lord would have killed him for neglecting to circumcise his second son.
** Heb. Made it touch.

¶§ The beginning of this verse, refers to his illness, which is understood, though not expressed.
I must observe here, that the word ¶¶ means a bridegroom, or son-in-law, not a husband, as is rendered by the English translator. And this alludes to a custom among the Jews, of calling a child that is circumcised a bridegroom; and so her meaning was, thou art now a joyful bridegroom for entering into the covenant of circumcision. 

6
Moses. And he went and met him in the mount of God, * and kissed him.

28 And Moses told Aaron all the words of the Lord, who had sent him, and all the signs which he had commanded him.

29 And Moses and Aaron went and gathered together all the elders of the children of Israel.

30 And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people.

31 And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

CHAP. V.
1 Pharaoh chideth Moses and Aaron.
5 He increaseth the Israelites task. 22 Moses complaineth to God.

AND afterwards Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast § unto me in the wilderness.

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 deserts, 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 ye unto your burdens. ||

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

6 And Pharaoh commanded the same day the task-masters 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 task-masters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get ye 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 task-masters hasted them, saying, Fulfil your works, your daily tasks, §§ as when there was straw.

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* So called as some observe, on account of the succeeding great event performed thereon, viz. the giving of the Law.

§ The expression יְהוָּה יָדַע is derived from יָדַע, which means a sacrifice; (vide English translation of Psalm cviii. ver. 27.) and it is farther explained, in ver. 3, that this is the meaning of the verb.

† This means, upon Pharaoh and his people; but, out of respect to the king, he includes himself and his people.

|| This refers to the people, not to Moses and Aaron.

¶ Heb. Let the service be more grievous upon the men.

** The task-masters urged them to be expedious in gathering of straw, as they had but little time to lose: and why? because not ought of their work was to be diminished, but the full number given in.

§§ Heb. A matter of a day in his day.
הטומט

14 בתו של שרה, בתו של יצחק, היא נסיכה שנחיה בלב שרה. בין השאר, היא מתחילה את מש葉יתו של שבתא.альный

15 נסיך משאה הוא ברוך, ברוך הוא, ברוך הוא.

16 הוא הוא בן שניים של חברת וחברת, וחברת beiden נושאת את השם "חרם".

17 יהודית היא חברת חרב, שהיא בנו של ברוך וברוך בן יר干部职工 ב":"ךר칠튨ן

18 היא היא בתו של ברוך, בתו של ברוך בן יר干部职工 ב":"ךרchtsכ

19 יありがとうございます בנים לברוך, לברוך בן יר干部职工 ב":"ךרchtsכ

20 לברוך, לברוך בן יר干部职工 ב":"ךרchtsכ

21 יアイורוד החכם הוא יアイורוד החכם, והוא נושא את השם "חרם".

22 הוא הוא בתו של ברוך, בתו של ברוך בן יר干部职工 ב":"ךרchtsכ

23 היא היא בתו של ברוך, בתו של ברוך בן יר干部职工 ב":"ךרchtsכ

24 יアイורוד החכם הוא יアイורוד החכם, והוא נושא את השם "חרם".

25 יアイורוד החכם הוא יアイורוד החכם, והוא נושא את השם "חרם".

26 יアイורוד החכם הוא יアイורוד החכם, והוא נושא את השם "חרם".

27 יアイורוד החכם הוא יアイורוד החכם, והוא נושא את השם "חרם".

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46 יアイورוד החכם הוא יアイורוד החכם, והוא נושא את השם "חרם".

47 יアイורוד החכם הוא יアイורוד החכם, הוא נושא את השם "חרם".

48 יアイורוד החכם הוא יアイורוד החכם, הוא נושא את השם "חרם".

49 יアイורוד החכם הוא יアイורוד החכם, הוא נושא את השם "חרם".

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54 יアイורוד החכם הוא יアイורוד החכם, הוא נושא את השם "חרם".

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56 יアイורוד החכם הוא יアイורוד החכם, הוא נושא את השם "חרם".

57 יアイורוד החכם הוא יアイורוד החכם, הוא נושא את השם "חרם".

58 יアイורוד החכם הוא יアイורוד החכם, הוא נושא את השם "חרם".

59 יアイורוד החכם הוא יアイורוד החכם, הוא נושא את השם "חרם".

60 יアイורוד החכם הוא יアイורוד החכם, הוא נושא את השם "חרם".
14 And the officers of the children of Israel, which Pharaoh's task-masters 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?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealtest thou thus with thy servants.

16 There is no straw given unto thy servants, and they say to us, Make brick: and behold, thy servants are beaten; but the fault is in thine own people.

17 But he said, Ye are idle, ye are idle: therefore ye say, Let us go, and do sacrifice to the Lord.

18 Go therefore now, and work: for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish ought from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh.

21 And they said unto them, The Lord look upon you, and judge; because ye have made our favour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hands to slay us.

22 ¶ And Moses returned unto the Lord, and said, Lord,Wherefore hast thou so evil intreated this people? Why is it that thou hast sent me?

23 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. ¶

CHAP. VI.

1 God reneweth his promise by his name JEHOVAH. 14 The genealogy of Reuben, 15 of Simeon, 16 and of Levi.

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.

2 And God spake unto Moses, and said unto him, I am the Lord:

3 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.

4 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.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage: and I have remembered my covenant.

6 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,

* For the task-masters who were Egyptians, judged that the officers who were Israelites, out of tenderness to their brethren had not urged them sufficiently to fulfil their tasks: therefore, when they delivered in the tale of bricks and were deficient they were beaten.

† Heb. Delivering thou hast not delivered.
האלהים מביאו את העם לפתח עזרה איום ושמשו לעם: 7 וללקחה:

האלהים לצרו ל梅 אמרו את כיון את כל עם חותם בים: 8

לעף ענא ותא לארב לצי אוסף ננדי את לכו מ保驾 את ויורש גלל אלהי

ישראל לא שמע ולא-משה נ不理 רע ומשנה כעין: 9

כָּהוּ: 10

וייבר יהודו אל-למשה לאמר: 11: בא רבר אל

פורעה מלך מצרים乙烯 ששלח א疝-כית-ישראל מצרים: 12

אבי מbelief לני יהודו לאמר חן הנרי-ישראל

לאמר-משה לא אלא יridden ישמנו פרשה Cove ערכ

שהפתי: 13

ישראל ואל-למשה מלך מצרים לחרavan שאר יbred-

יאל-למשה מביא את עבו וככר ישראל חוכ חוכל חורד

אבחנה בר רב בכר ישראל חוכ חוכל חורד

וכמה: אל-למשה לрабון: 15: יבכיש שמשי שאול

עגונות עובך אל-למשה בידיקנה ילתה של

ירשנ ידהмир פרושי כי הוי לשבץ שלישים המאה:

שינה: 16: בכנ בראש לכנ שמשי למשחות:

ובין קודה שמעו וטור הברה ולחוי ישר חית

קודה שלישים מעاته שבת: 19: בכנ מורי מוקפת

ומישה את-למשה צורו לאל-למשה: 20: ניקן עומיד

את-혼ם בדיה לה שמעו ושבע שלישים ומקרא: 21

ובין יזור קודה מעזכ:

יאל-למשה אשת-למשה בבר

and I will redeem you with a stretched-out arm, and with great judgments.

7 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.

8 And I will bring you in unto the land concerning which I did swear, to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord.

9 ¶ And Moses spake so unto the children of Israel: but they hearkened not unto Moses, for anguish of spirit, and for cruel bondage.

10 And the Lord spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the Lord, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?

13 And the Lord spake unto Moses, and unto Aaron, and gave them a charge unto the children of Israel, § and unto Pharaoh king of Egypt; to bring the children of Israel out of the land of Egypt.

14 ¶ These be the heads of their fathers houses. The sons of Reuben the first-born of Israel †; Hanoch and Pallu, Hezron, and Carmi: these be the families of Reuben.

15 ¶ And 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.

16 ¶ And 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 thirty and seven years.

17 The 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 thirty and three years.

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

20 And 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.

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

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

23 And Aaron took him Elisheba daughter of Amminadab, sister of

people, in hastening to send me before the time that you chose to redeem them; for Moses judged that the time of their redemption was not yet come. To this, God answered, “Now thou shalt see what I will do to Pharaoh;” I shall not long delay bringing the plagues on him, as you judged, for the time is near, that with a strong hand he shall let them go, and with a strong hand shall he drive them out of his land.

* Moses, receiving a command without being joined to Aaron, starteth here the former objection of an impediment in his speech, calling it here being of uncircumcised lips, which favours my explanation on chap. iv. ver. 10.

§ The meaning of which is, that they should acquaint the children of Israel with their message to Pharaoh; and which was, “To bring the children of Israel out of Egypt.”

† This is introduced here only to give the genealogy of Aaron and Moses; but, out of respect, Reuben and Simeon being older than Levi, (who was Moses and Aaron’s fore-father,) Scripture would not omit mentioning them.
שעוןבג ש_walk הנשה לאLAS важно שתלי ולא סודב
ותא־יבריהו גת־אלאו ואר־יתמיר: 24 וכנ
כדיא קuy וולקב ובראש ألמלשקת חקודה:
25 ואולא ר־בריהו קךדהו_mobתתופאשל לאשה
ונפל ול אשר פנות אלה רואש אבות חיות
למשפהות: 26 בו יאוה שלוש יאך אпер יהודה
לחל המווי אר־כניך שלירל מקור מצרה עלל
צבאות: 27 וההוביבים אלא פרשה מולדפיים
להימה אר־כניך קשאר מפארא לו שלשת
ווגור: 28 יוחי בון תבר יהודה אל־משהصر תר
סלים מצרה: 2 ס ידיבר חודה אל־משה לִא
גון יוחי בון אלא הפרעה מלת מצרה את כל־אשר
גון בון אלק: 30 נואמה מששה לפן ייהו קוי
ער שפתינו וואך שישע אל פרשתו: 3
יואם ייהו אל־משה רבה נזיקת סתומו
לפרשהอาหาร אדיק דינה נבכח: 2 أفיה תורבד
אות כל־אשר אצוב יוהו עדיר אל־[…]: 3 ונזנ אלשה אתו
שהל אריך־כומארלא ימוא: 4 ולארמש קלאב פרש הנהנה אראדית
בacağız והזואני אראדבתי אראדני הביריא
מאלץ מצרין בשפסים טוביל: 5 ודרץ גניבו ביכ
גון יהוד בברני אתרדוי אלותרין҈ה?”
בי כֶּרֶם קומבים: 6 ובם שליחי להן כגרש צייח
ינווה גאומן וצוה: 7 והושאר יכומנים שמח שאה
ברך שליש הש輩ים שמע ברבר אל פרשתו: 8
רביע ליאמר יהוד אל־משה אל־משהו ליאמר: 9 כי דיבר
אלולט פורת ליאמר הנה כלים חומתו יאפורת🌹: 10
Exodus, Chap. VI, VII.

Naashon, to wife; and she bare him Nadab and Abihu, Eleazar, and Ithamar.

24 And 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.

26 These 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.

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

28 ¶ And it came to pass on the day when the Lord spake unto Moses, in the land of Egypt. §

29 That the Lord spake unto Moses, saying, I am the Lord: speak thou unto Pharaoh king of Egypt all that I say unto thee. •

30 And Moses said before the Lord, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

CHAP. VII.

1 Moses is encouraged to go to Pharaoh. 10 Aaron's rod is turned into a serpent. 13 Pharaoh's heart is hardened. 19 The river is turned into blood.

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

2 Thou 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.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

5 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.

6 And Moses and Aaron did as the Lord commanded them, so did they.

7 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

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.
EXODUS, CHAP. VII.

10 ¶ 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.

11 Then Pharaoh also called the wise-men, and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents; but Aaron’s rod swallowed up their rods.

13 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 in the wilderness: and behold, hitherto thou wouldest not hear.

17 Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand, upon the waters which are in the river, and they shall be turned to blood.

18 And the fish that is in the river shall die, 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 thine 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 lift 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

* Was obstinate and resolved, and therefore would not give ear to God’s commands; for notwithstanding that Aaron’s rod swallowed up all the other rods, yet was not Pharaoh moved at so great a miracle, agreeable to what God had foretold to Moses.

† Heb. Gathering of their waters.

‡ Here we find that all the waters of Egypt were turned to blood; but in verse 17, where the message is delivered, the waters of the river only are mentioned: to which it may be answered, that as Pharaoh denied the power of God, and boasted, “My river is my own, and I have made it for myself.” (Exek. chap. xxix. ver. 3.) God therefore in his message mentioned the river only, and subjoined, In this thou shalt know that I am the Lord—that I have made the river, and not thee; but the plague was, that all the waters should be struck, and turned into blood.

|| It is worthy of observation, that although the magicians could do something which might increase the plague, by imitating it, yet they could do nothing to remove it with all their art.
לשון מאפיים חיותר: 25 ימים אסף, ימים עתים.

הכתריהם אדני חיותר:

האמר דודה, אלימלך, איאל פרו חיותר:

א. בְּהֵמֶשׁ כָּבָד שָׁלֹה שָׁלֹה וַעֲלֵיהֶם רַבָּה בְּיָדֶם.

ב. נֶאֶסְרֵךְ לְשָׁלֹהֵךְ עָנָן נָמֵצָר נָמֵצָר בְּכָלְכָּלָה.

ג. יְָהָא לְעָמֵד מָשָּׂאָב וְלָשׂוֹת וּבַעֲדָה בְּכָלְכָּלָה

ד. נֶאֶסְרֵךְ לְעָמֵד מָשָּׂאָב וְלָשׂוֹת וּבַעֲדָה בְּכָלְכָּלָה.

ה. מָשָּׂאָב אֶלֶמֶר אָפֶר-טוּב אָפֶר-טוּב בְּכָלְכָּלָה.

ו. לְעָמֵד מָשָּׂאָב יָלֵי הָעָגָה דּוּרָה.
drink of the water of the river.
25 And seven days were fulfilled, after that the Lord had smitten the river.

CHAP. VIII. *

1 Frogs are sent. 16 The dust turned into lice. 20 The swarms of flies. 32 Pharaoh is hardened.

AND the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me.

2 And if thou refuse to let them go, behold, I will smite all thy borders with frogs.

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs.

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 ¶ 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.

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ 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.

9 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?

10 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.

11 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.

12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the Lord, because of the frogs which he had brought against Pharaoh.

13 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.

14 And they gathered them together upon heaps: and the land stank.

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.

16 ¶ And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of

* The four first verses in this chapter, according to the English Bible, belong to chap. viii. in the Hebrew copy, marked verses, 26, 27, 28, 29; and this chapter should have begun with verse five; but to prevent the transposition of verses, I have begun this chapter conformable to the English Bible, and which is, the twenty-sixth verse in the Hebrew copy.

§ It may be wondered why Moses made use of the expression, when? For, undoubtedly, Pharaoh would wish to be rid of the plague as soon as possible, especially as it was a grievous one. To this it may be answered, that Moses did not make use of the word when with regard to the removal of the frogs, but to the departure of the people—when will you let them go; and I will pray for thee, and thy servants, &c.: to which he answered, to-morrow.

¶ Heb. To cut off.
שאלו בְּכָל־הַמָּתָר מַעֲלְהָם לֶכְס בִּכְלָלָם נְצִירָם: 17 וַיְשַׁא הַם אֲשֶׁר־שָׁא לְגַם בְּכָל־הַמָּתָר נֶמְצָרָם וְהַגָּפָן בְּגָפָן בְּכָל־הַמָּתָר הָיוּ. 18 יִשְׁרָאֵל אֲשֶׁר מָצָא דֶּרֶךְ הַלֵּאָה אֲשֶׁר חָסֵלָה וְעָגַלְּתוֹ בַּלֶּא הָיוּ. 19 יָאָרֵי הַמְּרָשְׁפָא לָא תַתְּחָכֵם אֶלֶף חַמָּה חָכָם. 20 אַמּוֹר לְיִשְׂרָאֵל latch לֹא אֲשֶׁר יִשְׂרָאֵל אֲשֶׁר מָצָא דֶּרֶךְ הַלֵּאָה אֲשֶׁר לְגַם בְּכָל־הַמָּתָר נְצִירָם. 21 בְּכָל־הַמָּתָר מִשָּׁלָה לְאָרָם כָּל־הַמָּתָר אֲשֶׁר עֲשָׂרָה אָדָם מָצָא. 22 בְּכָל־הַמָּתָר לָא לֶאֵש הָיָה לַאֲרָם אֲשֶׁר נָשָּׂא עַם. 23 בְּכָל־הַמָּתָר אֲשֶׁר בְּכָל־הַמָּתָר נְצִירָם לָא שֵׁרֵךְ כָּל־הַמָּתָר נְצִירָם. 24 בְּכָל־הַמָּתָר שֵׁרֵךְ כָּל־הַמָּתָר נְצִירָם לָא שֵׁרֵךְ כָּל־הַמָּתָר נְצִירָם. 25 בְּכָל־הַמָּתָר הָיָה נְצִירָם לָא שֵׁרֵךְ כָּל־הַמָּתָר נְצִירָם. 26 בְּכָל־הַמָּתָר נְצִירָם לָא שֵׁרֵךְ. 27 בְּכָל־הַמָּתָר נְצִירָם. 28 בְּכָל־הַמָּתָר נְצִירָם. 29 בְּכָל־הַמָּתָר נְצִירָם. 30 בְּכָל־הַמָּתָר נְצִירָם.
the land, that it may become lice throughout all the land of Egypt.

17 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.

18 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.

19 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.

20 ¶ 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 serve me.

21 Else if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know, that I am the Lord in the midst of the earth.

23 And I will put a division between my people, and thy people: † to-morrow shall this sign be.

24 And the Lord did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants houses, and into all the land of Egypt: the land was corrupted ‖ by reason of the swarm of flies.

25 ¶ And Pharaoh called for Moses, and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: Lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go three days journey into the wilderness, and sacrifice to the Lord our God, as he shall command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God, in the wilderness; only you shall not go very far away: † intreat for me.

29 And Moses said, Behold, I go out from thee, and I will intreat the Lord, that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh deal deceitfully any more, in not letting the people go to sacrifice to the Lord. ¶

30 And Moses went out from...
משה ממש פזרה מתשה ואלירציה: "איהו יוהי" 31
בבר מראת המסר השיב מסרゼ מיינבプレゼント לא
לושאר גוזר: 32:ibaba מסר אתרילופ פק בופם
הזהה לא שלח את-
ה
יםvrir יוהי את-
ש ובלא פזרה והבר-
ולו 4 יוהל או-
לעביזים שלח אטרק-
ועבון: 3 כי-
וא ראותו את-
ש ובלא פזרה
בכרכיאה יוהל או-
לעביזים שלח אטרק-
ועבון 4 יוהל או-
כרכיאה יוהל או-
לעביזים שלח אטרק-
ועבון 4 יוהל או-
כרכיאה יוהל או-
לעביזים שלח אטרק-
ועבון 4 יוהל או-
כרכיאה יוהל או-
לעביזים שלח אטרק-
ועבון 4 יוהל או-
כרכיאה יוהל או-
לעביזים שלח אטרק-
ועבון 4 יוהל או-
כרכיאה יוהל או-
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ועבון 4 יוהל או-
כרכיאה יוהל או-
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Pharaoh, and intreated the Lord.
31 And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people: there remained not one.
32 ¶ And Pharaoh hardened his heart at this time also, neither would he let the people go.

CHAP. IX.
1 The murrain of beasts. 8 The plague of boils and blains. 22 The plague of hail.

THEN 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,
3 Behold, 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.*
4 And 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.
5 And the Lord appointed a set time, saying, To-morrow the Lord shall do this thing in the land.
6 And the Lord did that thing on the morrow, and all the cattle of 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 ¶ towards the 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 boil: 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,
Jacob blesseth Ephraim & Manasseh Gen. 48

v. 16
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, throughout 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

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* Heb. Made thee stand.

§ Since it became a nation, as mentioned in verse 24, and which must greatly have increased the miracle, and have struck a greater terror since it seldom rained in that country, as hath been attested by divers eye witnesses.

¶ Heb. Set not his heart unto.

‖ That is, towards the atmosphere.

‡ Upon those men that presumed to continue in the field after this admonition.

** In Hebrew, יָעֵר יָעָר Voices of God. In the Caldees, "Thunders of cursing." Thunder is frequently denominated the voice of God, as appears from Psalm xcviii, &c.

 §§ Let it be enough, let God content himself with the punishment he hath already inflicted on me, as I now confess my sin, and acknowledge his Omnipotence, and promise amendment.

†† From this it appears, that it was not proper to intreat the Lord in the city.
למש חותם וב לודיה צבי: 30 אמה שנברעה
ירשה בี טרפה להאירם מסלחת אלולימ: 31המшлаה
והרעשהנכחה ביה الشريف איביב벨פה שבבע
מסיפור 32המшла והנסכמת לא בנכי איפליאחר והנה: 33 התחילה
משה מפורע את בז稅 תServiceImpl אליCKET מחוזהו
תקלת יבקרה ומס לא المج 함 ארצה 34: כי הפורעה
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לעו להודלוח 35 התחילה לב פורעה לא שלח את
פנינו ישראלי באש בן יהודה בירמישיה

בם: לב שיאו נייחו כת מקרא חכם מפורע מי
אוצר בקיסותATIONS וὑποστάσεις שמתтяמם את
בכר: 2 כלים חספבר ווגי בכברות את יאשורי
העוטות ברעשות אגרים אצורי אשר-רסיים בכם
ירשה ממיה יוחה 3 ונשאמש ווארון-לא-פורעה
њהאך אליך עוד יחור יהודה אלחרים ורמאה
מאנה להבניש שמל שזר עניבי: 4 פי ספגון
אומות潞 להבניא חכמי קני מכי מצור ארבעת-
בכש ארבעת השאר לא למל לארך ארץ
יואר אורייה הפוסחת וכשאר לכל כה
נאלץ את-כלד-שען התנוע לו מזרחה: 6 כלា
בתניה כלה שבירה ובמי מתפרע אשר לא-הרעה
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הלאשיןنبירה אשוריה אלתרこれらの המשרה כי
אכתי מדרים: 8 וראש אטימה והאறזה אליהור
פורשה יאמרא אליהם לא תעידי את-וחידה אלחרם

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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 boll'd.

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.

CHAP. X.

12 The plague of locusts, 21 of darkness. 27 Pharaoh's heart is yet hardened.

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 amongst 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 is escaped, 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, 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 yet, 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?
מהו נחלתכם: 9 יאמור מש Appearing בכרות וזכונת
בלש עבורי ובכרות בעמק נוכבדות ולך לב
ויהי לך: 10 יאמור אלהים יהי יד ירה עמק עם ישת
את الملك ואת הפרסים ראו כי רמה נר פניך:
לא כל ים הנה שוב עיבר אטריות על אחות
א瘊ת מבושש ונער אחים.More פי פורה:
ми יאמור היה אלהים הנפש הנה רוח
על הארץ מתים באה ישה על ארץ מטרה יאמיר
אריך ימים לארץ אר ישלארש השאר תמר:
ולשת מש אמפרות של אמר מצרות וגו
רותי דקים בחר אל בניו יהא לכלملות המקור
ויהי המקרין נפש אטריות: 14 ימי הראפת
עבכי ארץ מזרך יהיה בכל בגדים ממער רב
ל搦ני לאתי כי ארбот יבושו ימותר לא נהיה:
לכים אתי אלঃ כל יאמרת american התותח האור יאמור
בלישיב האור אתה בעולם תני הכתר השיר תמר
לאזכרת כל מקום אשר ויושב השיר פי-
婪מה: 16 ימיה פרעה לקאר למסהת ליחרות יאמור
הופאתה ליחרה אלדרכם הלך: 17 ישתה שיא
אלופיה: 18 ד絡 העשה והשתה ליחרה אלדרכם הולך
מלך כזシリפה המוה: 19 נינפת יהוד ברדידך חום מואר שיא
אות הראה ותקשה אני פקיע לא נשיא דאמר אוחר
בכל בגדים מצער: 20 דאמר יי ליהודי апрלת פשרה לי
שלת את בני ישראל: 21 יאמור יהוד אי משיש הנפש תרי על הנופים רוח השוכ
על הארץ מצריך להושך היה: 22 ימי משתחואים על
השומע 너 נחר אָלָלֶמֶלך כל אָלָר נברים שלוחה
יימ: 23 לא אאמר יי ליהודי אָלָלֶמֶלך כני חיותית
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 you 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 coast of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, † so that the land was darkened, and they did eat every herb of the land, and all the fruit of the trees, which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh called for Moses and Aaron in haste; ¶ and he said, I have sinned against the Lord your God, and against you.

17 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.

18 And he went out from Pharaoh, and intreated the Lord.

19 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,

20 But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go.

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.

23 They saw not one another, neither rose any from his place for three days: but all the children

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* This expression, in Hebrew, means, that they have evil in their mind; as in Isaiah, chap. v. ver. 21, "They are wise in their own thoughts" is expressed in Hebrew with the same words as here.
R. Isaac Karo, is of opinion, that Pharaoh being greatly exasperated at the answer of Moses, he turned to his counsellors, and observed to them thus: Do but observe the pride and arrogance of these men, and who have had the presumption to make such a demand in your presence; you, who are men of understanding and are capable of seeing into their evil design.

§ This means, from his own presence, for, it is Pharaoh's own speech that is here rehearsed. But that is common in Scripture.

† By the face of the earth, is meant the light of the earth, the sun—whose rays could not have their proper effect, so as to cast their light on the earth, on account of the great number of locusts which flew in the air, and interfered between the rays of the earth, as it further says, "So that the land was darkened."

** That it may be so thick and gross, as to be felt; and this I take to be the meaning of the expression in verse 23,—"They saw not one another." Because those gross and moist fogs and vapours not only quite shut out the light of the heavenly bodies, but also extinguished their artificial lights; by which they could not one another.
וְלָכֵי 24  יִרָכָא מַרְעֵה אַלּ הַמְשָׁרָה אֶפְּרָא מֵהֶן לָכֵי עִבְרֵי אֶרֶץ אֲשֶׁר הִזָּה אֲשֶׁר אַמְּרָה אֶל־אֶחָד: 25  כִּי הָאֲשֶׁר נִבְּקָכֵם הִנֵּה בְּמַמְּלֶכֶת גְּדוֹלָה בְּרֹאשֶׁה בְּנֵי יִשְׂרָאֵל לָכֵי עִבְרֵי אֶרֶץ אֲשֶׁר הִזָּה אֲשֶׁר אַמְּרָה אֶל־אֶחָד בְּמַמְּלֶכֶת גְּדוֹלָה בְּרֹאשֶׁה בְּנֵי יִשְׂרָאֵל. 26  נְאֻם מָצִיקָה לְךָ עַל־חָזְקָתָךְ לֹא העַטָּר פָּרָשָׁה. 27  הֵעִיר כּוֹסֵי אֵיתְרָה שׁעַר בְּנֵי יִשְׂרָאֵל שׁמֶה: 28  הָיוּ הַכָּלִים בָּרֶכֶת וַאֲנָבוּ הַשִּׁירֵי לָכֵי שְׁלֵשִׁי אֲשֶׁר לְאַרְגָּדוֹן מִכָּהֵנָּו. 29  כְּכָל הַיֵּשׁ עַל־זֵעַת בִּירוֹשֶׁלֶם: 30  הָאָמָּר שֵׁל לָךָ וַאֲנָבוּ הַשִּׁירֵי לָכֵי הַחֲדָשִׁי בָּרֶכֶת. 31  וְאִמְּרַה לוֹ לָא מְרִית לְיִשְׂרָאֵל הַיֵּשׁ עַל־זֵעַת בִּירוֹשֶׁלֶם.
of Israel had light in their dwellings.

24 ¶ 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.

**CHAP. XI.**

1 God's message to the Israelites to borrow jewels of their neighbours.

4 The death of the first-born is threatened.

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.

2 Speak 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.

4 And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt.

5 And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh, that sitteth upon his throne, even unto the first-born of the maid-servant, that is behind the mill; and all the first-born 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.

9 And the Lord said unto Moses, Pharaoh shall not hearken unto you: that my wonders may be

* Heb. Into our hands.

§ This was strictly true: for the proper meaning of the expression is, I will see thy face no more, but you will be obliged to call for me—which is verified in chap. xii. ver. 30, 31.

OBSERVATIONS ON CHAP. XI.—The three first verses in this chapter are an interruption in Moses's speech to Pharaoh; for, immediately after he told him, "I shall not see thy face again," he continued his speech with the contents of verse 4. But Scripture first makes a digression to acquaint us, that now the time was come, when the several prophecies before mentioned, concerning their issuing out of Egypt, were to be fulfilled, viz. In verse 1, we are told of one plague more that God would bring upon Pharaoh, which was hinted in chap. iv. ver. 23. also that, in consequence thereof, he would send them away, and thrust them out by main force, as foretold in chap. vi. ver. 1. In verse 2, he repeats the command expressed in chap. iii. ver 22, of borrowing gold and silver jewels; and, in verse 3, he narrates the success thereof. These three verses therefore must be in a parenthesis. Verse 3 should therefore begin with the conjunction Now, because it means to express what now happened in consequence of a former prediction.
כ

בארץ מצרים: 10 והなぜה רואה יעשה יתברילphemתים
האלהкар פירשה יחות ירזיל פרעה הליא.

שלח את מכינה ישראל המפרשים לאמר: 2 מה׃
לאמרו ואלי ארך בראר מערים פארם לאמור: 3 והיה הלש ארא שדרים ראשו והלא לבב כרוח השבע
בריחי אלכדעלית ישראל אומר לאמור הרוח הוהי

ימת חיות עליה עריא יש לעית אתנה שבע לבית.

אלכיתם במכסה נפשות אשי ליפי acquitted החביר

השה: 5 והשםנәנ יכ בראשה יחי לכת מוי

הכפשם ומיישים שבקה: 6 והיה לכל שמפיות

עד אורבדה שער יא חלה إنه שטפה את כל חקול

עד מירשל מין ושבעים: 7 לולחנו מרדות הנחיה

על לשתי המושת על-unusedתוק על הבניה אשר ישכבה

אלה בוה: 8 ואללי אשת היישוב בביתון זו ילא

ניא רביעת על-אמרו יאלשה: 9 אלתרשלו מופות

ניא רביעת מ櫃ש בםי יא אッツלילי לא ראשה על-ברית

נעכילב: 10 ואל-תיתיר מכם שער-ברק והותר

מכות שער-ברק בשמ שחררה: 11 ובכלה טנאלו אלה

מכ工作岗位 שלכל גלוכים ומקלצים ברכמים

ואכלתם אתת בפתショ פשת יהו ליהחו: 12 וברית

גאר-אצטינו שלילא הזיר הופרת כלברכי בתרא

מעריצים יותר השך שם רוזרי אתרידיימה מגזרים

钺ל לא-החר בכסНЫ לעמשים בחזרות בקיר

מעריצים: 14 וקרחי היה הזה לממ עוגר מתרhiên

ונ ליהחו לחריתכ חק הדול התרכים: 15 לשברת

נירם מנשה אתאלא אל בוק.Writer השיתTPL שאר
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.

Chap. XII.
3 The passover is instituted. 29
The first-born are slain. 31 The
Israelites are driven out of the
land.

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.
4 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.
5 Your lamb shall be without
blemish, a male of the first year: ¶
ye shall take it out from the sheep
or from the goats.
6 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.

7 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.
8 And they shall eat the flesh
in that night; roast with fire, and
unleavened bread, and with bitter
herbs they shall eat it.
9 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.
10 ¶ 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.
11 ¶ 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 Lord's passover.
12 For I will pass through the
land of Egypt this night, and will
smite all the first-born in the land
of Egypt, both man and beast:
and against all the gods of Egypt
I will execute judgment; I am
the Lord.
13 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.
14 And this day shall be unto
you for a memorial; and ye shall
keep it a feast to the Lord through-
out your generations: ye shall
keep it a feast by an ordinance
for ever.
15 Seven days shall ye eat
unleavened bread, even the first
day ye shall put away leaven out

* By the date of this command, it appeareth that it was delivered to Moses long before his last speech to Pharaoh; for, that was the fourteenth day of the month; and here, in verse 3, we see an
instruction of what they were to do on the tenth; and that day he delivered it to the elders of Israel,
as appeareth by verse 21, and therefore it should have been rendered in the pruiper perfect tense,
"Now the Lord had spoken, &c." I must observe, that it appears from the narrative of the deluge,
that, before that time, the world used to reckon every thirty days a month, and this was the first
month that was to be ruled by the moon; therefore I make no doubt that this was the first day of
the month: and the Rabbins say, that God showed him the new moon.
† From the words of Scripture in the original Hebrew, it is a doubt whether the lamb should be
a full year old, or only of the first year.
‡ This expression means the space of time between mid-day and sun-set; but at even
it is expressed by the word בֹּֽן, as in verse 18, and that means at sun-set.
ומיתיכם כפי. כל אتدخل חותם ההלכהו ונפש תוהו.

נשריהן פסא ו ¶ רתא זכירה שדוי יתבשען. 16 ביןון

האריהם מקרא¶ ושיבון בשיבי מקריא¶ קרש

היה להם כל כולם שלמה לא興趣ה בכם אבל אייר

 미국 לכל מנפש חותם לכות נשיא טעם לה‰.

הו והם חותם פס הבון ו› יזח ו‡ הרכה‡ ארה.

ה様ות פארא¶ מצורו ישופרה את חוקוгород.

להיתיכם חותם שלם. 18 בריא춰 ברברשהنشر.

מי להחל הצבר חוטלו בדעת של ים החאור והשור.

לחלות שברך. 19‡ שברך ימים שלא לא ימצא

מות הכריך כי כל צאל מהתיאת הבכור וה.we.

מעבת ישראל בור הגואל החאֹך. 20 בפילמוסת.

לברצלם בכל מושבתיכם ולאו 말ות. 21 והשת.

ייקרה משה לכל‐הקוב ישראל ואמור אלהים משכ.

קוח הלכזא על‐השחביתוכ שופרה‡ הקימום.

אביך צ管理模式 עץ אשר¤ ושובהי והשעתי. 22 להקוד מ

 Ea chayim lifecycle יFcn שפירות מיסוד ציון בשם רחלו. 23 והרבך.

