

Exit 1

1 These are the names of the sons of Israel, who provided with Jacob to Egypt, each one of them with the people of his home.

2 Reubin, Shimon, and sheltered and Judas,

3 and Isakr and Zebolan and Benjamin,

4 Dan and Naftali, serious and pointed.

5, was among people born at the heart of Jacob seventy breath. As Joseph was in Egypt.

6 Then Joseph died, and his brothers, as well as all other of this generation.

7 and the people of Israel grew, and Twaldoa and Tcatheroa and Azmwa is so packed with them the land.

8, and soon the new king of Egypt did not know Joseph.

9 of his people, he said: \ddot{i} ½Here the people of Israel and most of us the greatest strength

10 Flantamr Itcatheroa so that they join our enemies, and if fighting broke out Iharbona and then get out of the ground \ddot{i} ½

11 Fhdoa them to supervisors Ischrohm Class of hard work. Fbnoa cities Vithom Ramsis and stores to be Pharaoh.

12 But the more increased humiliation, the breeding and development of the Children of Israel Vtakovoa

13 The worsening violence, the Egyptian bondage of the Children of Israel.

14 Otasoa their hard work in the mud, and milk very hard in the fields. Skm Egyptians and violence in all their labor.

15 Then he said to the king of Egypt who are invited Alabranitin twin Vuap code:

16 \ddot{i} ½When I over see the generation of women Alabrai at Racht n birth to a child, the boy was born Vaqtlah, although girls Vatrkaaha live.

17 However, the Decal Takavan God they did not implement is the King Vasthita male children.

18, king of Egypt, recalling Decal and asked: \ddot{i} ½Why H t m this and Ast hieet m male children? \ddot{i} ½

19 Vojabtah: \ddot{i} ½Women Alabrai a t Kal m ar at age, they are strong and give birth before they can access \ddot{i} ½

20 and the proliferation of the people and the very bone.

21 Alkabltan and feared God Othabhma Pencl.

22 and then issued a Pharaoh ordered all his people, saying: \ddot{i} ½Ar hawa each son (Hebraic) born in the river, and the girls Vasthiohni \ddot{i} ½

Exit 2

1, and married a man from a Lao girl Lao daughter.

2 women came to bear and gave birth to a son, and beauty Racha Both three months.

3 and has not been able to hide after that, came Bsaft of papyrus and Talth Balhmr and tar and Oddjat the child and placed him among the allies on the banks of the river.

4 and his sister stood from afar to see what happens to it.

5 and approached the daughter of Pharaoh bathing in the river, while the industrial and Sifadtha Taatmsheen on the bank of the river. The draft held by the Allies, sending Siftha to come by.

6 Vvtanh considered if the child is crying, it broke up and said: $\ddot{i} \dot{\iota} \frac{1}{2}$ What the children of the Hebrews $\dot{i} \dot{\iota} \frac{1}{2}$

7, said his sister to Pharaoh's daughter: $\dot{i} \dot{\iota} \frac{1}{2}$ I invite you to go to nursing Al abriat you to breastfeed the child? $\dot{i} \dot{\iota} \frac{1}{2}$

8 Pharaoh's daughter, I'll: $\dot{i} \dot{\iota} \frac{1}{2}$ $\dot{i} \dot{\iota} \frac{1}{2}$ went and called the girl or boy.

9 Pharaoh's daughter said to them: $\dot{i} \dot{\iota} \frac{1}{2}$ Take this boy and Odaih m, and I give you $\dot{O} \dot{r} \dot{k} \dot{i} \dot{\iota} \frac{1}{2}$ I took the child woman and the boy.

10 As the old boy, returned to Pharaoh's daughter, and invited him Vtbnth Moosa (meaning Mncl), saying: $\dot{i} \dot{\iota} \frac{1}{2}$ pulled him out of water $\dot{i} \dot{\iota} \frac{1}{2}$

11 and older that occurred after he went to Moses missing his brothers Hebrews testifies Amishqthm, Vmah an Egyptian man to hit a man Abrania,

12 Vtfatt around, and did not find anyone there killed the Egyptian and bury in the sand.

13, then left on the second day if the men Abranian Itdharban, said of the offensive: $\dot{i} \dot{\iota} \frac{1}{2}$ Why hit your friend? $\dot{i} \dot{\iota} \frac{1}{2}$

14 He answered: $\dot{i} \dot{\iota} \frac{1}{2}$ $\dot{O} \dot{p} \dot{n} \dot{k}$ of $\dot{C} \dot{h} \dot{a} \dot{i} \dot{r} \dot{m} \dot{a} \dot{n}$ and judge us? $\dot{O} \dot{a} \dot{a} \dot{z} \dot{e} \dot{m}$ to kill m as you killed the Egyptian? $\dot{i} \dot{\iota} \frac{1}{2}$ $\dot{E} \dot{j} \dot{a} \dot{v}$ $\dot{M} \dot{o} \dot{s} \dot{e} \dot{s}$ and said: $\dot{i} \dot{\iota} \frac{1}{2}$ Indeed, the news had spread quickly $\dot{i} \dot{\iota} \frac{1}{2}$

15 The hearing Pharaoh said, sought to kill Moses, but Moses fled from the face of Pharaoh, and went to live in the land of Mdian, Vbulgha sat at the well.

16 The priest Mdian seven girls and Voqubln Astakin water and drink the overflow Alojeran Obihn sheep.

17 Sponsors and Trdohn man. Musa, however, is to help and irrigate Gnmhn.

18 When the girls returned to Raoiil Obihn Soh in: $\dot{i} \dot{\iota} \frac{1}{2}$ $\dot{E} \dot{n}$ Bakitn is accessed today? $\dot{i} \dot{\iota} \frac{1}{2}$

19 Vojpinh: $\dot{i} \dot{\iota} \frac{1}{2}$ Egyptian m rescued from the hands of $\dot{p} \dot{a} \dot{s} \dot{\tau} \dot{a} \dot{l} \dot{i} \dot{s} \dot{t}$, Fastqy us andal so Gnmna $\dot{i} \dot{\iota} \frac{1}{2}$.

20 Vsohin: $\dot{i} \dot{\iota} \frac{1}{2}$ $\dot{W} \dot{e}$ re is he? Why $\dot{T} \dot{i} \dot{k} \dot{i} \dot{n} \dot{n} \dot{e} \dot{r}$? $\dot{A} \dot{b} \dot{r} \dot{h}$ to eat food $\dot{i} \dot{\iota} \frac{1}{2}$

21 Moses and the man who lives with his wife from Sforp.

22 Vonjpt he has a son called Jurscm (meaning strange) when he said: $\dot{i} \dot{\iota} \frac{1}{2}$ you are in $\dot{n} \dot{a} \dot{t} \dot{e} \dot{s}$ in a strange land $\dot{i} \dot{\iota} \frac{1}{2}$

23 after a long period, king of Egypt died. And the Children of Israel rose the moans and screams from the impact of slavery, and up to God.

24 Vosgy Oninhm to God, and recalls its charter with Abraham, Isaac and Jacob.

25 and considered God to the Children of Israel (on their paper).

Exit 3

1 As Moses was sponsored sheep DIET Mdian enrich the priest, the terrorist pulled the sheep to the far side of the desert until he came to Mount Hurib God.

2, there is illustrated a table amid the fire of the Lord Blheb Aliqp. If Moses Balaliqp scene without burning.

3 Moussa said: $\dot{i} \dot{\iota} \frac{1}{2}$ am now exploring this great country. $\dot{W} \dot{y}$ do not burn \dot{A} aliqp? $\dot{i} \dot{\iota} \frac{1}{2}$

4 When the Lord saw that Moses had been born to explore the matter, called him from Central Alaliqp saying: \ddot{i} $\dot{\iota}$ $\frac{1}{2}$ Moses \ddot{i} $\dot{\iota}$ $\frac{1}{2}$. He said: \ddot{i} $\dot{\iota}$ $\frac{1}{2}$ am \ddot{i} $\dot{\iota}$ $\frac{1}{2}$

5, said: \ddot{i} $\dot{\iota}$ $\frac{1}{2}$ bnct $\alpha\epsilon$ closeto h \ddot{e} re: t \ddot{a} e off yo \ddot{u} r sh \ddot{o} es fr \ddot{o} m yo \ddot{u} r feet , because the place you are standing in the holy land \ddot{i} $\dot{\iota}$ $\frac{1}{2}$

6 Then he said: \ddot{i} $\dot{\iota}$ $\frac{1}{2}$ am the G \ddot{o} d of yo \ddot{u} r f \ddot{a} ther, t \ddot{h} e G \ddot{o} d of Ar \ddot{a} ham t \ddot{h} e G \ddot{o} d of Isaac and the God of Jacob \ddot{i} $\dot{\iota}$ $\frac{1}{2}$ Moses and then c α e red his face for fear of s \ddot{e} eing G \ddot{o} d (V \ddot{e} nt).

7 The Lord said: \ddot{i} $\dot{\iota}$ $\frac{1}{2}$ w \ddot{a} t nes sed by hu \ddot{u} il i \ddot{a} ting the pe \ddot{o} ple in E \ddot{g} yp \ddot{t} and heard th \ddot{e} r s \ddot{c} reams as a result of Atto Mschrehm recognized the suffering,

Romans 8 rescued from the hands of the Egyptians and removed from that land to the land of good Rahibp overflowing with milk and honey, the land of the Canaanites, the Hittites and Alomurien Perizzites, and has commanded Alibosien.

He is now 9, had reached the screaming of the Children of Israel, and I saw how bothered by the Egyptians.

10 sent you now so come to Pharaoh, was outside the people of the Children of Israel from Egypt \ddot{i} $\dot{\iota}$ $\frac{1}{2}$

11 Moses said to God: \ddot{i} $\dot{\iota}$ $\frac{1}{2}$ A \ddot{e} ven g \ddot{o} to Ph \ddot{a} rao \ddot{h} and the Ch \ddot{i} ld \ddot{e} n of Is \ddot{r} ael at \ddot{t} E \ddot{g} yp \ddot{t} ? \ddot{i} $\dot{\iota}$ $\frac{1}{2}$

12 He answered: \ddot{i} $\dot{\iota}$ $\frac{1}{2}$ A \ddot{m} with yo \ddot{u} . And w \ddot{h} en the pe \ddot{o} ple out of E \ddot{g} yp \ddot{t} t \ddot{o} w \ddot{o} rsh \ddot{i} p G \ddot{o} d t \ddot{h} is mountain, would you sign this, I am Orseltk \ddot{i} $\dot{\iota}$ $\frac{1}{2}$.