לך תחתים זרא אתריכום על‐השfício על ש¶

שה שומת נפש יוהי על‐ה sodom של ימ השופרה

לך אל‐התיכם להנה. 24 שمشاركة אר אר חハイ

חיה חקילEK הלבנה שרישעה. 25 חיה כיתבשא.

אלא‐הארץ אשיר יומ יוהי לכות אשר דёр שופרה.

בת‐השבר מהיאת. 26 חודה כרייימר אליכם.

מינכם הם נועדו חותם לכות. 27 במספרתו בוית.

פסח הזה ליתיה אישר פסות על‐היבנו בחריאל

המשיכו בנפז על‐השבר אבר(obs)-בחונות דראי seeker.

הש השופרה. 28 הילכ חועש בנו ישראל בישה.

שים יוהי מת‐ימה יהוה⁴⁰<>⁴⁰ צור. 29 נויה.
of your houses: for whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you, no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

17 And ye shall observe the feast of unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations, by an ordinance for ever.

18 ¶ In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. §

20 Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you 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 you shall go out at the door of his house until the morning.

23 For the Lord will 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 observe this thing for an ordinance to thee, and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

29 ¶ And it came to pass that
במת הלילה היתה כל תבנית באה אל בנו, שם עבד פעלו: 30 מקד פורשה לילה
ובית בובא כל בונים בגדה: 31 מקד פורשה לילה
הוה כל עברים וכל פעם שהםitten גזרה בכמה
ניריאיר בת ארץ ישראל או אדום מת: 32 מקד פורשה לילה
ולא ירא ולפיו זכית אחר אדום ברברוכו.
ופרביני ישראל כל עדות את ארץ ישראל ברברוכו.
ומאכזב ומדברכו וכל אזור אדום דרברכו: 33 מקד פורשה לילה
ולא ירא ולפיו זכית אחר אדום ברברוכו.
ולא ירא ולפיו זכית אחר אדום ברברוכו: 34 מקד פורשה לילה
ולא ירא ולפיו זכית אחר אדום ברברוכו.
ולא ירא ולפיו זכית אחר אדום ברברוכו: 35 מקד פורשה לילה
ולא ירא ולפיו זכית אחר אדום ברברוכו.
ולא ירא ולפיו זכית אחר אדום ברברוכו: 36 מקד פורשה לילה
ולא ירא ולפיו זכית אחר אדום ברברוכו.
ולא ירא ולפיו זכית אחר אדום ברברוכו: 37 מקד פורשה לילה
ולא ירא ולפיו זכית אחר אדום ברברוכו.
ולא ירא ולפיו זכית אחר אדום ברברוכו: 38 מקד פורשה לילה
ולא ירא ולפיו זכית אחר אדום ברברוכו.
ולא ירא ולפיו זכית אחר אדום ברברוכו: 39 מקד פורשה לילה
ולא ירא ולפיו זכית אחר אדום ברברוכו.
ולא ירא ולפיו זכית אחר אדום ברברוכו: 40 מקד פורשה לילה
ולא ירא ולפיו זכית אחר אדום ברברוכו.
ולא ירא ולפיו זכית אחר אדום ברברוכו: 41 מקד פורשה לילה
ולא ירא ולפיו זכית אחר אדום ברברוכו.
ולא ירא ולפיו זכית אחר אדום ברברוכו: 42 מקד פורשה לילה
ולא ירא ולפיו זכית אחר אדום ברברוכו.
ולא ירא ולפיו זכית אחר אדום ברברוכו: 43 מקד פורשה לילה
והלוד המלך מת לפנים
ולא ירא ולפיו זכית אחר אדום ברברוכו.
at midnight the Lord smote all
the first-born in the land of Egypt,
from the first-born of Pharaoh,
that sat on his throne, unto the
first-born of the captive that was
in the * dungeon; and all the first-
born of cattle.
30 And Pharaoh rose up in the
night, he and all his servants, and
all the Egyptians; and there was
a great cry in Egypt: for there
was not a house where there was
not one dead.
31 ¶ And he called for Moses
and Aaron by night, and said,
Rise up, and get ye forth from
amongst my people, both ye and
the children of Israel: and go,
serve the Lord, as ye have said.
32 Also take your flocks and
your herds, as ye have said, and
be gone: and bless me also.
33 And the Egyptians were
urgent upon the people that they
might send them out of the land
in haste: for they said, We be all
dead men.
34 And the people took their
dough before it was leavened, their
kneading-troughs being bound up
in their clothes upon their shoul-
ders.
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 peo-
ple 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, besides
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 pre-
pared 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 self-same 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 genera-
tions.
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
נבר יוהו אל משה לאמור: 2 חָקֵשֵׁלָיו כָּלָה
בּוֹלָה פֶּסֶר כְּלָרוֹם בֵּבל יִשְׂרָאֵל בַּאֲדוֹר וּבְכָלָהּ לְהוֹא: 3 לַאֲמַר מָשָׁה אֲלֵי־הוֹא זֶרַע אֶרְצֵי דָי
אָשָׁר אוּכָלָם מְמֹטָרּוֹ בֵּין עַבְּרִים וַיְחָכְרוּ הָדוֹזָא
יוֹ<dynamic אוּכָלָן מְמֹטָרְהוּ לֹא אֲמַר כָּלָה: 4 יִשָּׁמֵא אָמֹן
לְאָמָר בָּרָשׁ הָאֵבֶן: 5 וַהֲדוֹנָה כִּרְכִּיאֵז יְהוֹא אלָל
אֵזֶיךָ הָנָבֵעָה תַּהֲדוֹת אָדָם הָדוֹזָאָו וְחַיָּה אָשָׁר
נִשְׁבַּעְתָּ לְהוֹא אֲלָלָה לָעַט נֵאְרָה לָעַט וְהָדוֹזָא אֲשֶׁר
אִשָּׁתָה בָּרָשָׁה בַּלָּעַט עַל מִשְּׁבֵּעָה יִשָּׁמֵא לְהוֹא: שֶׁשָּׁמְעָה יִשָּׁמֵא מִשְּׁבֵּעָה יִשָּׁמֵא לְהוֹא:
מָצָא יִשָּׁמֵא שֶׁשָּׁמְעָה יִשָּׁמֵא לְהוֹא: 7 מְצוּזָה הַאָדָם אַרְט
שֶׁשָּׁמְעָה הַמִּסָּר שלָיָן לְחֵי לְהוֹא זֶרַע אֶרְצֵי דָי
בְּכָל־בִּלְבֶל: 8 צַהֲדוּת לְבָנָה בִּילָה הָדוֹזָא לָעַט וְלֹא שָׁמְעָה
זֶרַע לְהוֹא פִּי עָמָר לָעַט וּפָתָה הָדוֹזָא יִשָּׁמֵא הָדוֹזָא בָּרָשָׁא
בַּי בֵּין הַמַּעֲלָה הַמַּעֲעָלִים: 9 גֻּזָא לָעַט
אֵשָׁתָה בָּרָשָׁה לְמַעְרָשָה לְמַעְרָשָה: מ
לְחֵי לְהוֹא נֶחֲטוּת לָעַט: 12 נֶחֲטוּת לְהוֹא כַּעַל הַשָּׁמָיִם.
is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner, and an hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth of the flesh abroad out of the house: neither shall ye break a bone thereof.

47 All the congregation of Israel shall keep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they.

51 And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt, by their armies.

CHAP. XIII.

1 The first-born are sanctified to God. 3 The memorial of the passover is commanded. 21 God guideth them by a pillar of a cloud, and of fire.

AND the Lord spake unto Moses, saying,

2 Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

3 ¶ And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place: there shall no leavened bread be eaten.

4 This day came ye out in the month Abib.

5 ¶ And it shall be when the Lord shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk, and honey, that thou shalt keep this service in this month.

6 Seven days shalt thou eat unleavened bread, and in the seventh day shall be a feast to the Lord.

7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 ¶ And thou shalt shew thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt.

9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes; that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his season from year to year.

11 And it shall be when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee, and to thy fathers and shall give it thee.

12 That thou shalt set apart unto the Lord all that openeth the

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* Heb. Servants.

§ This means, that the Lord had done such wonders in order for us to keep his commandments, and this in particular.

† Heb. And thou shalt cause to pass over.
לאחר חלשבם, שבב התווספתAlexander ה תהיה לוחכים
ולאחר: 13 נטמר חלשים וחלשים בחשヴה ושבב את המפד.
יחלשת ביך חלשים: בך הבנו בך חלשים. 14 חלה ביך.
 BCH חלשים: בחשב בחשב בחשב ובחשב בחשב.
יושב ו챌ושי: יושב אחרים שבב מחשב בחשב.
בך חלשים: בך הבנו בחשב בחשב בחשב.
בך חלשים: בך הבנו בחשב בחשב בחשב.
יושב ו챌ושי: יושב אחרים שבב מחשב בחשב.
לחלשים וחלשים: לחלשים וחלשים וחלשים וחלשים.
יתalış: יaltıים שערי השמים וחלשים וחלשים.
חכם וחלשים: חכם וחלשים וחלשים וחלשים.
ורبحر ברוח אלמלאה: 2 רבר אלמלאה.
ישראל והשם הנותר: 3 ישראל והשם הנותר.
נימל עלינו: 3 נמי עלינו עלינו עלינו.
לבין ישראל נכicies חם באזם של ישראל המופר: 4 לבין ישראל נכicies חם באזם של ישראל המופר.
יחדחו אתatisationה בראש אריות ואכזריה. 4
matrix: and every firstling that cometh of a beast, which thou hast, the males shall be the Lord's.
13 And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: * and all the first-born of man amongst thy children shalt thou redeem.
14 ¶ And it shall be when thy son asketh thee in time § to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage.
15 And it came to pass when Pharaoh would hardly let us go, that the Lord slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: † therefore I sacrifice to the Lord all that openeth the matrix, being males, but all the first-born 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.

C H A P. XIV.

5 Pharaoh pursueth. 10 The Israelites murmur. 21 They pass through the Red sea. 23 The Egyptians are drowned.

AND the Lord spake unto Moses, saying,
2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.
3 For Pharaoh will say of the children of Israel, They are intangled in the land, the wilderness hath shut them in.
4 And I will harden Pharaoh's heart, that he shall follow after them, and I will be honoured

* Unclean firstlings were either to be redeemed, or else killed, that they might not be put to any other use than for the Lord.

§ Heb. To morrow.

† The words, "And saved ours," should be here added, (meaning our first-born;) for, It is that we celebrate not the destruction of theirs.

|| The natural meaning of the word † is because, which I think may do here very well; this being a very good reason for apprehending their going back.—Note, The going out of Egypt was A. M. 2446.
ב diferençaحملת יחה ומזרח המאה הפרתית והתקופה הפרסית

5: יִנְּהַר לְמֵלָל מַעְרִים כְּבָר הַשֻּׁם הִנִּיחַ לָב

פורשה ומִכְּרֵי אֲלֹהֵי אָסּוְרָה מִהְיָאָה עִשָּׁרָה כִּי

שלמה ישָׁר יָרָא כַּעֲבוֹר מַעְרִים מַעְרִים

אֶשְׁתָּמוּ כָּלָה עָמִּים 7: יֶחְבּוּ יֵשֶׁבֶּהָוּ לְבוֹ כְּבָר מַעְרִים לְמֵלָל עִלְּכֵלָה.

בְּעַל פּוֹרַשָּׁה מַעְרִים מַעְרִים לְבוֹ כְּבָר מַעְרִים מַעְרִים פֶּרֶע הָמְרִים

הַתְּלוֹעֵיָה הַחָוָה לְפָנָיו פָּעֲמָה 10: פַּעֲמָה

הָקְרֵיָה רוֹשָׁא בַּרְשָׁא הֲשָׁוֹא יְהוֹ אַלָּתְרִיָּה בָּנִי יָשָׁוָא

נַכְּשָׁרֵי יִשְׁרָיָה פַּרְבּוּ הַבַּיּוֹנָא הַזָּה כַּחֲדָרוֹן אָל

יָזָהוּ יִשְׁרָיָה אָלְיָשְׁרַא הָיָא אָלְיָשְׁרַא הָיָא אָל 11: יִשְׁרָיָה אָלְיָשְׁרַא הָיָא אָלְיָשְׁרַא הָיָא אָל

בַּכָּרָאֵל לְחֲזַנְוַה לַעַמְּתָיו בָּמְרִים מַלְּדוֹתָה עַשָּׁוָא לְעָנָה 12: לַעָנָה לְוֶז בָּרָא אִזְּבָא בַּרְבּוֹנָא

אָלָלָלָלָל לְמֵלָל מַעְרִים קַמְּלָל מַעְרִים אָלָל 13: לַמְּקָר

נַמְּשָׁא אָלְיָשְׁרָא הֲשָׁוָא הָזָא אָלְיָשְׁרָא הֲשָׁוָא 14: יִשְׁרָיָה

מְצָרֵי לַזָּה לֲךָ הָכָל לָאָמָה לָא עָדָיָה שָׁו הֲשָׁוָא 14: יִשְׁרָיָה

יִוֹדֶה לָכָל לָאָמָה מַחְסָה 15: יִשְׁרָיָה

הָאָמָה יִזָּה יָשָׁוָא מִיְּתָאָה אָלְיָשְׁרָא יָשָׁוָא

בְּנִירְשָׁרַיָא הָאָמָה: יִזָּה יָשָׁוָא הָאָמָה אָלְיָשְׁרָא הָאָמָה

הָאָמָה יִזָּה יָשָׁוָא מִיְּתָאָה אָלְיָשְׁרָא יָשָׁוָא 16: יִזָּה יָשָׁוָא מִיְּתָאָה אָלְיָשְׁרָא יָשָׁוָא

הָאָמָה יִזָּה יָשָׁוָא מִיְּתָאָה אָלְיָשְׁרָא יָשָׁוָא 16: יִזָּה יָשָׁוָא מִיְּתָאָה אָלְיָשְׁרָא יָשָׁוָא
upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so.

5 ¶ And it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him.

7 And he took six hundred chosen chariots, and all § the chariots of Egypt, and captains over every one of them.

8 And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

9 But the Egyptians pursued after them (all the horses and chariots of Pharaoh, and his horsemen, and his army) and overtook them encamping by the sea, beside Pi-hahiroth before Baal-zephon.

10 ¶ 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 there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ 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 for ever.

14 The Lord shall fight for you, and ye shall hold your peace.

15 ¶ And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel that they go forward.

16 But lift thou up thy rod, 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.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud

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* This expression, was turned, means that they had repented their letting them go out, as appears by the context: so that I think against the people is an improper version, it should have been rendered, "Was turned concerning the people."

§ I must observe that, when Scripture saith all, it often means only a great many; as in chap. ix. ver. 6, "all the cattle of Egypt died," yet, in ver. 19, Moses bids them to gather their cattle into the houses.

† We do not find that Moses cried unto the Lord, but this must refer to the children of Israel as appears in ver. 10, and it is addressed to Moses as a member of the congregation.
בשла

חנהו פִּנְיֵהוּ וְשִׁמְרֵהוּ מֵאֶת הַדַּרְוִיִּים: 20 וְלֹא בְּנֵי מִדְם
מְרֵסִים בוּזֶנְתֵּה יִשְׂרָאֵל יְנַעְתֶּם הָדַּרְוִיִּים נְאָר
אֵלַיְיַד עֵלֶּה עֲלָהָיוּז מְרֵשִׁים בָּלָבְדֵּל הַדַּרְוִיִּים: 21 וְנָתַן
מַשְׁחַת אַרְדְּדָה עֶלֶּה הָדַּרְוִיִּים, וּלךְ יְהוָה אֲתֵחַדָּה
כִּּלָּהָ יְנַעְתֶּם הָדַּרְוִיִּים לְחַיָּה הָדַּרְוִיִּים בְּבֵיתוֹ
הָדוֹמָה: 22 וְיְהוָה בְּנֵי יִשְׂרָאֵל יִקְהֵף יָדוֹ בְּנֵי יִשְׂרָאֵל וְיִשְׁרַע
הַדְּוִלָה לְתוֹךְ הַמֶּחָלָה וְיִשְׁרַע לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִلָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּוִלָה לְתוֹךְ הַדְּو
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 a 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 foughteth 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 seashore.

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.

CHAP. XV.

1 Moses' song. 22 The people want water. 23 The bitter waters of Marah, 25 are sweetened. 27 They come to Elim.

THEN sang Moses and the children of Israel this song unto the Lord, and spake, saying, 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 salva-
בשלח

הנכה ורמיה בנים: ויהי אל אוכלה
לארשא

אכל יאכלהו: היווה אישה מלתהו יתית

שמיה: מצまでの יבש ב Ansi: תחת בכסמה ינדיה שמות

סרה יבש ב Ansi: תחת בכסמה ינדיה שמות

זא ויהי אב đảm: ינוג יתיה ינדיה בכסמה

קריב יידני: יירנא יתיה ינדיה בכסמה

יהוה יתיה ינד: יהושע הירוק יאכלו פקש

הקריב: אבר ערפאת בכר

ףוס יבש ב Ansi: תחת בכסמה ינדיה שמות

נלב יאכלה ילביסו: אבר ערפאת בכר

הקריב: אבר ערפאת בכר

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הקריב: אבר ערפאת בכר
EXODUS, CHAP. XV.

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 of 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.

16 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.

17 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.

18 The Lord shall reign for ever and ever.

19 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.

* The waters were gathered together ever since the creation; but the verb ימים means, they were heaped up, from ימים, Ruth, chap. iii. ver. 7. a heap.

§ Moses, speaking in the person of the enemy, makes use of four different expressions of victory; the reason of which I take to be, that the pursuit after a defeated enemy is generally omitted for one of the four following reasons, viz. First, having retreated to so great a distance as not to be easily overtaken. Second, not having any great property or baggage to take from them, the pursuer does not think it worth his while to follow them. Third, the victor, disdaining to stain his sword with the blood of fugitives. Fourth, the fear that the retreated, coming to a convenient pass, may halt, face about, attack them, and perhaps, through despair, fight as men desperate, and change the fortune of the day: to all which Moses alluded. First he said, "I will overtake:" for they are not yet at so great a distance but that I can easily overtake them. Second, "I will divide the spoil:" for they having taken great riches with them, there consequently is plenty of spoil to divide among my troops. Third, It is proper that I take full vengeance of them for all that I have suffered on their account, and therefore, "My lust shall be satisfied upon them." And against the fourth he observed, "My hand shall destroy them"—they are too weak and insignificant to be able to oppose themselves to me, and consequently there is nothing to be dreaded from them. 

[This is only a prayer, not a prediction; for, these nations did not grant them a passage through their land: this doth not mean passing over the sea, as may be understood from the English translation, for that was passed over already, but it refers to Edom and Moab to let them go through these land in their way to their inheritance.
בשלא

20 הֵעִיתָם מֵרִים וְהָבִיאָהוּ אָסָאָה אֶלֶּה אֵלֶּה וְאֵלֶּה בְּנֵי יִשְׂרָאֵל:
21 וְתֹאֵם בְּכֶלֶשֶׁם אָסָאָה בְּתֵיסֵם בְּכֶלֶשֶׁם:
22 וְרָאָה מֵשָּׁאָה אַלָּמָּשׁ אָסָאָה בְּכֶלֶשֶׁם בְּכֶלֶשֶׁם:

20 ¶ 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,

21 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.*

22 ¶ 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.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah. §

24 And the people murmured against Moses, saying, *What shall we drink?*

25 And 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;

26 And 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.*

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

CHAP. XVI.

2 The Israelites murmured for want of bread. 11 Quails are sent, 14 and Manna.

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.

2 ¶ And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

3 And 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.*

4 ¶ Then 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.

5 And 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.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the

* This בוג, must be understood the same as בוג בוג, in Job, chap. iii. ver. 2, which doth not mean answer, but in the beginning of a speech, rendered there, "And Job spake and said:" so here, and Miriam spake, or cried out. For, this was the nature of rehearsing this song: Moses first spoke the words, and then the nation repeated them; and Miriam did the same with the women. And, though Scripture repeats but one verse, an et cetera must be here understood; for, it certainly means the whole song: but, for brevity's sake, one text only is inserted. Note, it doth not appear by this song, that Moses was deficient in eloquence, as pretended by the English translator in chap. iv. ver. 10.

† That is, bitter.

‡ Heb. The portion of a day in his day.
בסהנה

יוהל העימה אתכמכ מרגרי פעמים : 7 זבר המקישמ

אר藨כיר יוהלםכאת מארס-החלמכם -ליחוד

ולinin הינבט ביכ תולנו שלג : 8 הלמרשה בה יוהה

לכל בועריף בשר לאכל הלוח בברק לשעל打ち ישמעי

יוהל את-החלמכם אשר-אמותملכים עליה Hogan

מה לא-שלנו תלחוכם כי הילרייה : 9 חאמר

משה אל-אדרים הצורו אל-בלישת בני ישראל ברוכ

לקלי יהוה פי שבן את[${טוה}: 10 יהמדִי

יאור אלייכם תערת עניישרוא ינני עלי-הפורים הלודגה

פֶּא

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11 ודרבר יוהל אל-מלייש לאמר : 12 שפחתי גארי

הגולגר בני ישראל ובר אולח לאמר אך המרוב

האכל בשר בכבר והשה להו ורישים כי אהי

יוהל אל-Ћוכמ : 13 וניה ברבר הייע הלוח חיבס

א-החותה הובק ירחית שקבת חואל סבור למתה : 14 ימש שקבת סמול ורזה שלפנינו חומר בר חפסים

15 הנק מסר על-הבודר : 16 חיגי בר-ויהל איאסר

איים אל-אדרים בו יהוה כיל לא-ינש מדיהו תמאית

 VStack אלה הווה שוב הלוח אחר בנהו ר באמצעות כל-

16 ויה דרכם על ירוח לוח חמ walmart אעש לפ

אוכל שער ל-לנגלדMosper במשתיכים שיש לאר

באתי חודה : 17 מימש ומן יảoיל פילㄏ דימכח

18 חמור שעיש לא הריחי בפדר

19 הפורים לא ח遊び אלא לבריאת קלח : 20יהא

משלה אלה איז אלי לא-אדרים חומ שי-沇

21 הל 시작 ארא

ולשמו אני הולך ימקה עלון משוה : 22 יהי אינו تحقيق קלח ילוש חומ שטנה שתרך.
Lord hath brought you out from the land of Egypt.

7 And 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?

8 And 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.

9 ¶ And 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.

10 And it came to pass as Aaron spake unto the whole congregation of the children of Israel, that they looked towards the wilderness, and behold, the glory of the Lord appeared in the cloud.

11 ¶ And the Lord spake unto Moses, saying,

12 I have 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.

13 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.

14 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. ¶

15 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.

16 ¶ 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.

17 And the children of Israel did so, and gathered, some more, some less.

18 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.

19 And Moses said, Let no man leave of it till the morning.

20 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.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass that on the sixth day they gathered twice as much bread, two omers

* According to the English translation, we have a glaring contradiction here. The appearing of the glory of the Lord, by this verse, seems to be deferred till next morning: and by verse 10, we see that it appeared directly as Aaron had done speaking: to reconcile which, I must observe, that the word morning, mentioned in this verse, doth not refer to the appearing of the Lord, but to the evening, in ver. 6, to which it must be joined, as if it had been said, "In the evening and morning ye shall know that the Lord brought you out of Egypt, and not we:" meaning, that he gave this sign as a token of the truth of what he asserts. So that their murmuring against him, was groundless, as expressed here and in ver. 8, which should be rectified by putting in a parenthesis, from at even, in ver. 6, to and so in the morning, in this verse, leaving, "And ye shall see the glory of the Lord" as another sentence.

¶ Here seems another contradiction, for it appears that the Manna lay under the dew; and, by Numbers, chap. xi. ver. 9, it saith expressly, that the Manna came down upon the dew: but this seeming contradiction proceeds from giving a wrong translation to the verb syn; for, it doth not always mean to rise up; it must sometimes be rendered to cease, as observed in Genesis, chap. xxiv., ver. 4, and that will make both narratives alike.

† Heb. By the poll, or head. || Heb. Souls.
לבשה


ולא יאיר את השם של כל חיותו בתיהו התהום למימה תמימה: 32: נ وأكدים את השם של כל חיותו בתיהו התהום למימה תמימה. והיה בתיהו התהום למימה תמימה: 33: נ وأكدים את השם של כל חיותו בתיהו התהום למימה תמימה.

ולא יאיר את השם של כל חיותו בתיהו התהום למימה תמימה: 34: נ وأكدים את השם של כל חיותו בתיהו התהום למימה תמימה. והיה בתיהו התהום למימה תמימה: 35: נ وأكدים את השם של כל חיותו בתיהו התהום למימה תמימה.
EXODUS, CHAP. XVI, XVII.

for one man: and all the rulers of the congregation came and told Moses.

23 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.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 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.

26 Six days ye shall gather it; but on the seventh day which is the sabbath, in it there shall be none.

27 ¶ And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

28 And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?

29 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.

30 So the people rested on the seventh day.

31 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.

32 ¶ And Moses said, This is the thing which the Lord commanded, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of Manna therein, and lay it up before the Lord to be kept for your generations.

34 As the Lord commanded Moses, so Aaron laid it up before the testimony, to be kept.

35 And the children of Israel did eat Manna forty years, until they came to a land inhabited: they did eat Manna until they came unto the borders of the land of Canaan.

36 Now an omer is the tenth part of an ephah.

CHAP. XVII.

1 The people murmur for water at Raphidim. 5 Moses sent to the rock in Horeb. 13 An摩ek is overcome.

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.

2 Wherefore 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.

* In honour of God, and in commemoration of his creating the world in six days and rested on the seventh. For which reason he ordained that we should rest on the seventh day, as a continual memorial of his wonderful work.—He did not command us to rest on this day for any other cause but that we should rest from labour, as it is recorded that he rested. And in verse 29 is contained, "Let no man go out of his place on the seventh day"—gather Manna as some of them did, (see verse 27.) But that every man shall abide in his place, in order to meditate on the power and goodness of God, who created all things from nothing, &c.

§ In Hebrew the verb give is in the plural, which hath induced some to explain it thus—that Aaron acted as Moses's interpreter, as he did by Pharaoh, and therefore they spoke in the plural, to both Moses and Aaron.
משה

ההילוה אטריאיתוד: 3 נעמה שלום עליכם לDidAppearה ע"ה,

 cautionedו ותורתו ליון ההילורה ימינו להילורה.

 אטריאיתודו ותורתו ליון ההילורה ימינו להילורה.

 הנך עמד על כתובה יגécoute הילורה ע 담חש וצ.

 הנך עמד על כתובה יגécoute הילורה ע 담חש וצ.

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 הנך עמד על כתובה יגécoute הילורה ע 담חש וצ.

 הנך עמד על כתובה יגécoute הילורה ע 담חש וצ.

 הנך עמד על כתובה יגécoute הילורה ע 담חש וצ.
3 And 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?  

4 And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me.  

5 ¶ And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel: § and thy rod, where-with thou smitest the river, take in thine hand and go.  

6 Behold, 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, in the sight of the elders of Israel.  

7 And 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?  

8 Then came Amalek, and fought with Israel in Rephidim.  

9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek; to-morrow I will stand on the top of the hill, with the rod of God in mine hand.  

10 So 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.  

11 And it came to pass when Moses held up his hand that Israel prevailed: and when he let down his hand Amalek prevailed.  

12 But 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.  

13 ¶ And Joshua discomfited Amalek and his people with the edge of the sword.  

14 And 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.  

15 And Moses built an altar, and called the name of it JEHOVAH-NISSI.  

16 For he said, Because the Lord hath sworn, that the Lord will have war with Amalek from generation to generation.

* The water they had brought from Elim was now spent, and they cried Moses for bringing them into such an inconvenient station, it being a dry sandy desert.  

‡ That they may be witnesses that thou dost really bring water out of the rock.  

† I shall here explain in what the keeping of the Lord consisted, which I think was in not carrying water with them from the last place; for, when men neglect endeavouring to save themselves by natural means, wholly depending on Providence, it may be said that they tempt the Lord.  

‡ Not that they held both his hands erect and joined together, for that would not be a fit posture for one holding a rod in his hand; but that Moses having shifted the rod from one hand to the other, as was most convenient to him, Aaron and Hur, each of them successively, held up that hand which was next to them, that they also might relieve another; by which means his hands were steady till the going down of the sun.

OBSERVATIONS ON CHAP. XVIII.

The narrative, contained in this chapter, did not happen till the second year after their issuing out of Egypt, as appears in Numbers, chap. x., but is placed here to draw a comparative view of the behaviour of Jethro and the Amalekites, notwithstanding he and his family lived among them, as appears in first Samuel, chap. xv., ver. 6, although he is there described by the name of the Kenite; but he is of the same family, as we see in Judges, chap. iv. ver. 11. and this narrative, being inserted here immediately after the battle of Amalek, may also be intended to give them to understand, that they should spare the family of Jethro, or the Kenite, when they went about to destroy that nation.
וְיִשְׁמַע יִהְיוּ לְךָ כֹּלֵם מִרְאֵי ה' הַמֶּשֶּׁה אֶל בָּנֵי יָשָׁב לְעָשָׂה אֹתָם מַעַלָּם לָרָב בַּעֲשָׂה הַכּוֹתָב אֵלָה לְךָ אֵלָה לָרָב בַּעֲשָׂה הַכּוֹתָב אֵלָה לָרָב בַּעֲשָׂה הַכּוֹתָב אֵלָה
2 וּבְקָח יִהְיוּ לְךָ הַמֶּשֶּׁה אֵלָה לָרָב בַּעֲשָׂה הַכּוֹתָב
3 וְיִשְׁמַע יִהְיוּ לְךָ כֹּלֵם מִרְאֵי ה' הַמֶּשֶּׁה אֶל בָּנֵי יָשָׁב לְעָשָׂה אֹתָם מַעַלָּם לָרָב بַּעֲשָׂה הַכּוֹתָב אֵלָה לָרָב בַּעֲשָׂה הַכּוֹתָב אֵלָה לָרָב בַּעֲשָׂה הַכּוֹתָב אֵלָה
4 וְיִשְׁמַע יִהְיוּ לְךָ כֹּלֵם מִרְאֵי ה' הַמֶּשֶּׁה אֶל בָּנֵי יָשָׁב לְעָשָׂה אֹתָם מַעַלָּם לָרָב בַּעֲשָׂה הַכּוֹתָב
5 וְיִשְׁמַע יִהְיוּ לְךָ כֹּלֵם מִרְאֵי ה' הַמֶּשֶּׁה אֶל בָּנֵי יָשָׁב לְעָשָׂה אֹתָם מַעַלָּם לָרָב בַּעֲשָׂה הַכּוֹתָב
6 וְיִשְׁמַע יִהְיוּ לְךָ כֹּלֵם מִרְאֵי ה' הַמֶּשֶּׁה אֶל בָּנֵי יָשָׁב לְעָשָׂה אֹתָם מַעַלָּם לָרָב בַּעֲשָׂה הַכּוֹתָב
7 וְיִשְׁמַע יִהְיוּ לְךָ כֹּלֵם מִרְאֵי ה' הַמֶּשֶּׁה אֶל בָּנֵי יָשָׁב לְעָשָׂה אֹתָם מַעַלָּם לָרָב בַּעֲשָׂה הַכּוֹתָב
8 וְיִשְׁמַע יִהְיוּ לְךָ כֹּלֵם מִרְאֵי ה' הַמֶּשֶּׁה אֶל בָּנֵי יָשָׁב לְעָשָׂה אֹתָם מַעַלָּם לָרָב בַּעֲשָׂה הַכּוֹתָב
9 וְיִשְׁמַע יִהְיוּ לְךָ כֹּלֵם מִרְאֵי ה' הַמֶּשֶּׁה אֶל בָּנֵי יָשָׁב לְעָשָׂה אֹתָם מַעַלָּם לָרָב בַּעֲשָׂה הַכּוֹתָב
10 וְיִשְׁמַע יִהְיוּ לְךָ כֹּלֵם מִרְאֵי ה' הַמֶּשֶּׁה אֶל בָּנֵי יָשָׁב לְעָשָׂה אֹתָם מַעַלָּם לָרָב בַּעֲשָׂה הַכּוֹתָב
11 וְיִשְׁמַע יִהְיוּ לְךָ כֹּלֵם מִרְאֵי ה' הַמֶּשֶּׁה אֶל בָּנֵי יָשָׁב לְעָשָׂה אֹתָם מַעַלָּם לָרָב בַּעֲשָׂה הַכּוֹתָב
12 וְיִשְׁמַע יִהְיוּ לְךָ כֹּלֵם מִרְאֵי ה' הַמֶּשֶּׁה אֶל בָּנֵי יָשָׁב לְעָשָׂה אֹתָם מַעַלָּם לָרָב בַּעֲשָׂה הַכּוֹתָב
13 וְיִשְׁמַע יִהְיוּ לְךָ כֹּלֵם מִרְאֵי ה' הַמֶּשֶּׁה אֶל בָּנֵי יָשָׁב לְעָשָׂה אֹתָם מַעַלָּם לָרָב בַּעֲשָׂה הַכּוֹתָב
14 וְיִשְׁמַע יִהְיוּ לְךָ כֹּלֵם מִרְאֵי ה' הַמֶּשֶּׁה אֶל בָּנֵי יָשָׁב לְעָשָׂה אֹתָם מַעַלָּם לָרָב בַּעֲשָׂה הַכּוֹתָב
15 וְיִשְׁמַע יִהְיוּ לְךָ כֹּלֵם מִרְאֵי ה' הַמֶּשֶּׁה אֶל בָּנֵי יָשָׁב לְעָשָׂה אֹתָם מַעַלָּם לָרָב בַּעֲשָׂה הַכּוֹתָב
16 וְיִשְׁמַע יִהְיוּ לְךָ כֹּלֵם מִרְאֵי ה' הַמֶּשֶּׁה אֶל בָּנֵי יָשָׁב לְעָשָׂה אֹתָם מַעַלָּם לָרָב בַּעֲשָׂה הַכּוֹתָב
17 וְיִשְׁמַע יִהְיוּ לְךָ כֹּלֵם מִרְאֵי ה' הַמֶּשֶּׁה אֶל בָּנֵי יָשָׁב לְעָשָׂה אֹתָם מַעַלָּם לָרָב בַּעֲשָׂה הַכּוֹתָב.
CHAP. XVIII.

1 Jethro bringeth to Moses his wife and two sons. 7 Moses entertain-eth him, 13 and accepteth his counsel.

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;

2 Then Jethro, Moses' father-in-law, took Zipporah Moses' wife, after he had sent her back.

3 And her two sons, * of which the name of the one was Gershom, for he said, I have been an alien in a strange land:

4 And the name of the other was Eliezer, (for the God of my father, said he was mine help, and delivered me from the sword of Pharaoh.)

5 And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God.

6 And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses went out to meet his father-in-law, and did obeisance, and kissed him, and they asked each other of their welfare: and they came into the tent.

8 And Moses told his father-in-law all that the Lord had done unto Pharaoh, and to the Egyptians for Israel's sake, and all the travel that had come upon them by the way, and how the Lord delivered them.

9 And Jethro rejoiced for all the goodness which the Lord had done to Israel: whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them.

12 And Jethro, Moses' father-in-law, took a burnt-offering, and sacrifices for God: and Aaron came, and all the elders of Israel to eat bread with Moses' father-in-law before God.

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses, from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father-in-law, Because the people come unto me to enquire of God.

16 When they have a matter, they come unto me, and I judge between one and another, and I do make them know the statutes of God and his laws.

17 And Moses' father-in-law *
ורתי

בזכז גמיה מחרל לארויטל עשתה תוח אבשה עשה;

בזכז גמיה מחרל לארויטל עשתה תוח אבשה עשה;

בזכז גמיה מחרל לארויטל עשתה תוח אבשה עשה;

בזכז גמיה מחרל לארויטל עשתה תוח אבשה עשה;

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בזכז גמיה מחרל לארויטל עשתה תוח אבשה עשה;

בזכז גמיה מחרל לארויטל עשתה תוח אבשה עשה;
saw unto him. The thing that thou doest is not good.

18 Thou wilt surely wear away
both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, & the work that they must do.

21 Moreover, thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness: and place such over them, to 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 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.

25 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.

26 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.

CHAP. XIX.

1 The people come to Sinai. 3 God's message to them out of the mount.

8 Their answer. 16 His fearful presence.

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.

2 For 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.

3 And 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: §

4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles wings, and brought you unto myself.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a
ל ספלה multicellular cilium הת擱ור : ותשמ"ה
הית噈יל המלכת קחיטות ח"ז חל מחבלים
והא וא"כ פלטין נזיר בר : 7 יבב מ冼ה ידקה
ל akka חמש רוסים לזרעים את ק"ל MacBook המלה אש.
אותו הר"ה : 8 ימעונ ביריחチーム ח"ז יבירה עלא.
iquer יזח ונשח תוש פשל איד"ב ע"ה ע"ה עלא
ירח"ה : 9 יאמר יזח ה"ל למשה עזה עגב יבב א"כ אלח.
בשב הזהבبيعבר ישבו השם ברביני ש"ב ו"ס-
*) האמונת לצלות רוק ימ"ז א"כ המשון ח"ז אתיך ע"ה ע"ה עלא.
הנהו הכבש שמלת : 11 חורי בפגז לול"ו ח"ז ש"ב אש-
סר : 12 הנסכית איתות סגיל יאמר הישמר לכמה
על 통י בכר טונב בשחתה ח"ז ח"ז ח"ז ח"ז ח"ז ח"ז
לא עסינ ב' יצייקס יפל"ז א"כ השה י"ח.
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בר : 14 מחר מחש מ"ז ה"ז אל.FindAsyncי ו"י ח"ז אש.
השון זכバリים שמלת : 15 יאמר אלァה данном הקסב
לשלש של ת"ז א"כ השה ע"ה א"כ השה א"כ השה
השלש בחת תמקור yen שולת ע"ה ע"ה ע"ה עלא,
הזה זכר שפר חוק מ"ז הגיר ח"ז ע"ה ע"ה עלא.
טרל צוח אטידע לקרא ה"ל האלים אלבוניה
יתיץ בטחית הזר : 18 יזר סני שיש בצל פון
נאשרiname עלי יזח ובאש ידל תזש השלשם
נתון יזח תמקור 메"ז : 19 יייזח קול חפיש ח"ז ח"ז ח"ז.
ערך ממיש יבר ה"ל האלים יגון יבב : 20 יתר יזח
לע"ר סני ילאיש וח"ז ח"ז יזח יזח למשה עלא.
ירש יזח ייעל מיש : 21 יאמר יזח ה"ל למשה רד.
נער מתهجوم ק"ל ה"ז ח"ז להז יבב ומגibi"ר.
peculiar treasure unto me above all people: for all the earth is mine.
6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.
7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.
8 And all the people answered together, and said, All that the Lord hath spoken, we will do. And Moses returned the words of the people unto the Lord.
9 And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord. *
10 ¶ And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes.
11 And be ready against the third day: for the third day the Lord will come down in the sight of all the people, upon mount Sinai.
12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount, shall be surely put to death:
13 There shall not an hand touch it, but he shall surely be stoned, or shot through: whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.
14 ¶ And Moses went down from the mount unto the people, and sanctified the people, and they washed their clothes.
15 And he said unto the people, Be ready against the third day: come not at your wives.
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 trumpet exceeding loud: so that all the people that was in the camp, trembled.
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 a 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 down, charge the people, lest they break through unto the Lord, to gaze, and many of them perish.

* This verse requireth an explanation; for, as it stands, it is not intelligible: and it appears as if there were a mistake; for, as the Lord spoke last, it might be supposed it ought to be, "And Moses told the words of the Lord unto the people." Therefore, to make it intelligible, I conceive the sentences must be transposed, agreeable to the following translation, "And after Moses had told the words of the people unto the Lord, then the Lord said unto Moses, &c." And the meaning of this verse is this: Moses delivered a message to the Lord from the people, but what it was is not mentioned; however, as the Lord answered him that he would make them all prophets for a while, that thereby they might be convinced within themselves of the certainty that it was God that spake with them, it is to be supposed, that the message, that Moses delivered to the Lord from the people, was the abovementioned doubt they had of the truth of Moses's mission. Aben Ezra.

§ Rabbi Bechayes observes that this was a most wonderful thing, that all Israel should be able to hear the voice of Moses, especially when the voice of the trumpet sounded; and which might naturally have hindered them from hearing Moses, but God was pleased to assist him therein.
הנה ההודו המלמחים אלי הקדשים ינקושת זוקי

במדבר: 22:23 ויאמר משה אליהור להאלו על כל יום העם.

לעולה אליהור סתם פרימתי השמה כנלאמר כנל

והיה עשה ובחנו הנה מגדים שעכו אליהם והינב לים

לעולה אליהור ז"ל פרימתי: 25:25 יבר נשא עלא.

נגרר אחיהם ויות: 26:2 כל חללים היו אחלה להרן.

והיה אלוהים אשר ימכרו מצורים מדברים שבין:

שיבים: 3:3 ולאחרת לו אלוהים את האלהים עלפני.

לא תשרדו פסא יכל תכונה אחר ובכוכב.

ממש נאש ברו מהתכון ושרップ瑁 במתים לארק.

לאחרת אל נהנה בתו של אחר וילך עלא.

שמי יהודו אלוהים לשארם כי לא ינحوا יהוד מת שאר.

ישא את שמע לשבה: 9:9 והשקט גים מבינה.

ובול אהתו הנכבה לחד: 9:10 והשקט גים מבינה.

ועשה כ"לMALA:

והי השביעי שביעי, ליהודה

ואלוהי לא נשבעה כ"לMALA אחתי, ונכון בברכה.

שיבוע רבך ובכנות נוה גזר בברכה: 11:25 שים רע små שעשה יהוד את התכונים ושהיתא.

הנה ארבעה אשר לא דיבר נאשيك וה hảo שיבוע שעון:

ובך יהודא את שמע לשבה לשבה: 12

לעך על טרמאי אשר נוספים אליהם נמי Lanka

ללא תנגית: 14:13

ללא תנגוב: 15:15
EXODUS, CHAP. XIX, XX.

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 to 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 spake unto them.

CHAP. XX.

1 The ten commandments. 22 Idolatry forbidden. 24 Of what sort the altar should be.

AND God spake all these words, saying,

2 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.

5 Thou shalt not bow down thyself to them, nor serve them:

for I 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:

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

7 Thou 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.

8 Remember the sabbath-day, to keep it holy.

9 Six days shalt thou labour, and do all thy work.

10 But 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 man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.

11 For 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.

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

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

* This text hath greatly puzzled the expositors; and, as far as is come to my knowledge, nothing satisfactory hath been advanced to elucidate it. I had therefore purposely to pass it over in silence, sensible that I could not add any thing more satisfactory than what had been already said on the subject; but, finding, by Dr. Priestley's Letters to the Jews, (second Letter, page 15,) that he understands the meaning of these words to refer to the third or fourth generation only; and having also learned that this is generally admitted to be the meaning of this text, which to me seems quite erroneous, I think it incumbent on me to assign the reasons on which I ground my dissent; which will naturally lead me to submit a new paraphrase on so obscure a passage. But, as my limits here, will not permit me to enter fully on this mysterious subject, I therefore purposely offering my explanations at the conclusion of the book of Exodus; where will also be given, the dialogue between Rabenu Seadiah and one of the Caraim called Ben Sitsa, of the meaning of verses 25—26, of the next chapter.

¶ The honour which is to be paid to parents, as a debt of nature, implies in it affection and gratitude, reverence and submission, concealing or extenuating their imperfections, and vindicating their personal honour, so far as right and the truth of the case will admit; obedience to their commands to the utmost extent of rational and just authority, and whenever it is wanted through a decay of their worldly substance, the infirmities of age, or any other of the incident misfortunes of calamities of life, affording them in proportion to our ability and rank an honourable subsistence.
Jacob blesseth his own sons. Gen. 49:2
17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

18 ¶ And all the people saw the thunderings, and lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

19 And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die.

20 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.

21 And the people stood afar off; and Moses drew near unto the thick darkness, where God was.

22 ¶ And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

23 Ye shall not make with me gods of silver, * neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, § and shall 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.

25 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.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

CHAP. XXI.

1 Laws for men-servants, 7 for women-servants, 12 for manslaughter, 17 and for cursers of parents, &c.

NOW these are the judgments which thou shalt set before them.

2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have born him sons or daughters: the wife and her children shall be her master's, and he shall go out by himself.

5 And if the servant shall plainly say, I love my master, my wife, and my children, I will not go out free:

6 Then his master shall bring...
him unto the judge; he shall also bring him to the door; 9 and his master shall bore his ear through with an awl, and he shall serve him for ever. 10 And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do. 11 And if he do not these three unto her, then shall she go out free without money. 12 ¶ He that smiteth a man so that he die, shall be surely put to death. 13 And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. 14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die. 15 ¶ And he that smiteth his father, or his mother, shall be surely put to death. 16 ¶ And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death. 17 ¶ And he that curseth his father, or his mother, shall surely be put to death. 18 ¶ And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed: 19 If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be throughly healed. 20 ¶ And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. 21 Notwithstanding, if he continue a day or two, he shall not be punished, for he is his money. 22 ¶ 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. 23 And if any mischief follow, then thou shalt give life for life, 24 Eye for eye, tooth for tooth, hand for hand, foot for foot, 25 Burning for burning, wound for wound, stripe for stripe. 26 ¶ 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.

* The restriction may refer to the father or to the master; but, by the context, the last seems to be the meaning of Scripture. If so, I think, this must mean, that he cannot couple her to his bondmen, to get children by her, as he can join the Hebrew servant to his bondwoman. And I am of opinion, that when it is said, in verse 7, "she shall not go out as the men-servants do," it alludes also to this.  
* § This juncture, or, introduced here by the English translator, is wrong; for, by that construction, it would appear, that, if he should be fared in his hands, although he had not sold him he should be capitally guilty, which is contrary to the meaning of Scripture.  
* † Ver. 20; 21. These two expressions, meaning to take vengeance, and that in ver. 29, meaning to be punished, are all translated alike in the English Bible."
םיטפשמ: וניע 27 ישיפחלליפיותomanipןשי-ויאודבעןשי-םאו

28 ימסרה שטור אסתר אליאן ואחרים שחר טוקל יגקל
29 והشور לא ריכם את גיבורה ובו של הדור בקר: לא
30 שור בך הרם מתחמי שליש התואר בכר: לא שור
31 במית ארש אשת או השור טוקל ונמשלי גור: לא שור
32 השור ול: ארבע בן ארצה קינ ופתועים וככל: שע
33 לשישスポットים קינ לארנִי והשור יסקל: מ
34 כתה א-repeat צות נשות בר לא ינסים הנבoli
35 לשונה של שארית והם: בעל ההובר שלש קנק שיבב
36 לבללי המקרא ידידיהו: מ
37 ימדיהו רוחו קמח קמא אחריו והשתור הרוח מתอาทוי
38 בכ שור חתמה שור בתיהם ידידיהו: מ
39 ינבריא צלור אשתו טבוקו ואימפרה תמימה בכר
40 ישלח חתמה שור ואפרע צלור תחת התשלום: מ
41 במצודת ירצה שתמקה והפני俣ת הזן: מ
42 ימforgettableו דמשק על קרם לשלט השלום אצרא
43 לא זנוברו בכנבובה: מאסידמה גננאת ב sqr חנבטה
44 מושאר עורמחקר שישרש היה שור וישלול: מ
45 בזוח 5 כי בערמה שחר ארנוכית השללה ואפרע-יתעה:
46 מunken בקשת אשת מבושר وجه י셑ם ברום השלם: מ
47 קירסנה אשת ומצעת קיימ נאכל
48 ויריהו או הקמה אנשתו שלש שלש השלום מבער אריה
49 ומכר: מ
50 כי יפרימו איש הלעיליתו בקן
51 איצלאו לשמא מבג מיבות הייאו אוסﭘזמא תובה
52
And if he smite out his manservant's tooth, or his maid-

Exodus, Chap. XXI, XXII.

27 And if he smite out his manservant's tooth, or his maid-
servant's tooth; he shall let him go free for his tooth's sake.

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

29 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.

30 If there be laid on him a sum of money, then he shall give for the ransom of his life, whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a man-servant, or maid-servant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.

35 And if one man's ox hurt another's that he die; then they shall sell the live ox, and divide the money of it; § and the dead ox also they shall divide.

36 Or if it be known that the ox hath used to push 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.

Chap. XXII.

1 Of theft. 5 Of damage. 7 Of trespasses. 14 Of borrowing. 16 Of fornication. 18 Of witchcraft, and other offences.

If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

2 ¶ If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.

3 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.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard shall he make restitution.

6 If 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.

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found let him pay double.

* This doth not mean after it is stoned; for, that is needless to be ordered; but it signifies after the sentence is passed, and before the execution.

§ This means only to express that he is to pay half the damages; and its being expressed in this manner is to tell us, that, if the value of the live ox comes not up to half the damages of the deceased ox, then the owner of the dead one has no need to pay any more, for the damages done, than to give his live ox.

† This may bear two explanations; for, certainly, Scripture speaks here figuratively. First, it may be understood, that if it appears clear, as the light of the sun, that he did not intend to commit murder, you are not permitted to kill him. Second, That if the thief comes out of the house into broad light, it will be constituted murder if you should kill him. The other sentence in this verse refers to what is mentioned in verse 1—verse 2 and 3 being a digression, and have nothing to do with...
8 If the thief be found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods.

9 For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his: the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast to keep; and it die, or be hurt, or driven away, no man seeing it:

11 Then 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.

12 And if it be stolen from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces; then let him bring it for witness, § and he shall not make good that which was torn.

14 ¶ And if a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good.

15 But if the owner thereof be with it, he shall not make it good: if it be an hired thing; it came for his hire.

16 ¶ And if a man entice a maid that is not betrothed, and

lie with her; he shall surely endow her to be his wife.

17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

18 ¶ Thou shalt not suffer a witch to live.

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

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

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:

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 not be to him as an usurer; † neither shalt thou lay upon him usury.

26 If thou at all take thy neighbour's raiment to pledge, 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

the particular robbery mentioned in the said verse 1; and only states the case, if a man should kill a thief that comes to rob him, for what case it should be deemed murder, and in what case not.—Therefore the addition of the particle for, in the English Bible, in this sentence, is very improper, as the same refers to the payment of the five oxen and the four sheep mentioned in verse 1.

* The two parties, mentioned in this verse, are, the chief accused; and the man that had the things in keeping, not the owner.

§ This means, that he must produce a limb of the beast that was torn.

† The word אֵדֶד means, a man that demands payment for what is owing to him, not an usurer, as the English translator renders it, for he thereby makes a very improper repetition in this verse.

¶ This refers to a day-garment, and the following verse to a night one. 88
שְׁכָר הַחַרְקָה נַפְךָ וְצִוְּיָה אֲלֵהֶנָּה כִּי לְאָדָם יְרַשָּׁה:

נַשֵּׁר לֹא חָקַק פֶּרֶשׁ יִוְּרָשׁ פֶּרֶשׁ מִסְרָךְ דְּבָרַי

אָרְכָּיו: נַחֲלָה לְהָלָךְ נַחֲלָה לְהָלָךְ אֵלֶּיהוֹ אֵלֶּיהוֹ

מְהָר מִנְהָר הָיוֹ אֶרֶז נְעָרִים מְעָרִים:

טְאָר הָאָרֶץ אוֹסָר אוֹסָר אֲסֵר אֶזְרַאֵל:

מִנָּחַמֶּה אוֹסָר מִשְׁמָאָה אֶזְרַאֵל.

יְרוּ שָׁם אָרֶץ לְבָשַׁל חֲסֶרָה וּלְבָשַׁל חֲסֶרָה:

בְּכָל אֲשֶׁר לְבָשַׁל חֲסֶרָה וּלְבָשַׁל חֲסֶרָה.

לְאֵלָה מִשְׁמָאָה אֵלָה מִשְׁמָאָה אֵלָה מִשְׁמָאָה.

אֲרַבְרֹת הַמַּתּוּחַ שׁבַּעַת יֵשֵׁיָה עַד בֵּית חַג

בְּכָל אֲשֶׁר לַמַּתּוּחַ שׁבַּעַת יֵשֵׁיָה עַד בֵּית חַג.

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of thy ripe fruits, and of thy liquors: the first-born of thy sons shalt thou give unto me. §
30 Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.
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.

CHAP. XXIII.

1 Of slander and false witness. 2 Of other offences and duties. 20 An angel promised, with a blessing if they obey him.

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

2 ¶ Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause, to decline after many, to wrest judgment:

3 ¶ 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.

11 But the seventh year thou shalt let it rest, and lie still; that the poor of thy people may eat: and what they leave, the beasts of the field shall eat. In like manner shalt thou deal with thy vineyard, and with thy olive-yard.

12 Six days shalt thou do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thine handmaid, and the stranger may be refreshed.

13 And in all things that I have said unto you, be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ Three times thou shalt keep a feast unto me in the year.

15 Thou shalt keep the feast of unleavened bread: thou shalt eat unleavened bread seven days, as I commanded thee in the time appointed of the month Abb: for in that thou camest out from Egypt: and none shall appear before me empty.

16 And the feast of harvest, the first-fruits of thy labours, which thou hast sown in thy field: and the feast of in-gathering which is the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year all thy males shall appear before the Lord God.

18 Thou shalt not offer the
משמישם

לא ה鎯ל ושתא בשעה לא תואר: 29: ממלאת ורמשה
לא תأمر בכר בין חימר: 30: וברשעש לארך
לא תאמץ ש Crafting כדי יותר. 31: וממתיים ביו חומימים
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ממרות לא אכלו לבל משבלן אזיו: 32
לא תטרך שמת ושא אלא תשת תכ ישרש להח.

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הɐויים לمفا אתורי-רבו ליפה: 3: וה לא חזר
בירה: 4: ע כי חפוע שאו アיוא קא חימר תשת.
הושב הושבון לא: 5: כי תיראה והחק שטאה.
רבע תחת פמאו והתק בעבל ולא שומ שמו: 6: לכל.

סכת
שך תורוק בנק וזיר נל-תאמר א לא-אציך רוח.
שוחר לא התקד בג הנוש יאר פקית וידל דבח.
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אירתו המושה משות ששבת ימים חכל ביתות.
בשארש השימה למשה היה האיבר-בי ניארה.
מקוצר ולא־נ랴 מני-רקם: 15: וית חקצוי בכר.
פשע יאוש חורה השדה בו נפת מקרא השינה.
בשנה נלאה כלך-توقيع אלפים חזרה: 17.
god, * 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 first-born of thy sons shalt thou give unto me. §

30 Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

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13 And in all things that I have said unto you, be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ Three times thou shalt keep a feast unto me in the year.

15 Thou shalt keep the feast of unleavened bread: thou shalt eat unleavened bread seven days, as I commanded thee in the time appointed of the month Abib: for in it thou camest out from Egypt: and none shall appear before me empty.

16 And the feast of harvest, the first-fruits of thy labours, which thou hast sown in thy field: and the feast of ingathering which is the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year all thy males shall appear before the Lord God.

18 Thou shalt not offer the
מלשון שלוה ורבי יוחנן הלברשטן שרicken:

19. ראשוני בנויה אברתקה שביה בטחיה אלהיה.

ושם

20. הנה אנונך שלח פלקיו לפגוש לשבורו ההלגי
והלגיון שלמהקן חמשה חכמים.

שניא

21. הש者は פגנין ישמע בצל חוזק ילי-
םדץמח לעחבזת.

בקרוב

22. כים אריממות השמה בצל ושאלה פל את.

ארפ וארפה את איביך וארפה את איביך.

עכשוי

23. של כל הלגיון וחמשה חכמים להרים ולהרים.

שכונני

24. לארהשתות

לאalahים חוט עבורה ולא תושעת בצמודים בחר.

תחוס וחוברות מצמודים.

25. היא אלהים לבך אותרות ואשת-
מקהית המחנה.

לא הרייה משכלה

26. על ימיה כר الصح אשית-
מקהית יען אמלא.

ארש

27.𝖉ן אשמל ילב וжить אח advers.

ארים

28. חיים כתיבי את-
⏵ארabbage אלך.

אגה

29. להאڕ פסנכי בית

אחפורה

30. מעמ מעש אגרשופ מעניק שאוש חורה נחללה.

אגררא getClass

31. אין את-
⏵מקבצל משטח עניים.

אגרה

32. לא הארגלה המלך

אגרע

בירה

33. לא ישיב בקרוב פור.shiroיא אתכין.

נהב

34. או להאוח氩 מחזרת לשכות.

וכות

35. והמש נושמת הנביא, שאריות אדם.

וכות

36. נושא המש לבך אלייה ולה

וכות

37. הנוש שלב אליהם ויסע.

וכות
blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

19 The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God. Thou shalt not seethe a kid in his mother's milk.

20 ¶ Behold, I send an Angel before thee, to keep thee in the way, and to bring 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, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee.

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against 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 thy bounds from the Red sea, even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me, for if thou serve their gods, it will surely be a snare unto thee.

CHAP. XXIV.

1 Moses is called up into the mountain. 3 The people promise obedience. 6 Moses sprinkled the blood of the covenant. 15 He goeth up into the mount.

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 afar off.

2 And Moses alone shall come near the Lord: but they shall not

Ver. 9.—The Hebrew expression is וְיָדַע, or mind; but I think it would be much better here expressed by the feelings than by the heart.

Ver. 16.—This is a permission, not a command.

Ver. 16.—By this it appears, saith Aben Ezra, that the seventh month is the beginning of the year; for, Scripture calleth it here the going out of the year. But I cannot agree with him in the inference he draweth from this expression; for, if so, it should be rather called the beginning of the year, for, this holiday is kept fifteen days after entering into the year, in the manner the Jews keep it; but I think it means the last holiday in the year, so that it is the end of it in regard to holidays.

* The Hebrew expression is רְעָה, from רע, or רע, to rebel. Aben Ezra.

§ The Hebrew expression is רְעָה, derived from רע, leprosy. Aben Ezra.
3 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.

4 And 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.

5 And he sent young men of the children of Israel which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord.

6 ¶ And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.

7 And 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 be obedient.

8 And 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.

9 ¶ Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel.

10 And 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.

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

12 ¶ And 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, that thou mayest teach them.

13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

14 And he said unto the elders, 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.

15 And Moses went up into the mount, and a cloud covered the mount.

16 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.

17 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.

18 And Moses went into the midst of the cloud, and got him up into the mount: and Moses was in the mount forty days, and forty nights.

* I must observe, that the instructions given in the two first verses of this chapter, were spoken after verse 26, in chap. xx. and what is said there in verse 51, was in consequence of these directions. And all the commandments and judgments inserted from that verse to this place, must be considered as a digression, to relate what God told Moses on the mountain: at the end of which rehearsal I understand an &c. is implied; for all the book of Leviticus must be included in the covenant, as it is there expressed, chap. xxi. ver. 46. And now Scripture resumes the history from that time, in order to form a connection between Moses's repeating the above commandments to the people, after he came down from the mountain, (as we see in ver. 3,) and the covenant. Then he wrote them in a book, and called it the Book of the Covenant. He then built an altar, &c. as he was commanded in the said chap. xx. ver. 24, &c.—It appears to me, though not clearly mentioned in Scripture, that Joshua was near Moses's person all the forty days and forty nights that he was on the mountain; for, we find in chap. xxxiv. ver. 17, that he came down with Moses, and knew nothing of the golden calf which the people had made.

§ This I think, should be translated thus:—"And he sent the ministers of the children of Israel, and they offered burnt-offerings, &c." I must likewise observe, that Scripture generally calleth upper servants leafl, of young men, though they be aged.
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CHAP. XXV.

1 The offering for the tabernacle.
10 The form of the ark. 17 The mercy-seat. 23 The table. 31 The candlestick.

And the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering.

3 And this is the offering which ye shall take of them; gold, and silver, § and brass,

4 And blue, and purple, and scarlet, and fine linen, and goats hair,

5 And rams-skins dyed red, and badgers-skins, and shittim-wood.

6 Oil for the light, spices for anointing oil, and for sweet incense.

7 Onyx-stones, and stones to be set in the ephod and in the breast-plate.

8 And let them make me a sanctuary; that I may dwell amongst them.

9 According to all that I shewed thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

10 ¶ And they shall make an ark of shittim-wood: two cubits and an half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And 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.

12 And thou shalt cast four rings of gold for it, and put them in the four corners 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 on the two ends thereof.

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, from above the mercy-seat.

* Heb. Take me.

§ Notwithstanding silver is here mentioned among the free-will offerings, we do not find in the summary account of all the offerings, in chap. xxxviii. ver. 24, any other silver mentioned than the amount of the half-shekel ordered to be given for the ransom of their souls, which cannot be called an offering.—Secondly, I find, throughout Scripture, that the word מְשַׁלֵּג means fine steel, used for sharp weapons. Whether it means also brass, or which of them is here meant, I cannot pretend to determine.
from between the two cherubims which are upon the ark of the testimony, of all things which 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. 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 borders shall the rings be for places of the staves to bear their 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, and bowls thereof, to cover withal: * of pure gold shalt thou make them.

30 And thou shalt set upon the table shew-bread before me always.

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: three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side.

33 Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers.

35 And there shall be a knob under two branches of the same, and a knob under two branches of the same, and a knob under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it shall be one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.

38 And the tongs thereof, and the snuff-dishes thereof, shall be of pure gold.

39 Of a talent of pure gold shall he make it, with all these vessels.

40 And look that thou make them after their pattern, which was shewed thee in the mountain.

* נְפִלֵי is derived from נָֽפָל clean; so that this word, literally translated, means clean-keepers, because they preserved the shew-bread from growing mouldy: for, the order of the shew-bread upon the table was this:—The twelve loaves were baked in twelve metal frames, and then they were put in golden ones, on the table in two rows; these golden frames were here called נְפִלֵי, dishes, six of them were laid in one row on the table, and over them were laid golden staves, fixed in brackets, or holes made in golden rods that were placed on each side the table standing upright, called here נְפִלֵי, rods. These holes, or brackets, were placed a little higher than the loaves, so the loaves from growing mouldy; and therefore these staves were called נְפִלֵי, clean-keepers. These staves also served for a floor for the second row of staves; and therefore they were also called a covering, or a cover, to hold the frankincense necessary for the shew-bread, as in Leviticus, chap. xxiv. ver. 6, and 7. These are called נְפִלֵי, rendered spoons; but, in Hebrew, any thing, that has a cavity, to contain any thing, is so called.

2 L.
אלה יאמותי העשא יער ריהמה ושה מנשה
חוכל ואורחון ורחף ערבך במשה חשב מששה

הנה: 2. אפרת יירה יאהת עשה חמק מקהחל

ורכ בфан אפרת יירה יאהת מקהחל צנח ולי

נירעה: 3. ומכ יירה יאהת חמק חברת אשת עליא אנהית.

אותה ימה יירה יעבד נברת אשת עליא אנהית.

מקח בקדח בכנ מעשה במשת יירה יאהת קדועה
במקברת השתרה: 5. ופשות לאות מעשה פירשה
האהבת והמשה לאות מעשה בקצת הירעה אשת
במקברת השתרה מקבילת הלאת אשת עליא אנהית.

ועשת המשה קיד חמד חזרה ואית הירעה.

אותה אל אנהית בקריסים רחבו והמוזן אתר: 7. ועשת
ירעה עיר לאות עלי המשמשו שחרית הירעה.

irut השה את: 8. אפרת יירה יאהת שלישב באצף
ורחב אפרת יירה יאהת מקהחל。

שחרה ירעה: 9. ותרחא אפיה י_bases חירעה לב א
אפרת יירה יעבד לבר בקדח אתר הירעה השחרה
אל-לכד[y] פון היהל: 10. ועשת המשה לאות עיר
שפת יירה יאהת מקח בקדח מקברת המשה לאות
על שפת יירה יהברת השתית: 11. ועשת קרפי
גישת המשה יעד יאהת אתי-קריסים בלאתה חתרת
אות-אירוחו היה צחר: 12. ושר העבר בירעה.

האלו צעי הירעה השחרת האה באה טבלני יירה.

אותה יער י희 אין דיאה המשמשו מנה עשתה:
13. ואוהל יירה י희 על עתי המשמשו מנה עשתה

ועשתה מקחה לעתו עדה אילמה ומארמי מקסה

14. ועשתה חחושם מלפועה.

רבים: 15. ועשתה אתי-קריסים למלשו עני שפיה עניינו.
CHAP. XXVI.

1 The ten curtains of the tabernacle.
31 The vail for the ark.

Moreover, thou shalt make the tabernacle with ten curtains of fine twinned linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.

2 The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another: the other five curtains shall be coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain, from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second.

5 Fifty 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.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And thou shalt make curtains of goats hair to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half-curtain that remaineth, shall hang over the back-side of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the ten, it shall hang over the sides of the tabernacle, on this side, and on that side to cover it.

14 And thou shalt make a covering for the tent, of rams-skins dyed red, and a covering above of badgers-skins.

15 And thou shalt make boards for the tabernacle, of shittim-wood, standing up.

* The length of the curtains being twenty eight cubits, and being laid across the width of the tabernacle, ten cubits covered the hollow, one cubit was allowed on each side for the thickness of the boards, so that there remained nine cubits on each side to cover the boards; and, though they were ten cubits long, one entered into the sockets, and they remained uncovered. These ten curtains being joined together, it made them forty cubits long: thirty served to cover the hollow in length, and one cubit being allowed for the thickness of the boards of the back part of the building, nine cubits remain to cover the said boards, leaving the sockets uncovered as at the sides.

† Heb. The work of a cunning workman, or embroiderer.

‡ Here we have another covering of eleven curtains, each thirty cubits long and four broad; and they were placed in the same manner as the other; but, as these were two cubits longer, they covered the sockets on each side; and, having one curtain more, which is four cubits, for the length of the tabernacle, half of it hung over the door, in the front, as a vailence, and the other two cubits were left behind, one to cover the sockets, and the other for a slope.

¶ Hab. In the remainder, or, surplusage.
הmoth Theodore

16 שלח את הראב ב umożliw התש אביה להבש רהב
17 מבת נוקט: שמי ירח לברק הוחל המושב
18 ואת האל אנושי כל נשיא לכל קרן המושב
19 והנה הלנה: וארבעת אנטייך בושת משה להה
20 ואלפיים תשמיש השניה לפאת חוף עבר עיני
21 ואורבעת ארבעים בסכ שנ ארוני בתה דול
22 והאמות יומה תעשה דברי: ושימש
23 והזותのではないか למשנה ביב capacità
24 ומלאכת היונים יתי ממה על־הא意識 באה
25 ויהי שמנה וראים בסכ שנ ששה עשר ארוגיםverts
26 והזות בירה של שרש המושב דול
27 ואתים תשמיש יבורה לברק ועל המושב
28 ומלאכת יומא: והבירה הזאת בнима
29 ומברך אל־הימ受け
30 ובראשו הים: והיכן את־הישנין תשפימ
31 והות את הנח counterfeit
32 ואתים אזرمز והולות ששי כשר מעשה תשרב
33 ואתים下车 בריכב: והניחת אלוהים על־האירב
34 ואתים של Spiralメール: והיכן את־היסני כשפימ
35 והנה לברק ספרא את אלי תשיט היחידה
16 Ten cubits shall be the length of a board, and a cubit and an half shall be the breadth of one board. *

17 Two tenons § shall there be in one board, set in order one against another: thus shall thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side, southward.

19 And thou shalt make forty sockets of silver, under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north side, there shall be twenty boards.

21 And their forty sockets of silver: two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward, thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets of silver, sixteen sockets: two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make bars of shittim-wood: five ¶ for the boards of the one side of the tabernacle.

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle according to the fashion thereof, which was shewed thee in the mount.

31 ¶ And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made.

32 And thou shalt hang it upon four pillars of shittim-wood, overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

33 ¶ And thou shalt hang up the vail under the sockets, that thou mayest bring in thither within the vail the ark of the testimony; and the vail shall divide unto you

* The body of the tabernacle consisted of twenty boards on each side, of a cubit and a half broad, which makes it thirty cubits long; and eight boards for the width, as in ver. 28—30; these are the same as the six, and the two mentioned in ver. 22, and 23, only that they are mentioned together, in order to ascertain the number of sockets. Six boards were placed at the middle of the width, which make nine cubits; of the other two boards, one was placed in each corner: one cubit of the width of the board served to cover the thickness of the boards of the length, and the other half cubit on each side completes the width of the tabernacle, being ten cubits broad. Note: by this circumstance we know the thickness of the boards to be one cubit, for Scripture doth not mention it. Then a handle was worked out in the width of the boards on each side, to enter into the sockets; and, close to it, the thickness of the rim of the sockets was cut out from the boards, so that the boards were quite close to each other. After the bottom of the boards remained after the thickness of the sockets was worked out in them, like steps, (this being the significance of the Hebrew word נְלַעְשׁ, as represented in verse 17).