13 Moses said to God: \ddot{i} $\dot{\iota}$ $\frac{1}{2}$ A \ddot{c} cept w \ddot{h} ent l \ddot{e} Ch \ddot{i} ldr \ddot{e} n of Is \ddot{r} ael and sa \ddot{y} to them The G \ddot{o} d of your fathers has Bosni you asked me: What's his name? What I say to them? \ddot{i} $\dot{\iota}$ $\frac{1}{2}$

14 God answered: \ddot{i} $\dot{\iota}$ $\frac{1}{2}$ l \ddot{e} fl \ddot{i} m \ddot{y} fl \ddot{i} m \ddot{y} \ddot{i} $\dot{\iota}$ $\frac{1}{2}$ (w \ddot{h} ich n \ddot{e} ars I am b \ddot{e} ing p \ddot{e} rnanent). He added: \ddot{i} $\dot{\iota}$ $\frac{1}{2}$ Thus s \ddot{a} ys t \ddot{h} e Ch \ddot{i} ld \ddot{e} n of Is \ddot{r} ael: \ddot{i} $\dot{\iota}$ $\frac{1}{2}$ fl \ddot{i} m \ddot{y} (I'm α c \ddot{a} ted), is the α w \ddot{o} sent me to you \ddot{i} $\dot{\iota}$ $\frac{1}{2}$.

15 He also said to Moses: \ddot{i} $\dot{\iota}$ $\frac{1}{2}$ Thus s \ddot{a} ys the pe \ddot{o} p \ddot{e} of Is \ddot{r} ael : T \ddot{h} e L \ddot{o} rd \ddot{i} $\dot{\iota}$ $\dot{\iota}$ $\frac{1}{2}$ or g \ddot{a} ri sn \ddot{i} $\dot{\iota}$ $\frac{1}{2}$ G \ddot{o} d of your fathers, the G \ddot{o} d of Ar \ddot{a} ham Isaac and Jacob has sent m \ddot{e} to you. This is my name forever, the name by which, he claimed, from generation to generation.

16 Go and the whole Senate of Israel and say to them: The Lord God of your fathers, the God of Abraham, Isaac and Jacob has been demonstrated to me saying: I am really Tvkdtkm, saw what Osabkm in Egypt,

I am 17 now and has promised to narrow Okrjkm from Egypt to the land of the Canaanites, the Hittites and Alomurien Perizzites, and has commanded Alibosien, which flooded the land with milk and honey,

18 Vestma Senate to represent you and your elders of Israel to the king of Egypt and say to him: Lord, the God of the Hebrews had Tvkdna, let us move the march of three days in the wilderness and offer sacrifices to the Lord our God.

19 But the world that the king of Egypt will not force him Italegkm unless a strong hand.

20 Vomd my hand, and Egypt went on strike and all that Make them Ilaty, and then Italegkm.

21 and make people enjoy the satisfaction of the Egyptians, there is no empty Takrgeon while watching,

22 requests, but every woman, its neighbor to lend her silver and gold jewels and clothes Talpssounaa Benekm and daughters of the Egyptians Vnggon \ddot{i} $\dot{\iota}$ $\frac{1}{2}$

Exit 4

- 1 Musa said: \ddot{i} you do not believe me why not listen to me and said: The Lord has shown you? \ddot{i}
- 2 The Lord asked him: \ddot{i} What that your hand? He answered: \ddot{i} stick \ddot{i}
- 3, said: \ddot{i} On the ground? If Volqah is alive, and fled, including Moses.
- 4 The Lord said to Moses: \ddot{i} extend your hand and Arrest by the tail \ddot{i} To give Moses his hand and was arrested, Vartdt stick in his hand.
- 5 The Lord said: \ddot{i} this to be even that the Lord God of your fathers, the God of Abraham the God of Isaac and the God of Jacob has appeared to you \ddot{i}
- 6 Then the Lord also said: \ddot{i} Enter your game in your hand \ddot{i} Enter the game in hand. If and when directed by Prusa snow.
- 7 and ordered him to the Lord: \ddot{i} your response to your game again \ddot{i} Individual hand to play again and then produced the game, and it had been returned as the rest of his body.
- 8 The Lord said: \ddot{i} you do not Isædk, or indicated their attention the first miracle, they believe the second.
- 9 and if it does not believe these Alaitin not listen to you, Vagerv water from the river and Asakbh on dry land, which his Vihol water from the river of blood to the above-ground \ddot{i}
- 10 Moses said to God: \ddot{i} Listen Lord I did not one day Vsihæ not yesterday not since I addressed your servant. But I am slow speech tongue consciousness \ddot{i}
- 11 The Lord said to him: \ddot{i} Who is Bar e humm not h? Or make him deaf or dumb or blind or Seer? Not I Lord?
- 12 Now set your mouth Volguen speech, and what do you say to say \ddot{i}
- 13 But Moses replied: \ddot{i} As I beg of you want to send the other side \ddot{i}
- 14 prairie anger the Lord said to Moses: \ddot{i} Ali ce Lao nat ural cloi ce to help a chiee you r brother? I know that we should speak, and there is also the coming of the Qaik. And see you soon rejoice his heart.
- 15 Vthdth and moved his mouth to speak, Voaenkma to say, and doing what Oalmkma,
- 16 Vijatab is about you and the people you serve as a mouth and you have as a god.
- 17 Take your hand to make this stick out of miracles \ddot{i}
- 18 Faraga to enrich DIET Moses and said to him: \ddot{i} Let me return to the national, in Egypt, but I still alive after \ddot{i} Enrich Ma replied \ddot{i} in pace \ddot{i}
- 19 and is in the Lord Moses Mdiàn: \ddot{i} Let's go back to Egypt, he had died all those who are seeking to eliminate you \ddot{i}
- 20 Moses took his wife, structure and Orkphm the donkeys had to return to the land of Egypt. Taking with him a stick of God as well.
- 21 The Lord said to Moses: \ddot{i} Back to Egypt son, remember to take place before Pharaoh all the wonders that Mnank by the force, but I Soksi his heart is not known to the people.
- 22 and then decreased to Pharaoh: This is what the Lord says: Israel is the eldest son.
- 23 I told you: my son called to Iabdni, but refused to release, so the eldest son Sohik \ddot{i}
- 24 In the course of the road, near the Khan, they met the Lord to kill him.

I took 25 Sforp Soanp cut off the foreskin of her son and touched the feet of Moses, saying: $i_{\zeta}^{1/2}$ You are truly the bridegroom of blood to $ma_{\zeta}^{1/2}$

26 Fva by the Lord. Then said: $i_{\zeta}^{1/2}$ the bridegroom of blood for circumcisi $i_{\zeta}^{1/2}$

27 The Lord of the natural choice to help achieve: $i_{\zeta}^{1/2}$ Go to the desert to receive $Msai_{\zeta}^{1/2}$ Vmady mat at the Munt and the Lord and before.

28 He briefed Moussa on the natural choice to help achieve all of the Word of God, who carry it, and mandated by the states,

29 Then Moses and started gathering all the natural choice to help achieve the elderly and the Children of Israel,

30 Vhdthm all the natural choice to help achieve what the Lord to Moses. The Miracles Musa them.

31 The security of the people. When they heard that God had Avckdhm considered bowing down to Mzlthm all prostrate.

Exit 5

1 and then went and natural choice to help achieve Moses to Pharaoh and said: $i_{\zeta}^{1/2}$ This was announced by the Lord God of Israel: the people were to be observed in the wild for $me_{\zeta}^{1/2}$.

2 Pharaoh said: $i_{\zeta}^{1/2}$ Who is the Lord obey my command and so was Israel? I do not know the Lord will not be called the Children of Israel $i_{\zeta}^{1/2}$

3, said: $i_{\zeta}^{1/2}$ The God of the Hebrews had Atqana let us go at three-day march in the desert to offer sacrifices to the Lord our God to avoid or Iequbna Popa Saifi $i_{\zeta}^{1/2}$

4, said to the King of Egypt: $i_{\zeta}^{1/2}$ Ymsy and the natural choice to help achieve, why Tattlan people on its work? Go back to your labor $i_{\zeta}^{1/2}$

5 Then Pharaoh said: $i_{\zeta}^{1/2}$ Look, the people of Earth have much now. You want the hard work of Trihahmi $i_{\zeta}^{1/2}$.

6 On that day, Pharaoh is based on harnessing the people and the heads of the workers, saying:

7 $i_{\zeta}^{1/2}$ Stop giving people Tbnaf for the manufacture of milk and have you been doing earlier, and they go and collect Tbnaf for themselves.

8 and told them to produce the same amount of milk the previous. Tnqsoua they are not lazy, so screaming, saying: Let us go and slaughter of our God.

9 Tgulwa shift work put in so people do not pay attention to the false statements $i_{\zeta}^{1/2}$

10 Mschro got the people and the heads of workers and addressed the people, saying: $i_{\zeta}^{1/2}$ Thus says Pharaoh: will not give you Tbnaf.

11 you go and get the Tbnaf for yourself where you will find them but at least Intajkm (than previously) $i_{\zeta}^{1/2}$

12 people scattered in all the land of Egypt to collect Akeca instead of hay.

13 Almschro and was pressing them, saying: $i_{\zeta}^{1/2}$ Fulfill your work, the production of his day every day, as was the case when the availability of hay $i_{\zeta}^{1/2}$

14 Mschro skin Far'oun Oqamohm workers who heads the Children of Israel, saying to them: $i_{\zeta}^{1/2}$ Why did not die Kstkmmil kpr action yesterday and today, as you already are you doing? $i_{\zeta}^{1/2}$

Then the heads of 15 workers Tosilwa the Children of Israel and to Pharaoh, saying: \ddot{i}
 \ddot{i} 1/2 Wh y d o s o B bi edk?

The 16 does not protect your access to hay, are required quantity of milk itself, and also
protect your lashing. But the guilt is the guilt of your people \ddot{i} \ddot{i} 1/2

17 But he said: \ddot{i} \ddot{i} 1/2 Y o u a e lazy, s o y o u s a y. L e t ' s g o t o s l a u g h t e r f o r t h e L o r d.

18 Let's go and work, Valtbn would not give to you, and you have to Tntjoa the full
amount of milk the same \ddot{i} \ddot{i} 1/2

19 workers and found the heads of the Children of Israel themselves in trouble bad after
they were told that they do Pennekm duty of his day every day. Tnqsoa not something
which

20 Musa, and came across a natural choice to help achieve the two standing in the waiting
at the exit by the Pharaoh

21 They said to them: \ddot{i} \ddot{i} 1/2 L o r d, t o y o u f o r c o n s i d e r a t i o n a n d e l i m i n a t e d. T h e I t m u s
Pharaoh and his entourage, and Oattiytmahm sword in their hands to kill us \ddot{i} \ddot{i} 1/2

22 Faraga Moses said to God: \ddot{i} \ddot{i} 1/2 W h y m s p r o n o u n c e y o u r p e o p l e t o t h e L o r d? W h a t s e n t
me to?