† There were only three bars, though Scripture calls them five; and the reason is, because the top and bottom bars were divided into two each, reaching only half the length of the tabernacle, and meeting in the middle. The rings through which these bars ran, were placed above; for, the inside was quite even. And the way that these bars were overlaid with gold was, by a leaf of gold, as
between the holy place and the most holy.

34 And thou shalt put the mercy-seat upon the ark of the testimony, in the most holy place.

35 And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.

37 And thou shalt make for the hanging, five pillars of shittim-wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

CHAP. XXVII.

1 The altar of the burnt-offering, with the vessels. 9 The court of the tabernacle. 20 The oil for the lamp.

And thou shalt make an altar of shittim-wood, five cubits long, and five cubits broad: the altar shall be four-square: and the height thereof shall be three cubits.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his flesh-hooks, and his fire-pans: all the vessels thereof thou shalt make of brass.

4 And thou shalt make for it a grate of net-work of brass; and upon the net shalt thou make four brazen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves of shittim-wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar to bear it.

8 Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it.

9 ¶ And thou shalt make the court of the tabernacle for the south side, southward: there shall be hangings for the court of fine twined linen of an hundred cubits long for one side.

10 And the twenty pillars thereof, and their twenty sockets; shall be of brass: the hooks of the pillars, and their fillets shall be of silver.

11 And likewise for the north side in length, there shall be hangings of an hundred cubits long, and his twenty pillars, and their twenty sockets of brass: the hooks of the pillars, and their fillets of silver.

12 ¶ And for the breadth of the court, on the west side, shall be hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward, shall be fifty cubits.

14 The hangings of one side of broad as the thickness of the bar, fixed on the boards, and hanging over the bars when they were placed in their rings, so that they remained covered with gold; for, were they to be overlaid with gold, it would soon be worn out with running them in and out of the rings. Thus much for the four half-bars; and, as for the middle one, a vacancy was cut in the middle of the thickness of every board, through which it used to run, in all the twenty boards on each side, and in the eight of the back wall.

* Heb. He shewed.

Ver. 27.—Westward there is but one side: but it means were the addition was made of a board on both sides.

Ver. 38.—The article the, added by the English translator before four sockets, is very improper, as they have never been mentioned before, and it is not in the Hebrew.
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—תיהיתירירותיפתביתש׳

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the gate shall be fifteen cubits: their pillars three, and their sockets three.

15 And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three.

16 ¶ And for the gate of the court, shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work: and their pillars shall be four, and their sockets four.

17 All the pillars round about the court shall be filleted with silver: their hooks shall be of silver, and their sockets of brass.

18 ¶ The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court shall be of brass.

20 ¶ And thou shalt command the children of Israel, that they bring thee pure oil-olive beaten, for the light, to cause the lamp to burn always.

21 In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the Lord: It shall be a statute for ever unto their generations, on the behalf of the children of Israel.

CHAP. XXVIII.

1 Aaron and his sons are separated for the priest’s office. 6 The ephod. 30 The Urim and Thummim, &c.

AND take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest’s office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron’s sons.

2 And thou shalt make holy garments for Aaron thy brother, for glory and for beauty.

3 And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron’s garments to consecrate him, that he may minister unto me in the priest’s office.

4 And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest’s office.

5 And they shall take † gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder pieces thereof joined at the two

Ver. 1.—Two difficulties occur in the command of making this altar.—First, that if this altar was to be only three cubits high, the command, in chap. xx. ver. 26, not to go up with steps on the altar seems to be needless.—Secondly, its dimensions being five cubits long and five cubits broad, it is not requisite to repeat that it is to be square; therefore, I think, that it was built on an eminence from the ground, raised to a certain height; and this perhaps was circular, and only the three top cubits were four-square; for, the addition of four-square may be joined to the three cubits high, and so refer it to that only, and not to the height of the altar; and so Rashi seems to explain it.

* Heb. Fifty by fifty.

† The word † doth not mean always, but continually, or constantly—meaning to light it every night, but not to be always burning, as rendered in the English translation, which also appears from the next verse, viz. from evening to morning, i.e. from sun-set to day-light—though indeed the Rabbins assert, that it was always burning.

‡ There should be the five articles the, added to the five substantives in this verse, they being expressed in the Hebrew, and should not be left out, as they refer to the particular gold, &c. of the offering, and not to any kind of gold, &c.
ונל אל-אמר הקצינים ענבי: 8 הרשע אפשטי אשור.

על עלייתם החמישית מעלה הובע חלכה חטילי עקרונות ח_assertות
שכין חתם נשון: 9 הובעם ערא-_DEVICES אבר-שעיסו.

לע הונת החמישית ראית-שעיל הושעה הבלתיים על
לdialogs הלשון הקדלים: 11 מששיש חרש-אנים פוחד
לשון הופחת את-שעית האבונים על-ਸמאית בני שראל.

מלכית מציבת עב-מעשה. עצה: 12 משמח את־
שניה האבונים על- CUDA במקס אף-בר לב
ישראל יבשא אופן שאר-שעיה לפג ירחיה על־שחי.

כותר לוכי: 13 מששיש צנ.fragment

מששיש, עב-הנחתהagents שאר-שערי השעתה על
המושבת: 15 מששיש השון מעפשת מצויה
חשבי כנישת אפור תועיגון אוב חבלת וארפ מהלעה:
שכין נשון כשואר-מעשה. עצה: 16 רביע שיח-פסאל
יפל באוור חות רחוב: 17 משמח וב-מקאית שב
ארבעה מפילי אוכל מורה לארס פוזר. יברק הפוי.

אגוד: 18 החזיר נשון כף ספיר מילה: 19 השופר
השליש לשב שאור-חלמתי: 20 השופר הדריבי
תרשיש השדם נשימת המשבימים זוג גי-עמלאתם.

האברכים חליין על-שעשת בני-ישראל שחיי-עשרית
על-시설ות פשחה חותם איי-על-ש pérdida חתיי לאין
אשר סכמה: 22 השית על-לטות שרשת כלת-מעישה
שבב עב-עשר מורה: 23 השית על-לטות שרי מושרי.
לע-ונת אשת אשוד-משבשה על-שעשת קינא חיהו: 24
הנתות אשינית עבת-_DISTANCE על-שברית ספבשת.
אל-)dealloc החוש: 25 קרא שמי קיאה שרי עבתeditary
 것은 על-שפיי פש邈תתות ננגה על-bishopות ימדרי.
edges thereof; and so it shall be joined together.

8 And the curious girdle of the ephod which is upon it, shall be of the same according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyx-stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod, for stones of memorial unto the children of Israel. And Aaron shall bear their names before the Lord, upon his two shoulders for a memorial.

13 And thou shalt make ouches of gold.

14 And two chains of pure gold at the ends: of wreathen work shalt thou make them, and fasten the wreatheh chains to the ouches.

15 ¶ And thou shalt make the breast-plate of judgment with cunning work: after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen thou shalt make it.

16 Four-square it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.

17 And thou shalt set * in it settings of stones, even four rows of stones: the first row shall be a sardius, § a topaz, † and a car-buncle: this shall be the first row.

18 And the second row shall be an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper; they shall be set in gold in their enclos-
ings. ¶

21 And the stones shall be with the names of the children of Israel, twelve, according to their names; like the engravings of a signet, every one with his name shall they be according to the twelve tribes.

22 ¶ And thou shalt make upon the breast-plate, chains at the ends, of wreathen work of pure gold.

23 And thou shalt make upon the breast-plate two rings of gold, and shalt put the two rings on the two ends of the breast-plate.

24 And thou shalt put the two wrenten chains of gold in the two rings which are on the ends of the breast-plate.

25 And the other two ends of the two wrenten chains, thou shalt fasten in the two ouches, and put them on the shoulder-pieces of the ephod before it.

Ver. 7, should be rendered thus: — "It shall have two shoulder-pieces joined, and it shall be "joined by the two edges thereof."

* Heb. Fill its fillings of stone.

† Heb. Ruby.

§ Heb. Fillings.

A transparent, and of a beautiful yellow or gold colour. It has its name from Topazus, an island in the Red sea, where it was first found.
הוותות.

הואפוד כימת: 26: והשחתות שמה פשת נדב השמ.

הואפוד בימת: 27: והשחתות שבת והז בות החיה.

הואפוד גימת: 28: והשחתות המאמה ממקほぼ פניהי.

לעמאית מתכנת: 29: והשחתות אתשב מצפות אתנפדים.

הואפוד : 30: והשחתות אתשב מצפות אתנפדים.

יתות ממיר: 31: והשחתות אתשב מצפות אתנפדים.

הואפוד זימת: 32: והשחתות אתשבמצפות אתנפדים.

יתות ממיר: 33: והשחתות אתשבמצפות אתנפדים.

הואפוד חימת: 34: והשחתות אתשבמצפות אתנפדים.

תיות זימה: 35: והשתה אתאאפר קול לוחק למחט.

יתות ממיר: 36: והשחתות אתשבמצפות אתנפדים.

הואפוד יימת: 37: והשחתות אתשבמצполнить אתדית.

הואפוד בימת: 38: והשחתות אתשבמצполнен אתדית.

הואפוד זימת: 39: והשחתות אתשבמצполнен אתדית.

יתות ממיר: 40: והשחתות אתשבמצполнен אתדית.

הואפוד חימת: 41: והשחתות אתשבמצполнен אתדית.
26 ¶ And thou shalt make, two rings of gold, and thou shalt put them upon the two ends of the breast-plate, in the border thereof, which is in the side of the ephod inward.

27 And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod, underneath towards the fore-part thereof, over against the other coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breast-plate by the rings thereof, unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breast-plate be not loosed from the ephod.

29 And Aaron shall bear the names * of the children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

30 ¶ And thou shalt put in the breast-plate of judgment the Urim and the Thummim; § and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

31 ¶ And thou shalt make the robe of the ephod all of blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work, round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 ¶ And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about.

34 A golden bell and a pomegranate, a golden bell and a pomegranate upon the hem of the robe round about.

35 And it shall be upon Aaron, to minister: And his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out; that he die not.

36 ¶ And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. ¶

37 And thou shalt put it on a blue lace, that it may be upon the mitre: upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity [5] of the holy things, which the children of Israel shall hallow in all their holy gifts: and it shall be always upon his forehead, that they may be accepted before the LORD.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needle-work.

40 ¶ And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them

* Aaron shall not enter into the holy place in his own name: but in the name of all the children of Israel.

§ Urim signifieth light, and Thummim perfection: declaring that the stones of the breast-plate were most clear, and of perfect beauty: by Urim also is meant knowledge, and Thummim-holiness, shewing what virtues are required in the priests.

† Holiness appertaineth to the Lord: for he is most holy, and nothing unholy may appear before him.

‡ Their offerings could not be so perfect, but some fault would be therein: which sin the high-priest bare, and pacified God.
upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them linen breeches, to cover their nakedness: from the loins even unto the thighs they shall reach.

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place: that they bear not iniquity and die. It shall be a statute for ever unto him and his seed after him.

CHAP. XXIX.

1 The sacrifice and ceremonies of consecrating the priests. 28 The continual burnt-offering.

AND this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: take one young bullock, and two rams without blemish.

2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod.

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

8 And thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles, (Aaron and his sons) and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.

10 ¶ And thou shalt cause a bullock § to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the Lord, by the door of the tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.

14 But the flesh of the bullock, and his skin, and his dung shalt thou burn with fire without the camp: it is a sin-offering.

* That is, consecrate them, by giving them things to offer, and thereby admit them to their office.

* The article the is improperly left out here by the English translator; as it refers to the bull mentioned in verse 1, for, without the article, it would seem to be a new altar. It should therefore be translated thus: "And thou shalt bring near the bull before the tabernacle of the congregation; and Aaron and his sons shall put their hands upon the head of the bull."
לפטתת הסירת הדオー: יאטרスタンול המוחר מח.

15: יאטרスタンול המוחר מח.

16: לארהיה תונור הלהת אור-דר-דה נורקלה על.

17: ארחטניאל הלהת אר-דר-דה נורקלה על.

18: ח込め בכריש נוהת אר-דר-דה נורקלה על.

19: הלחנה את הלהת בכות דאז.

20: הלחנה את הלהת בכות דאז.

21: הלחנה את הלהת בכות דאז.

22: הלחנה את הלהת בכות דאז.

23: הלחנה את הלהת בכות דאז.

24: הלחנה את הלהת בכות דאז.

25: הלחנה את הלהת בכות דאז.

26: הלחנה את הלהת בכות דאז.

27: הלחנה את הלהת בכות דאז.

28: הלחנה את הלהת בכות דאז.
15 ¶ Thou shalt also take one ram, * and Aaron and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, § and unto his head.

18 And thou shalt burn the whole ram upon the altar: it is a burnt-offering unto the Lord: it is a sweet savour, an offering made by fire unto the Lord.

19 ¶ And thou shalt take the other ram, and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons garments with him.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration:

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread, that is before the Lord.

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave-offering before the Lord.

25 And thou shalt receive them of their hands, and burn them upon the altar for a burnt-offering, || for a sweet savour before the Lord: it is an offering made by fire unto the Lord.

26 And thou shalt take the breast of the ram of Aaron's consecrations, and wave it for a wave-offering before the Lord: and it shall be thy part.

27 And thou shalt sanctify the breast of the wave-offering, and the shoulder of the heave-offering, which is waved, and which is heaved up of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons.

28 And it shall be Aaron's and his sons by a statute for ever, from the children of Israel: for it is an heave-offering: and it shall be an heave-offering from the children of Israel of the sacrifice of their peace-offerings, even their heave-offering unto the Lord.

* This is also one of the two rams mentioned in verse 1, not a new order; and it is so expressed in the Hebrew.

§ מַלְלָה means a joint.

‡ Heb. Shake to and fro.

|| Nothing is called a burnt-offering unless the whole beast is burnt on the altar; but this means, that all that was mentioned in the above three verses, viz. the several fats, the right shoulder, one loaf, and one cake, &c. shall be put on the altar over the burnt-offering mentioned in ver. 18.

Ver. 27, 28, 29, 30.—The command in these four verses, referreth to a future time; it must be considered as a digression, and therefore should be put in a parenthesis; for, how can they be for Aaron and his sons, as expressed in verse 28, when, in verse 26, the breast was given to Moses, and, in verse 22, the right shoulder was burnt?
הручמה ליהוה: 29 ובני סקרץ אשר לאולין יתני.
לבני אתיי למשה ב+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+
שבשתים ילפנש סרהו מתיוני מבני אשר יבש
הלילה מתיי למשה ב+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+-+
בהיות בшение סרהו ממוקד קור: 32 ואל אתיי
ובני אתיי למשה ולא עשתה הסדר אשל פמלת
יאל משה: 33 אשר את בא בשל בות למלא
אם נגור למלא את אמר לאmonaryביירשד הק
ושרפת את החרות bais לה יאמל בירושד הק
השישה להאור ולגבי כל אשך ארור-מורית אתבך
שבשתים ימים שמלת יוכ: 36 ופי השאר מתושב
ליום עמודה אחר ואת שמה את עמודת בא_frame
המישנה: את九龙 התשובה: 37 שבשת יים תונבר על
המשבות: את九龙 והנה מהם קור שיש כל-
זה אשא השובה: 38
יין הϯ גבון היקר: 39 על ההופעהBushים אחר-שינה שנים ליום הקים.
אתי elבב elחאר השוב בקבוק את הבש חושנ
השישה יח: 40 והשיר של בול בלוש
כתי רבע אותו נשך רשת חמה יולבב השאר.
כתי השב השוח השוח עין העריסים כמות
הشكر בתכש וששה השפה ליריעה את שיא
עלת תמייד לחרותה פתת אתל-מש לפל יהוה
 أشهر אשא אל שם לדורי אליך שם: 43: ועשתה שמית
לבני ישראל הנקז בכבבי: 44: והשתם את אלוהי möchten
אותה הופעה ואת אתיי ואת בני_; כתוב לו בא: 45
וחכתיו רוח אל ישראל ויהיה蚋 הלי אללהו
ורשה כי אני יהודי אללות אטש علمתי אתם
שבתי מארם מציון לשכנך ברגdataTableין: אני יהודה אליהם: 46
29 ¶ And the holy garments of Aaron shall be his sons after him, to be anointed therein, and to be consecrated in them.

30 And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

31 ¶ And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation.

33 And they shall eat those things, wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy.

34 And if ought of the flesh of the consecrations, or of the bread remain unto the morning; then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them.

36 And thou shalt offer every day a bullock for a sin-offering, for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it to sanctify it.

37 Seven days shalt thou make an atonement for the altar, and sanctify it: and it shall be an altar most holy: whatsoever toucheth the altar, shall be holy.

38 ¶ Now this is: that which thou shalt offer upon the altar; two lambs of the first year, day by day continually.

39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even.

40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil: and the fourth part of an hin of wine for a drink-offering.

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the Lord.

42 This shall be a continual burnt-offering throughout your generations, at the door of the tabernacle of the congregation, before the Lord: where I will meet you, to speak there unto thee.

43 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 ¶ And I will dwell amongst the children of Israel, and will be their God.

46 And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell amongst them: I am the Lord their God.

* Heb. Of his sons.

§ These seven days are the same mentioned before, for the consecration of Aaron and his sons; both this and that of the altar being done at the same time, as we do not see fresh sacrifices ordered for the other seven days.

¶ The English translator takes the liberty to add "the tabernacle" very injudiciously; but an accurate translator should never determine the meaning of a sentence by an addition of his own, when the original does not warrant it; for, שֶׁלֶךְ יִקְדֵּשׁ, has a nominative in the third person understood; and the last nominative mentioned was Israel, which, most likely it refers to.
הָעֵשָׁה מַעֲחֵת מַכָּר קַשָּׁדָה עַל שֵׂפֵה מַעֲשָׁה

כְּחוֹתָה: אֲפֶם אֲפֵל וְאִּפְתֵּחָה יְרֵיתָה יָרֵיתָה וְאֵּאִיתָה.
ַקְּתָה מַמְּנָה קְרֵנָה: לְפָרֵיתָה אֲפֶל יַבּוֹחַ שֶׁזָּה.
פֶּה לְאֵרֵי קְרֵנָה סְבּוּרָה אַוַּעַבִּרָה וּמְשִׁיטָה לְרַז וְלַרְז
סְקִיבָה: הָשִּׁתֶּה שִׁבֶּדֶת זָהָב יְשִׁישִׁיָּה יְשִׁישִׁיָּה הָעַתֶּה לִזְהַב
לַבְּלָבָה לָאָבָא אֶלָּא בֵּיהֳוֶה: הָשִּׁירָה אֵת הַחָבֵרוֹ
לִצְרַעְתָא הַעֵשָׁה אֲפֶל זַהְבָּה: נְגִיתֶה אֵתָה לֶפֶנִי
הָפָרָה אָשָׁר אֲפֶל אַרְמָה לְפִין הַמַּעֲשָׁה אֲשֶׁר עֲזָלַה
הָעַרֶת אָשָׁר נַעַר הַשָּׁם לְשָׁמָה: הַחֵלֶקֶר עַלְיָא אָמַר
הַפָּרָה שָׁם בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָךְ בְּכָ�
CHAP. XXX.

1 The altar of incense. 11 The ransom of souls. 17 The laver. 22 The holy anointing oil. 34 The composition of the perfume.

And thou shalt make an altar to burn incense upon: of shittim-wood shalt thou make it.

2 A cubit shall be the length thereof, and a cubit the breadth thereof, (four-square shall it be) and two cubits shall be the height thereof: the horns thereof shall be of the same.

3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof: and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it: and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves of shittim-wood, and overlay them with gold.

6 And thou shalt put it before the vail, that is by the ark of the testimony, before the mercy-seat, that is over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon sweet incense ♠ every morning: when he dresseth the lamps he shall burn incense upon it.

8 And when Aaron lighteth the lamps at even, || he shall burn incense upon it: a perpetual incense before the Lord throughout your generations.

9 Ye shall offer no strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

10 And Aaron shall make an atonement upon the horns of it once in a year, with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it, throughout your generations: it is most holy unto the Lord.

11 ¶ And the Lord spake unto Moses, saying,

12 When thou takest the sum of the children of Israel after their number; ** then shall they give every man a ransom for his soul unto the Lord when thou numberest them: that there be no plague amongst them, when thou numberest them.

13 This they shall give, every one that passeth among them that are numbered; half a shekel after the shekel of the sanctuary (a shekel is twenty gerahs) an half-shekel shall be the offering of the Lord.

14 Every one that passeth among them that are numbered from twenty years old and above, shall give an offering unto the Lord.

15 The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls.

16 And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for
לָכֵן חָכַם לִפְרֵי עַל-פְּרָסְתֵּיכֶם:

the service of the tabernacle of
the congregation; that it may be
a memorial unto the children of
Israel before the Lord, to make
an atonement for your souls.*
17 ¶ And the Lord spake unto
Moses, saying,
18 Thou shalt also make a laver
of brass, and his foot also of brass,
to wash withal: and thou shalt
put it between the tabernacle of
the congregation, and the altar,
and thou shalt put water therein.
19 For Aaron and his sons shall
wash their hands and their feet
thereat.
20 When they go into the taber-
nacle of the congregation, they
shall wash with water, that they
die not: or when they come near
to the altar to minister, to burn
offering made by fire unto the
Lord.
21 So they shall wash their
hands and their feet, that they
die not: and it shall be a statute
for ever to them, even to him and
to his seed throughout your gene-
rations.
22 ¶ Moreover the Lord spake
unto Moses, saying,
23 Take thou also unto thee
principal spices, of pure myrrh.
five hundred shekels, and of sweet
 cinnamon half so much, even two
hundred and fifty shekels, and of
sweet calamus two hundred and
fifty shekels.
24 And of cassia five hundred
shekels, after the shekel of the
sanctuary, and of oil-olive an hin.
25 And thou shalt make it an
oil of holy ointment, an ointment
compound after the art of the
apothecary: it shall be an holy
anointing oil.
26 And thou shalt anoint the
 tabernacle of the congregation
therewith, and the ark of the
testimony.
27 And the table and all his
vessels, and the candlestick and
his vessels, and the altar of incense.
28 And the altar of burnt-offering with all his vessels, and
the laver and his foot.
29 And thou shalt sanctify them
that they may be most holy: what-
soever toucheth them shall be holy.
30 And thou shalt anoint Aaron
and his sons, and consecrate them,
that they may minister unto me
in the priest's office.
31 And thou shalt speak unto
the children of Israel, saying, This
shall be an holy anointing oil
unto me throughout your genera-
tions.
32 Upon man's flesh shall it not
be poured, neither shall ye make
any other like it, after the com-
position of it, it is holy, and it shall
be holy unto you.
33 Whosoever compoundeth any
like it, or whosoever putteth any
of it upon a stranger, shall even
be cut off from his people.
34 ¶ And the Lord said unto
Moses, Take unto thee sweet
spices, § stacte, and onycha, and
galbanum; these sweet spices with
pure frankincense: of each shall
there be a like weight.
35 And thou shalt make it a
perfume, a confection after the
art of the apothecary, tempered t
 together, pure and holy.
36 And thou shalt beat some of

* The matter contained in this chapter, from verse 11, to verse 17, properly belongs to chap. xxv.
after the offerings for the tabernacle, but was omitted there, because the mentioning then the
 purpose they were to serve for, which was, the sockets, would have been unintelligible; and after
the sockets were ordered, it would interrupt the narrative: therefore, in order to join the two
atonements, it was inserted here, after the incense-altar, which was to serve for the same purpose.
§ The Hebrew word רום, repeated twice in this verse, means drugs, and not sweet spices.
; חול means well salted, from מל salt.
לא הלוחה בקנו призна נפשיך ס
לא.blur.schema.3d58:2
אלה קראתי: לשון יקודיה: 3
אלה קראתי: לשון יקודיה: 4
לא.blur.schema.3d58:6
הוהילךךלהיהשידק
לא.blur.schema.48:6-11
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לא.blur.schema.3d58:12
זדךוהיהטמלרוחךבירוא
לא.blur.schema.3d58:13
חורותאאלמאו
לא.blur.schema.3d58:14
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יתודעומלהאייתא
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וינחלשהוםיתאה
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וינחלשהוםיתאה
לא.blur.schema.3d58:20
וזי:ךתרצושיאךלכהו
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י.ךתיוצישךשלינו
לא.blur.schema.3d58:22
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לא.blur.schema.3d58:23
תואיברמשיתיתתבשיתאךארימאלילךשתיניב
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אוהשדן
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הקהלמהשעהילביכתמויתומהיללחמםכלך
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לא.blur.schema.3d58:29
עלתבשהאלאורשייןב
לא.blur.schema.3d58:30
םנררדלתבשהאלאורשו
לא.blur.schema.3d58:31
55
it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

37 And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord.

38 Whosoever shall make like unto that, to smell thereto shall even be cut off from his people.

CHAP. XXXI.

1 Bezaleel and Aholiab are called for the work of the tabernacle.

12 Of the sabbath. 18 Moses receiveth the two tables.

AND the Lord spake unto Moses, saying.

2 See, I have called by name, Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.

4 To devise cunning works, to work in gold, and in silver, and in brass.

5 And in cutting of stones to set them, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him Aholiab the son of Ahisamach of the tribe of Dan; and in the hearts of all that are wise-hearted I have put wisdom; that they may make all that I have commanded thee,

7 The tabernacle of the congregation, and the ark of* the testimony, and the mercy-seat that is thereupon, and all the furniture § of the tabernacle.

8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense.

9 And the altar of burnt-offering with all his furniture, and the laver and his foot.

10 And the clothes of service, † and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

11 And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee, shall they do.

12 ¶ And the Lord spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily || my sabbaths ye shall keep: for it is a sign between me and you, throughout your generations; that ye may know that I am the Lord, that doth sanctify you.

14 Ye shall keep the sabbath therefore: for it is holy unto you. Every one that defileth it, shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from amongst his people.

15 Six days may work be done, but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

* The Hebrew preposition, or article, is for, not of. Besides, as there was no testimony as yet, of is improper.

† Heb. Vessels.

§ This means the covering of badger-skins, and clothes of blue and scarlet, to cover the holy vessels, and to wrap up several vessels when they took down the tabernacle to go on their journeys. Vide Numbers, chap. iv.

¶ Ye always means an exception; from which it may be concluded, that they were forbidden to do even this holy work on the sabbath.
EXODUS, CHAP. XXXI, XXXII.

17 It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

18 ¶ And he gave unto Moses, when he had made an end of comming with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

CHAP. XXXII.

1 The people cause Aaron to make a calf. 19 Moses breaketh the tables. 25 The idolaters stain. 30 Moses prayeth for the people.

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the golden ear-rings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

3 And all the people brake off the golden ear-rings which were in their ears and brought them unto Aaron.

4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: * and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to the Lord.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play.

7 ¶ And the Lord said unto Moses, Go, get thee down: for thy people which thou broughtest out of the land of Egypt, have corrupted themselves.

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the Lord said unto Moses, I have seen this people, and behold, it is a stiff-necked people.

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

11 And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand?

12 Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath and repent of this evil against thy people.

13 Remember Abraham, Isaac, and Jacob thy servants, to whom thou spakest in this place.

* Authors are greatly perplexed how to excuse Aaron for his conduct in this narrative. The Rabbins tell us, from tradition, that they had killed Hur because he refused making it; but that is no excuse in a man like Aaron. The best that can be said in his defence, is what Aben Ezra observes—that Aaron could never have intended to make them an idol for them to worship, as, in such case, he never could have been a proper person to offer sacrifices unto the Lord, as we see in 2 Kings, chap. xxxii. ver. 9. So that the people demanded was to make an image, in which the true Divinity, or Shechinah, might abide, that might go before them. And, though even this was forbidden in chap. xx. ver 20, yet Aaron thought he might overlook that, being in danger of his
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יתהלת פועשה אלא הים היה ומכה השם אלדוא
הוגה חוחי על-הלחת: 17 ויושם הורعاش ארצה-

בש מעשה ברשת יאמר אלמשה גול מלוחמה בטמחה
18
לוסへ שן קול עוביית לה ציא קול עוביית
קול עובייתraphic שמח: 19 בו הפשר קרב אל-דונותה
מותⓘים על-היתנו להתחדש ממחה בידור-
אר-מקלח יויב אחר אחר חיה: 20Mil הק אר

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עלפיון הפשר יא-תיבה ישראל: 21 יאמר משנה
אל-אזהר מדורשקת כל התה כ-רחבאה
ולauses נחלות: 22 לייאמר אםחרי אל-ישראל את
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26
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אירין-

28
יתטש הencil.
and Israel thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply thy seed as the stars of heaven, and all this land that I have spoken of, will I give unto thy seed, and they shall inherit it for ever.

14 And the Lord repented of the evil which he thought to do unto his people.

15 ¶ And Moses turned, and went down from the mount; and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.

16 And the tables were the work of God, and the writing was the writing of God graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp.

18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing, do I hear.

19 ¶ And it came to pass as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 ¶ And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water; and made the children of Israel drink of it.

21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people that they are set on mischief.

23 For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break it off: So they gave it me: then I cast it into the fire, and there came out this calf.

25 ¶ And when Moses saw that the people were naked (for Aaron had made them naked unto their shame amongst their enemies.)

26 Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did
כב르 משה ויִפְלָת מִרְדֵּשׁ עֲבוֹדָה דּוֹעֵי הַיָּוָם בַּשְׁלֵשַׁת עִלְּפָה.

כָּאָשִׁי: נַאֲמַר מְשַׁה מַלְאָכָה לִרְכוּ שִׁים לְיוֹדָה בּוּיָם שֶׁיַּרְכּוּ בֵּירוּם בְּעָלְמָם שָׁלֵשֵׁת.

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according to the word of Moses: and there fell of the people that day about three thousand men. *

29 For Moses had said, Consecrate § yourselves to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin.

31 And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now if thou wilt, forgive their sin: and if not, blot me, I pray thee, out of thy book which thou hast written.

33 And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto the place of which I have spoken unto thee: Behold, mine angel shall go before thee: Nevertheless, in the day when I visit, I will visit their sin upon them.

35 And the Lord plagued the people, because they made the calf, which Aaron made.

CHAP. XXXIII.

1 The Lord refuseth to go with the people. 9 The Lord talketh with Moses. 12 Moses desireth to see the glory of God.

AND the Lord said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

2 And I will send an angel before thee: and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee, for thou art a stiff-necked people: lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

5 For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stript themselves of their ornaments, by the mount Horeb.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the Lord, went out into the tabernacle of the congregation, which was without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent-

he suspected had worshipped the calf. These waters might have a miraculous virtue, to mark those that had adored it; for, otherwise, how could the sons of Levi single out about three thousand men, that were guilty, from such a multitude?

* I must observe, that this verse telling us what the Levites had done, is an interruption in Moses's speech to the Levites, which begins in verse 27, and finishes with verse 29, and this verse doth not belong to it: and therefore the English translator very judiciously renders verse 29 in the preter-pluperfect tense. But, besides that, this verse should be put in a parenthesis.

§ Heb. Fill your hands.
לְךָ:וֹרָבָּה אֶלּוֹטָה אַחַהּ צִיוְנוּת שְׁאֵרָה בַּעַרְבָּהּ.

9 הַשָּׁלוֹם כָּלָה מַשְׁנָה הָאָדָם גָּדָה יִרְדָּעַי חָיָה יַעֲרוּ מָאָר פַּהּ
10 הָאָדָם חֲלֶתָם עָמָרָה: וְרָאָה כִּתֵּנָה גַּפָּרָה הַשִּׁמְצָה אוֹלֶּה.
11 הָאָדָם אֵלָה: וְרָאָה גֶּדֶרָה לְאַלְפֶּרֶת מַשָּׁה עָלָיוֹ זֶה חֲמָרָה
12 הָאָדָם אֵלָה: וְרָאָה גֶּדֶרָה לְאַלְפֶּרֶת מַשָּׁה עָלָיוֹ זֶה חֲמָרָה.
13 הָאָדָם אֵלָה: וְרָאָה גֶּדֶרָה לְאַלְפֶּרֶת מַשָּׁה עָלָיוֹ זֶה חֲמָרָה.
14 הָאָדָם אֵלָה: וְרָאָה גֶּדֶרָה לְאַלְפֶּרֶת מַשָּׁה עָלָיוֹ זֶה חֲמָרָה.
15 הָאָדָם אֵלָה: וְרָאָה גֶּדֶרָה לְאַלְפֶּרֶת מַשָּׁה עָלָיוֹ זֶה חֲמָרָה.
16 הָאָדָם אֵלָה: וְרָאָה גֶּדֶרָה לְאַלְפֶּרֶת מַשָּׁה עָלָיוֹ זֶה חֲמָרָה.
17 בְּרֵאָשָׁה יָהְווּ אַלְמַשָּׁהוּ בֶּן אֲרֵיָה בְּרֵי הָאָדָם גָּדָה יַעֲרוּ מָאָר פַּהּ.
18 בְּרֵאָשָׁה יָהְווּ אַלְמַשָּׁהוּ בֶּן אֲרֵיָה בְּרֵי הָאָדָם גָּדָה יַעֲרוּ מָאָר פַּהּ.
19 בְּרֵאָשָׁה יָהְווּ אַלְמַשָּׁהוּ בֶּן אֲרֵיָה בְּרֵי הָאָדָם גָּדָה יַעֲרוּ מָאָר פַּהּ.
20 לְךָ:וֹרָבָּה אֶלּוֹטָה אַחַהּ צִיוְנוּת שְׁאֵרָה בַּעַרְבָּהּ.
21 לְךָ:וֹרָבָּה אֶלּוֹטָה אַחַהּ צִיוְנוּת שְׁאֵרָה בַּעַרְבָּהּ.
22 לְךָ:וֹרָבָּה אֶלּוֹטָה אַחַהּ צִיוְנוּת שְׁאֵרָה בַּעַרְבָּהּ.
23 לְךָ:וֹרָבָּה אֶלּוֹטָה אַחַהּ צִיוְנוּת שְׁאֵרָה בַּעַרְבָּהּ.
door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses.