23 Since I came to Pharaoh to speak in your name, ill people, and you did not get rid of
your people at all \ddot{i} \ddot{i} 1/2

Exit 6

1 Moses answered the Lord: \ddot{i} \ddot{i} 1/2 N o w y o u l l s e e w h a t I a m f e r o n a r e d i n g, b e c a u s e I a m
able, however, soldiers set loose Sojolh, but also a parcel Itrdhm \ddot{i} \ddot{i} 1/2

2 and the Lord said to Moses: \ddot{i} \ddot{i} 1/2 I a m t h e L o r d.

3 appeared to Abraham, Isaac and Jacob that are capable of everything. The names of
Jehovah (or God) has not announced them.

4 has also been concluded with the Charters of the land of Canaan that Ohbhm by aliens,
where they lived.

5 as well as listened to the moans of Egyptians enslaved the Children of Israel, and I
remembered Charters

6 Say to the Children of Israel I am the Lord and I Ohrrkm from the burdens of the
Egyptians and the Onqzkm Abboudithm, and Okhalskm arm extended and strong
provisions.

7 Otakzkm me and people I would be god to you, Vtarafon I am the Lord your God from
the burdens of the Egyptians Mahrrkm.

8 Ocodkm to the land on which to Ohbha sworn to Abraham, Isaac and Jacob, to whom I
give you the property. I am the Lord \ddot{i} \ddot{i} 1/2

9 Fajatab Musa Bani Israel, but they did not listen to him and them Todja Abboudithm
cruel.

10 and the Lord said to Moses:

11 \ddot{i} \ddot{i} 1/2 a p p e a r b e f o r e P h a r o h k i n g o f E g y p t a n d a s k t o b e c a l l e d t h e G i l d e n o f I s r a e l
from the land \ddot{i} \ddot{i} 1/2

12 Moses replied: \ddot{i} \ddot{i} 1/2 L o o k, t h e p e o p l e o f I s r a e l d i d n o t l i s t e n t o m e l i s t e n t o h o w a m
Pharaoh, and tongue-tied? \ddot{i} \ddot{i} 1/2

13 Fajatab the Lord of Moses and the rest natural choice to help achieve that refer to the Children of Israel, and Pharaoh king of Egypt, to be called the Children of Israel from the land of Egypt.

14 These are the heads of sub-clans of the sons of Israel: the sons of Israel HnuK Roobin Baker and Flo, and Karmi Hasroun: This Roobin clans.

15 Imoiil and the sons of Shimon Yamin and Ouهد and Yakin and Souhr and Saul and his mother Canaanite: these are the clans Shamun.

16 The name of the people of Lao by clans: Jurscn and Gahat and Mrrari. Lao had lived a hundred and thirty-seven years.

17 The son Jurscn as Ashaiarhama are: the brown and waxy.

18 Gahat and children are: Amram and Ishar and Hebron and Aziil. Gahat have lived a hundred and thirty-three years.

19 and two sons Mrrari local Moshe. This is the Lao population, according to birth record.

20 Amram married his aunt Iukabd Vonjpt a natural choice to help achieve and Moses. Amram had lived a hundred and thirty-seven years.

21 and the sons of Ishar are: Burns and Nafj and memory.

22 Aziil are sons: Michael and Olsafan and you will see

Natural choice to help achieve 23 and married the daughter of Olishaba Aminadab Nahshon Vonjpt his sister and Nadap Obehu and Olazar and lithamar.

24 and the sons of Burns: the prisoner and Oleghanp and Obiosav: This is the Alkorhieddin clans.

25 and married Ben Olazar natural choice to help achieve one of his daughters Voutiil Vonjpt Vinhac. Lao heads of those parents in the order of their tribes.

26 These are the natural choice to help achieve and Moussa, who told them the Lord: pulled the Children of Israel from the land of Egypt according to their teams.

27, the same Moses and Pharaoh Khataba natural choice to help achieve two of the king of Egypt called the Children of Israel from Egypt.

28 occurred on the day which the Lord km Moses in the land of Egypt

29 that the Lord said to him: $\ddot{\iota}^{\frac{1}{2}}$ am the Lord was all the Pharaoh's $\dot{\omega}$ at I will tdl you $\ddot{\iota}^{\frac{1}{2}}$

30 Moses replied: $\ddot{\iota}^{\frac{1}{2}}$ a m tongue-tied, how Pharaoh hear $\dot{\omega}$ $\ddot{\iota}^{\frac{1}{2}}$

Exit 7

1 The Lord said to Moses: $\ddot{\iota}^{\frac{1}{2}}$ make you an agent to Pharaoh, and the natural choice to help achieve your brother to be a prophet to you.

2, you should inform him of all the command you, the natural choice to help achieve your brother Vijatab Pharaoh to release the Children of Israel from the country.

3, but the heart of the harshest Pharaoh is more miraculous in the land of Egypt.

4 However, the Pharaoh will not listen to also. Then went out of Egypt and the peoples of Israel from the land of Egypt with a great troop.

5 and realizes when the Egyptians went out of Egypt and the Children of Israel from whom I am the Lord $\ddot{\iota}^{\frac{1}{2}}$

6 Moses and he did just as the natural choice to help achieve the Lord's rest.

7 Moses was eighty years of age in, the natural choice to help achieve in the eighty-third, when the Pharaoh Khataba.

8 The Lord said to Moses and the natural choice to help achieve:

9 ~~When you request Pharaoh said the so-strange to say you are natural choice to help achieve: Take your stick in front of Pharaoh and Olgaha into a living~~

10 Like the natural choice to help achieve and Moses before Pharaoh, and in fact is exactly as the Lord, who made a natural choice to help achieve his cane in front of Pharaoh and his entourage before turning to live.

11 Wise, recalling Pharaoh and Egypt Shrth-making witches Similarly Bsharham.

12, advanced, each one transformed into a stick to live. However, the natural choice to help achieve a stick Asehm swallowed.

13 but has hardened Pharaoh's heart was not listening to them, just as the Lord said.

14 Then the Lord said to Moses: ~~The heart has been the hardening of Pharaoh, who is to release the people.~~

15 Vamthel before Pharaoh tomorrow when out into the water, stopping to meet him at the bank of the river, take your hand to stick into a living,

16 And say to him: Lord, the God of the Hebrews has sent me to you, saying: released Iebdoni popular in the desert. And now you have yet to hear.

17 Here's what this says the Lord: now will know what I am maintaining I am the Lord. I am striking this stick in the hands of the river water Vihol blood.

18 Vemut fish, Wellington and the river, Egyptians View drinking a hundred ~~ÿ~~

19 and the Lord addressed Moses: ~~Tell the natural choice to help achieve: Take your stick and your most basic water and Onharhm the Egyptians and their schedules and Soakayam water tanks are turning to blood, and the blood in all the land of Egypt, even in vessels of wood and stone~~

20 Thus did Moses and the natural choice to help achieve, as is the Lord, the natural choice to help achieve lift the stick and hit the river water to a scene from Pharaoh and his entourage became all the river water to blood,

21, Matt You all river fish and the Egyptians could not drink from the hundred. It was blood all over the land of Egypt.

22, as did Egypt Bsharham charmers, Vtsalb the heart of Pharaoh did not listen to them, just as the words of the Lord.

23 and entered the house of Pharaoh, however, leaves an impact in his heart.

24 and the drilling of all the Egyptians dug around the river for drinking water applications, because they could not drink water from the river.

25 and seven days elapsed since the river's water.

Exit 8

1 Then the Lord said to Moses: ~~appear before Pharaoh and say to him This is what is announced by the Lord: the people were released to Iebdoni.~~

2 and that the sleep that I have visited Ttaleghm embedded all Takomk Baldvade.

3 Fifid Baldvade by stepping up the river and enter your home and bedroom and your bed, recite, houses and people and Hahitak Ofrank and Amaaceng.

4 you and your people and on the other frogs Hahitak up \ddot{i} $\frac{1}{2}$

5 Then the Lord said to Moses: \ddot{i} $\frac{1}{2}$ ~~E~~ll the simplest natural choice to help achieve your Basak rivers and canals, ponds, and get all the frogs on the land of Egypt \ddot{i} $\frac{1}{2}$.

6 Fbst natural choice to help achieve his hand in the waters of Egypt Voqubl frogs covered the land of Egypt.

7, as well as witches do Bsharham Voassadoa frogs on the land of Egypt.

8 Then Pharaoh summoned Moses and said natural choice to help achieve: \ddot{i} $\frac{1}{2}$ ~~u~~ nil it y to the Lord for bringing the frogs from me and my people, led to the release of the people to make sacrifices to him \ddot{i} $\frac{1}{2}$.

9 Moses answered Pharaoh: \ddot{i} $\frac{1}{2}$ ~~A~~ was appointed when the original is for you to protect your and your people, so that you and the frogs are being exterminated Biotech, except for those remaining in the river \ddot{i} $\frac{1}{2}$

10 Pharaoh said: \ddot{i} $\frac{1}{2}$ ~~o~~rrrow $\frac{1}{2}$ ~~M~~es replied: \ddot{i} $\frac{1}{2}$ ~~u~~ t ~~K~~cdk, to know that is unparalleled to the Lord our God.

11, the frog will be around you is on the Biotech is Hahitak and people, and not remain only in the river \ddot{i} $\frac{1}{2}$

12 After Moses and left by the natural choice to help achieve Pharaoh Moses prayed to the Lord for the frogs, which the Pharaoh Oassadha,

13 Doing the Lord's prayer as Moses, was cut off the frogs and the role of the houses and fields,

14 Fjmaoha piles Ontant so many of them the land.

15 When Pharaoh saw that the scourge had been lifted, his heart was heavier listening to them, just as the Lord said.

16 The Lord said to Moses: \ddot{i} $\frac{1}{2}$ ~~S~~ay to simplify the natural choice to help achieve his stick and hit the dust of the earth to fill the mosquitoes throughout Egypt \ddot{i} $\frac{1}{2}$

17 Thus, in fact, since the extension of natural choice to help achieve his stick and struck the dust of the ground, spread by mosquitoes to people and animals. Became all the dust of the earth Bawwada throughout Egypt.

18, as well as tried to get out of the witches Bsharham Vokhvqgua mosquitoes. It was spread by mosquitoes to people and animals.

19, said the sorcerers to Pharaoh \ddot{i} $\frac{1}{2}$ ~~s~~an act of God \ddot{i} $\frac{1}{2}$ ~~B~~t Pharaoh remained adamant, the heart did not hear them, just as the Lord said.