10 And all the people saw the cloudy pillar stand at the tabernacle-door: and all the people rose up and worshipped every man in his tent-door.

11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

14 And he said, My presence shall go with thee, and I will give thee rest.

15 And he said unto him, If thy presence go not with me, * carry us not up hence.

16 For wherein shall it be known here, that I and thy people have found grace in thy sight? Is it not in that thou goest with us?

So shall we be separated, I and thy people, from all the people that are upon the face of the earth.

17 And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, shew me thy glory.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee: and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. §

20 And he said, Thou canst not see my face: for there shall no man see me, and live.

21 And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock.

22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock; and will cover thee with my hand while I pass by.

23 And I will take away mine hand, and thou shalt see my back-parts: but my face shall not be seen.

CHAP. XXXIV.

1 The tables are renewed. 5 The name of the Lord proclaimed.

10 God maketh a covenant with them.

AND the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that

* I must here observe, that the English translator has added, with me, which is not in the Hebrew; and I think, if any addition should be made at all, it should be with us; for, the next sentence is, "carry us not up."

§ I understand, that Moses desired to know the reason why some wicked men prosper, and some pious men suffer; and God would not satisfy him in that point.

This Chapter XXXIII. I find very difficult in the transposition of sentences, which makes it almost unintelligible in point of succession of events. For, the first three verses God spake to Moses while he was in the mountain; then Scripture interrupts the narrative with verse 4, to inform us what the people did in consequence of what God told him in verse 5, in which a reason is assigned for their behaviour in verse 4, as if he had been down from the mountain to tell it them. Verse 6 follows close to verse 4, and what is narrated in verse 7 to the end of verse 11, must refer to what happened after Moses came down the last time. In verse 12, the dialogue between God and Moses is resumed; and Moses gives an answer to God's last speech in verse 2, and verse 5, and the discourse is carried on to the third verse in the following chapter. So that the transpositions are numerous and perplexed.
ספר מosaic

1

אשתיכ אם ינשאך התחילה לשלבך ובבקל בלא בן
2

 nuclear: לא יונתך מה שלמה המים נמצאים.
3

 החר: יס☎ בברזל ואני כמו בברזל ואני חיים.
4

תו$text

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were in the first tables which thou brakest.

2 And be ready in the morning, and come up in the morning unto the mount Sinai, and present thyself there unto me in the top of the mount.

3 And no man shall come up with thee, neither let any man be seen throughout all the mount: neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of stone, like unto the first; and Moses rose up early in the morning, and went up into mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone.

5 ¶ And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.

6 And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth,

7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

8 And Moses made haste and bowed his head towards the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go amongst us, (for it is a stiff-necked people:) and pardon our iniquity, and our sin, and take us for thine inheritance.

10 ¶ And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art, shall see the work of the Lord, for it is a terrible thing that I will do with thee.

11 Observe thou that which I command thee this day: Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land, whither thou goest, lest it be for a snare in the midst of thee.

13 But ye shall destroy their altars, break their images, and cut down their groves.

14 For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God:

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice.

16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee no molten gods.
18 ¶ The feast of unleavened bread shalt thou keep: Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

19 All that openeth the matrix is mine: and every firstling among thy cattle, whether ox or sheep, that is male.

20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem: and none shall appear before me empty.

21 ¶ Six days thou shalt work, but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest.*

22 ¶ And thou shalt observe the feast of weeks, of the first-fruit of wheat-harvest, and the feast of in-gathering at the year's end.

23 ¶ Thrice in the year shall all your men-children appear before the Lord God, the God of Israel.

24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God, thrice in the year.

25 Thou shalt not offer the blood of my sacrifice with leaven; † neither shall the sacrifice of the feast of passover be left unto the morning.

26 The first-fruit of the first-fruits of thy land thou shalt bring unto the house of the Lord thy God. Thou shalt not seethe a kid in his mother's milk.

27 And the Lord said unto Moses, Write thou these words: ¶ for after the tenor of these words I have made a covenant with thee and with Israel.

28 And he was there with the Lord forty days and forty nights: he did neither eat bread nor drink water: and he wrote upon the tables the words of the covenant, the ten commandments.

29 ¶ And it came to pass when Moses came down ¶ from mount Sinai (with the two tables of testimony in Moses' hand, when he came down from the mount) that Moses wist not that the skin of his face shone, while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai.

33 And till Moses had done speaking with them, he put a vail on his face.

* This doth not refer to the seasons; for, if so, in fruit-time, and in winter, we should be dispensed from keeping the sabbath, which is absurd: but it means, that, in that day, we must refrain from those labours, and such like, an et cætra being meant, which is lacking in the Hebrew according to the Scripture-style, though et cætra is common in the Rabbinical writings.

† Heb. Revolution of the year.

‡ This means, not to slay the passover lamb till the leaven is all put out and burnt.

¶ This means, all the judgments and laws, &c. rehearsed in chap. xxii. with an et cætra as there observed.—Some are here repeated also with an et cætra understood; for, as Moses broke the tables, which were looked upon as the instrument or deed of the covenant, it was thereby cancelled, and now that he brings a new deed, being the second tables, the covenant must be renewed, &c.

¶ The English translation makes a repetition of the words, "When Moses came down, &c." in one sentence, not observing that the second belongs to the next sentence.
לא בקיאת מלשה את- caffeine ברבי ובישל Нיאר אלים אליהם.
אלד העמיד את-caffeine חודה חשה את-
שחת נימה וນמה אולקה וגוזי חשה חודה 2
לבב קוה שחפת שיתן חודה בחרזמה ובמקאנה.
יתוכ : 3 לאתחבב יאשל כל הפ(tests) בורע.
.
יתוכ : 4 לאאמר משך אלא-caffeine ברני זיראני לאמר הוה.
ובכר אשפ-caffeine חודה חכמה 5 חוץ מאכלב.
הרותה חודה על-גום ולא ביוחה את חروب חודה 6
והב-caffeine ונהשת : חזה אלמאמים ומגמה שב-
מש שווה : 7 וורח על-הירג ושמפאי לען חשה חודה.
ללקمرا התוכ : 8 לאמר לעゲーム ושמפאי לען חשה.
למקمرا התוכ : 9 נאבקים לעג והצ עולמאו.
למקمرا התוכ : 10 כל-caffeine באב נרא וינהשה.
את כל-caffeine זהו חודה : 11 אדר-caffeine את-caffeine.
ביה (אֵת-caffeine) את-caffeine ואת-caffeine את-caffeine 12
שורי ואת-caffeine : 13 אדר-caffeine ואת-caffeine.
הבכר ומח פורכת שמק : 14 אדר-caffeine ואת-caffeine.
בכי ואת-caffeine את-caffeine לאו חמה חמה : 15
הכדוא ואת-caffeine ואת-caffeine ואת-caffeine ואת-caffeine.
EXODUS, CHAP. XXXIV, XXXV.

34 But when Moses went in before the Lord to speak with him, he took the vail off until he came out. And he came out and spake unto the children of Israel, that which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again until he went in to speak with him.

CHAP. XXXV.

1 The sabbath. 4 The free gifts for the tabernacle. 20 The readiness of the people to offer.

AND Moses gathered all the congregation of the children of Israel together; and said unto them, These are the words which the Lord hath commanded that ye should do them.

2 Six days shall work be done, but on the seventh day there shall be to you an holy sabbath; a sabbath of rest to the Lord: whosoever doeth work therein, shall be put to death.

3 Ye shall kindle no fire throughout your habitations upon the sabbath-day.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying,

5 Take ye from amongst you an offering unto the Lord: Whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass,

6 And blue, and purple, and scarlet, and fine linen, and goats hair,

7 And rams skins died red, and badgers skins, and shittim-wood,

8 And oil for the light, and spices for anointing oil, and for the sweet incense,

9 And onyx-stones, and stones to be set for the ephod, and for the breast-plate,

10 And every wise-hearted among you, shall come and make all that the Lord hath commanded:

11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets.

12 The ark and the staves thereof, with the mercy-seat; and the vail of the covering.

13 The table and his staves, and all his vessels, and the shew-bread,

14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

15 And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle,

Ver. 33.—By the addition of the word till in the beginning of this verse, the English translator plainly discovers that he did not understand the meaning of this passage. The use of this vail was to cover from the people the Shechina, or glory, that was on Moses' face; but that he did not dare to do while he was rehearsing the Lord's words to them, for, that glory was his credentials, as if the Lord was speaking to them through his mouth: so that Moses could not put on the vail till he had done speaking to them, which is quite opposite to the meaning that the English translator gives to this passage, and which is certainly erroneous. And here Moses, to remove their fears, accosted them by degrees. First Aaron, who could best bear the Shechina; then the princes, or rulers; and then the people; and delivered them the Lord's word without any vail. This verse therefore ought to be translated thus:—"And, when Moses had done speaking with them, he put a vail on his face."

* This pronoun which, serving as accusative case to the verb commanded, and to the infinitive to do sufficiently expresses the Hebrew דָּה נָּחֵר, without the pronoun them; and, in rendering it passive, to be done, agrees with the English translator in verse 29.

† Heb. Holiness.

§ Wherein ye shall rest from all bodily work.

¶ Read chap. xxviii. verse 3.

¶¶ Which hanged before the mercy-seat, that it could not be seen.
שלשה

16 ואין פימים יראס אלעבת כלי יאדו סע ו竺רא סע: גווס שאר
17 עלים נוספים את-ס.ResponseBody ו-וט-טיפה ואה תמאת כה 낲
18 ותא: אר-תרסה הפעשה ואת-סResponseBody המרה: 21
19 א-תקה חטש לא-רי וי-קנק ואת-פי כני: 20
20 יתנגא-גלע-לער-ביר-ישראל מופני-מַוָּש: 21
21 יתיות אָ_rgbו הָוָה להָמַכַה שָׁלָח מַוְּוָה לָכל
22 שבורה הרב בט-טפיר: 22
23 על: בְּרִבְּא לָב הָבֲאָו חָו נֶגְו מַשֶּׂעֶה זָלָם-בָלוּכַה
24 והזכל אָ_rgbו אָ_rgbו חָנֲה חָנֲה זָה לוֹוָה: 23
25 מַזֶּה צָבָה גוּה בָאָ_rgbו תֵּבָא גוּה תֵּבָא
26 מַזֶּה אָ_rgbו יַר-יַר-יַר אָ_rgbו יַר-יַר-יַר אָ_rgbו יַר-יַר-יַר
27 מבַּזֶּה בַּזֶּה בַּזֶּה בַּזֶּה בַּזֶּה בַּזֶּה
28 מַזֶּה בַּזֶּה בַּזֶּה בַּזֶּה בַּזֶּה בַּזֶּה בַּזֶּה
29 לָבֲרָפָרָפָר: 29
30elmanו לָילְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּקִלְּk
16 The altar of burnt-offering with his brased grates, his staves, and all his vessels; the laver and his foot.

17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court.

18 The pins of the tabernacle, and the pins of the court, and their cords.

19 The clothes of service to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons to minister in the priest's office.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold, unto the Lord.

23 And every man with whom was found blue, and purple, and scarlet, and fine linen, and goats hair, and red skins of rams, and badgers skins, brought them.

24 Every one that did offer an offering of silver and brass, brought the Lord's offering: and every man with whom was found shittim-wood for any work of the service, brought it.

25 And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

26 And all the women whose heart stirred them up in wisdom, spin goat's hair.

27 And the rulers brought onyx-stones, and stones to be set, for the ephod, and for the breast-plate:

28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a willing-offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made, by the hand of Moses.

30 ¶ And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship:

32 And to devise curious works, to work in gold, and in silver, and in brass,
EXODUS, CHAP. XXXV, XXXVI.

33 And in the cutting of stones to set them, and in carving of wood to make any manner of cunning work,

34 And he hath put in his heart that he may teach both he and Aholiah the son of Ahisamach of the tribe of Dan.

35 Them hath he filled with wisdom of heart, to work all manner of work of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

CHAP. XXXVI.

1 The offerings are delivered to the workmen. 5 The liberality of the people restrained.

THEN wrought Bezaleel and Aholiah, and every wise-hearted man, in whom the Lord put wisdom and understanding, to know how to work all manner of work for the service of the sanctuary, and according to all that the Lord had commanded.

2 And Moses called Bezaleel and Aholiah, and every wise-hearted man, in whose heart the Lord had put wisdom, even every one whose heart stirred him up to come unto the work to do it.

3 And they received of Moses all the offering which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free-offerings every morning.

4 And all the wise men that wrought all the work of the sanctuary, came every man from his work which they made.

5 ¶ And they spake unto Moses, saying, The people bring much more than enough for the service of the work which the Lord commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 ¶ And every wise-hearted man, among them that wrought, the work of the tabernacle, made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them.

9 The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size.

10 And he coupled the five curtains one unto another, and the other five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the other side.

* Pertaining to gaving, or carving, or such like.
§ By the sanctuary he meaneth here all the tabernacle.
† The Arabic renders "warden," for "porter.
¶ The Hebrew implies, "a willing or spontaneous offering," and is rendered in that sense by the Chaldee.
¶ A rare example and notable, to see the people so ready to serve God with their goods.
** This might be rendered, "Made the tabernacle with ten curtains." It is the curtain that makes the tabernacle; for, the covering constitutes a tent, not the walls, or boards.
§§ Which were, in the form of children.
מותפת לויהת הסברה בפורת התשא"א: ד"ה שאר
ללא ס THROUGH אハיאת חמשה לארח petitions ו rotating
בכף קרירה אוש בפורת הנ_particles מוקילות
הفعالים את הלאותו: 13 ביש חמשה קריס זזב
מתרון המים=Dיה את הלאותו הפריסו וידיע

 siti 14 י出して רעה על לכותי על בשלושה ושתייה מעטר
ירשת השעתה בתות: 15 י気づ קרירה התאות השליש
במאת ה freshwaterصاحب לרוב ה经济社会 התאות המקה אחר
לעשת שהשתה ירצה: 16 ינותר אחר-השם מירשה
לכל הווה שהשתה לדר: 17 ביש לאאת המשכו
שעת קרירה שלה הקיגה בפורת חזיתם לאות
עשת על-ليب השעת קרירה החובה השוניר: 18 בוש
קרית הנחת המשכו לזכר את-הأمل לחיח את: 19 ביש
ממכרה לאッド בעירה אלו ממאים המכסה:

המש ואת התויה מעלבלה: 20 ביש את התויה מעלבלה
לעשון פנים שפעו עדיר: 21 yoğun הספקת גודל קוורש
לאומית מוע הופת רהב קוורש הותר: 22 שנתי
ידת לפור השבח משלב את אל-האות ב<i> כלשהי</i>
לכל קריש המפשיה: 23 ימעהintage-קרישים המשקמ
עשרת קרישים למיצר כל מוכה: 24 יארבעה
אירבעה קשרת השבח שאר ליושב ה<(;יושב)нейו
הקדושה שלח ידני: 25 יבלעוש השפקת השם
למאות פשוי קרש שאר קרישה: 26 יארבעה אורנית
בשם של ארוץ המדרח קרש הותרishi שאר: 27 המתר קרש הותר
לדרז יפושה ינוי המפשר השכבה השוכב
שוח קרישה: 28 ושני קרש המשך למקנה השכבה השכבר
מברחת: 29 עדיה השנאולים מקדה וידיא תמי.
side of another curtain, in the coupling of the second.  
12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second; the loops held one curtain to another.
13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle.
14 ¶ And he made curtains of goats hair, for the tent over the tabernacle; eleven curtains he made them.
15 The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain; the eleven curtains were of one size.
16 And he coupled five curtains by themselves, and six curtains by themselves.
17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupled the second.
18 And he made fifty taches of brass to couple the tent together, that it might be one.
19 And he made a covering for the tent, § of rams skins died red, and a covering of badgers skins above that.
20 ¶ And he made boards for the tabernacle, of shittim-wood, standing up. ¶
21 The length of a board was ten cubits, and the breadth of a board one cubit and a half.
22 One board had two tenons, equally distant || one from another; thus did he make for all the boards of the tabernacle.
23 And he made boards for the tabernacle; twenty boards for the south side; south-ward. ¶
24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.
25 And for the other side of the tabernacle which is toward the north corner, he made twenty boards.
26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.
27 And for the sides of the tabernacle west-ward ** he made six boards.
28 And two boards made he for the corners of the tabernacle in the two sides.
29 And they were coupled §§ beneath, and coupled together at

* It is the loops that are immediately joined to one another, not the curtains; therefore the word curtains here is very injudiciously added by the English translator. Vide chap. xxvi. ver. 5.

† These too were above the covering of goat's hair.

‡ And to bear up the curtains of the tabernacle.

¶ The Hebrew word קול‎ means the steps, alluding in my opinion, to the shape of the bottom of the boards after the thickness of the sockets was worked out in them. Vide my annotations in chap. xxvi. ver. 16. And these steps of a step in one board closely joined to that in the other board, made the boards closely join together. I cannot account for the inconsistency of the English translator, in rendering this word, in chap. xxvi. ver. 17, set in order, and here equally distant.

§ This should be south corner, as well as in verse 25, for, it refers to the corners of the walled, and not to the sides of the tabernacle.

** Heb. Twinned.
the head thereof, to one ring. Thus he did to both of them in both the corners.

30 And there were eight boards; and their sockets were sixteen sockets of silver, under every board * two sockets:

31 ¶ And he made bars of shittim-wood: five for the boards of the one side of the tabernacle.

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings of gold to be places for the bars; and overlaid the bars with gold.

35 ¶ And he made a vail of blue, and purple, and scarlet, and fine twined linen; with cherubims made he it of cunning work.

36 And he made thereunto four pillars of shittim-wood, and overlaid them with gold: their hooks were of gold, and he cast for them four sockets of silver.

37 And he made an hanging for the tabernacle-door of blue, and purple, and scarlet, and fine twined linen, of needle-work. ¶

38 And the five pillars of it with their hooks: and he overlaid their chapiters, and their fillets with gold: but their five sockets were of brass.

CHAP. XXXVII.

1. The ark, 6 the mercy-seat with cherubims, 10 the table, 17 the candlestick, 25 and altar of incense.

AND Bezaleel made the ark of shittim-wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about. ¶

3 And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves of shittim-wood, and overlaid them with gold.

5 And he put the staves into the rings, by the sides of the ark, to bear the ark.

6 ¶ And he made the mercy-seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy-seat;

8 One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy-seat ¶ made he the cherubims on the two ends thereof.

9 And the cherubims spread...
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out their wings on high, and covered with their wings over the mercy-seat, with their faces one to another; even to the mercy-seat-ward were the faces of the cherubims.

10 ¶ And he made the table of shittim-wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an hand-breath, round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof.

14 Over against the border were the rings, the places for the staves, to bear the table.

15 And he made the staves of shittim-wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold.

17 ¶ And he made the candlestick of pure gold: of beaten work made he the candlestick, his shaft, and his branch, his bowls, his knops, and his flowers were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof.

19 Three bowls made after the fashion of almonds, in one branch, a knop and a flower; and three bowls made like almonds, in another branch, a knop and a flower: so throughout the six branches, going out of the candlestick.

20 And in the candlestick were four bowls made like almonds, his knops and his flowers.

21 And a knop under two branches of the same, and a knop under two branches of the same; and a knop under two branches of the same, according to the six branches going out of it:

22 Their knops and their branches were of the same: all of it was one beaten work of pure gold.

23 And he made his seven lamps, and his snuffers, and his snuff-dishes, of pure gold.

24 Of a talent of pure gold made he it, and all the vessels thereof.

25 ¶ And he made the incense-altar of shittim-wood: the length
אמשה חמוד רמת אלמות כיון הנחת דיני קדומים

26 ויתן אתיה זכר תואר פרה וארדרי ויבי סיבוב.
27 פרה קדומים תמה לוי זכר סיבוב. ושיח שחיתת בלע
28 זכר לברית לברית באה דוד קודה.
29 בית אנשי קדר נקראה חסרה بداية מחלוש
להשקה קדר הוקד נקראה חסרה הבדל פפור משכירה

לז קודה: 12 Benny אחמדוב בנה עלי שוסי
בשבי חולם אפור ואפור ניסת אמה רוח רמת תחלש
אשה קבורה: 2 Benny קדומים על יראת מפרשים
ותון קדומים ריצי את נחשת. 3 Benny אחמדוב
הופכות אהדה חיותו וראית היואר והתרומת את
החלות וראות החיתות בצardy שלষ נחשת 4 Benny
למסגר מסגר נשחת חות נחשת חות כרזה מלווה
שדרה חור: 5 Benny אורב מצער אברע חなくて
למסגר מסגר בתיי לבנים 6 Benny אחמדוב
 classe שפינו אם מחוק נחשת 7 Benny אחמדוב
במסגרת עלライフ המסע נחנת לצה את במח בקר בלתי
8 Benny אחמדת קודה
את בר סביר נחשת 9 Benny אחמדת
את בר סביר ממנה.
בגב תמיות קול חזרה של מסר מהדי זאחי
10 שבורה השער וארברג השער נחשת וי
11 הנמוך התalıkodom כלון: 11 Benny אחמדת
בשנה שבורה השער וארברג השער נחשת וי
12 הנמוך התليكוד כלון: 12 Benny אחמדת
המסגר מסגר השערה השערה תאריך שעריה
13 הנמוך התليكוד כלון: 12 Benny אחמדת
המסגר מסגר השערה השערה תאריך שעריה
14 מלמד השערת חברא אלא
of it was a cubit; and the breadth of it a cubit; (it was four-square;) and two cubits was the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves of shittim-wood, and overlaid them with gold.

29 ¶ And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

CHAP. XXXVIII.

1 The altar of burnt-offering. 8 The laver of brass. 9 The court.

2 The sum of the offerings.

And he made the altar of burnt-offering of shittim-wood: five cubits was the length thereof, and five cubits the breadth thereof: (it was four-square;) and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it: the horns thereof were of the same, and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basins, and the flesh-hooks, and the fire-pans: all the vessels thereof made he of brass.

4 And he made for the altar a braden grade of net-work, under the compass thereof, beneath unto the midst of it. §

5 And he cast four rings for the four ends of the grate of brass, to be places for the staves.

6 And he made the staves of shittim-wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the laver of brass, and the foot of it of brass, of the looking-glasses § of the women assembling, which assembled at the door of the tabernacle of the congregation.

9 ¶ And he made the court on the south-side southward, the hangings of the court were of fine twined linen, an hundred cubits.

10 Their pillars were twenty, and their brasen sockets twenty: the hooks of the pillars, and their fillets were of silver.

11 And for the north-side the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty: the hooks of the pillars, and their fillets of silver.

12 And for the west-side were hangings of fifty cubits, their pillars ten, and their sockets ten: the hooks of the pillars, and their fillets of silver.

13 And for the east-side eastward fifty cubits.

14 The hangings of the one side of the gate were fifteen cubits,
הכבוד שהמריטם שלשה עודרגה שירתה: "ל vfs
השכית מותה לשון הזיהר קלקע דיון ושראה 16: ביל".
אומות עפריתם שלשה עודרגה שלשה: 17: הזאינוים ליצירת מנה שית
השכית טיבר שוש מושר: 18: הזאינוים לאיתמ בך
ויט העמדות לאיתמ בך ז_patches משוטה קסם ומפרט את החזק.
משור לאחרים אחר אנא על הקומת broadly חמש אומת.
לאת בהצלחת כתוב "השדרה והריגהו" 19: השדרה והריגהו
הארטנוש וידוהו פסל זמני לאיתמ והשדרה
עומת: 20: הילל בוכורה למשנ הלוח♫
בושת: 21: מוד פקודת מקישה משובלה נעות ארשי פיקר על.
פי ח prostituות הולות בוד איתמר הקראתי
הוא: 22: הצללא בורה כוחרím למשה יהודיית.
לעת אלכסטרברזילו גודה איתמר: 23: גרוה
אתלאב בורה איתמר הם למשה היאב ומקב רוק
בתבילת הביאוים ב鸨לתשא השניות. בושת: 24: מליימוג חשמל לאלגבי בצגי כל המלאכים.
תוקיש רוקי, וקב התנופה משוע חסרי זכר ע"ב.
מאזות חסריים שוק בוקוקה: 25: זמס פוקדית
מסע התמא מתכבי רואק שושב מזאית חמשה ושבעה
שקל שוק כוק: 26: בוק ע"ב宏观 למדת שהשלג
בשקל שוק לול ח犟י על חסדק DataBase גם שירם
שראר משלת לארמאור. אלԶ"ששת אלפים חרמש
אורות הממשים: 27: ורה מארט עבר הבוכו לרק
שא אהיי הקוק ושא ארני הפרבר משה גראבר.
EXODUS, CHAP. XXXVIII.

their pillars three, and their sockets three.

15 And for the other side of the court-gate, on this hand and that hand, were hangings of fifteen cubits, their pillars three, and their sockets three.

16 All the hangings of the court round about, were of fine twined linen.

17 And the sockets for the pillars were of brass; the hooks of the pillars, and their fillets of silver; and the overlaying of their chapiters of silver; and all the pillars of the court were filleted with silver.

18 And the hanging for the gate of the court was needle-work, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court.

19 And their pillars were four, and their sockets of brass four, their hooks of silver, and the overlaying of their chapiters, and their fillets of silver.

20 And all the pins of the tabernacle, and of the court round about, were of brass.

21 This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites,† by the hand of Ithamar, son to Aaron the priest.

22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses.

23 And with him was Aholiah, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work, in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

25 And the silver of them that were numbered of the congregation, was an hundred talents, and a thousand seven hundred and three-score and fifteen shekels, after the shekel of the sanctuary.

26 A bekah for every man, that is half a shekel after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men.

27 And of the hundred talents of silver, were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of

* The pins mentioned here are intended to keep the curtains steady. However, it is doubtful whether their own weight was sufficient to answer that purpose, or if they were fixed to the ground.

† Commentators are of opinion that the purport of this section, is to enumerate the exact quantity of the gold, silver, &c. which Moses received for the offering of the tabernacle; and that Moses gave an exact account of what he had received. But to this it may be objected, that as it is said, chap. xxxvii. ver. 4 and 5. "That all the wise men came from their work, and spoke unto Moses, saying, The people bring much more than enough." It may therefore be inquired what Moses did with what was left? To this it may be answered, that it was brought into the Lord's treasure, to be used when necessary to make vessels, if any should be lost, &c. See Abarbanel, ibid. xxxv. &c.

‡ That the Levites might have the charge thereof, and minister in the same, as did Eleazar, and Ithamar.

¶ It may be questioned, why he made use of this expression, and why he did not say, as by the silver, in the following verse? And the silver of them that were numbered of the congregation, was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels. To

נוטש המחלק 29: והרשה החכמה שביעו.

בפר עליפות ואברגמהות שחק: 30: תיונא בטא.

א carbonate אלה משל עקרה, מובות הנחשת רארית.

מספר התפשה של ירוה לוגה עכלך התפואה: 31: יאש.

אפר הפר הפר סבי אברגמהות של החרה והחת הוכ.

ל présente המושק אוצר יתירה התuridad סטיב.

הInflater הראקון חלשות ברשי בעררtrer לשת.

בMaxLength נושא אברגמהות הפיש יושר לאזר חארשanza.

יתוה שאריתשה: 32. המושק אוצר החופ ווד הטכל אברגמהות וש調查

לטוש משלו: 8. יلجוש אפריל החוכם (主营业ופית)

ל.purchase בנך חל mouseClicked עקיב עארגמהות שיתופית.

ד屐ין גתות משוש המשנה חשב: 4. חתפת ושחר

היברה על ש عليهم קראייה חצר: 5. הורש אפוריות גואר.

على למגנון חזה כמשמעות vouchers חוכל אברגמהות هوוללה.

שת שיש ש ByteArray שע הוזה אפוריתשה: 33.

6. משוש אמט אבק וחימש מספגת המשנה והזרב

פרחת את ענייה החזות עלישמה בין ישראל: 7. טשש

אתעל כאטר חקר אבק עזיבי לבני ישראלי אברש.

יין הזה אפריתשה: 33.

8. מות ואת פירטו משמעת חשב שבושת אפר חלב

טוכל לאביו חל сделаINI עני השולש: 9. רבעה דודי.

עם עשה את מלחשה מוד עקיו כת רחוב קולה.

10. ימלא יי פירטו אברב צורה, עב אוה ערי פזיד

 النقد תNullPointerException: 11. הושאר השגו נפש ספידי.

ונתקול: 12. החומר קול שיש שבוי אוזן התחילה.

13. חדוחהعروבי ומארצות שлотו השפורים מקור.
the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five shekels, he made hooks for the pillars, and overlaid their chapters, and filleted them.

29 And the brass of the offering was seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar.

31 And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAP. XXXIX.

1 The clothes of service, and holy garments. 2 The ephod. 3 The breast-plate. 4 The robe of the ephod, and other garments.

And of the blue, and purple, and scarlet they made clothes of service, to do service in the holy place, and made the holy garments for Aaron; as the Lord commanded Moses.

2 ¶ And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut it into wires; § to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work.

4 They made shoulder-pieces for it, to couple it together; by the two edges was it coupled together.

5 And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the Lord commanded Moses.

6 ¶ And they wrought onyx-stones inclosed in ouches of gold, graven as signets are graven with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel; as the Lord commanded Moses.

8 ¶ And he made the breast-plate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.

9 It was four-square, they made the breast-plate double: a span was the length thereof, and a span the breadth thereof, being doubled.

10 And they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle: this was the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: they were

this, it may be answered, that, as the gold which was offered to the tabernacle was brought by the better sort of the nation, Moses was under no necessity of giving an account to them; for they, being men of liberal minds, did not entertain any suspicion of his integrity; but as the silver was given by the whole nation, and which, every one, both rich and poor, gave equally alike; as mentioned, chap. xxv. ver. 15. "This ye shall give every one that passeth among them that are numbered half a shekel, after the shekel of the sanctuary." &c. Moses judged there might be some among such a great number that might not meet him, for which reason he gave a particular account of it, which he judged unnecessary to be by the gold.

* Read the weight of a talent, chap. xxv. ver. 39.

§ It may be questioned why the manner of working the gold is particularised! to which Nachmanides answers; that as it was a new invention, not known hitherto, Moses was particular in mentioning it.

70
משבצת עובב בן ימימה: 14 וחדבכין לעבישה ערב
jabi תורא חתין שערת ערוד שמשות פ.equalTo חת
יאירו עלישר לשמנים שער שבח: 15 ורשוע עליתו
שראית ביבל מועשא עבד חות סוהר: 16 ורשוע
שאתי משבצת עובב השת מובשה ונביה הדר והשלחנ
המגבעת עילפש כחק דחש: 17 יחנומ שחר תעבדת
היה ביעלישעת המבעת על-קרוב הקחש: 18 הירש
שאתי קרא שתי שהב הכנני על-ישר הקשיבת
הנוגע על-irut אפור אפור ממלי פאני: 19 הירש
שיא מבעת עובב ושמよ על-ישניא קרא חחוש על-ישעה
אשת עלא אקב האופ בנחה: 20 ומשוע שחי בצלול
זר מכנוס על-ישיא חפתח האופר מלפרחר כומלא
עין לעמת מחוברות מעשה לרש חופה: 21 וירבח
אדר-השחית קפשעתינו אול-ישבח האופר שישתיל
הפלת לוחית על-זכר האופר והשחיית חחוש מטיל
האופר בושר עזת יהודי апрוסחה: 22
משוע אמידמלוע האופר מששה ארבע כליל חכמה
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את-דאון בושר עדת-הדועה אנד-משעה: 30 ויזבשע
inclosed in ouches of gold in their inclosings.

14 And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes. *

15 And they made upon the breast-plate chains at the ends of wreathen work of pure gold.

16 And they made two ouches of gold, and two gold rings: and put the two rings in the two ends of the breast-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breast-plate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod before it.

19 And they made two rings of gold, and put them on the two ends of the breast-plate upon the border of it, which was on the side of the ephod inward.

20 And they made two other golden rings, and put them on the two sides § of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breast-plate by his rings unto the rings of the ephod, with a lace of blue, that it might be above the curious girdle of the ephod, and that the breast-plate might not be loosed from the ephod; as the Lord commanded Moses.

22 ¶ And he made the robe of the ephod ¶ of woven work, all of blue.

23 And there was a hole ¶ in the midst of the robe as the hole of an habergeon, with a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen.

25 And they made bells of pure gold, and put the bells between the pomegranates, upon the hem of the robe round about between the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the Lord commanded Moses.

27 ¶ And they made coats of fine linen, of woven work, for Aaron and for his sons.

28 And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen.

29 And a girdle of fine twined linen, and blue, and purple, and scarlet, of needle-work; as the Lord commanded Moses.

30 ¶ And they made the plate of the holy crown, of pure gold, and wrote upon it a writing, like

* That is, every tribe had his name written in a stone.

§ The word יָרֵם always means shoulders; but, in buildings, it is used figuratively for sides, but not in clothes. So the English translator was wrong in rendering it sides.

† Which was next under the ephod.

¶ Where he should put through his head.
לחת על-המצעה Malkale פאשך עות קיהור ארי
מוותה: ס רוחל גלילי-ברית umsף אלחל מושר
ניושע בן יישראלי בלל אושר עוה ייהות אי-תישאר

רבן 1: יוכיגא_INCLUDEDפשים את-살מה יארורית והארית-
ברחא-埃尔inem קרפי בורית עוניה יאורית: אווא.
מקסה שרית האלים המאסיס וא сохран ערת
הוחישה את פרכה זמקס: את-שומרי השוורה
ואצ-ברניי ואת-הכפר: את-שלולית ואת-כילל.
כלי ראת לול כפין: את-הסמכה השקודה את-
נרצות לבתרך ואת-טכלילה את השם הזמא.
אות קמה חיה ואת-שם דמשקיה ואת הכפר
המסים את-מקת הפרוג: את- кнопк המỆחלו
אות-מכבר הכרשת אשורי ואת-בירי ואת- itemList.
אות-הפיור ואת-כוכב: את-כל יבר החפה את-
אות-אגרין ואת-תכיסק לשוHDR תודר ואת-יסדרין
חייחתה ואת-כלכל שבית המשכן לארל משה.
אות-בורי והשגר לשת בקור ואת-בורי הוקדש.
לcrear את-גלו ואת-ברני בינך לכנף: בבל אשת.
זומר הניה את-+)/ mostrar את-בכנ לבירא את-
העבורה: את-희 ההאי ואת-כילכלכמה העודה
עשו את-הכש בשאר את-זילה בן-עשף שבכה את-כום.