20 Then the Lord said to Moses: \ddot{i} $\frac{1}{2}$ ~~S~~tand ~~u~~ early in the morning, stood before the Pharaoh, when he left the water and say to him: Thus says the Lord: He is popular for Iebdoni.

The 21 did not have visited the people I sent swarms of flies on you and your people and Hahitak and Biotech, Vtemtle houses Egyptian flies, as well as the land on which it resided.

22 But on that day, Jasan exclude the land where the people do not live infected flies, I realize I am the Lord, being in this land.

23 and tell the difference between my people and your people, this would be a sign of tomorrow \ddot{i} $\frac{1}{2}$

24 Thus, making the Lord, have invaded the great swarms of flies from Pharaoh's house and the homes of his entourage, and all the land of Egypt, hitting the ground flies devastation.

25, recalling Moses and Pharaoh, and the natural choice to help achieve said: $\ddot{y}l/s$ ~~prt~~ and made the sacrifice to your God in the land $\ddot{y}l/2$

26 Moses replied: $\ddot{y}l/n\alpha$ desirable to do so, because the animal to the Lord our God is the dirt to the Egyptians. The animal that we have this compulsion, the Egyptian Ergmonna not?

March 27, but go three days in the desert, we offer sacrifices to the Lord our God and us $\ddot{y}l/2$

28 Pharaoh said: $\ddot{y}l/s\alpha$ a legkmt to drawn ear to the Lord your God in the desert, but do not go away. Burned for me $\ddot{y}l/2$

29 Moses replied: $\ddot{y}l/n$ original leave as soon as the Lord. Tomorrow bring the flies from Pharaoh and his entourage and the people. But Pharaoh will not deceive, but called the people to make sacrifices to the Lord $\ddot{y}l/2$

He died 30 Pharaoh and Moses prayed to the Lord,

31 Doaa Moussa God he did, raising the flies on the Pharaoh and his entourage and the people. Is no longer a single fly.

32 But Pharaoh harden his heart this time also did not release the people.

Exit 9

1 Then the Lord said to Moses: $\ddot{y}l/n$ to Pharaoh and say to him This is what is announced by the god of the Hebrews were a popular Iabdni.

2 is that if you sleep in that Taleghm and Hdzthm you have,

3, by Lord Sthlk Moachik in the fields, horses, donkeys, camels and oxen and sheep, very, very Popa.

4 and draw a distinction between Israel and the cattle livestock Egyptians. Not perish something to the Children of Israel $\ddot{y}l/2$

5, the date appointed for the Lord, saying: $\ddot{y}l/n$ will make the Lord in the earth $\ddot{y}l/2$

6 The next day the Lord made this. Vhlkt all Egyptian livestock, and livestock the Children of Israel and did not die one.

7 Pharaoh sent for checking, and if the livestock of Israel and did not die one. And hardening of the heart of Pharaoh did not release the people.

8 The Lord said to Moses and the natural choice to help achieve: $\ddot{y}l/n$ to take all of you a handful of the ashes of cauldron, and the Weather Musa ash towards the sky, watched from the Pharaoh,

9 Vihol to dust cover all the land of Egypt, Faisab people and animals in each Bdmaml suppurate the land of Egypt $\ddot{y}l/2$

10 Vokma ashes of the cauldron, and stood before Pharaoh, and Moses Dhirah the sky, becoming the Dimply suppurate hit people and animals.

11 could not face the witches Musa by boils, as boils and all the Egyptian wizards hit as well.

12 But God harden Pharaoh's heart did not hear them, just as the Lord said to Moses.

13 Then the Lord said to Moses: \ddot{i} \grave{c} $\frac{1}{2}$ Make early in the morning and stand before Pharaoh and say to him: This is what is announced by the Lord God of the Hebrews: He is popular for Iabdni.

14 to I in all this time I will fast to your heart and Hahitak and to your people, to know that it is not seen me in all the earth.

15 have so far been able to extend my hand and give your people and Odrbak also Baluba of being exterminated from the land,

16 But for Eric Oqmtk forces, and to broadcast the names of all the earth.

17 and there you are still resisting the popular is not launched.

18 for tomorrow at this time has not rained heavily in the Barda Egypt since its establishment until now.

19 sent and now the whole Moachik Every owner in the field, because each of the stay in the field of people and animals do not resort to the homeless, falling in the cold Vemut \ddot{i} \grave{c} $\frac{1}{2}$

20 Both feared the word of the Lord of the men fled, Pharaoh Babida homes, livestock,

21 Those who underestimated the words the Lord has left the slaves and their livestock in the field.

22 The Lord said to Moses: \ddot{i} \grave{c} $\frac{1}{2}$ extend your hand toward the sky Uwerhm cold at all the land of Egypt, and the men and animals and on the grass field in all the land of Egypt \ddot{i} \grave{c} $\frac{1}{2}$

23 To give Moses his cane towards the sky, the Lord sent Rauda and cold. The lightning hit the ground, and the Lord rained hail has on each country of Egypt,

24 Fanahmr cold, mixed with lightning and cold, was the worst storm in the land of Egypt since it became a nation.

And wounded 25 in the cold all over Egypt in all fields of people and beasts. And destroyed all the plants in the field of developing and breaking all the trees.

26 Jasan The land where the people of Israel, and it alone has not fallen by the cold.

27 Then Pharaoh summoned Moses and said the natural choice to help achieve them: \ddot{i} \grave{c} $\frac{1}{2}$ have missed this time, the Lord is worthy, I and my people Vohrar,

28 Vtdhara enough as to what the Lord plagued by thunder and hail, Votalegkm, in Tmkthon here \ddot{i} \grave{c} $\frac{1}{2}$

29 Moses replied: \ddot{i} \grave{c} $\frac{1}{2}$ Get out of the city in the hands of the most basic prayer to the Lord depends thunder and hail ceased to know that the earth is the Lord.

30 world, but you and Hahitak Mazltm not you concerned about the Lord God.

31 The flax and barley could damage, because the barley had become Sanabel, and linen was Mbozora,

32 The wheat and pulses was not damaged after it was growing late \ddot{i} \grave{c} $\frac{1}{2}$

33 and entered by the Pharaoh, Moses of the city and the extension of his hands to the Lord, stop the thunder and rain, cold and cut off from the Alanhmar on the ground.

34 When Pharaoh saw that the rain and hail and thunder had stopped again and missed his heart is the heart of his inner circle.

35 Thus, the heart of Pharaoh's division, did not release the Children of Israel, just as the Lord Boded San Moussa.

1, and the Lord said to Moses: \ddot{i} $\frac{1}{2}$ appear before Pharaoh, for I had Ksit heart and the hearts of his entourage to aie those between them.

2 in order to tell within earshot of Beneke and Ohvadk what plagued the Egyptians, including Baiati my Vtalmon I am the Lord \ddot{i} $\frac{1}{2}$

3 Like the natural choice to help achieve in front of Moses and Pharaoh, and said to him: \ddot{i} $\frac{1}{2}$ This is what is announced by the Lord God of the Hebrews: How long it refuses to be me? Was popular Iabdni.

4 If the sleep to release the people, I am tomorrow, bring on the Locust Takomk,

5 covers the face of the earth, Vibeef one to see, eat and rest on the left you cold, you Naptp Each tree in the field,

Biotech, 6 and fill the houses and homes Hahitak all Egyptians, which has not seen the like since Ojaddak Abawk not be settled this land to date \ddot{i} $\frac{1}{2}$ Then turned and entered by the Pharaoh.

Footnote 7 Pharaoh said to him: \ddot{i} $\frac{1}{2}$ How long will this man continue to trap us? Called people to the Lord Iabdoa Ilham. Did not know that Egypt might ruin her uncle? \ddot{i} $\frac{1}{2}$

8 called in and the natural choice to help achieve a second Moses to appear before Pharaoh, and said to them: \ddot{i} $\frac{1}{2}$ spent with the Lord your God and worship but who will go? \ddot{i} $\frac{1}{2}$

9 Moses answered: \ddot{i} $\frac{1}{2}$ Bfti am a and our elderly. Go Bbe mi ma and daughters, and Bmouachina Qtaanna for that we must find a feast to the Lord \ddot{i} $\frac{1}{2}$.

10 Pharaoh said: \ddot{i} $\frac{1}{2}$ Let the Lord that I Bbrkm Dale gkm with your woman and your children. It is obvious that you are determined to evil.

11, Vliamad men only to worship the Lord, because this is the requests made \ddot{i} $\frac{1}{2}$ Then expelled from the presence of Pharaoh.

12 The Lord said to Moses: \ddot{i} $\frac{1}{2}$ Let the most basic to your land of Egypt to the locust plague, covers the country of Egypt and eat every plant on Earth backward cold \ddot{i} $\frac{1}{2}$

13 To give Moses his cane on the land of Egypt, the Lord sent them throughout the East wind that day and night, and I accept that the morning until the wind carried the locusts East.

14 spread of locusts in each country, Egypt, in the resolution of all boundaries Bosrab great, it was not for him by the same will happen in the post.

15 were covered in all the earth until darkened, and the charges of each herb are the fruition of all the trees left behind by the cold, there is nothing on the trees are green or in the fields, in all parts of Egypt.

16 then quickly recalling Moses and Pharaoh's natural choice to help achieve, saying: \ddot{i} $\frac{1}{2}$ I have missed the Lord your God and to you.

17 Vasfha this time, only Ktiiti Aphthla and the Lord Ilhecma me to remove this deadly scourge \ddot{i} $\frac{1}{2}$

18 Vanasrv Moses by the Pharaoh and pray to the Lord,

19 God sent a wind storm took Western locusts and raised in the Red Sea, Jaradah no longer the same in all parts of Egypt.

20 But the Lord the center of the heart of Pharaoh was not called the Children of Israel.

21 The Lord said to Moses: \ddot{i} $\frac{1}{4}$ lē nō t bāsi c Vt gy your han d towards the d arkness of the sky all over Egypt, even to the barely perceptible density \ddot{i} $\frac{1}{2}$

22 Fbst Musa hand towards the sky, the thick darkness Aftgy throughout the land of Egypt for three days.

23 No one can see his brother, and left one place for three days. However, the light was filling the Children of Israel in the places of residence.

24, recalling Moses and Pharaoh said: \ddot{i} $\frac{1}{2}$ go and wōrship the Lor d but fō you and lēt Mahitakm and Qtaankm: The Sgarkm you also Vliamadoai \ddot{i} $\frac{1}{2}$.

25 Musa said: \ddot{i} $\frac{1}{2}$ You have to allow us to take the sacrific es of our Mhraqat to the Lo rd our God.

26 Therefore, our cattle with us also go, leaving them one hoof, because we have to choose to worship the Lord our God, and we can not know what we choose to worship the Lord until we get there \ddot{i} $\frac{1}{2}$

27 But the Lord the center of the heart of Pharaoh was not released.

28 Pharaoh said to him: \ddot{i} $\frac{1}{2}$ Go with mē and be ca rful of yours elf. Dōs not represent mē again, On the view of my face and die \ddot{i} $\frac{1}{2}$

29 Musa said: \ddot{i} $\frac{1}{2}$ Wā l, I sai d I will nō see your fac e agai n \ddot{i} $\frac{1}{2}$

Exit 11

1 Then the Lord said to Moses: \ddot{i} $\frac{1}{2}$ rē mai nēd the sōurce of one injur ed by the Pharaoh and the Egyptians, and then Italegkm here. When they do it all Itrdek m package.

2 say now to the people: to ask each man his neighbor, and every neighbor of the woman, silver and gold spot \ddot{i} $\frac{1}{2}$

3 This is because the Lord to make the people enjoy the satisfaction of the Egyptians, and Moses was a great man in Egypt, a footnote in the eyes of Pharaoh and the people.

4 Moses said this is what is announced by the Lord: \ddot{i} $\frac{1}{2}$ j taz about half of t he night i n the middle of Egypt,

5 Vemut all the Baker: Baker of Pharaoh on the throne to Almterpa Baker nation was behind the millstone, and whilst every beast,

6 shouts Viallo great in every land of Egypt, has not seen the like of which is not the same as well.

7 Among the Israelis will not be barking dog on any person or animal. And then you know that God distinguishes between the Egyptians and Israel.

8 comes to me, therefore, all these people and protect your stooping in front of me, saying: You go Itbek of all of the people. Only then go \ddot{i} $\frac{1}{2}$ and t hēn wēt away by the r agi ng anger of Pharaoh.

9 The Lord said to Moses: \ddot{i} $\frac{1}{2}$ The Pharaoh refus es to listē n to and t o mlt ipli n the l and of Egypt, My \ddot{i} $\frac{1}{2}$

10 We have Moses and the natural choice to help achieve all of these verses to the Pharaoh, but God did not harden the heart of Pharaoh freed the Children of Israel from their homes.

Exit 12

1 and addressed the Lord of Moses and the natural choice to help achieve the land of Egypt, saying:

2 $i\frac{1}{2}$ Now you have this month the head of the month and the first month of the year.

3 Khataba each group, saying Israel: each one takes on the tenth of this month for the local family, according to the homes of parents, local to each family.

4 The small house was not consumed completely local, and is shared by his neighbor near him, according to the number of persons there, as much as he can each and every one to eat of pregnancy.

5 must be the son of a male pregnancy years, free from any blemish, Tantqouna of the sheep or Almaiz.

6 and you have to be preserved until the fourteenth day of this month. Then all the public slaughter of lambs of Israel in the evening.

7 and taking the blood and put him on the lists and the higher threshold in the home, which eat them.

8 and then in the same night, eat the meat roasted with fire with soggy, eat grass with the times.

9 does not eat it raw or Msellouka, but the fire roasted, with his head and Okreeth Geoffh.

10 in the morning to stay with him, but what remains Thrkon to the morning fire.

11 Toklonh hasty and Ohakawkm with sticks, and Ohvetkm in feet, and Asikm in your hands. Vsaha this would be to the Lord.

12 In this hurdle tonight in a country of Egypt and kill all the people of the Baker and the animals were carried out to eliminate all the gods of the Egyptians. I am the Lord.

13 The blood that you, the residents of the home is brand Tmizkm, I believe I am your blood, you do not descend until the scourge of the loss inflicted on the land of Egypt.

14 and you have this day in commemoration of the holiday Tanvlon to the Lord, the eternal duty Tanvlon in Ojjalkm.

15 Tanvlon seven days, eating the Aftyra, Taklon Khmer home on the first day, all of Kmira eat on the first day to the seventh day, that are being exterminated by Israel in self-defense.

16, do you evaluate the first day in a sacred ceremony, as well as on the seventh day. The work is not only the processing of food to eat. That's all you do.

17 Tanvlon long puff, because I am in the same day Ojnadkm removed from the land of Egypt, the Muslim pilgrimage Vaanfloo this day in eternal Ojjalkm ahead.

18 Since the late fourth day of the month and the first day until the evening of the twenty-atheist Aftyra eating it.

19 seven days-free home, all of the Khmer from eating bread Mokhtmra annihilated a group of Israel, the stranger and citizen alike.

20 Mokhtmra do not eat anything, but in all Msaknkm eating Aftyra $i\frac{1}{2}$

21 Then Moses summoned all the elders of Israel and said to them: $i\frac{1}{2}$ Go and separated out according to your families, lambs and the Passover Massacre those pregnancies.

22 and then take the package Zova Agamsoha in the blood vessel and liquidated in the threshold of the door Atloa Supreme lists, not one of you come out of his house until the morning.

23, because the Lord to leave through the night to die for the Egyptians. When the view of blood and the higher threshold reflects the existing door and does not enter the home to the deadly Idrbakm.

24 Vtmarsen this duty to you and your children forever.

25 When you descend the land on which the Lord promised that entrusting to you, you will perform this duty.

It would be 26 when your sons Isolkm: What do you mean by this duty to you?

27 Tjibonhm then: It is Easter offering to the Lord, who expressed the homes of the Israelites in Egypt when the Egyptian parents, and saved the home $\ddot{i}l\frac{1}{2}$ Why people e bowing down their heads.

28 Vamady Bani Israel and they did just as the Lord of Moses and natural choice to help achieve.

29 In the middle of the night your parents in the Lord's all-Bakr of Egypt, Pharaoh Almterpa a virgin on the throne to the Baker-locked in prison, and all passenger animals as well.

30 Fastiqz Pharaoh and his entourage and all the Egyptians and the howling great if in the land of Egypt, because he was not there when the house is not dead.

31, recalling Moses and the natural choice to help achieve for the night, saying: $\ddot{i}l\frac{1}{4}$ he best and get out among the people of you and the people of Israel, and took the Lord as you worship,

Take 32 and you Gnmkm and also asked Baqrkm and having also Barcni $\ddot{i}l\frac{1}{2}$

33 The Egyptians urged the people to the table in the stocks of the country, saying: $\ddot{i}l\frac{1}{2}$ ot to de for $\ddot{i}l\frac{1}{2}$

Vsr 34 people in their clothes and Amaajnhm Jeenhm before brewing, and carried on their shoulders,

35 and asked the Egyptians spot silver and gold and clothes, according to the words of Moses.

36 Lord and make people enjoy the satisfaction of the Egyptians, Voattohm all asked, Vgnamwa of the Egyptians.

37 beings migrated to Israel from the Ramsis Scott were about six hundred thousand men of the infantry with the exception of women and children.

38 and also joined by a large crowd of people, with sheep and cattle, many flocks.

39 and then the dough Bzoa him with bread of the religion of Egypt, because he did not Mokhtmra, as they had been expelled from Egypt did not appreciate what that fell behind in preparing food for themselves.

40 The duration of Strangeness lodged by the Children of Israel in Egypt four hundred and thirty years.

41 On the last day in particular, at the end of four hundred and thirty years out of all Ojnad Lord of the land of Egypt.

42 is a night dedicated to the Lord, as removed from the land of Egypt. This night is for God, enshrined in the people of Israel in all generations.

43 The Lord said to Moses and the natural choice to help achieve: $\ddot{i}l\frac{1}{2}$ Li s is the ceremony of the Passover: no stranger eat thereof.

44 Abdel all buyers Pfdp eat it after Takhtnh.

45 the inmate and the employee does not eat it.
46 eaten in a single house can not take meat out of the house, and break it Azma.
47 and each group of Israel to celebrate it.
48 If the determination of a resident alien you should celebrate the Lord Pfsah Vlixtn said
all of the people of his home, and then celebrated, then it is Kmolod ground. Do not eat
any mention of it uncircumcised.
49 of these are now predominant Sharia citizen resident and the intruder you i;½
50 and he did all the Children of Israel just as the Lord of Moses and natural choice to
help achieve.
51 the same day the Lord brought the Children of Israel from the land of Egypt according
to their tribes teams.

Exit 13

1, and the Lord said to Moses:
2 i;½ I de v ed al Bakr said Al t heli gh fr on the wnb of the Children of Israel is to
me. Baker from each animal or the people i;½.
3, and Moses said to the people: i;½ For the r t he day whn Egypt Kjt m h o u s e of
slavery, the Lord of the Otalegkm here, however capable, can not eat bread Mokhtmra.
4 day in the month of Aviv (ie in the month of March) you outlaws,
5, when the Lord Idechlk land and the Canaanites, the Hittites, and has commanded
Alomurien and Alibosien, which was overflowing with milk and honey, which I swear to
your parents that it Ihbkm, perform this duty in this month.
6 Seven days you eat the bread Mokhtmra, in the seventh day is a celebration of the Lord.
7 seven days, eating the bread and Aftyra Tanfezon in your home or something Mokhtmr
Boukmir.
8 On that day, say to your son: I am doing this to me what the outcome of the Lord, while
Get me out of Egypt.
9 This would be the duty as a sign of your hand, and a reminder between your eyes, to be
the law of the Lord in your mouth, because the Lord had been able, however, Okrjk from
Egypt.
10 Vtmars this duty in a timely fashion once a year.
It would be 11 when the Lord Idechlk to the land of Canaanites, as you and I swear that
Abaik Ihbkm them,
12 to the Lord that you produce any male approached the womb. Baker as well as all of
the animal product to be owned by the employer.
13 but all the virgin donkey Tvdi carry. Although not aimed at ringing the neck. As well
as Tvdi also Bakr Beneke.
14 When your son asks you in the coming days: What is the meaning of this? Grant: It is
able, however, have taken the Lord's homes slavery.
15, when the hardening of Pharaoh and had abstained from the launch, the Lord of all
parents in the Bakar country of Egypt, from the passenger and the animal people.
Therefore, I am closer to the male head of each light and the womb of the virgin Avdi all
my children.

16 This would be the duty as a sign of your hand and a symbol on your forehead, because the Lord had been able, however, pushed by Egypt i;½

17 When Pharaoh's people were not Iqdhm of God in the way of the Palestinians to the country despite limited. Because God said so sorry for the people if the war is due to Egypt.

18 but God took the people across the desert, the Red Sea. The Bani Israel had left Egypt armed ready to fight.