כשת

סביכ

ؤكد פך

עשתאר

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to the engravings of a signet; * HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the Lord commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the Lord commanded Moses, so did they. §

33 ¶ And they brought the tabernacle unto Moses, ¶ the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,

34 And the covering of rams skins died red, and the covering of badgers skins, and the vail of the covering,

35 The ark of the testimony, and the staves thereof, and the mercy-seat:

36 The table, and all the vessels thereof, and the shew-bread,

37 The pure candlestick with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light.

38 And the golden altar, and the anointing oil, and the sweet incense, ¶ and the hanging for the tabernacle-door,

39 The brasen altar, and his grate of brass, his staves, and all his vessels; the laver and his foot,

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court-gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation.

41 The clothes of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons garments to minister in the priest's office.

42 According to all that the Lord commanded Moses, so the children of Israel made all the work.

43 And Moses did look upon all the work, and behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them.

CHAP. XL.

1 The tabernacle is commanded to be reared, 9 and anointed. 13 Aaron and his sons to be sanctified.

AND the Lord spake unto Moses, saying,

2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail.

4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it, and thou shalt bring in the candlestick, and light the lamps thereof.

5 And thou shalt set the altar.

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* That is, an open or hollow engraving.

† It may be objected to this, that the children of Israel did not do any thing but bring the offering, as the work was done by the wise men who made the tabernacle, and Abiathar and Bezaleel made the vessels; but some are of opinion, that as they brought a free-offering, and were exceeding desirous to see it properly completed, it was accounted to them as if they did it themselves, and which fully warrants the use of the expression.

‡ This is a general term for the whole, and afterwards the particulars are enumerated; as the tent, his taches, his boards, his bars, and his pillars, and his sockets. Some may inquire why they brought it to Moses in pieces, and did not erect it themselves; to which it is answered in the Medrash, that as Moses was the master thereof, it was proper that he should see all was right before it was erected; after which Moses reared it up, as mentioned, chap. xx. ver. 18.

¶ Heb. The incense of sweet spices.
of gold * for the incense before the
ark of the testimony, and put the
hanging of the door § to the taber-
nacle.
6 And thou shalt set the altar
of the burnt-offering before the
door of the tabernacle of the tent
of the congregation.
7 And thou shalt set the laver
between the tent of the congre-
gation and the altar, and shalt put
water therein.
8 And thou shalt set up the
court round about, and hang up
the hanging at the court-gate.
9 And thou shalt take the anoint-
ing oil, and anoint the tabernacle
and all that is therein, and shalt
hallow it; and all the vessels
thereof: and it shall be holy.
10 And thou shalt anoint the
altar of the burnt-offering, and
all his vessels, and sanctify the
altar: and it shall be an altar
most holy.
11 And thou shalt anoint the
laver and his foot, and sanctify
it.
12 And thou shalt bring Aaron
and his sons unto the door of the
tabernacle of the congregation,
and wash them with water.
13 ¶ And thou shalt put upon
Aaron the holy garments, and
anoint him, and sanctify him; that
he may minister unto me in the
priest's office.
14 And thou shalt bring his
sons, and clothe them with coats:
15 And thou shalt anoint them,
as thou didst anoint their father,
that they may minister unto me
in the priest's office: for their
anointing shall surely be an ever-
lasting priesthood, ¶ throughout
their generations.
16 Thus did Moses: according
to all that the Lord commanded
him, so did he.
17 ¶ And it came to pass, in
the first month in the second year, ¶
on the first day of the month, that
the tabernacle was reared up.
18 And Moses reared up the
tabernacle, and fastened his sock-
etts, and set up the boards thereof,
and put in the bars thereof, and
reared up his pillars. ¶
19 And he spread abroad the
tent over the tabernacle and put
the covering of the tent above
upon it; as the Lord commanded
Moses.
20 ¶ And he took and put the
testimony ** into the ark, and set
the staves on the ark, and put the
mercy-seat above upon the ark.
21 And he brought the ark into
the tabernacle, and set up the
vail of the covering, and covered
the ark of the testimony; as the
Lord commanded Moses.
22 ¶ And he put the table in
the tent of the congregation, upon
the side of the tabernacle north-
ward, without the vail.
23 And he set the bread in
order upon it, before the Lord; as
the Lord had commanded Moses.
24 ¶ And he put the candle-

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* That is, the altar of perfume, or to burn incense on.

§ This hanging or vail was between the sanctuary and the court.

¶ Till both the priesthood and the ceremonies should end.

|| After they came out of Egypt. Numbers, chap. vii, ver. 1.

¶ As we here meet three times with the expression reared, the explainers of Scripture have hence
deduced that there are to be three temples, as these terras were used to point out the same; and which
was, first, Solomon's temple; second, that built by the command of Cyrus; and third, that which
will be built in the time of the Messiah, whose coming, I pray God to hasten. Amen.

** That is, the tables of the law, chap. xxxi. ver. 18, and chap. xxxiv. ver. 29.
פרק

אשתהמגוררת באליהullivan חבה השלאה על עזרה רבה

נבנה : 25 יף לעงה לפי ייה עשה świata עג減少 unanimous

אترنتשת : $ ריעות ואתיתうまく דבורה באהל.

ממזרח לאפיה הפרכת : 27 נקבר עלי פרבר ס_idxs

שבי בן צור הזיה ארכיון : 28 רואת מבית השילום שפתה

משפע אולמת עליל יאדות־ולה ויהושע או־ההמוכה

באחר צור הזיה ארכיון : 29 חכם אלון משל ובי המ başına يتم כס

לחרתה : 31 הוראה מפגש משה ואחרים וⓘי לחרית

יריס ואחרים : 32 עבאו על־אולת מושר

ובקרבתו אילحامו ירוח ובאר ויהושע או־ההמוכה

משה : 33 ייק ארכיון ו/reference_TO_BASHC 들ביUNS

המלות נוצר אותה יריות ושני השילום וכל משה א펌

מהלאבר : 34 הוסמך

ברך השם אשר יוצר ויבדך היה אלוהי ארץ

הוסמך : 35 לאויבי משחה לאל א讓我 פריר.

שכןŪלעהועבך ייהו כלל ארכיון ו/reference_TO_BASHC

ובחרתת השילום מעשה השפע לתónico יב על־אולת בולל

מסעותמו : 36 וראפשר את השילום לאוי גיבור

החלות : 37 בפי ייהו עליה השפעו כים ואשים מחילה

ליגב ונלביג לכל ביבי־ישראל בכל־מסעותה.

 jednak
stick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the Lord, as the Lord commanded Moses.

26 ¶ And he put the golden altar in the tent of the congregation, before the vail.

27 And he burnt sweet incense thereon, as the Lord commanded Moses.

28 ¶ And he set up the hanging at the door of the tabernacle.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the Lord commanded Moses.

30 And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal.

31 And Moses, and Aaron and his sons, washed their hands and their feet thereat.

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the Lord commanded Moses.

33 And he reared up the court round about the tabernacle, and the altar, and set up the hanging of the court-gate: so Moses finished the work.

34 ¶ Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. *

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel went § onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not, till the day that it was taken up.

38 For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, † in the sight of all the house of Israel, throughout all their journeys.

END OF THE SECOND BOOK OF MOSES, CALLED

EXODUS;

Which contains ONE THOUSAND TWO HUNDRED AND NINE VERSES, IN FORTY CHAPTERS; and is divided by the Jews into ELEVEN WEEKLY PORTIONS.

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* The Shechinah, or Divine presence, which rested over the mercy-seat.


† The same pillar which in the day time was like a cloud, in the night had the appearance of fire.

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THE ARGUMENT.

THIS title is derived from the Greek word ἐκ ἀρχῆς, which is received, according to the custom of the Greeks, from the principal subject of the Book, which is, the departure of the Israelites from Egypt. In Hebrew, it is named according to the custom of the Jews, תثنיהם עלפ 보면 שמות (these are the names) the two Hebrew words which begin this Book. It comprehends a variety of incidents, and all its articles are of the greatest importance. If we are charmed with history, the wonders which this relates claim our attention, and raise our admiration. If we are fond of the best system of laws, it furnishes us with the best that ever was composed. If we are fond of tracing the mechanic arts to the earliest times, the structure of the Tabernacle will carry our ideas as far back as we can desire, and gratify the most insatiable curiosity. The ways of Providence are here described in the most striking lights, and the true reason of the choice of the Jews: to preserve the knowledge of the Unity of the Divine Being, is displayed in such a manner as amply vindicates the ways of God to man. For in the narrow bounds of this Book, we have the history of Moses's birth, education, flight, and the oppression of the Israelites in Egypt; we are informed of his return to Midian, his mission to Pharaoh, the wonders he wrought in Egypt, the departure of the Jews, their passage through the Red-sea; and the Wilderness. It describes the manner of giving the Law, the erection of the Tabernacle, the celebration of the Passover, and contains the transactions of 145 years.
OBSERVATIONS ON CHAP. XX.—VERSE 5.

THAT Scripture should say, that God will punish a nation or a sinner, at all events, as far as the third or fourth generation, and no farther, seems to me to be inconsistent with God's attribute of mercy and kindness, or with his equity and justice, and is contrary to what we find expressed in other passages in Scripture. For, the punishment here denounced, must be understood to take place in one of these two cases: either that the children follow their fathers' wicked steps, or that they do not. Now, if they should continue the same evil courses, why should the chastisement stop at the fourth generation, when they are as bad as their fathers? and, if the descendants should not imitate them in wickedness, how can it be consistent with God's justice to punish the innocent for the guilty? when even the first sinner of the family, upon leaving off his transgressions, is to be forgiven, and all his sins are no more to be remembered, if we are to give credit to the doctrine so explicitly delivered by Ezekiel, in the name of the Lord, chap. XVIII. verse 22.

I am well aware of what is alleged, that, when a nation hath once lost its government, or an individual his estate, they must continue deprived of it for three or four generations, before it can be recovered, in the natural course of events, even in case of repentance; but what can such an impediment avail, in opposition to the power of the Almighty? I now proceed to offer a new explanation of this passage, first premising the following observations:

First, That, when Scripture uttereth this phrase, the third and fourth generation, an &c., is to be supplied, meaning as long farther as it may please God to suspend his wrath.

Second, That here it certainly seems to refer to the case when the children follow their father's steps.—By the concluding expression, to them that hate me, which also appears in the like passage of the Decalogue, in Deuteronomy, chap. V. verse 9. (but in chap. XXXIV. verse 7, of this book, and in Numbers, chap. XIV. verse 18. where the like expression occurs, these words, to them that hate me; are left out, substituting in lieu thereof, and will not totally clear him.)

Now I conceive, that here and in Deuteronomy, Scripture speaks of God's attribute of strict justice, and means, that when a nation or an individual in a public character provokes his anger by worshipping other gods; if he or they have any merits by which they may turn off God's wrath from immediate punishment, he will suspend his judgments for three or four generations, or longer, whilst they continue to have merits to deserve it; but, as soon as that ceaseth, their utter destruction will ensue; an instance of which we find narrated in 2 Kings, chap. X. verse 13. and chap. XIV. verse 12. Jehu, king of Israel, having done God's will, in destroying the house of Ahab, the punishment of his iniquities was suspended for four generations; and it was executed on Zechariah, the son of Jeroboam, grandson of Jehu. And Scripture's particularizing the third or fourth generation, means, that the merit of the first sinner will protect his offspring as far as the fourth generation, though without any merit of their own to deserve it, but no farther; and, after that period, nothing but their own merit can avail them to escape God's vengeance. And what is said in Deuteronomy, chap. VII. verse 10. And repayeth them that hate him to their face, &c. means, when the sinners have no merits.

But, by the expression in Exodus, chapter XXXIV. verse 7, God informeth Moses, that, in exercising his attribute of mercy, he was of long-suffering, suspending the punishment of iniquities and transgressions, though he would not totally clear the guilty, but would extenuate the crime by gradual chastisement on their sons, to the third and fourth generation, &c. till the transgressions are wiped away. So, in chap. XXXII. verse 34, in this book, Moses praying to the Lord to forgive the people for the sin of the golden calf; — the Lord answered him, “Go now, lead the people,” &c. “behold, mine angel shall go before thee; nevertheless, in the day when I visit, I will visit their sin upon them.” And in Numbers, chap. XI. verse 18, Moses, in his prayer for the people, on their rebellion occasioned by the false report of the spies, when God had determined to destroy the whole nation with pestilence, avails himself of the instruction he had received as to the attribute of mercy, repeating the same verse in Exodus, meaning, to pray that God would wipe away their crime by degrees, upon the third and fourth generation, &c. knowing that God would not totally clear them from their iniquitous mistrust in his promise.

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THE meaning of these three verses, whether they are to be understood literally, or if they mean only a pecuniary fine, is the subject of a controversy between the Rabbinical Jews, and a sect of Jews called Caraim; the first understanding it to mean a fine, and the others explaining it literally.—Aben Ezra, in his Exposition on the Bible, gives us the substance of a dispute, or dialogue, between Rabena Seadiah and one of the Caraim called Ben Sita, who lived near eight hundred years ago; and, as it may perhaps not be disagreeable to the reader to know what each party could allege in favour of his opinion, I shall take the liberty to transcribe it.

R. S. Verse 23 can never be taken literally; for, this is the same as when one aims to kill one man, and kills another whom it was not his intention to kill; who, by our established laws, is not guilty of death. So that, as this means only a pecuniary fine, verse 24 and 25 must mean the same.

B. S. On the contrary, this verse 23 proves that your established rules are wrong, as this can never mean a fine; for, if so, why should Scripture alter the expression here from what it is in verse 22, when there is no mischief? saying there, he shall surely be punished, which certainly means a fine: and here it says life for life. And, as this must be understood literally, verse 24 and 25 must be the same.

R. S. As for the expression, life for life, it proves nothing; for, we have the same expression in Leviticus, chapter XXIV. verse 18, (very properly rendered in English, beast for beast;) and there Scripture expressly saith that he shall pay for it; and so here also it means that he shall make good the loss with a pecuniary fine. And, as to the changing of the expression here, from what it is in verse 22, it is only meant as an instruction to the Judge to lay a heavier fine. But let us consider the case in other instances: as for example, eye for eye. Would God order an operation to be done by which a man may lose his life, who was not guilty of death, when, in all his law, he is so particular in recommending not to spill innocent blood? Besides, suppose a man had hurt his neighbour's eye in some degree, and not blinded him, how could it be expected that any executioner should wound the offender's eye in the same degree, with a certainty of not blinding him? Then in the case of a burning, or of a wound, it is yet harder; for, supposing a man had wounded another dangerously, and that he had recovered, are we sure that the man that is to be wounded in like manner shall escape death? Besides, that would be contradictory to verse 18 and 19, where we see that he, who woundeth another, so that he die not, is to be clear, only paying for his cure and loss of time. So, as this must mean a pecuniary fine, of course verse 23 must be the same.

B. S. These arguments are very strong; however, we find that this sentence is repeated in stronger terms in Leviticus, chap. XXIV. verse 20, viz. "As he has given a blemish in a man, so shall it be given in him." יִוָּֽק which implies actually a wound.

R. S. This preposition, יִוָּֽק is very often used for יִוָּֽק upon him, which may mean a fine; for, in Nehemiah, chap. II. verse 12, the preposition יִוָּֽק in her, (put with the pronoun of the feminine gender, to agree with beast, which in Hebrew is of that gender,) is made use of instead of יִוָּֽק upon her; for, the expression there is, "save the beast which I rode upon," which can never mean in.

B. S. But, in the same chapter XXIV. verse 19, of Leviticus, it is also expressed, "as he has done, so shall it be done unto him."

R. S. Samson, in Judges, chap. XV. verse 11, makes the same expression, speaking of the Philistines. "As they have done unto me, so I have done unto them." Now the mischief that they had done to him was to take away his wife; but Samson doth not mean by this expression, that he had taken their wives away, but that he had required them for the mischief they had done him. And so it means here, that he must be punished for the evil he had done, by making him pay a fine.

B. S. But if the offender be poor, how can he pay?

R. S. He may become rich; but, supposing a blind man should pull another man's eye out, how can he be punished?

For all such doubtful cases Scripture has provided, in Deuteronomy, chap. XVII. verse 8 to 12, by investing a power in the Judges to determine according to the best of their judgment, and their determination should be deemed a law; and they having decided it to mean a pecuniary fine, there cannot be any farther controversy about this point.
THE ARGUMENT.

The event which gave rise to the Reading of the נסיעת, i.e. Sections, of the Prophets, commenced from the Reign of Antiochus, surnamed Epiphanes, or Famous; called also Epimanes, or mad; (he was the eighth King of Syria:) who after he had smitten Egypt, went against the Israelites in Jerusalem, where he made a great massacre, plundered and polluted the Holy Temple, and gave orders to destroy their books, and prohibited them of Reading the Weekly Divisions of the Pentateuch; during which time they substituted to read the Haphtaroth, i.e. Weekly Sections of the Prophets, to correspond as nearly as possible, with the Weekly Divisions of the Pentateuch; which they continued Reading till the time of the Maccabees, when Mattathias and his son Judas Maccabees rose up, and went to war with Antiochus Epiphanes, and conquered him: at which time, the Weekly Divisions of the Pentateuch were re-established to be read among them.—In commemoration of their being deprived of the Pentateuch, they continued saying the Haphtaroth after Reading the Weekly Division of the Pentateuch, which custom is retained and observed among them unto this day.

The Pentateuch is divided in fifty-two parts, for the fifty-two weeks in the year, one of which is read every week till the Pentateuch is finished.
קדמת קריאת התפורה יברך
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BLESSINGS SAID BEFORE AND AFTER
THE
HAPHTARAHs.*

He that says the Haphtarah, before he begins says as follows.

Baruch Attah. Blessed art thou, O Lord! our God, King of
the universe, that hath chosen good Prophets,
and with pleasure declared to them the truth: blessed art thou,
O Lord! who gavest the law to Moses thy servant, to Israel
thy people, and to the true and righteous Prophets.

Then he says the Haphtarah, and afterwards as follows.

Baruch Attah. Blessed art thou, O Lord! our God, King and
Creator of the universe, whose righteousness
is to all generations; the God that is faithful, saith and doeth,
speaketh and performeth, whose words are truth and just.
Faithful art thou, O Lord! our God, thy faithful words thou
recallest not; for the Almighty, faithful, and merciful thou art.
Blessed art thou, O Lord! who art faithful with all thy words.

Rachem Ol Zion. Have compassion on Zion, for that is our
residence, and to the meek mayest thou
perform thy salvation speedily in our days. Blessed art thou,
O Lord! who will rejoice Zion with her posterity.

Somchinu Adonie Elohinu. Rejoice us, O Lord! our God, with Elias
the Prophet thy servant, and with the
kingdom of the house of David, that thine
anointed speedily shall come on his throne, to rejoice our
hearts. Let no other enjoy that glory to sit thereon, as thou
hast declared that the light of David shall not be quenched.
Blessed art thou, O Lord! the shield of David.

Ol Hatora. For the sake of thy law, thy sacrifices, and thy
prophets, and for the sake of this day of rest,
which thou hast given unto us, O Lord! our God, to sanctify
and to rest, to honour and to glorify. Therefore, O Lord! our
God, with reverence we acknowledge thee, and bless thee
and thy name, in the mouth of all living continually, and to
eternity. Blessed art thou, O Lord! who sanctifieth the Sabbath.

* The word Haphtarah signifies Section.
הפסדה שמות
בכלה: הספרדים
稔סנא סוכנ 1.

רבא. יפיפתו הפר卫健ות מדיקוקט עשה גנוזה בם.
הוא עמד מה ישודעה עד עלייה בלע.◥
הוא עמד מה ישודעה עד עלייה בלע.◥
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הוא עמד מה ישודעה עד עלייה בלע.טר.
Divry Jeremiah. The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth, in the land of Benjamin: to whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month. Then the word of the Lord came unto me, saying, before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord God, behold, I cannot speak, for I am a child. But the Lord said unto me, say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth, and the Lord said unto me, behold, I have put my words in thy mouth. See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant. Moreover, the word of the Lord came unto me, saying, Jeremiah, what seest thou? and I said, I see a rod of an almon-tree. Then said the Lord unto me, thou hast well seen: for I will hasten my word to perform it. And the word of the Lord came unto me the second time, saying, What seest thou? and I said, I see a seething pot, and the face thereof is towards the north. Then the Lord said unto me, out of the north an evil shall break forth upon all the inhabitants of the land. For lo, I will call all the families of the kingdoms of the north, saith the Lord, and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah: and I will utter my judgments
הפשורה שמות

על כל־ידייהם אשר ינהגו יכפרו לאלהים אתיהם

ופнстטור במשלי ירבד: יאנת התומא מתקין רבקת

ורבדה, אליהם את כל־האש ארבע ארצות, ומקן את־השם

מצפיפות פארתּות בכלים, נוגע להם תחתית ימות

לראשمص לחמה, בחרל חמה חפשו על־הכותר להם

לכלים מוזה בלא־חר להכיתת לשים להם: הנה הנה

אלף אפרים, ובו רץ מתא בין קסם(EXITעה להודל

וירד ב־ברותיה של אַלֶּמָּר שחלつな בחקור ארצים ירדו

לאמר לעם: זה ירד עבי לעcampo שなもの ירדו.

כל־ה-quoteות לא־תקפו באמר בארנו ארי לא ורדה: קרן

ירשלא לידוו עארש חס söוהו כל־אפרים יאושםו

רעה חנה אליהם אポイיהו

הפשורה שמות

כמאת האסכנאוס דברשו סם כי

הإشאא ישתך יעקב יחצ ישך ישראל bella בפי

מלנת הגנה: חסמן פعطاء הוהו אוסר

ברוניא ברוניא: כמאתה בשתלחת תורבה הנה

ברית אשך ביכר זכר:لة ביבוא יבקר דינן שבאב

והל חל־פרים תושת חפשו לשומיהו ארבעה עיון:

כמאבינה כמעפת לא־תקמו אשירים והפיים: כי עז

בזינה בראש זכות מיישת הנשב קמבור שמישה עнал

למעון: זייר בין כלח ספניה: ביצח קדידה המשובזר

בשוש באואץ מאוקיה זוהי כי לא עסיונא הוא

שלגא לא־תירגופ רשא ויוצר לא יהבון: החיה

במקד חיווה ישב רווחי משכלה חובר ערבורה צורה

ואכז הבּכ ישראל לאמר Analyzer בין ישראל: והיה בפיה

היהו יתקע בעשה יירד לבא האכתב תאיר אשיר

ה┢הים בכרן מחרים ישתוהו ליזוהוbelum דקושי
against them touching all their wickedness, who have forsaken me, and 
have burnt incense unto other gods, and worshipped the works of 
their own hands. Thou therefore gird up thy loins, and arise, and 
speak unto them all that I command thee: be not dismayed at their 
faces, lest I confound thee before them. For behold, I have made 
thee this day a defenced city, and an iron pillar, and brazen walls 
against the whole land, against the kings of Judah, against the 
princes thereof, against the priests thereof, and against the people 
of the land; and they shall fight against thee, but they shall not 
prevail against thee: for I am with thee, saith the Lord, to deliver 
thee. Moreover, the word of the Lord came to me, saying, Go, and 
cry in the ears of Jerusalem, saying, thus saith the Lord, I remember 
thee, the kindness of thy youth, the love of thine espousals, when 
 thou wentest after me in the wilderness, in a land that was not sown. 
Israel was holiness unto the Lord, and the first fruits of his increase: 
all that devour him, shall offend; evil shall come upon them, saith 
the Lord.

HAPHTARAH SHYMOTh;

(As said by the German Jews.)

ISAIAH, CHAP. XXVII.

He shall cause them that come of Jacob to 
take root: Israel shall blossom and bud, and 
fill the face of the world with fruit. Hath he 
smitten him, as he smote those that smote him? or is he slain 
according to the slaughter of them that are slain by him? in measure 
when it shooteth forth, thou wilt debate with it; he stayeth his rough 
wind in the day of the east-wind. By this therefore shall the iniquity 
of Jacob be purged, and this is all the fruit to take away his sin; 
when he maketh all the stones of the altar as chalk-stones that are 
beaten in sunder, the groves and images shall not stand up. Yet the 
defenced city shall be desolate, and the habitation forsaken, and left 
like a wilderness: there shall the calf feed, and there shall he lie 
down, and consume the branches thereof. When the bows thereof 
are withered, they shall be broken off: the women come and set them 
on fire: for it is a people of no understanding: therefore he that 
made them will not have mercy on them, and he that formed them 
will shew them no favour. And it shall come to pass in that day, 
that the Lord shall beat off from the channel of the river unto the 
stream of Egypt, and ye shall be gathered one by one, O ye children 
of Israel. And it shall come to pass in that day, that the great 
trumpet shall be blown, and they shall come which were ready to 
perish in the land of Assyria, and the out-casts in the land of Egypt,
‫םלשיוריב ‪:‬‬

‫תרטפח תומש‬
‫יוה תרטע תואג ירכש םירפא ץיצו לבנ‬

‫יבצ ״יתראפת רשיא שיאך־לן‪ /‬םינמש־־איג ‪:‬ןי;ימולה‬
‫ז־דנה יקזח ינדאל'ץמאו םרזכ דרב רעש בטק םרזכ‬
‫םלמ םיפטישםיריבכ חינה ץראל ‪:‬ךלב םילמב הנסמךת‬
‫תרטע תואג ירוכזא '‪:‬םירפא התיהו תציצ לבנ יבצ‬
‫ותראפת רשא ש*‪$‬ך־לג‪ /‬איג םינמש הרוכבכ םרטב‬
‫ץיק רשא הארי הארה התוא הריעב ויפכב הנג‪/‬לבל ‪:‬‬
‫'םויב 'אוהה היהי זךוהן תויאב? תרטעל יבצ תריפצלו‬
‫הראפת ‪:‬ו‪:‬מנ‪/‬רא‪#‬ל חורלו טפשמ בשויל טפשמה־לע‬
‫הרובגלו יבישין? המחלמ ‪:‬הרעש הלא־םגו ןייב ונשי‬
‫רכשבו ועת ןהיכ איבנו וגשי רכשיב ועלבנ ןייהךמ ףעת‬
‫רכשיהךמ וגשי ה&רב וקפ ‪:‬הילילפ‬
‫•ואלמ איןכ האצ ילב םויןכמ ‪:‬‬

‫יכ תו־ונחלש־לכ‬

‫ימ־תא הרוי ח‪£‬ך ־תאו‬

‫יימ ןיבי חןחמש ילומג בלחמ יןכלת^ ‪:‬םירשימ יכ וצ וצל‬
‫וצ וצל וק וקל וק וקל רןעז םש ‪:‬םש'ריעז יכ יגעלב הפש‬
‫ןושלבו תרחא רבדי ם‪#‬ה—לא ‪:‬זךזה רשא ‪,‬י רמא‬
‫םהילא יתאז החונמה וחינה ףיעל תאזו העג״רמה אלו‬
‫אובא ‪;:‬עיומ^ הלהו םןלל הוהל־־רבך וצ וצל וצ וצל וןל‬
‫וקל וה וןלל ריעז םש ריעז םש ןעמל וכלי ולשכו רוחא‬
‫ורבשנו ושגינו ‪:‬וךכלנו ןכל רמא־הכ הוהי תיב־לא‬
‫בקעי רשיא הדפ םהרבא־תא התע־^ל שבי בקעי אלו‬
‫ה^ וינפ ףרחי ‪ :‬יכ ותארב וידלי יד;השעמ וברקב‬
‫ימ^יושידקנ ושייךןכהן בק^‪.‬שוךן?־תוא יחלא־תאו‬
‫לארשי ‪:‬וצירעי‬

‫תרטפה‬

‫אראו‬

‫לאקזחיב ןמיסב חיכ‬
‫רמא־־הכ ינדא הוז־וי יצבקב < תיב־תא לאךשל ךמ‬
‫םימעה וצפנ־רשיא יתשרקנויםב םב יניעל כיוגה‬


and shall worship the Lord in the holy mount at Jerusalem. Wo to the
crown of pride, to the drunkards of Ephraim, whose glorious beauty
is a fading flower, which are on the head of the fat vallies of them
that are overcome with wine. Behold, the Lord hath a mighty and
strong one, which as a tempest of hail, and a destroying storm, as a
flood of mighty waters overflowing shall cast down to the earth with
the hand. The crown of pride, the drunkards of Ephraim shall be
trodden under feet; and the glorious beauty which is on the head of
the fat valley, shall be a fading flower, and as the hasty fruit before
the summer: which when he that looketh upon it, seeth it, while it is
yet in his hand he eateth it up. In that day shall the Lord of hosts
be for a crown of glory, and for a diadem of beauty unto the residue
of his people; and for a spirit of judgment to him that sitteth in
judgment, and for strength to them that turn the battle to the gate.
But they also have erred through wine, and through strong drink are
out of the way: the priest and the prophet have erred through strong
drink, they are swallowed up of wine, they are out of the way
through strong drink; they err in vision, they stumble in judgment.
For all tables are full of vomit and filthiness, so that there is no place
clean. Whom shall he teach knowledge? and whom shall he make
to understand doctrine? them that are weaned from the milk, and
drawn from the breasts. For precept must be upon precept, precept
upon precept; line upon line, line upon line: here a little and there
a little. For with stammering lips, and another tongue will he speak
to his people. To whom he said, this is the rest wherewith ye may
cause the weary to rest, and this is the refreshing: yet they would
not hear. But the word of the Lord was unto them, precept upon
precept, precept upon precept; line upon line, line upon line; here
a little and there a little; that they might go and fall backward,
and be broken, and snared, and taken. Therefore thus saith the
Lord who redeemed Abraham, concerning the house of Jacob, Jacob
shall not now be ashamed, neither shall his face now wax pale. But
when he seeth his children, the work of mine hands in the midst of
him, they shall sanctify my name, and sanctify the holy One of
Jacob, and shall fear the God of Israel.

HAPHTARAH VO'İ-RO;

EZEKIEL, CHAP. XXVIII.

Kow Omar. Thus saith the Lord God, when I shall have gathered
the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight
המשמיע את המילים: שאטרות אסתרו גשא יתני לשבעי ערכים לקט:
הלול העדות הראות עמנואל כרמט נ删פ להשתה כברי.
בעצתו של דוד עמל: בקשתות בשערית כשם ניסיון
שבר הלוחות והברחים של锚. לאומן: בקירובים
ספיקה העפרות של מחל כותות והובאה עליי ליצירת
שלח.: בחר חמשת צהריים. ארוך ייחוי דעה עלי.
פורצת מיל蘅מחים המגנים את הלילה בחור הפר קור
המדקק את הדרכים בקשתות והעלוות ב thù.
יריאי או כּד יאפר ליצירת בקשתות שלघ.
המשמיעו המופбарות או הור והכר הצפונים שלמה.
דעיה ההופל לא金属 ולא חשב להרים הנביי, לעונה.
השימי גחיק הלאחל.: מארש הניב多く מזרמו עי.
כל הור או הירוק ישאר כה ליבי ישרא.
בצק ביצפוש بك ביבש שיר ובקשה להמסכת ובעונה.
עליך השבר העברת לבל נכמינת: לה בך אמה.
אורון ייחוי עדמי לעך החרר הבחייה במופז אור.
המדקה: ייחויו או מערביי לשמוח והרבは何יר.
כימי: ייחוי של אפר לзван כל משיח: לה בנני.
اهل של אָליאָראָקים נחתתי ערי ארץ וצידי לרביה.
הבר שמחל מפוגע סנה עד-сыл בכם: לא טעב.
אם הניא בר סטל בים לא טעבב ולא מתש.
ארבעים שעש: נחתתי את הרע במריו שארמה בתוק.
ארבעה בשמורה: עדתי בתוק עיר חותרת מידה.
שמחה ארבעים שער ח眵תי ערי מת רבים פיים.
הירחיי בארצות: בך חמר ארון ייחוי המח עאר.
שים את אשר הראתינו מודרים עלי שמחה: השמחה.
of the heathen, then shall they dwell in their land that I have
given to my servant Jacob; and they shall dwell safely therein,
and shall build houses, and plant vineyards: yea, they shall dwell
with confidence, when I have executed judgments upon all those that
despise them round about them; and they shall know that I am the
Lord their God. In the tenth year, in the tenth month, in the twelfth
day of the month, the word of the Lord came unto me, saying, Son
of man, set thy face against Pharaoh king of Egypt and prophesy
against him, and against all Egypt. Speak and say, thus saith the
Lord God, behold, I am against thee, Pharaoh king of Egypt,
the great dragon that lieth in the midst of his rivers, which hath said,
my river is mine own, and I have made it for myself. But I will put
hooks in thy jaws, and I will cause the fish of thy rivers to stick unto
thy scales, and I will bring thee up out of the midst of thy rivers,
and all the fish of thy rivers shall stick unto thy scales. And I will
leave thee thrown into the wilderness, thee and all the fish of thy
rivers: thou shalt fall upon the open fields, thou shalt not be brought
together, nor gathered: I have given thee for meat to the beasts of
the field, and to the fowls of the heaven. And all the inhabitants of
Egypt shall know that I am the Lord, because they have been a staff
of reed to the house of Israel. When they took hold of thee by thy
hand, thou didst break, and rent all their shoulder; and when they
leaned upon thee, thou brakest and madest all their loins to be at a
stand. Therefore thus saith the Lord God, behold, I will bring a
sword upon thee, and cut off man and beast out of thee. And the
land of Egypt shall be desolate and waste, and they shall know that I
am the Lord; because he hath said, the river is mine, and I have
made it. Behold, therefore, I am against thee, and against thy
rivers, and I will make the land of Egypt utterly waste and desolate,
from the tower of Syene, even unto the border of Ethiopia. No
foot of man shall pass through it, nor foot of beast shall pass through
it, neither shall it be inhabited forty years. And I will make the land
of Egypt desolate in the midst of the countries that are desolate, and
her cities among the cities that are laid waste shall be desolate forty
years: and I will scatter the Egyptians among the nations, and will
disperse them through the countries. Yet thus saith the Lord God,
at the end of forty years will I gather the Egyptians from the people
whither they were scattered. And I will bring again the captivity
of Egypt, and will cause them to return into the land of Pathros,
המושטויות של כל חיה דומה בנים מראות לעין. המשמעות של כל חיה דומה בנים מראות לעין: לא ידיעו על דבר
ירשמה למבסה מפורי של במשפט אחרינינו ורואים
וכי אם חורף דעה: אם בושיתי רבים שבל₽ן
סמת יחיוhoodיהו אל לדר: או ראתנמה
בזכרה אחרון יקרה בילאיסחמרושה יִשָּֽהְלָה
לא יכלו בכל יתיה שער לילדה: עלترا אנסריו בעית
לא אtırיאירנ מדרים אווש אווש לה נאמ אדרני ידה: ויבנו חיה אצטיא קרוי לדית ישראלי אל שאמו פִּיתוי
וה גנובים ירש קראני ידה:
הunftתת ת vér.cי פורעה
ثورת בנסן 미
תקבר דוד דער יוהוד אלייריחוה תוביא לבלא
בק必須 עזרח מלק בבל חֵּלָה: אִירִי־ארִי
מטפיה: חֲלִילִיָּו בִּטְשַּׁמִּי בְּכִמּוּלָה וְרָשְׁפָה
כנבимвיסות אמרי ההניב וְולי לְכָּרָא־יתָּל
הזכ שיבך: מְדִינֵנָה אֶבֶּרֶךְ לְשֵׁם בִּי יָוֵה
ה伸び: חָרְבָה חַשָּׁל וּמַכִּיפָל אַיָּה אֲלֵרֵעָה יִשָּׁמַר
קְוֹםִי חֲשַׁבֵּנִי אֶל שֶׁפֶּרֶנֶה הַגָּדוֹלָהּ מֵמִינְבִּי
דִּוְהָנָה: כְּרָאוּ שֶם פּוּרְלָה מִלְּכָּרָא־יתָּל שָׁאֵל הַסְּתָה
המושס: חֵי־יִשָּׁאָר בְּכִּמְבָּלָה בּוֹמִי בִּי: בַּלְּֽוְלָה עֵשִׂי לְכָּרָא
אֶלֶּה בּוֹרְמַרְיוֹנָה כָּרָאָה לְשֵׁם יִוֶּה וְיִשְׁתָּתְּחַיָּה מִתַּא.
into the land of their habitation, and they shall be there a base kingdom. It shall be the basest of the kingdoms, neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations. And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God. And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the Lord came unto me, saying, son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus; every head was made bald, and every shoulder was peeled; yet had he no wages, nor his army for Tyrus, for the service that he had served against it. Therefore thus saith the Lord God, behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon, and he shall take her multitude, and take her spoil, and take her prey, and it shall be the wages for his army. I have given him the land of Egypt, for his labour wherewith he served against it, because they wrought for me, saith the Lord God. In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the month in the midst of them, and they shall know that I am the Lord.