19 Moses took the bones of Joseph with him, that he had to swear I Swear by the Children of Israel, saying: i;½~~we~~ have to God Evtkd m you to convey my bones with you from this place i;½

20 Arthaloua of Scott and Jimoa in litham on the edge of the desert.

21 and was led by the Lord's day in the column of cloud guide them on the road, the night a fire in the column of lights for them.

22 did not expand the column of cloud by day and pillar of fire at night to the people.

Exit 14

1, and the Lord said to Moses:

2 i;½~~Sy~~ to the Children of Israel that they may go back and assemble ~~compared~~ to the mouth of Majdal Alehirot between the sea and directly in front of Baal Cefon Tejemon at sea,

3 clean Far'oun Haimon you land sideways, you have Astglguet desert,

4 Voksi Pharaoh's heart is for you until then Votazm (elimination) to Pharaoh and his army, and the Egyptians know that I am the Lord i;½ Sodo the Israelis.

5 It was the king of Egypt: i;½~~look~~ the people have fled i;½ He ~~became~~ the heart of Pharaoh and the hearts of his people against them, and said: i;½~~What~~ we Dhan until Israel from our service? i;½

6 preparing his vehicle and took his army with him,

7 prepared six hundred vehicles and other vehicles, Egypt, and held by the leaders of a vehicle.

8, and chill the heart of the Lord Pharaoh king of Egypt, Aftard the Children of Israel who left Egypt, the ability of the phenomenon.

9, the Egyptians sought behind all the horses and vehicles, and Pharaoh and the armies Frsanh, Vodrickohm They gathered at the sea near the mouth of Alehirot Cefon-for-play.

10 As Pharaoh approached, the Bani Israel, and if the Egyptians rushing at them, and silently appealed Vartabboa Lord,

11 Then they said to Musa: i;½~~Is~~ t he lack of Okj tn a t he gr aves of Egypt to the desert to die there? Why did so Okrjtna us from Egypt?

12 Do not transfer to you in Egypt: Let Venkhaddm Like the Egyptians, it was good for us to serve the Egyptians than to die in the desert i;½

13 Moses said to the people: i;½~~Do~~ not be afraid Hy, I look at t he salvation of the Lord's day to you, because the Egyptians who Roetmohm today, will be seen in the post forever.

14 Varab fighting you and you Tsamton i;½

15 The Lord said to Moses: i;½~~What~~ you cry m? Say to the Children of Israel to leae.

16 Raise your stick and your hand over the sea is simpler and apartments, Vigtaz Bani Israel in the middle of the sea on land.

17 Here I am heavier hearts of the Egyptians Visaun for you, Votazm (elimination) to Pharaoh and its compounds and Frsanh,

18 Egyptians and realizes that I am the Lord, when Otazm (elimination) to Pharaoh and its compounds and Frsanh i;½

19 and moved the staff of God was leading Israel to the Lashkar-e behind the back, as well as the pillar of cloud moved from in front of them and stop behind.

20 So the Egyptians and the Lashkar-e-Israelis, and the darkest cloud column is bleak for the Egyptians, and Zia, to the Children of Israel, it was close to each other throughout the night.

21 Moses and the extension of the hand over the sea, sent the Lord throughout the night, a strong easterly wind made the sea to the back, and turned to the land. Thus, split the sea, He crossed the 22 Israelis in the sea on the territory of land, the water was as Sorin on Iminhm and Isaarham.

23 and the right of them and entered the Egyptian behind the center of the sea, all Pharaoh's horses and vehicles and Frsanh.

24 Before daybreak, the Lord led in the column of cloud and fire to the Egyptians and the Lashkar-e-Orbakhm.

25 Making the wheels of vehicles Taatkhalā. Vtefgua to their hard-won said the Egyptians so that: i;½ he run of the Israel is, because he Lord fought for the magi not usi i;½

26 and the Lord said to Moses: i;½ he not basic of your hand over the sea water back to the Egyptians with their vehicles and Frsanhm i;½

27 Fbst Musa hand over the sea at the resurrection morning, reversing its position on the sea to run in the direction of the Egyptians, the Lord Fjrvhm towards the sea.

28 and the rebound of water and flooded vehicles and Pharaoh's army and all the Knights, who have suffered to the sea, did not escape them, and one survivor.

29 The Bani Israel had walked over the land of land amid the sea water. The water from the Xworin Iminhm and Cmalhm.

30 Thus the Lord saved Israel that day from the hand of the Egyptians, and saw the bodies of the Egyptians were on the beach.

31 When Israel saw the great force with which the Lord, the Egyptians, the people feared the Lord and believe in Moses and the slave.

Exit 15

1 Then Moses and sing this Altsohbh Bani Israel to the Lord, saying: i;½ nm to the Lord because it is very glorifying, the Persians and the passenger may be put in the sea.

2 arms of the Lord and has become Ncidi Khalasi, this is God Vosobhh. And the God of my father Voazation.

3 Lord warrior; i;½ di;½ nam

4 the Pharaoh and his army into the sea, and drown Pharaoh's finest leaders in the Red Sea.

5 Gmrthm Alljaj Fgasoa Kahadjarp to the bottom.

6 rightIsWhite Lord glorious in its strength. Lord Pimink crush the enemy.
7 Jellalk Tsra Mqaumik greatness. Send your anger Vtoklhm Kalakec.
8 Brihk piled storm water, Antspt Alljaj in the heart of the sea.
9 enemy said: I Vodrickhm behind. I swear Oslabhm _ivi them and myself. Pulled out my hand and weep decimated.
10 hours but you Rihk Vgshehm sea, such as lead in Vgrkoa Alljaj deep
11 It is like you Lord of all the gods? Remarkably like the solemn holiness in glory, an architect of wonders!
12 Fabtalthm exercised your right of land.
13 people who drove Allaah Avcdith, and being able to gift your house sacred.
14 people and hear Tertab, appropriating Alraadp the people of Palestine.
15 then surprised Adoum princes, barons Mwape takes them a chill, and the rulers of Canaan panic melts.
16 Isadeh fear and Alraadp FREEZE your arm and the ability to reflect Kahadjarp Lord your people, your people in order to reflect the bought.
17 Ngrshm come to them and in the Mount Mirazq, placement, which the Lord of the Sknak, the sacred hands of the Lord.
18 to have the Lord forever and eternity i;½
19 When Pharaoh's horses entered and its compounds to the sea and Frsanh response to sea-water, and the Bani Israel Vemczua on land in the middle of the sea.
20 Prophetess Mary then took the natural choice to help achieve a sister, daff hand, all women Vtbaha Baldv and dancing.
Mary was 21 Tjaoppen: i;½ ~~Ranwa~~ to the Lord ~~because he had a very glorified. The~~ Persians and the passenger may be put in the sea i;½
22 Moses then migrated to Israel from the Red Sea, and headed towards the desert of Shur, and continued to roam the desert for three days, however, to find water.
23 When they arrived at the passing did not appreciate the bitterness of the drink its water, so-called i;½ ~~passing~~ i;½
24 Vtzmr the people to Moses, saying: i;½ ~~What drink?~~ i;½
25 Fastgat Lord, Lord, Farah Volqaha tree into the water, became tortured. There is also an obligation to the people of God and the law, and Athn,
26 and said: i;½ ~~If you are keen to hear the voice of the Lord your God, and do what is~~ right in front of him, and heed his behest obey and maintain all Fraidah, it will not let you suffer from any disease, diseases that have plagued the Egyptians, I am the Lord Shaficki i;½
27 and then reached the Elim, where were twelve appointed water and seventy palm tree. Fajimoa next to the eyes water.

Exit 16

1 and then moved all of Israel from the group even went to Elim O desert between Elim and Sinai, in the fifteenth day of the second month after the exit of the land of Egypt.
2 There is grumbling in the desert the people of Israel to Moses and natural choice to help achieve,

3 They are: \ddot{i} $\frac{1}{2}$ Let the ~~Onna~~ the Lord in the land of Egypt, we are sitting on pots of meat eat bread until satiety. You may now Okrjmana to the desert to the group Tmita all starving \ddot{i} $\frac{1}{2}$

4 Moses said to God: \ddot{i} $\frac{1}{2}$ am the bread rained from the sky upon you, and take \ddot{V} j rj people need every day, his day, so Otnhm, I believe that they were taking in Shariati or not.

5, but what was on the sixth day Iltqtonh twice as gather every day \ddot{i} $\frac{1}{2}$

6 Moses and said to all the natural choice to help achieve the Children of Israel: \ddot{i} $\frac{1}{2}$ In the evening you know that the Lord is Okrjkm of the land of Egypt.

Tainon 7 in the morning glory of the Lord, because he had heard Tzmrkm it, but we are even Taatzmarwa us? \ddot{i} $\frac{1}{2}$

8 Moussa also said: \ddot{i} $\frac{1}{2}$ u Stalmon that it is the Lord, ~~we~~ n the ~~mat~~ gives you in the evening to eat, and bread in the morning to Chbawa, because he hears Tzmrkm it. What are we? You Taatzmron against God \ddot{i} $\frac{1}{2}$

9 Moses said to the natural choice to help achieve: \ddot{i} $\frac{1}{2}$ E l l the Children of Israel be brought to the Lord that he had heard of the discontented \ddot{i} $\frac{1}{2}$

10 As he was speaking to all the natural choice to help achieve the Children of Israel, turning towards the desert and if the glory of the Lord appeared in the clouds.

11 The Lord said to Moses:

12 \ddot{i} $\frac{1}{2}$ I heard the Children of Israel complain ed they say: in the evening, eating mat, bread in the morning Chbon, Vtalmon that I am the Lord your God \ddot{i} $\frac{1}{2}$

13 in the evening approached comfort birds (quail) and covered the camp. In the morning dew layer deep surrounding land camp.

14 When the dew if the layer remains in the desert is covered by something thin Kalakecor, Conglomerated Kalgeled.

15 When he saw the people of Israel, said some of them to some \ddot{i} $\frac{1}{2}$ Mh oi $\frac{1}{2}$ or th is?

Because they did not know what it is. Moses said to them: \ddot{i} $\frac{1}{2}$ The Lord is the bread which Oattakm to Tokloh.

16 This is what the Lord bids you: it took each one as Moklh, each and every one of age (approximately two liters per liter and a half), and according to the number of people living with him in his tent \ddot{i} $\frac{1}{2}$

17 Bani Israel and he did so to get the Mkthera Some, including to get lice.

18 However, when age is Altqtoh Kaloi, the Almkther did not prefer, and not lacking anything Almql, combining each one as Moklh.

19 Moses said to them: \ddot{i} $\frac{1}{2}$ No one from the left ~~nt~~ h i ng t o the ~~nt~~ ning \ddot{i} $\frac{1}{2}$

20 However, some of whom had never heard of Moses, but kept it for the morning, when Dodd and bred You. Vscht to Moses.

21 each and every one was picking up every morning as Moklh. Once the heat of the sun so much as long as it melts on the ground.

22 In the sixth day they are picked up from the bread doubled, Amrin (five liters) each and every one of the heads of the group came and reported it to Moses.

23 said to them: \ddot{i} $\frac{1}{2}$ This is the Lord Tomorrow is day of rest, holy to the Lord ~~S~~ a.

Abzoa what you want and troughs Atabjoa what you want, including preferred and kept to the morning \ddot{i} $\frac{1}{2}$

24 Vobakoh morning and was to Musa, it was Wellington which is not friendly.

25 Moses said: \ddot{i} $\frac{1}{2}$ \ddot{e} today because today is a Sabbath to the Lord, as you will not find food in the field today.

26 six days Tltqtonh The seventh day is the Sabbath will not find it food \ddot{i} $\frac{1}{2}$

27 However, the people of whom went out on Saturday to Iltqtoa him, did not find anything.

28 Then the Lord said to Moses: \ddot{i} $\frac{1}{2}$ How long shifts and keep ing S~~ay~~ and Shariat i? Look 29. Here the Lord had Oattakm Saturday is to provide you on the sixth day bread, Vlelbut each one in place do not leave on the seventh day \ddot{i} $\frac{1}{2}$.

30 people, and relieved it on the seventh day.

31 The people of Israel called the bread \ddot{i} $\frac{1}{2}$ \ddot{u} $\frac{1}{2}$ \ddot{s} $\frac{1}{2}$ The white K~~ebzr~~ coriander, taste and Krakkak Basl made.

32 Moses said: \ddot{i} $\frac{1}{2}$ \ddot{y} $\frac{1}{2}$ \ddot{a} are ordered by the Lord keep the memory of him of all the age of Ojialkm future, in order to see the bread, which Otamtkm in the desert when Okrjtkm of the land of Egypt \ddot{i} $\frac{1}{2}$

33 Moses said to the natural choice to help achieve: \ddot{i} $\frac{1}{2}$ \ddot{T} $\frac{1}{2}$ \ddot{k} $\frac{1}{2}$ e a bowl and your age when the amount of manna and placed before the Lord, still preserved in the Ojialkm \ddot{i} $\frac{1}{2}$

34 As the Lord of Moses and his natural choice to help achieve the certificate in order to it.

35 Israelis and feed gradually over the forty years until it came to the edge of the land of Canaan metropolitan population.

36 The age is ten Alievp.

Exit 17

1 and the movement of the people of Israel in stages, from the desert, O Lord, is under the Jimoa in Rvidim did not find water to drink.

2 Vtkhasam people with Moses, saying: \ddot{i} $\frac{1}{2}$ \ddot{G} $\frac{1}{2}$ ve us water to drink \ddot{i} $\frac{1}{2}$ \ddot{M} $\frac{1}{2}$ \ddot{e} s replied: \ddot{i} $\frac{1}{2}$ \ddot{T} $\frac{1}{2}$ \ddot{k} $\frac{1}{2}$ hasam nni \ddot{W} $\frac{1}{2}$ \ddot{y} ? \ddot{W} $\frac{1}{2}$ \ddot{T} $\frac{1}{2}$ \ddot{r} $\frac{1}{2}$ \ddot{u} $\frac{1}{2}$ \ddot{l} $\frac{1}{2}$ \ddot{e} \ddot{i} $\frac{1}{2}$

3 But the people had to Zamia water, Vtzmarwa to Moses and said: \ddot{i} $\frac{1}{2}$ \ddot{W} $\frac{1}{2}$ \ddot{y} \ddot{Q} $\frac{1}{2}$ \ddot{j} $\frac{1}{2}$ \ddot{n} $\frac{1}{2}$ a from Egypt to Tmutena and thirst of our children and our cattle? \ddot{i} $\frac{1}{2}$

4 Vsrk Moses to God: \ddot{i} $\frac{1}{2}$ \ddot{W} $\frac{1}{2}$ \ddot{m} $\frac{1}{2}$ e this people? They hardly \ddot{E} $\frac{1}{2}$ \ddot{g} $\frac{1}{2}$ \ddot{m} $\frac{1}{2}$ \ddot{i} $\frac{1}{2}$

5 The Lord answered: \ddot{i} $\frac{1}{2}$ \ddot{p} $\frac{1}{2}$ \ddot{o} $\frac{1}{2}$ \ddot{p} $\frac{1}{2}$ \ddot{l} $\frac{1}{2}$ \ddot{s} $\frac{1}{2}$ \ddot{p} $\frac{1}{2}$ \ddot{r} $\frac{1}{2}$ \ddot{o} $\frac{1}{2}$ \ddot{g} $\frac{1}{2}$ \ddot{r} $\frac{1}{2}$ \ddot{e} \ddot{a} \ddot{t} $\frac{1}{2}$ \ddot{a} \ddot{k} $\frac{1}{2}$ \ddot{e} \ddot{w} $\frac{1}{2}$ \ddot{i} $\frac{1}{2}$ \ddot{t} $\frac{1}{2}$ \ddot{h} $\frac{1}{2}$ \ddot{y} $\frac{1}{2}$ \ddot{s} $\frac{1}{2}$ \ddot{o} $\frac{1}{2}$ \ddot{f} $\frac{1}{2}$ \ddot{t} $\frac{1}{2}$ \ddot{h} $\frac{1}{2}$ \ddot{e} \ddot{e} \ddot{l} $\frac{1}{2}$ \ddot{d} $\frac{1}{2}$ \ddot{e} \ddot{l} $\frac{1}{2}$ \ddot{y}

6 Here I stand there in front of you on the Rock in Hurib. Vinfjr strike the rock, including drinking water for the people \ddot{i} $\frac{1}{2}$ Thus, Moses d d~~be~~ f~~ore~~ t~~he~~ e~~ld~~ e~~s~~ of Is rael.

7 and called the name of a suspicious place and touch (and the means test and adversarial) as a result of rivalry among the Children of Israel to the Lord and testing, saying: \ddot{i} $\frac{1}{2}$ \ddot{A} $\frac{1}{2}$ \ddot{s} $\frac{1}{2}$ God in our midst or not? \ddot{i} $\frac{1}{2}$

8 and the Giants came out and fought against Israel in the Rvidim.

9 Moses said to Joshua: \ddot{i} $\frac{1}{2}$ \ddot{d} $\frac{1}{2}$ \ddot{e} \ddot{c} $\frac{1}{2}$ \ddot{t} $\frac{1}{2}$ \ddot{e} \ddot{s} $\frac{1}{2}$ \ddot{c} $\frac{1}{2}$ \ddot{r} $\frac{1}{2}$ \ddot{e} \ddot{m} $\frac{1}{2}$ \ddot{g} $\frac{1}{2}$ \ddot{o} $\frac{1}{2}$ \ddot{f} $\frac{1}{2}$ \ddot{i} $\frac{1}{2}$ \ddot{g} $\frac{1}{2}$ \ddot{h} $\frac{1}{2}$ \ddot{a} \ddot{n} $\frac{1}{2}$ \ddot{i} $\frac{1}{2}$ \ddot{q} $\frac{1}{2}$ Now I stand on the top of the hill and a stick in the hands of God \ddot{i} $\frac{1}{2}$

10 Vharb Yashu giants as is Moses. The levels of Moses and the spirit and the natural choice to help achieve at the top of the hill.

11 As long as Moses raised his hand, tend to the people of Israel, and if the Giants win a reduction.

12 When the bear fatigue in the hands of Moses and the natural choice to help achieve the spirit of taking a stone and put underneath it, Fjels, and assigned the natural choice to help achieve the spirit of his hands, each one of them from the side. And thus remained until his hands pulled Morocco sun.

13 Yashu defeating giants and their army by the sword.

14 The Lord said to Moses: $\ddot{\imath}$ $\grave{\imath}$ ~~At~~ ~~hou~~ ~~this~~ ~~reim~~ ~~d~~ ~~r~~ ~~of~~ ~~the~~ ~~b~~ ~~o~~ ~~o~~ ~~k~~, ~~and~~ ~~the~~ ~~n~~ ~~a~~ ~~s~~ ~~s~~ ~~o~~ ~~f~~ ~~J~~ ~~o~~ ~~s~~ ~~h~~ ~~u~~ ~~a~~, the enthusiasm, I said the giants from under the sky $\ddot{\imath}$ $\grave{\imath}$

15 Moses built an altar to the Lord called him $\ddot{\imath}$ $\grave{\imath}$ ~~A~~ ~~ch~~ ~~ov~~ ~~ah~~ ~~f~~ ~~o~~ ~~r~~ ~~g~~ ~~t~~ ~~t~~ ~~e~~ ~~n~~ $\ddot{\imath}$ $\grave{\imath}$ (~~wh~~ ~~o~~ ~~ch~~ ~~m~~ ~~a~~ ~~n~~ ~~s~~: Lord Raiti or scientific),

16, saying: $\ddot{\imath}$ $\grave{\imath}$ ~~A~~ ~~r~~ ~~o~~ ~~s~~ ~~e~~ ~~a~~ ~~g~~ ~~a~~ ~~i~~ ~~n~~ ~~s~~ ~~t~~ ~~the~~ ~~f~~ ~~a~~ ~~c~~ ~~t~~ ~~that~~ ~~the~~ ~~thr~~ ~~o~~ ~~n~~ ~~e~~ ~~o~~ ~~f~~ ~~G~~ ~~o~~ ~~d~~, ~~th~~ ~~e~~ ~~L~~ ~~o~~ ~~r~~ ~~d~~ ~~w~~ ~~i~~ ~~l~~ ~~l~~ ~~f~~ ~~i~~ ~~g~~ ~~h~~ ~~t~~ ~~the~~ ~~g~~ ~~i~~ ~~a~~ ~~n~~ ~~t~~s, generation after generation $\ddot{\imath}$ $\grave{\imath}$

Exit 18

1, and enrich the priest heard M dian Hamou Moussa, and all by God to Moses and to Israel his people, and how removed from Egypt,

He went 2 Sforp enrich Hamou Moussa Moussa's wife, which he had attributed to her father

3 and two of her sons, one named Jurscm (meaning: strange) because (Moses) said: $\ddot{\imath}$ $\grave{\imath}$ ~~y~~ ~~o~~ ~~u~~ are inmates in a strange land $\ddot{\imath}$ $\grave{\imath}$

4 and the name of the second-Eliezer (meaning: God help me) because he said: $\ddot{\imath}$ $\grave{\imath}$ ~~A~~ ~~M~~ father was the god of Ouane, the sword of Pharaoh Vonqznii $\ddot{\imath}$ $\grave{\imath}$

5 The enrich Hamou Moussa and his son Moses and his wife to Moses in the desert, where he was a God at Mt.

6 and sent to Moses, saying: $\ddot{\imath}$ $\grave{\imath}$ ~~A~~ ~~a~~ ~~m~~ ~~c~~ ~~o~~ ~~n~~ ~~i~~ ~~n~~ ~~g~~ ~~h~~ ~~n~~ ~~u~~ ~~k~~ ~~e~~ ~~n~~ ~~r~~ ~~i~~ ~~c~~ ~~h~~ ~~y~~ ~~o~~ ~~u~~ ~~a~~ ~~n~~ ~~d~~ ~~y~~ ~~o~~ ~~u~~ ~~r~~ ~~w~~ ~~i~~ ~~f~~ ~~e~~ ~~a~~ ~~n~~ ~~d~~ ~~h~~ ~~e~~ ~~r~~ ~~t~~ ~~w~~ ~~o~~ ~~s~~ ~~w~~ ~~i~~ ~~t~~ ~~m~~ ~~e~~ $\ddot{\imath}$ $\grave{\imath}$

7 Vkhv Moses to receive the DIET, and bowed to him and respected him. And asked each other about the conditions, and then entered the tent.