HAPHTARAH BOW EL PARRAH;

JEREMIAH, CHAP. XLVI.

AUDOVER AUSHER DEBAR. The word that the Lord spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and smite the land of Egypt. Declare ye in Egypt, and publish in Migdol, and publish in Noph, and in Tahpanhes: say ye, stand fast, and prepare thee; for the sword shall devour round about thee. Why are thy valiant men swept away? they stood not, because the Lord did drive them. He made many to fall, yea, one fell upon another, and they said, arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword. They did cry there, Pharaoh king of Egypt is but a noise; he hath passed the time appointed. As I live, saith the King, whose name is the Lord of hosts, surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come. O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste.
הספרה ב evento פֹּרְזָה:

הַשִּׁבָּה: יְעַלְּלָה יְהוֹדְרֵיה נְפָרְזָה מָרְוַי כּוֹזִיטוּ הַלֵּאָבָא בִּנְאָבָא, בְּגָם אֵין בְּזֵרוֹן. מְרַכְּזָה: בֵּית בְּנֵרָה הַיָּסְרָאָל הַמַּעֲפָרָה מְרַכְּזָה הָעָלָיָה הַזֹּרֶנֶּה לְךָ. מְרַכְּזָה: גְּרוֹנָה הַיָּסְרָאָל הַמְּעָפָרָה מְרַכְּזָה הָעָלָיָה הַזֹּרֶנֶּה לְךָ. מְרַכְּזָה: חַמְּרָה הַיָּסְרָאָל הַמְּעָפָרָה מְרַכְּזָה הָעָלָיָה הַזֹּרֶנֶּה לְךָ. מְרַכְּזָה: דָּרֵיָה הַיָּסְרָאָל הַמְּעָפָרָה מְרַכְּזָה הָעָלָיָה הַזֹּרֶנֶּה לְךָ.

הַשִּׁבָּה: יְעַלְּלָה יְהוֹדְרֵיה נְפָרְזָה מָרְוַי כּוֹזִיטוּ הַלֵּאָבָא בִּנְאָבָא, בְּגָם אֵין בְּזֵרוֹן. מְרַכְּזָה: בֵּית בְּנֵרָה הַיָּסְרָאָל הַמְּעָפָרָה מְרַכְּזָה הָעָלָיָה הַזֹּרֶנֶּה לְךָ. מְרַכְּזָה: גְּרוֹנָה הַיָּסְרָאָל הַמְּעָפָרָה מְרַכְּזָה הָעָלָיָה הַזֹּרֶנֶּה לְךָ. מְרַכְּזָה: חַמְּרָה הַיָּסְרָאָל הַמְּעָפָרָה מְרַכְּזָה הָעָלָיָה הַזֹּרֶנֶּה לְךָ. מְרַכְּזָה: דָּרֵיָה הַיָּסְרָאָל הַמְּעָפָרָה מְרַכְּזָה הָעָלָיָה הַזֹּרֶנֶּה לְךָ.
and desolate, without an inhabitant. Egypt is like a very fair heifer, but destruction cometh; it cometh out of the north. Also her hired men are in the midst of her, like fatted bullocks; for they also are turned back, and are fled away together; they did not stand, because the day of their calamity was come upon them, and the time of their visitation. The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood. They shall cut down her forest, saith the Lord, though it cannot be searched; because they are more than the grasshoppers, and are innumerable. The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north. The Lord of-hosts, the God of Israel saith, behold I will punish the multitude of No, and Pharaoh and Egypt, with their gods, and their kings, even Pharaoh, and all them that trust in him. And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterwards it shall be inhabited, as in the days of old, saith the Lord. But fear not thou, O my servant Jacob, and be not dismayed, O Israel; for behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid. Fear thou not, O Jacob my servant, saith the Lord, for I am with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

HAPHTARAH BYSHALLACH;

JUDGES, CHAP. IV.

Udvooro E-show. And Deborah a prophetess, the wife of Lapidoth she judged Israel at that time. And she dwelt under the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam, out of Kadesh Naphtali, and said unto him, hath not the Lord God of Israel commanded, saying, go, and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun? and I will draw unto thee, to the river Kishon, Sisera the captain of Jabin's army, with his chariots, and his multitude; and I will deliver him into thine hand. And Barak
said unto her, if thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest, shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman: and Deborah arose, and went with Barak to Kedesh. And Barak called Zebulun and Naphtali to Kedesh, and he went up with ten thousand men at his feet: and Deborah went up with him. Now Heber the Kenite, which was of the children of Hobab the father in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh. And they shewed Sisera, that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Haroseth of the gentiles, unto the river of Kishon. And Deborah said unto Barak, up; for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee? so Barak went down from mount Tabor, and ten thousand men after him. And the Lord discomfited Sisera, and all his chariots, and all his host with the edge of the sword, before Barak; so that Sisera lighted down off his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host unto Haroseth of the gentiles: and all the host of Sisera fell upon the edge of the sword, and there was not a man left. Howbeit, Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor, and the house of Heber the Kenite. And Jael went out to meet Sisera, and said unto him, turn in, my lord, turn in to me, fear not; and when he had turned in unto her, into the tent; she covered him with a mantle: and he said unto her, give me, I pray thee, a little water to drink, for I am thirsty; and she opened a bottle of milk, and gave him drink, and covered him. Again he said unto her, stand in the door of the tent, and it shall be when any man doth come, and enquire of thee, and say, is there any man here? that thou shalt say, no. Then Jael Heber's wife, took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: (for he was fast asleep, and weary) so he died. ' And behold, as Barak pursued Sisera, Jael came out to
לארכיאתי ממארה ולארשלל את היעדים את הריכוז את המטרה: מביא
לפי אליהם תדון סדרה במלות עד התוכן בסיס: מביא
ставил בימי יהודים את ימי ישראל: ענני:ותקרבדתיהותמל$נאךסיסהפהוהילאאביו
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dעןענכ־ךלמןיבילעזדשקוךולהלארשי־ינבדיךלתו
dיםיבברגמשימיב:לארשי
םימופטנםיבע—םפופטטנימשבי—םהשערץרא
םישדח:םיהדארחלב:לאךזקיבםאית
םיעבראבהמרוהארי—םאןגמםירעשםחל:זא
םיבדנתמהל&רשייקקיוחליבל:לארשיבףלא
רחצתונתאיבכר:הוהלוכךבםעב
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meet him, and said unto him, come, and I will shew thee the man whom thou seest; and when he came into her tent, behold, Sisera lay dead, and the nail was in his temples. So God subdued on that day, Jabin the king of Canaan, before the children of Israel; and the hand of the children of Israel prospered; and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

(The Portuguese begin here, and the German Jews continue saying.)

Vautoshar Deborah. Then sang Deborah and Barak the son of Abinoam, on that day, saying, praise ye the Lord for the avenging of Israel, when the people willingly offered themselves. Hear, O ye kings, give ear, O ye princes; I, even I will sing unto the Lord, I will sing praise to the Lord God of Israel. Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped; the clouds also dropped water: the mountains melted from before the Lord, even that Sinai from before the Lord God of Israel. In the days of Shamgar the son of Anath, in the days of Jael, the high-ways were unoccupied, and the travellers walked through by ways, the inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel? my heart is toward the governors of Israel, that offered themselves willingly among the people; bless ye the Lord: speak ye that ride on white asses, ye that sit in judgment, and walk by the way. They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the Lord, even the righteous acts towards the inhabitants of his villages in Israel: then shall the people of the Lord go down to the gates. Awake, awake, Deborah; awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam. Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty. Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people: out of Machir came down governors, and out of Zebulun they that handle the pen of the writer. And the princes of Issachar were with Deborah: even Issachar, and also Barak, he was sent on foot into the valley: for the
บทה השאר

המלהקתּ הראותיה ׳ברילם
המקהלּ בלעם שֵּדַקַת ארֵירוּ לְפָלוּת

הוּרְלוּ הַנַּיִּירְלְבּ: יַלְשַר
לָפַח
וְיוֹרְ אוֹנִית אֶשֵּר יִשֵּׁר לַחוֹת יִיוָם

מְפָרֵזִי יִשְׁמַי: יֵבוֹלָל שָׁמַי
tוֹרְ בּלַשַק לַמָּוָה הַמֶּגֶלֲו

וּלְבָה: פּוּרְ שֵם לְלֵמֵנָו הָכְכָבֶים

מְמָלְחָה

עַל פְּרֵי הַסּיִם הַלְּפָיָה

לַא

לְבָהָם עָשׂ שִׁכֳּרָא: בּוּל

שָׁמַיְוּ נָעַם הָרֳפֵמָו

בּוּל

רְשׁוֹנָת הַרְבּיָה בּוּשׂ ש: אָן הָלָמ

שָׁמַיְוֹ שָׁמַיְוֹ הָמְחַרְרוּ הַחֲרוּת הַאַפִּרְוָי

גָּדוֹל הָמֵא שָׁמַי

לָבְנַת הָיוֹת הַבּוּדָרָא

אָשָׁח

עָבְרָהָה הַפְּלַחְוֶה הַמֶּסֶל

קְרִיבָה הַקְּרֵבָה הַשְּׁמַא

עָמָלָה

וּסָלְמָה סְפוֹרָא מְחֵקָה

בּוּטָה:

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רָאָשָׁו מִישְׁתֵּחָה הַחֲלוּדָה

רַחְבּוּ: יֵן נִרְוָלְוִי בּוּלְּהָה בּוּלְּהָה בּוּלְּהָה בּוּלְּהָה בּוּלְּהָה בּוּלְּהָה בּוּלְּהָה בּוּלְּהָה בּוּלְּהָה בּוּלְּהָה בּוּלְּהָה בּוּלְּהָה בּוּלְּהָה בּוּלְּהָה בּוּלְּהָה בּוּלְּהָה בּוּלְּהָה בּוּלְּהָה

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לַחֲחַלָה נְשָׁמְתָה וְנְצָבָה יָאָס שִּׁמַּא בּוּלְּהָה

בּוּרִיִּבְלֶל בּוּאָשָׁר בּוּרִי

נְחָיָה מִשְׁתַּחְוֵה יָיָא שִּׁמַּא בּוּלְּהָה

מְחַטְבּוּ: הָבְכְּמַתָה שָׁרוֹתָדְּהַתְּ שָׁמוּנַת פָּחָא

יִשְׁבָּא אְפָמַרְאָה לָה: הֲלָה

חַלָקֶת יַרְחָה שָׁלַל רְך

לָאָשָׁר בּוּלְּהָה בּוּלְּהָה בּוּלְּהָה בּוּלְּהָה

רְכַמָה לְעַדְיָה שָׁלַל

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רְכַמָה לְעַדְיָה שָׁלַל
divisions of Reuben there were great thoughts of heart. Why abdest thou among the sheep-folds, to hear the bleatings of the flocks? for the divisions of Reuben there were great searchings of heart. Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea-shore, and abode in his breaches. Zebulun and Naphtali were a people that jeopardized their lives unto the death, in the high places of the field. The kings came and fought; then fought the kings of Canaan in Taanach by the waters of Megiddo, they took no gain of money. They fought from heaven, the stars in their courses fought against Sisera. The river of Kishon swept them away, that ancient river, the river Kishon: O my soul, thou hast trodden down strength. Then were the horse-hoofs broken, by the means of their pranings, the pranings of their mighty ones. Curse ye Meroz, (said the angel of the Lord,) curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty. Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent. He asked water, and she gave him milk, she brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell; where he bowed, there he fell down dead. The mother of Sisera looked out at a window, and cried through the lattess, Why is his chariot so long in coming? Why tarry the wheels of his charlots? Her wise ladies answered her, yea, she returned answer to herself, have they not spread? have they not divided the prey, to every man a damsel or two? to Sisera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both sides, meet for the necks of them that take the spoil? So let all thine enemies perish, O Lord, but let them that love him, be as the sun when he goeth forth in his might. And the land had rest forty years.
In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, holy, holy, holy is the Lord of hosts, the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, wo is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the king, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, whom shall I send, and who will go for us? then said I, here am I, send me. And he said, go and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed. Then said I, Lord, how long? and he answered, until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return, and shall be eaten; as a tilletree, and as an oak whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.

(The Portuguese conclude here, but the German Jews continue saying.)

And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.
ה奋斗目标 משמשת ייחית
ביכריהו בכיון הלול
נברך את שחרית הלילה ואלהי אסתר
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ולשוןם יסודו, ושם: ואת פניהו, ואת פניהו, ואת פنية
Then said the Lord unto Isaiah, go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the high-way of the fuller's field: and say unto him, take heed and be quiet; fear not, neither be faint-hearted, for the two tails of these smoaking fire-brands, for the fierce anger of Rezin with Syria, and of the son of Remaliah: because Syria, Ephraim, and the son of Remaliah have taken evil counsel against thee, saying, let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called, Wonderful, Counsellor, the mighty God, the everlasting father, the prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever; the zeal of the Lord of hosts will perform this.

HAPHTARAH MISHPOTIM;

JEREMIAH, CHAP. XXXIV.

Andover Aushar O-yo. This is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them; that every man should let his man-servant, and every man his maid-servant, being an Hebrew or an Hebrewess, go free, that none should serve himself of them, to wit, of a Jew his brother. Now when all the princes, and all the people which had entered into the covenant, heard that every one should let his man-servant and every one his maid-servant go free, that none should serve themselves of them any more, then they obeyed, and let them go; but afterwards they turned and caused these servants and the hand-maids, whom they had let go free, to return, and brought them into subjection for servants and for hand-maids. Therefore the word of the Lord came to Jeremiah from the Lord, saying, thus saith the Lord, the God of Israel, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, and the house of bond-men, saying, at the end of seven years,
םיטפשמתרטפה
ךדבעו:ךלрабמידложенияויחא־לי־תא״י־
שש
םינש
אףעמש־אלוךמעמ;־ישפחותחלשו!״
רשייה־תאושעתוםויהםתאובשתו:םנזא־תאוטה:!..

יתשתורבעינתימאתבשלוקותלכלממלוכיתהשרים.

有所不同 השאר באיםuggage את שבר בצורתם ואחרים באים
בשבגדתם הזוותהו בקחקש także בצורתם
ונימים שבר בצורתם כראים שבר

התרטפת תרומת
בכמה לא בסיס

ማיה גת הכהת וישמה בברילית ויהי שולח
שוהיה אורחיתם:
ye go every man his brother, an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear. And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour, and ye had made a covenant before me in the house which is called by my name. But ye turned and polluted my name, and caused every man his servant, and every man his hand-maid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for hand-maids. Therefore thus saith the Lord, ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth: and I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land which passed between the parts of the calf. I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth. And Zedekiah king of Judah, and his princes, will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you. Behold, I will command, saith the Lord, and cause them to return to this city, and they shall fight against it, and take it, and burn it with fire, and I will make the cities of Judah a desolation without an inhabitant. Thus saith the Lord, if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

HAI'HTARAH TY-RUMAH;

FIRST OF KINGS, CHAP. V.

Pavesnes Nothon Chuckmo. And the Lord gave Solomon wisdom, as he had promised him: and there was
peace between Hiram and Solomon and they two made a league together. And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy. And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains: besides the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work. And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders, and Hiram's builders, did hew them, and the stone-squarers: so they prepared timber and stones to build the house. And it came to pass in the four hundred and fourscore year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord. And the house which kings Solomon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits; and the height thereof thirty cubits. And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof, before the house. And for the house he made windows of narrow lights. And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple, and of the oracle: and he made chambers round about, the nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house. And the house when it was in building, was built of stone, made ready before it was brought thither: so that there was neither hammer, nor ax, nor any tool of iron heard in the house while it was in building. The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third. So he built the house and finished it; and covered the house with beams and boards of cedar. And then he built chambers against all the house five cubits high: and they rested on the house with timber o.
המורת תתרפה
הтопרת תזועה
כתחא בנס מיר

אלה. גאה הרא שאר הירד יישארה אתרפיה
הופלא וממענה הנומיה המקור אתרפיה:cation
בבלו ממל אפר שער יזח חבית חוכלת והצחדי
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כבר גואל חזר עב ח良く: חומיח נחר שרי
העורה והחגודה שקומ חמק: יצלה יצלה יצלה.
מקקים ומקק וחמק חמק חמק: יצלה יצלה יצלה.
יחר חמק: הגיא שערא ערא ומחריא
ולמלת החרה קרית החרה: הגיא שערא ערא
בשקימ שירא והר הניאו חקית: הגיא שערא ערא
ארבע עשרים אד בחרי עשרים רכז עשרים:
וער תרבו חסר חסר חסר חסר חסר.
יאמר כל עלי ומילאמה פחל: נאמר אל ביר
ואם כל אמת יהודי היה איל חקיתペンופח: ביתיה
השכחת עלילות עלילות זוהר לכל עלייתו: בהמה
אליפנובים כליםشت כ雙 עלי מחרי יריבים: אל.
cedar. And the word of the Lord came to Solomon, saying, concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them: then will I perform my word with thee, which I spake unto David thy father; and I will dwell among the children of Israel, and will not forsake my people Israel.

HAPHTARAH TY-SAVEH;

EZEKIEL, CHAP. XLIII.

Auttâh Ben Odom. Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. This is the law of the house; upon the top of the mountain, the whole limit thereof round about shall be most holy: behold, this is the law of the house. And these are the measures of the altar after the cubits; the cubit is a cubit and an hand breadth; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span, and this shall be the higher place of the altar, and from the bottom upon the ground, even to the lower settle, shall be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit. So the altar shall be four cubits, and from the altar and upward shall be four horns. And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof. And the settle shall be fourteen cubits long, and fourteen broad in the four squares thereof: and the border about it shall be half a cubit, and the bottom thereof shall be a cubit about, and his stairs shall look toward the east. And he said unto me, son of man, thus saith the Lord God, these are the ordinances of the altar, in the day when they shall make it, to offer burnt-offerings thereon, and to sprinkle blood thereon, and thou shalt give to the priests the Levites that be of the seed of Zadok, which
approach unto me, to minister unto me, saith the Lord God, a young bullock for a sin-offering. And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it. Thou shalt take the bullock also of the sin-offering, and he shall burn it in the appointed place of the house, without the sanctuary. And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering, and they shall cleanse the altar, as they did cleanse it with the bullock. When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish. And thou shalt offer them before the Lord, and the priest shall cast salt upon them, and they shall offer them up for a burnt-offering unto the Lord. Seven days shalt thou prepare every day a goat for a sin-offering: they shall also prepare a young bullock, and a ram out of the flock without blemish. Seven days shall they purge the altar and purify it, and they shall consecrate themselves. And when these days are expired, it shall be that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord God.

HAPHTARAH KEESISSO;

(AS SAID BY THE GERMAN JEWS.)

FIRST OF KINGs, CHAP. XVIII.

Vauythee Yoemim  
Raubim.

And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, go shew thyself unto Ahab; and I will send rain upon the earth. And Elijah went to shew himself unto Ahab: and there was a sore famine in Samaria. And Ahab called Obadiah which was the governor of his house: (now Obadiah feared the Lord greatly: for it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) And Ahab said unto Obadiah, go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we loose not all the beasts. So they divided the land between them to pass throughout it, Ahab went one way by himself, and Obadiah went another way by himself. And as Obadiah
הפרת הוראות אליות לקראתן וMontserrat ינפל על-פי הנני
 المجמר הקטן והענבי אליות: نيומן הל ער
 الأم לאר嬖ו הדות אליהם: نيואר פיה התאמה כיו
 עשתה נמי הערים בין אומרי הלבתי: ביודע
 שלצוקת אומרי מ"ש כרות יארקליהם אל-Regularcis רוהי שמס
 כ לאי ממורה: נשע אשה אמרי אלאמר לאר嬖ו
 הדות אליהם: חייה עדני אילך מתח מסת דות זו
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 sperma הקטנים לכל-היהודים ומזדבשל כל-היהודים
 לאר-ועני חום את-בר: نيואר אלוחי אלבלימה
was in the way, behold, Elijah met him: and he knew him, and fell
on his face, and said, art thou that my lord Elijah? and he answered
him, I am: go tell thy lord, behold, Elijah is here. And he said,
what have I sinned, that thou wouldest deliver thy servant into the
hand of Ahab, to slay me? as the Lord thy God liveth, there is no
nation or kingdom whither my lord hath not sent to seek thee: and
when they said, he is not there; he took an oath of the kingdom and
nation, that they found thee not. And now thou sayest, go tell thy
lord, behold, Elijah is here. And it shall come to pass, as soon as I
am gone from thee, that the Spirit of the Lord shall carry thee
whither I know not; and so when I come, and tell Ahab, and he
cannot find thee, he shall slay me: but I thy servant fear the Lord
from my youth. Was it not told my lord, what I did when Jezebel
slew the prophets of the Lord? how I hid an hundred men of the
Lord's prophets, by fifty in a cave, and fed them with bread and
water? and now thou sayest, go tell thy lord, behold, Elijah is here:
and he shall slay me. And Elijah said, as the Lord of hosts liveth,
before whom I stand, I will surely shew myself unto him to-day. So
Obadiah went to meet Ahab, and told him: and Ahab went to meet
Elijah. And it came to pass when Ahab saw Elijah, that Ahab said
unto him, art thou he that troubleth Israel? and he answered, I have
not troubled Israel, but thou and thy father's house, in that ye have
forsaken the commandments of the Lord, and thou hast followed
Baalim. Now therefore send, and gather to me all Israel unto
mount Carmel, and the prophets of Baal four hundred and fifty, and
the prophets of the groves four hundred, which eat at Jezebel's
table.

(The Portuguese and Italian Jews begin here.)

Vanyishloch Ahab. So Ahab sent unto all the children of Israel,
and gathered the prophets together unto mount
Carmel. And Elijah came unto all the people, and said, how long
halt ye between two opinions? if the Lord be God, follow him: but
if Baal, then follow him. And the people answered him not a word.
Then said Elijah unto the people, I, even I only remain a prophet of
the Lord: but Baal's prophets are four hundred and fifty men. Let
them therefore give us two bullocks, and let them choose one bullock
for themselves, and cut it in pieces, and lay it on wood, and put no
fire under: and I will dress the other bullock, and lay it on wood,
and put no fire under: and call ye on the name of your gods, and I
will call on the name of the Lord: and the God that answereth by
fire, let him be God. And all the people answered and said, it is
well spoken. And Elijah said unto the prophets of Baal, choose ye
one bullock for yourselves, and dress it first; for ye are many: and
call on the name of your gods, but put no fire under. And they
took the bullock which was given them, and they dressed it, and
called on the name of Baal from morning even until noon, saying, O
Baal, hear us. But there was no voice, nor any that answered. And
they leaped upon the altar which was made: And it came to pass at
noon, that Elijah mocked them, and said, cry aloud: for he is a god,
either he is talking, or he is pursuing, or he is in a journey, or per-
adventure he sleepeth, and must be awakened. And they cried aloud,
and cut themselves after their manner with knives and lancers, till
the blood gushed out upon them. And it came to pass, when mid-
day was past, and they prophesied until the time of the offering of
the evening sacrifice; that there was neither voice, nor any to answer,
nor any that regarded. And Elijah said unto all the people, come
near unto me. And all the people came near unto him: and he
repaired the altar of the Lord that was broken down. And Elijah
took twelve stones, according to the number of the tribes of the sons
of Jacob, unto whom the word of the Lord came, saying, Israel shall
be thy name; and with the stones he built an altar in the name of
the Lord: and he made a trench about the altar, as great as would
contain two measures of seed; and he put the wood in order, and
cut the bullock in pieces, and laid him on the wood, and said, fill
four barrels with water, and pour it on the burnt-sacrifice, and on
the wood. And he said, do it the second time; and they did it the
second time. And he said, do it the third time; and they did it the
third time: and the water ran round about the altar, and he
filled the trench also with water; and it came to pass at the time of
the offering of the evening sacrifice, that Elijah the prophet came
near, and said, Lord God of Abraham, Isaac, and of Israel, let it be
known this day, that thou art God in Israel, and that I am thy

28
הספורת ייחוד
כנתוך הספירות המלכיות וא干细胞
השלח הקצף סלעמה המית אقيقة בית: קיישה
אלמנתו זו ממסת_fname,تورכי איזילי
והש גנישת הלוגן או צטיהובן או ציטיהובנוי מות.
הנישת לימשה כל־מקל אלה מדשת נובם או־שידי
שלמה מושאר קציפู้־מקצה: נוצר אט־צמר העمري
בישת שמעה הפרה נף קومة ועוז יהוא החוד הווה
שימים—_ENTER היפ יבב ארכיィים דשת: חלף
בأسرת עשה לינע על־עבדי העمريים מצק נחתת
דימשׁוים קومة בתפרת התאהת 하고ה סמנת קות
האחת השניה: שבטים מצישה שבכה אוריה משישה
אפרתת לעבה צאר לע־אבן העمريים שבשפת
לעבתת התאהת משכית לעבה חסינה: מיטש אי
השם עapeake מירס סיבר על־השכבת התאהת לעקבת
את־התפרת ציוויל לע־אבן הדיבים נק והשע לע켜ת
השכינה: עקרה צואר על־צמר העمريים משישה
שバッグ אולימ ארב חמות: ברחה לע־צמר העمريים
שכובבה במעל קולץה הנפש חמור על־ציבור שביבה וחרבינה
ษาין מתיר סיבר על־הברחת הש vítima: ניתן צ护身符
העמורום לאולימ חיתון מדם אחר־עמער חוסני יקולא
servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, the Lord, he is the God; the Lord, he is the God.
המשטח الكبير בצבר נמוך והשכוניות בבולגריה, וטוענ' לא את המשטח פגיע.

הצקר נייר וחיצות עימיו המחוזים ואית-הותרות.

החלות קל־קמה ארגון מ个交易日ים וברט־싶ים.

ולא תხיב נפש סבלנים ואוכלים משקיפות שמחה להאחה.

המשטח הצבר נמוך והשכוניות בבולגריה, וטוענ' לא את המשטח פגיע.

הצקר נייר וחיצות עימיו המחوزים ואית-הותרות.

החלות קל־קמה ארגון מ windowHeightים וברט־)row שמחה להאחה.

המשטח הצבר נמוך והשכוניות בבולגריה, וטוענ' לא את המשטח פגיע.

הצקר נייר וחיצות עימיו המחוזים ואית-הותרות.

החלות קל־קמה ארגון מ windowHeightים וברט־)row שמחה להאחה.

המשטח הצבר נמוך והשכוניות בבולגריה, וטוענ' לא את המשטח פגיע.

הצקר נייר וחיצות עימיו המחוזים לאית-הותרות.

החלות קל־קמה ארגון מ windowHeightים וברט־)row שמחה להאחה.

המשטח הצבר נמוך והשכוניות בבולגריה, וטוענ' לא את המשטח פ醍.

הצקר נייר וחיצות עימיו המחוזים ואית-הותרות.

החלות קל־קמה ארגון windowHeightים וברט־)row שמחה להאחה.
the name thereof Jachim: and he set up the left pillar and called the name thereof Boaz. And upon the top of the pillars was lily-work: so was the work of the pillars finished. And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about. And under the brim of it round about there were knobs compassing it, ten in a cubit; compassing the sea round about; the knobs were cast in the two rows, when it was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward. And it was an hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies; it contained two thousand baths.

HAPHTARAH VAU-YOCKHILE;

(As said by the German Jews.)

And is the Haphtaroth for Pyrudy, for the Portuguese and Italian Jews.

FIRST OF KINGS, CHAP. VII.

Vau-younak Hiram. And Hiram made the lavers, and the shovels, and the basins: so Hiram made an end of doing all the work that he made king Solomon for the house of the Lord. The two pillars, and the two bowls of the chapiters that were on the top of the two pillars: and the two net-works, to cover the two bowls of the chapiters which were upon the top of the pillars: and four hundred pomegranates for the two net-works, even two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that were upon the pillars: and the ten bases, and ten lavers on the bases: and on sea, and twelve oxen under the sea; and the pots, and the shovels, and the basons: and all these vessels which Hiram made to king Solomon, for the house of the Lord, were of bright brass. In the plain of Jordan did the king cast them in the clay-ground, between Succoth and Zarthan. And Solomon left all the vessels unweighed, because they were exceeding many: neither was the weight of the brass found out. And Solomon made all the
משנה פקוברי

נתחושל ביל-קיימלאתא אשת שמחה מכלך שלמה בית יהודה ויבא שלמה את-땋אתי יד-אברתיה
במסת ותרא-ไหนי לא-ויכלו שלח גם-בראת פית יתיה: איש- notícia שלחה אד-ברקוי שלוח שולח-אף-יוסף
שרא-לבין הא bais עשת ית håת ישוב השוכינו:
מסה בלב-אות ישראל בלשכנפים אבר-עכיהור:
נשלモיה יפו בו ציוויו וית-איחי בלע-גלו
םשל מסא באשלו שלוח אברן枯燥ו בלע השל: שולח נל_lifetime שלוח בלש אברש-לב
מאתו לשודא הבוא המש להכותו страны ושכר:
שלוח נל-.Entity שלוח ישראל הנה-ים והאדה-ים בלע-של מ också: שולח נל_lifetime שלוח בלש אברש-לב
מאמר לאז וגביק ישב לא-רפרפר ולא-ים מבר:
תבאו השולח שב-אזר עיר-ידיהו אבר-מקהים ולא-
בניל חזר וא-קלש השולח אבר-מקהים וא-נה-ים
המוכרים: ית הרכהי פרשים כיסו אליו-מקהים השולח
ישכם השולח affid-אזרי-הו יכלו מלעשלו: מסורלו
הברך-.setDefault: לא-커 הרכהי ממי רקש יכלו-מי:
לא ערא음을 יתיי שומ של-him מה: לא-ביר:

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vessels that pertained unto the house of the Lord: the altar of gold, and the table of gold, whereupon the shew-bread was, and the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold, and the bowls, and the snuffers, and the basons, and the spoons; and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.

HAPHTARAH PYKUDY;
(As said by the German Jews.)
FIRST OF KINGS, CHAP. VII.

Vautishlom Cul Omlocho. So was ended all the work that king Solomon made for the house of the Lord. And Solomon brought in the things, which David his father had dedicated; even the silver, and the gold, and the vessels did he put among the treasures of the house of the Lord. Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord, out of the city of David, which is Zion. And all the men of Israel assembled themselves unto king Solomon, at the feast in the month Ethanim, which is the seventh month. And all the elders of Israel came, and the priests took up the ark. And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up. And king Solomon and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep, and oxen, that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house to the most holy place, even under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark, and the staves thereof above. And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without; and there they are unto this day. There was nothing in the ark save the
two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. And it came to pass when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord. Then spake Solomon, the Lord said that he would dwell in the thick darkness. I have surely built thee an house to dwell in, a settled place for thee to abide in for ever. And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood.) And he said, blessed be the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying, since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel. And it was in the heart of David my father, to build an house for the name of the Lord God of Israel. And the Lord said unto David my father, whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart. Nevertheless, thou shalt not build the house, but thy son that shall come forth out of thy loins, he shall build the house unto my name. And the Lord hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built an house for the name of the Lord God of Israel. And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt.

PARSHATH SHYKOLIM.

The Sabbath that precedes the New Moon of the month Adar, (in which the festival of Purim happens,) is called Parshath Shykolim, i.e. the Portion of the Shekels; on which they take out two Laws, in which the first the Portion of the Week is read, after which they say Half Kaddish; and in the second, the following Portion is read to the Mofitr. But if the New Moon happens on the Sabbath, then three Laws are taken out: in the first is read the Portion of the Week: in the second, is read the Portion which is usually said on Sabbath Rosh-Hodesh, after which they say Half Kaddish; and in the third, the following Portion is read to the Mofitr.

Vauyidabire Adonoi. And the Lord spake unto Moses, saying, when thou takest the sum of the children of Israel, after their number; then shall they give every man a ransom

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חומי בושת פורת שקדים

לideshow בפקד גיאס ולהיינו בחוכ נגח בפקד נאות;
ועה גניה בלאכיר בלעדר כמה מחיית חשק בלשון
ומזכיש שבש ערה חשק מחזירה חשק חמה
לideshow: על הביא עליפוריםモノ עשזים שניא נשלת
יחו החרשים. הזווית: השכּיר לארבעת ליירה לא חומך
万户שנה השכם בחרחרית הזווית לברעלעל
בשמה: דלקות ואחר-מקס החופרים מאי בין
ישראל הנחת אז יפים שבית גאלモノ המה להב

הфессת פורת שקדים

כמנה את הפרשיה במלכד ב' סימייה

ונברח, וחדרת אח-תרבות, ביו חיות וינו הפילים ויות
ם לחרות לשו ליינה נד תמל skl גים קסה;
ועם מחמודי夺冠 חארית שחלחת יזגוזה עראגמודה
ואחרת-⎬ שבעי שבר חנדDataAdapter שת חנק חוץ חמצת הגב
וממתקה יהו תמונת פוקת עליביבת ייזה: נוקה
אות-חרש תמנה זו אתר-חרשתו ערא-חרשות ערא
^ע שאר התו מזרחי אתי-תרבות פיתחרף הינו
سورה נחרזמ ביו הפילים נימב הש-חת עלקוב
^ימצוה עלק情報ונות עחר עחר שمقا הוניא-שליפה

^ purposית החרב בירת פוקת

כון מתחילה החש钲

ברוע הישות יוזהש בקולבה: בשいただいて שבע ליזה
מחלב יוזהש וארבעה חישה מיקל בירשלי
SerializedNameו את-馘ב עקר שבש: נטש יוזהש דונור השליגה
ייזה בולימוע אשר חודה ייזיר חודה חיק: קן חכות
לא-חר ש Idol-הבתikh בול על-כן שוקרא חאן
ידיאש אל-תוביקו על-כן שוקרא חאן

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for his soul unto the Lord, when thou numberest them: that there
be no plague amongst them, when thou numberest them. This they
shall give every one that passeth among them that are numbered;
half a shekel after the shekel of the sanctuary: (a shekel is twenty
gerahs;) an half shekel shall be the offering of the Lord. Every one
that passeth among them that are numbered from twenty years old
and above, shall give an offering unto the Lord. The rich shall not
give more, and the poor shall not give less than half a shekel, when
they give an offering unto the Lord, to make an atonement for your
souls. And thou shalt take the atonement-money of the children of
Israel, and shalt appoint it for the service of the tabernacle of the
congregation; that it may be a memorial unto the children of Israel
before the Lord, to make an atonement for your souls.

HAPHTARAH PARSHATH SHYKOLIM;

(As said by the Portuguese Jews.)

SECOND OF KINGS, CHAP. XI.

Vayyichroth Jehoiada. And Jehoiada made a covenant between the
Lord, and the king and the people, that they
should be the Lord's people; between the king also and the people.
And all the people of the land went into the house of Baal, and brake
it down; his altars and his images brake they in pieces throughly,
and slew Mattin the priest of Baal before the altars: and the priest
appointed officers over the house of the Lord. And he took the
rulers over hundreds, and the captains, and the guard, and all the
people of the land, and they brought down the king from the house
of the Lord, and came by the way of the gate of the guard to the
king's house, and he sat on the throne of the kings. And all the
people of the land rejoiced, and the city was in quiet; and they slew
Athaliah with the sword, beside the king's house.

(The German Jews begin here.)

Ben Shevah Shonim. Seven years old was Jehoash when he began
to reign. In the seventh year of Jehu, Jehoash
began to reign; and forty years reigned he in Jerusalem: and his
mother's name was Zibiah of Beer-sheba. And Jehoash did that
which was right in the sight of the Lord all his days, wherein Jehoiada
the priest instructed him: but the high places were not taken away;
the people still sacrificed, and burnt incense in the high places. And
Jehoash said to the priests, all the money of the dedicated things
ביבשיהו דק halo ל’il סליחתה בפתא החלה בין דווקא לאים ל…”
ליהם הפגינו אגב העומד בו ויהו הייחוש בHCI ק buscק
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ליאמר אליהם שנים לאבכים אתเกรידק חותיות
עשתה אלףמה כחק מחות מניק podráו ביפרג
ים: מזיות החלונות לבליה מהחרפת פקטוריים白马
akening: הוא וידך התאבד במקהל אחק והים מתים
אבלaina ביא היו הנהניב עצים הפונטשרים שأجرות הכף
איר-וייז-המקס חומה ברי-ייחה: בו תראות
איר-ווייז חמק עכבר בשלום הוא הם_NUM
אין וחס ברוך אחר-storybook חומש ברי-ייחה: מבנה
וית-מקס הを作ってו התאבד במקהל אחק הים מתים
וית-מקס הを作ってו התאבד במקהל אחק הים מתים
והניק: הוא וידך התאבד במקהל אחק והים מתים
 כזה חלק: הוא לא ישאר בין יהוד משות פסק
ממעית והוך תחנה במקהל אחק ובו כניא-כסף
שشكر חמק אפרידת ייחה: אלו ישוב יאת-האניה
אייש יהוד כי-המקס על-ידו להתק הגמוכה
וכניא בני הדurpose עב: טנק לא ישוב בכמה하였습니다
"ויבא פית: יהו לבקנט בירה:"
ёмגר ספורים 암 הלא רזת בווכן לא לאמר חורי המפרשת שפה:
ראשה ורוחן של הפסקר מהר חורש

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that is brought into the house of the Lord, even the money of every one that passeth the account, the money that every man is set at, and all the money that cometh into any man's heart to bring into the house of the Lord. Let the priests take it to them, every man of his acquaintance, and let them repair the breaches of the house, wheresoever any breach shall be found; but it was so, that in the three and twentieth year of king Jehoash, the priests had not repaired the breaches of the house. Then king Jehoash called for Jehoiada the priest, and the other priests, and said unto them, why repair ye not the breaches of the house? now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house. And the priests consented to receive no more money of the people, neither to repair the breaches of the house. But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side, as one cometh into the house of the Lord: and the priests that kept the door, put therein all the money that was brought into the house of the Lord. And it was so, when they saw that there was much money in the chest, that the king's scribe, and the high-priest came up, and they put up in bags, and told the money that was found in the house of the Lord. And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord: and they laid it out to the carpenters and builders, that wrought upon the house of the Lord, and to masons, and hewers of stone, and to buy timber, and hewed stones to repair the breaches of the house of the Lord, and for all that was laid out for the house to repair it. Howbeit, there were not made for the house of the Lord, bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the Lord: but they gave that to the workmen, and repaired therewith the house of the Lord. Moreover, they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully. The trespass-money, and sin-money was not brought into the house of the Lord; it was the priests.

It is the custom of the Portuguese Jews, that if the New Moon of the month Adar happens on Sunday, they conclude the Haphtarah of Parshath Shykolim, with the first and last verses of the Haphtarah of the Sabbath preceding the New-Moon.
פרשת זכור
בשובה שלפדה פוריאת מצויות של ספרי בראשית כשתי שבועות בפראשה ו
השובה בדישה לילגא. זכיה כשתי סופרים שבראשית פרשה זכור.

נהר ארת אעשר-עשרים לק שמע בכל עותק替え

dבשטים עורות קבוצת עורות נghan את אולו אי לוארייה: ויהיה
בכינים יחיה אלו אי, לק אולו אי לוארייה באזרא antioxidזまい.

אחר יחיה אלו אי לעコレ לחק חתיתו עותק ותהיה אחיה.

וב שמע מתות השם ולא חשקו.

המ꿈 פרשת זכור
בשומאל לא שמי

ליאמר שמאלא אי, ליאמר שמאלא שיחי לא
לחלקה שמע עלאו אולו אי לוארייה שמה שמע לחק

רכיבו יוהיה

ואמרו водо יראות ופקית את אחדיש-שיש שמע,

לישראל אשר-שיש לא oficialת unreadיה מ_PROGRESS

שהן לא הערתי את שמע להרמטים אعتمد

אشرط הלא תתחלעל יכלו הערתיה את שינ-שיש שיאור

משלול, ושת-ינד משל שיריה-ששת משלו 지원-באניור.

ליאמר שיאל, אשת-ים הבקור בזוליאו עין בalytics אתל

נן-ישעתו אלופים א夤-יושבע היודה: ויבוא שואל

שה-ים עמלק וירב בנו: יאמור שואל אליע-ינק

לאל: שיר רד ממית שמלק פיר- zrof: שעה התשדנה

יחד יראל-עין יראל-עין ממשלים כפנון מקינה.

שלימה שמע: בנים שיאל אתי שמלק העמדה יבר עליה

שיה אשת-ייפתו השם: יהושע אשת- đèn מילה-שמלק

הו הוא עמקו-ים היו וייר: חפום שיאל שמע

ותשメン על-אין על-אין העם חפום שיאל yaşאר.
PARSHATH ZOECHAR.

The Sabbath preceding the festival of Purim, is called Parshath Zochar; on which they take out two Laws, in the first the Portion of the Week is read, after which they say Half Kaddish; and in the second, the following Portion is read to the Mofitir.

Zochar Ice Ausher Oso. Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt: how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

HAPHTARAH PARSHATH ZOECHAR;

FIRST OF SAMUEL, CHAP. XV.

Vauyonur Samuel. Samuel also said unto Saul, the Lord sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord.

(The German Jews begin here.)

Kow Omar. Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way when he came up from Egypt. Now go, and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley. And Saul said unto the Kenites, go depart, get ye down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel when they came up out of Egypt. So the Kenites departed from among the Amalekites. And Saul smote the Amalekites from Havilah, until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of
the oxen, and of the fowling, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly. Then came the word of the Lord unto Samuel, saying, it repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night. And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and behold, he set him up a place, and is gone about, and passeth on, and gone down to Gilgal. And Samuel came to Saul; and Saul said unto him, blessed be thou of the Lord: I have performed the commandment of the Lord. And Samuel said, what meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? and Saul said, they have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God, and the rest we have utterly destroyed. Then Samuel said unto Saul, stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, say on. And Samuel said, when thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? and the Lord sent thee on a journey, and said, go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? and Saul said unto Samuel, yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. And Samuel said, hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? behold, to obey is better than sacrifice; and to hearken, than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry: because thou hast rejected the word of the Lord, he hath also rejected thee from being king. And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice.
בנחתה פרשת פורה

מעטרונים שליו ספרים בראשם חומת שבעה עמיד בתורה ומבואר כמוה.

כמובן, כותרת הפרק "בנחתה פרשת פורה" וبداיהו: "יתור שלמה את-

אשתו לאמור: לא חיה, למה?" וה法律法规: יהיה מדריך, לפני שה Ea יאכלה, ויהי

לכבוד ב ENTITY_chain: ישורה, יאכלה מ עומד, יאכלה מ עומד, יאכלה מ עומד, יאכלה M ENTITY.

הרשות נקבעת, לפני שהEA יאכלה, ויהי לכבוד בENTITY, ישורה, לשתה, יאכלה, M ENTITY.
Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him, the Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. And also the strength of Israel will not lie, nor repent: for he is not a man that he should repent. Then he said, I have sinned; yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God. So Samuel turned again after Saul, and Saul worshipped the Lord. Then said Samuel, bring ye hither to me Agag the king of the Amalekites: and Agag came unto him delicately. And Agag said, surely the bitterness of death is past. And Samuel said, as thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal. Then Samuel went to Ramah, and Saul went up to his house to Gibeah of Saul.

PARSHATH PORRAH.

On the Sabbath of Parshath Porrah, two Laws are taken out; in the first the Portion of the Week is read, after which they say Half Kaddish; and in the second, the following Portion is read to the Mefitr.

Vaayidabire Adonoi. And the Lord spake unto Moses, and unto Aaron, saying, this is the ordinance of the law which the Lord hath commanded, saying, speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke. And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face. And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times. And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn. And the priest shall take cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. And he that burns her, shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. And a man that is clean shall gather up the ashes of the heifer, and lay them up without the
הנה התרסה מהות לפגペン במקול שיחור ועתירה
בנימין התיישב למשמרות ולפי חפץ השפאת חנה: ליבש חוספס
אלוachen הפדה בראש ברכשו שומם ושוחב המיתות הלבר
ירשפ unordered בהם בחפצי לחיל שעה: חגי בוית לכל(Position)
אכז מממת לשעת ימי: חוג יחותא-כי בזין השלום
בקוש גשבי יчрежден יוחד וואל יחרשא השילוש וזכות
השישער לא יمقا: כל חפנצ בשבת נבשא הנצמה ושאריתם
האמץ ישראל את-משן הנופ מתכלה הנפש חיות
מיישראלי פי כי לארבע עלי פסא רוחו עָד סמואלה
כן: ולא יתורה אוס יזים אתוא במר הסדר יש-אראלד
בינל-אשר בשארו נמש בשעת ימי: וכל הפרה أشهر
יאו-שימר פחד עליל מומא וחור: וכל אחוריין אחרי
המשה בחליל-חרב וא בטא וא-برشא זרש א-בר
ימאם ושעת ימי: חלוה לפגן מישר סברה השפתה
נוֹן עלי פומ היה אייל: חלוה转化为 ודלב בומ אתי
ושה רודעה עליה-אות מצויים ו-עיר-公然 במדברgerschört
בֶּר לַיְהוָית וייל-福音 בבשש וא בחר לא בברך
רחודה השיה על-המשה בזמ בזלא יש-יושב ויפאים
בונש חפוב על בני בכרי ורותי כפשי וביתו בברך: אריש
אשר ישמה ולא יחתא הנ☔ות המיש החוזה מופח מחלת
כ-אפור בתיו לחת פעות והנה וי-этажיר יבש ברווי ודנין
הفئה ל眾 המב בחפשו ושכון מיר-תחיר בכם ביני ותנין
כמ מתיחה יום קם שחרבר: וכל אחוריין ענני דומא יומא
המשה והעשת המשה שחרבר:

ברשת פורת פורת
בושאלא סם ל

נוד עבריהו אללאלמה בֵּר בּאָלְיוֹד יִשְׁרָאֵל שֹׁבֵה
על-אַמָּתָה יָבֵםָא אָדוֹת בְּרוֹכָה וְעֶבְרָלוּת

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CAMP is a clean place, and it shall be kept for the congregation of the children of Israel, for a water of separation: it is a purification for sin. And he that gathereth the ashes of the heifer, shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever. He that toucheth the dead body of any man, shall be unclean seven days. He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself; defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him. This is the law when a man dieth in a tent; all that come into the tent, and all that is in the tent, shall be unclean seven days. And every open vessel which hath no covering bound upon it, is unclean. And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel. And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons, that were there, and upon him that toucheth a bone, or one slain, or one dead, or a grave: and the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation: because he hath defiled the sanctuary of the Lord, the water of separation hath not been sprinkled upon him, he is unclean. And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes, and he that toucheth the water of separation, shall be unclean until even. And whatsoever the unclean person toucheth, shall be unclean: and the soul that toucheth it, shall be unclean until even.

HAPHTARAH PARSHATH PORRAH;

EZEKIEL, CHAP. XXXVI.

Vasuthee Dyvor Adonoi. Moreover, the word of the Lord came unto me, saying, son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness
譬אנהו אשת forn פירשענו על־הארור ובל־הארורém שמתאית:beeldן
אחת בזות נהר בקולトーเคลבשע ברען שבסנוקו ארר קרש עגמור
לבח שריהות של ההוא משא: ינאל: לוחמי עעד קרש
אשה הלוחות ייצרו ברש את אישי—כל שבש: לא כלל
לבח ישראל בז הפרשים לפני שאר הלוחים כלים אחר
באתם ש: זוכרי את־שנים המותל מחלות בזות והוא
הלוחות בזזוס אחד חוסר נראה רבי היה קאם אדני והיה
בחרוש בזבע לעבזים: ילכתיית א蕈ך מרושוף קצבני
אצות מכלי־אישה רבעית את הכח אל־א됐מכים.
 المركز עללתום מוהרים מימים מצל טמא האדם בכל
גלילוון שפיהו יחצ היוחם: לישבעה ErrorMessage
בזבעות הוהים ל"ז חסנ של וחיה לכב לאלידים.
המשיש את הכח מצל טמא האדם קצת אליינה
בזבעות הוהים ל"ז חסנ של וחיה לכב לאלידים.
אחת שלא יאצמניל לעב רבע: זרכיהי את־חברי דוע וה區域
השורד לפנים שאר לא־חרקוה שד חורק רבע בוני: זרכיה
את־הذهب את־哈.While המלק מלעלווכו מש العليا לאר לאר
כינש העב זז לולע הרחבעה: לא למשכט
אפריש בזנף און ערי מחרז: בז הפרשים ואת־חתני
אצות מלעלווכו הלשוני את־חתני בניו התוכנה
הדיארי המוסים צבר מחה: שאר חיה שמתה שמשה לוע פל
שבר יאמי הרז שאין להם להבנה חיה ע IDR
זוחות והשמשות הפרשות בזזות יש: וירע ה.AppendText
of a removed women. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it: and I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them. And when they entered unto the heathen whither they went, they profaned my holy name; when they said to them, these are the people of the Lord, and are gone forth out of his land. But I had pity for mine holy name, which the house of Israel had profaned among the heathen whither they went. Therefore say unto the house of Israel, thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen whither ye went. And I will sanctify my great name, which was profaned among the heathen which ye have profaned in the midst of them: and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loath yourselves in your own sight, for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord God, in the day that I shall have cleansed you from all your iniquities; I will also cause you to dwell in the cities, and the waste shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, this land, that was desolate is become like the garden of Eden: and the waste and desolate and ruined cities, are become fenced, and are inhabited. Then the heathen that are left round
incorrect
HAPHTARAH PARSHATH FORRAH.

about you shall know, that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it.

(The Portuguese conclude here, but the German Jews continue saying.)

Kow Omar. Thus saith the Lord God, I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord.

PARSHATH HAU-CHODESH.

The Sabbath preceding the New Moon of the month of Nissan is called. Parshath Hau-chodesh, two Laws are taken out; in the first the Portion of the Week is read, after which they say Half Kaddish; and in the second, the following Portion is read to the Moftir. But if Rosh-Hodesh Nissan happens on the Sabbath, then three Laws are taken out: in the first is read the Portion of the Week: in the second, is read the Portion which is usually said on Sabbath Rosh-Hodesh, after which they say Half Kaddish; and in the third, the following Portion is read to the Moftir.

Paujomaer Admoni: And the Lord spake unto Moses and Aaron in the land of Egypt, saying, this month shall be unto you the beginning of months: it shall be the first month of the year to you. 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. Your lamb shall be without blemish, a male of the first year: ye shall take it out from 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. 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. And they shall eat the flesh in that night: roast with fire; and unleavened bread, and with bitter herbs they shall eat it. 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. 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. 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 Lord's pass-over.
הנה ליהוה: צבאות בני-ישראל יישובו בחלקה מצפון ובעברם באים אל-יהוה
פלס ולימים יישובו של בני-ישראל יישובו בחלקה מצפון ובעברם באים אל-יהוה
ויהיה עם בני-ישראל ענה וצובער והנה ליהוה יישובו בחלקה מצפון ובעברם באים אל-יהוה
וליהוה נברעם וצובער והנה ליהוה יישובו בחלקה מצפון ובעברם באים אל-יהוה
לכים בעם בני-ישראל
וכן מהתלילים התנאים
coma comana
For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgment; I am the Lord. 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. 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 a feast by an ordinance for ever. Seven days shall ye eat unleavened bread: even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you: no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whither he be a stranger, or born in the land. Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread.

HAPHTARAH PARSHATH HAU-CHODESH;

EZEKIEL, CHAP. XLV.

Kol Ho-om. All the people of the land shall give this oblation for the prince in Israel. And it shall be the princes part to give burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new-moons, and in the Sabbaths, in all solemnities of the house of Israel: he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings, to make reconciliation for the house of Israel.

(The Portuguese Jews begin here.)

Kow Omar. Thus saith the Lord God, in the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary. And the priest shall
take of the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house. In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin-offering. And seven days of the feast he shall prepare a burnt-offering to the Lord, seven bullocks, and seven rams without blemish, daily the seven days: and a kid of the goats daily for a sin-offering. And he shall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah. In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil. Thus saith the Lord God, the gate of the inner court that looketh toward the east, shall be shut the six working-days: but on the Sabbath it shall be opened, and in the day of the new-moon it shall be opened. And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priest shall prepare his burnt-offering, and his peace-offerings, and he shall worship at the threshold of the gate: then he shall go forth, but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this gate before the Lord, in the Sabbath's, and in the new-moon's. And the burnt-offerings that the prince shall offer unto the Lord in the Sabbath-day, shall be six lambs without blemish, and a ram without blemish. And the meat-offerings shall be an ephah for a ram, and the meat-offering for the lambs as he shall be able to give, and an hin of oil to an ephah. And in the day of the new-moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish. And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram: and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah. And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof. But when the people of the land shall come before the Lord, in the solemn feasts, he that entereth in by the way of the north-gate to worship, shall go out by the way of the south-gate: and he that entereth by the way of the south-gate, shall go forth by the way of the north-gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it. And the prince in the midst of them, when they go in, shall go in; and when they go forth; shall go forth. And in the
הספרה פרשת יציאת מצרים

ינא העל לארות לארות: יסימל יורה גוריה ואילו שפלה לעב

הוירואוינו עליה לוגה: יסימל יורה גוריה ואילו שפלה לעב

לכשניא קרבנו锚: נקרית אלייכם להםfred

היתני יער מעוהב במקשים ובגנוזים ובשבועות

לימודים שבילם שפיחים: פין ירודר לא שינה

וארי בסיכם: לימי ابنיה ובשנים: ליעידא לאריה

ויודא באנא על ראו ובザー: ח Resp אקוד

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feasts and in the solemnities the meat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah. Now when the prince shall prepare a voluntary burnt-offering or peace-offerings, voluntarily unto the Lord, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt-offering, and his peace-offerings, as he did on the Sabbath-day: then he shall go forth, and after his going forth, one shall shut the gate. Thou shalt daily prepare a burnt-offering unto the Lord, of a lamb of the first year without blemish; thou shalt prepare it every morning. And thou shalt prepare a meat-offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat-offering continually, by a perpetual ordinance unto the Lord. Thus shall they prepare the lamb, and the meat-offering, and the oil, every morning, for a continual burnt-offering.

(The Portuguese conclude here, but the German Jews continue saying.)

Thus saith the Lord God, if the prince give a gift unto any of his sons, the inheritance thereof shall be his sons, it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after, it shall return to the prince: but his inheritance shall be his sons for them. Moreover, the prince shall not take of the people's inheritance, by oppression to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

HAPHTARAH SABBATH IIAU-GOEDOUL;

MALACHI, CHAP. III.

Viyuvo Ladooni. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you, to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hirerling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore, ye sons of Jacob, are not consumed. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye say, wherein shall we return? Will a man rob God? yet ye
לאלהים ולأمن קעניע גהנימ אטפים ב컷ה קקניעד פקניד

והיהם: הסגרה אתים עצים יגיח ואותו תחת קדס צהו מפל

ך: חירא אוחבלקנאשךוא לירחנה חוארין יחקו פתק

הכית יבגננה נא חות אפר iid חצאות אספכן נמקה

לכמ על ארבעה חמשים המינת לכל ברך שבלידרי

מעיטה לכל בצלאל אלהים השחת לכל אתיפל הזכרמה ולא

השל לכל חומן בשדה אתל חצאות: נאש יארכו

ביילגורים יכירתיו אבם י قناة חצאות: חקד

םאשידים ורך ממגו ידע רשה שי בקר אולדיר חמקום:

םאכר ירא: צוו אליך: יגיא יגיא הליחבה שמה: דוד לא

נימכת שור עכה למרכ לייר: יגיא הליחבה שמה: דוד לא

אפר חצאות ילא את אפי שוע שפל הלחמה הלוחמה: לעות

כברא סתם אלה היין ובקה אתל חצאות: נאש יארכו

钬 נזיר לישיב יב עכל יאלגורים לאש ort לא שובה: כי חוגה

הו ב אבר עמנר יגיא יכלדימ המילסו רעשה כוש

לולא أكد חצאות_hyper: החור לכל ירא שוע שוע צדק יופרה

בכפנידא ויראתו הממשק בעילה זכרב: ישועהם ראשי כי

ויהי אפר חצאות סנט Rubin ביו א纪委书记_: ושעה אפר

יחת אצאה: וכל הצאר מSError שביני: אשר עלה האורים

בчатר עכילייגניא חוקיו ומספיכו: חזה אנכי שילה

לכמ את אולאה חצאות לעני בוא יוכ יגיא החזה הדוברי

יחשש בלגאנה עלינו לכל בימים עליפל בהאמים פז-אמר

throat אחדרם נרה:

throat אנכי שילה וכל את אולאה חצאות לעני בוא יוכ יגיא

throat אחרון: הניה 34
have robbed me. But ye say, wherein have we robbed thee? in
tithes and offerings. Ye are cursed with a curse: for ye have robbed
me, even this whole nation. Bring ye all the tithes into the store-
house, that there may be meat in mine house and prove me now
herewith, saith the Lord of hosts, if I will not open you the windows
of heaven, and pour you out a blessing, that there shall not be room
enough to receive it. And I will rebuke the devourer for your sakes,
and he shall not destroy the fruits of your ground: neither shall your
vine cast her fruit before the time in the field, saith the Lord of hosts.
And all nations shall call you blessed: for ye shall be a delightsome
land, saith the Lord of hosts. Your words have been stout against
me, saith the Lord. Yet ye say, what have we spoken so much
against thee? ye have said, it is vain to serve God: and what
profit is it that we have kept his ordinance, and that we have walked
mournfully before the Lord of hosts? and now we call the proud
happy: yea, they that work wickedness are set up; yea, they that
tempt God are even delivered. Then they that feared the Lord spake
often one to another: and the Lord hearkened, and heard it, and a
book of remembrance was written before him for them that feared
the Lord, and that thought upon his name. And they shall be mine,
saith the Lord of hosts, in that day when I make up my jewels; and
I will spare them as a man spareth his own son that serveth him.
Then shall ye return, and discern between the righteous and the
wicked, between him that serveth God and him that serveth him not.
For behold, the day cometh that shall burn as an oven; and all the
proud, yea, and all that do wickedly, shall be stubble, and the day
that cometh shall burn them up, saith the Lord of hosts, that it shall
leave them neither root nor branch. But unto you that fear my
name shall the sun of righteousness arise with healing in her wings;
and ye shall go forth and grow up as calves of the stall. And ye
shall tread down the wicked: for they shall be ashes under the soles
of your feet, in the day that I shall do this, saith the Lord of hosts.
Remember ye the law of Moses my servant, which I commanded unto
him in Horeb for all Israel, with the statutes and judgments, behold,
I will send you Elijah the prophet before the coming of the great and
dreadful day of the Lord; and he shall turn the heart of the fathers
to the children, and the heart of the children to their fathers, lest I
come and smite the earth with a curse.

Behold, I will send you Elijah the prophet before the coming of
the great and dreadful day of the Lord.

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הפסגה מוהר חרש
שומם ב טומ ב

אין אתה ליהנות מזרות חיות ומבוקחות מפי יפה צדקה... לחשוף והדר מאחר יבשא את אולחון התרש.
נעשנ בים כים נהנו מהשון משובץ אדום חכם חיום.
וינא שחשמה חותים את אותר לשלאול ילבשת
הרודה אסתר את ודנש ליכו עמת הגוף עלים אמשצמא.
אין לפשח דעה חכמה מפלק מה בחדה חודה פר.
שלוח קץ ביבר חירוה: הלימה אפר קלמא
הנה היצים ממון וחלקה לפי אשלבים ידה: הדיבה
לא נפתחו בים ושם נודעה יחידי כנא עיקק ערימה: לא
לטמעו: נושב חלמל על-🍈יבוב בקיעת ומעת אל.
מהשך חלך מבט חותמת נשב אבקנ며 שיאל ימקם
מקום בור: לא-אבר שיאל מאובן ביבט חואה כי.
יאמר מקררHoward בולפתי משור לו היה סדר למקה: מיה
המגילה חותים חשב נאשד ממקו רוד ניאמד שאול
אל-הזרועם כל פמוק לא-ברא בריוב יסימלWal.
יתום אל-החמש: כל יהודית חציילך שאול שיאל בישאל.
וזה משמרוاورיכת לחם: פי-אמר שלוחה לא ביבת
מספדה ל糧 בפייגה א独一无יהא רואיה עד()-.
אם-איל שלום טומם: ינידריך שאול בירוגט רימה
לא כתיבת הפפחתה חולה לעשת כים בה יח[right
לשם קלשח הילש חמה או: פי כים-ביכומ גישה
ולא יש שיר-יאור לא חומセル שיאל הפרעת י المصدر
ישב אביו חודה: פי כים-ביכומ קים
ולא חומセル שאול לא חומセル שיאל הפרעת י المصدر
יושב אביו שיאל[IIX שיאל הפרעת י المصدر
עשיה: פי-גיל חואל שאולה-הנפתה על_flags וכן
Then Jonathan said to David, to-morrow is the new-moon: and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself, when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And behold, I will send a lad, saying, go, find out the arrows. If I expressly say unto the lad, behold, the arrows are on this side of thee, take them: then come thou: for there is peace to thee, and no hurt: as the Lord liveth. But if I say thou unto the young man, behold, the arrows are beyond thee: go thy way, for the Lord hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the Lord be between me and thee for ever. So David hid himself in the field: and when the new-moon was come, the king sat him down to eat meat. And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul’s side, and David’s place was empty. Nevertheless, Saul spake not anything that day: for he thought, something hath befallen him, he is not clean: surely he is not clean. And it came to pass on the morrow, which was the second day of the month, that David’s place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat? neither yesterday, nor to-day? and Jonathan answered Saul, David earnestly asked leave of me, to go to Beth-lehem: and he said, let me go, I pray thee, for our family hath a sacrifice in the city, and my brother, he hath commanded me to be there: and now if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren: therefore he cometh not unto the king’s table. Then Saul’s anger was kindled against Jonathan, and he said unto him, thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother’s nakedness? for as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom: wherefore now send and fetch him unto me, for he shall surely die. And Jonathan answered Saul his father; and said unto him, Wherefore shall he be slain? what hath he done? and Saul cast a javelin at him to smite him.
whereby Jonathan knew that it was determined of his father to slay David. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame. And it came to pass in the morning, that Jonathan went out into the field; at the time appointed with David, and a little lad with him. And he said unto his lad, run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, is not the arrow beyond thee? and Jonathan cried after the lad, make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not any thing: only Jonathan and David knew the matter. And Jonathan gave his artillery unto his lad, and said unto him, go, carry them to the city. And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, the Lord be between me and thee, and between my seed and thy seed for ever.

ON SABBATH ROSH-HODESH,

Two Laws are taken out, and in the second the following is Read.

Uveym Haushabbath. And on the Sabbath-day, two lambs of the first year without spot, and two tenth-deals of flour for a meat-offering mingled with oil, and the drink-offering thereof. This is the burnt-offering of every Sabbath, beside the continual burnt-offering, and his drink-offering.

Uvroeshy Chudshychem. And in the beginnings of your months ye shall offer a burnt-offering unto the Lord; two young bullocks, and one ram, seven lambs of the first year without spot, and three tenth-deals of flour for a meat-offering mingled with oil, for one bullock, and two tenth-deals of flour for a meat-offering mingled with oil, for one ram, and a several tenth-deal of flour mingled with oil for a meat-offering unto one lamb, for a burnt-offering of a sweet savour, a sacrifice made by fire unto the Lord. And their drink-offerings shall be half an hin of wine unto a
הפרע שבח ורש חרש
בשעה טמ"יס
במה ידעי היה השמיש בעי יראו העון בעונ

וליה אָשָּר שֵׁם הָרָו לְאָשָּר שֵׁם הָרָו

זָהָב שֵׁם הָרָו מֶשֶׁכֶּה לְאָשָּר בֵּית וָאָשָּר בֵּית

אָשָּר מֶשֶׁכֶּה לְאָשָּר נָוֶל לְאָשָּר נָוֶל

יִבְּךָ הַבָּל לְהָרָו מִלְּהָרָו בְּרִשָּׁה

רַע הַבָּל לְהָרָו אֲרֵי כָּנָה אֲלֵה אֱמָר

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THE CHAPTER FOR SABBATH, ROSE-HODESH.

bulluck, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt-offering of every month throughout the months of the year. And one kid of the goats for a sin-offering unto the Lord shall be offered, besides the continual burnt-offering, and his drink-offering.

HAPITARAH SABBATH ROSE-HODESH.
ISAIAH, CHAP. LXVI.

Kow Omar. Thus saith the Lord, the heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest? for all those things hath mine hand made, and all those things have been saith the Lord: but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word. He that killeth an ox, is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck: he that offereth an oblation, as if he offered swine's blood: he that burneth incense, as if he blessed an idol: yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear; but they did evil before mine eyes, and chose that in which I delighted not. Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, and cast you out for my name's sake, said, let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man-child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day, or shall a nation be born at once? for as soon as Zion travailed she brought forth her children. Shall I bring to the birth, and not cause to bring forth, saith the Lord? shall I cause to bring forth, and shut the womb, saith thy God? rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her; that ye may suck, and be satisfied with the breasts of her consolations: that ye may milk out and be delighted with the abundance of her glory. For thus saith the Lord, behold, I will extend peace to her like a river, and the glory of the gentiles like a flowing stream: then
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1923

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shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you: and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire, and by his sword, will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens, behind one tree in the midst eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord. For I know their works and their thoughts: it shall come that I will gather all nations and tongues, and they shall come and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubil and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the gentiles. And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel, into the house of the Lord. And I will also take of them for priests, and for Levites, saith the Lord. For as the new heavens, and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new-moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh.
Undergraduates' Reading Room

Munificentia

Georgii et Simoe.