8, and the narrative of Moses to a diet all by the Lord to Pharaoh and the Egyptians Save the Children of Israel, and the injuries they have trouble on the road, and how God rescued them.

9 Vagbtb enrich the outcome of the Lord with all of the charity to Israel, which were rescued from the hands of the Egyptians.

10 enrich said: $\ddot{\imath}$ $\grave{\imath}$ ~~M~~ ~~b~~ ~~a~~ ~~r~~ ~~a~~ ~~k~~ ~~G~~ ~~o~~ ~~d~~ ~~k~~ ~~n~~ ~~f~~ ~~t~~ ~~h~~ ~~e~~ ~~L~~ ~~o~~ ~~r~~ ~~d~~ ~~wh~~ ~~i~~ ~~c~~ ~~h~~ ~~i~~ ~~s~~ ~~b~~ ~~y~~ ~~t~~ ~~h~~ ~~e~~ ~~h~~ ~~a~~ ~~n~~ ~~d~~ ~~s~~ ~~o~~ ~~f~~ ~~t~~ ~~h~~ ~~e~~ ~~E~~ ~~g~~ ~~y~~ ~~p~~ ~~t~~ ~~i~~ ~~a~~ ~~n~~ Pharaoh and free the people from the yoke of the Egyptians.

11 Now I know that God is the greatest of all gods, because it is treated as such by the Bgua $\ddot{\imath}$ $\grave{\imath}$.

12 The Holocaust Mousa Hammo enrich and sacrifices to God. The natural choice to help achieve and all the elders of Israel to eat food with fever in the presence of Moses God.

13 In the morning he sat down to Moses to the people, the people remained standing with Moses from morning to evening.

14 When Moses saw Hammou all of the people said to him: \ddot{i} $\frac{1}{2}$ W~~a~~t i s t h i s, n~~a~~d b y t h e people? Why sit alone for the eradication, while all the people and standing up for you from morning to evening? \ddot{i} $\frac{1}{2}$

15 Moses replied: \ddot{i} $\frac{1}{2}$ b~~e~~ cause the people t o accept God s w i l l t o e x p l a e .

16 If they resort to a lawsuit Voqdi between men and the other, and briefed on the duties of God and Hraiah \ddot{i} $\frac{1}{2}$

Hamou Moussa, 17, said: \ddot{i} $\frac{1}{2}$ W~~a~~t n o t t o d o t h e r i g h t t h i n g

18 It must be hard laatarik you all this people who are with you, because the energy is over, you can not be handled by you.

19 Vosg Asdi to join you for the advice, and God was with you. Let you representative of the people before God, is done on the claims.

20, and their knowledge of divine obligation, and announced their route, and requires them to do work.

21 But select from among the people able men of God afraid of Trustees abhor corruption, the heads of their exciting permanent categories and hundreds of thousands and tens and Alkhmasin.

22 to relieve the people in the small claims all the time. The difficult issues Verwonha you, it eases you, as the share in carrying the burden.

23, I did this and Oossak by God, you can carry out your responsibilities, and spend all this people to its place in peace \ddot{i} $\frac{1}{2}$

24 Moses heard the advice to the elderly father, and carried out everything he said to him,

25 Moses chose from among the able men of all Israelis, and Oqamanm the people, and the heads of hundreds and thousands and tens of Khmasin.

26 were serving all of the people in small claims. The difficult issues they fly to Moses.

27 and then the funeral of Moses Hama, Faraga to this land.

Exit 19

1 In the third month of the fully built out Israel from the land of Egypt, arrived in the land of Sinai.

2 Israelis have migrated from Rvidim to come to the land of Sinai, Vensloa compared to the mountain.

3 Vassad Moses to appear before God. Venadah from the mountain of God: \ddot{i} $\frac{1}{2}$ H~~u~~s s a y s Laal Jacob, and tell the people of Israel:

We have 4 of my Aintm yourself to Egypt, and how Hmmltkm on the wings of eagles, and you come to me.

5 Therefore, the Otatm the two, you are to me the private property of all peoples, because I have all the land.

6, you me and the Kingdom of priests and a holy nation. This is the speech by addressing the Children of Israel \ddot{i} $\frac{1}{2}$

7 Moses, recalling the people and elders have read all this talk of the Lord told him.

8 all the people together, he said: \ddot{i} $\frac{1}{2}$ A~~l~~ t h e p r o n u n c i a t i o n o f t h e L o r d ' s w o r d \ddot{i} $\frac{1}{2}$ M~~o~~s e s carried reply to the Lord.

9 Moses said to God: \ddot{i} $\frac{1}{2}$ am next to you in the dark cloud. Vism people when Okatabk, you also always Vithagoni \ddot{i} $\frac{1}{2}$. Moses and the transfer of the Word of God to the people.

10 The Lord said to Moses: \ddot{i} $\frac{1}{2}$ ~~to~~ the people and Kdshmt oday and tomorrow, and let them wash their clothes,

11 to be ready for a third day, it was revealed on the third day for all the people on Mount Sinai.

12 limits, and get around the mountain is not bypassed by the people. Say to them: beware of the Tassadoa to the mountain, or tip his Thompsona, all of the mountain inevitably affects killed.

Not untouched by the 13, but stone thrown by stoning or arrows, whether beast or human being. Is not it. But when the trumpet sounded long, then just stepping up to the mountain \ddot{i} $\frac{1}{2}$

14 After that Moses descended from the mountain to the people Kdshm and washed their clothes,

15 people said: \ddot{i} $\frac{1}{2}$ Be prepared for a third day, and abstained from your women cohabiting \ddot{i} $\frac{1}{2}$

16 On the morning of the third day there have been violent thunderbolts and thunder, severe dense cloud on the mountain, and the sound of trumpet a very strong, Vartad all the people in the camp,

Musa and get 17 people from the camp to meet God, Voagafoa at the foot of the mountain.

18 Mount Sinai was all covered with smoke, because the Lord came down in a fire. And the escalation of tobacco smoke Kdjan cauldron, and the whole mountain shook violently.

19 has increased over the sound of trumpet, while Moses speak, and the Lord Giebh thunder.

20 and the Lord came down on top of Mount Sinai and called Moses to go to the top of the mountain, Vassad him.

21 The Lord said to him: \ddot{i} $\frac{1}{2}$ down and warned people to avoid storming the mountain for many of them saw me and die.

22 Itkds and also the priests who were close to them so that the most brutal \ddot{i} $\frac{1}{2}$

23 Moses said to God: \ddot{i} $\frac{1}{2}$ The people cannot go to Mount Sinai, for you have warned us, saying: Establish limits on the mountain and Kdsh \ddot{i} $\frac{1}{2}$

24 The Lord answered: \ddot{i} $\frac{1}{2}$ Climb down and natural choice to help achieve your brother with you, the priests and the people do not step up to the storming their way to avoid the most brutal of them \ddot{i} $\frac{1}{2}$.

25 Vanhdr Moses to the people and warned.

Exit 20

1 and then to pronounce all these words of God:

2 \ddot{i} $\frac{1}{2}$ I am the Lord your God, who Okrjk of the land of Egypt Abba ditk homes.

3 are not all the other gods of Suai.

4 is a statue carved for you, and make the picture than in the sky above, and the earth from under, and in the water from the bottom of the earth.

5 of them are not Tsadjad Tabdhn, because I am the Lord your God, a jealous God, I miss the sins of the fathers of boys until the third and fourth generation of Mbgdi,

6 There was some hand-outs of thousands of fans who follow and Sayay.

7 does not pronounce the name of the Lord your God is void, because the Lord shall be null and void from the pronunciation of his name.

8 on Saturday to provide Tkdsh,

9 Six days work is all Mhaglk,

10 The seventh day Vtjoh Spta to the Lord your God, do not in any work you or your son or your daughter or your servant or your Bhimitk or the inmate or resident within the Obwabk.

11, because the Lord has made heaven and earth and sea and everything in six days, then rested on the seventh day. Lord of the Park on Saturday and make it sacred.

12 Akram your father and your mother so long in the land that you Ihbk by the Lord your God.

13 does not kill.

14 did not weigh.

15 Do not steal.

16 witness to your neighbor falsely.

17 _ih House not your neighbor, and his wife, and slave, in the nation, and revolution, nor donkey, nor anything which it i_ç½

18 When he examined all the people and Alraud Albrooq, heard the sound of the voice and trumpet, and saw the mountain smoking Artjvo fear and stood from afar,

19 They said to Moses: i_ç½~~Y~~au are your ow , we hear he did t o us, l est w die, if t le address of God i_ç½

20 Moses replied: i_ç½~~D~~o not be afraid Bu t the lord had com to I nit hrkms o t ha t the fear of the Lord is there is no sin Tlazemkm i_ç½

While 21 people were standing from a distance, approached Moses condensate from darkness where God was.

22 The Lord said to Moses: i_ç½~~A~~c ord ng to the Chi l dren f I srael : Yau yourse l ves how you see your from the sky.

23 Vamtnawa making the gods of silver or gods of gold you Tcherkoha me.

24 Start me an altar of the soil made it Mahrqatk and the sacrifices of your Gnmk and Baqrk. And come to you and Oparkk in all the places where my name was mentioned.

25 and I built an altar of stones, not Tpinh of carved stone, because your use of the chisel desecration

Not lived up to 26 Mzlake Badrj lest it be revealed? Aourtk i_ç½.

Exit 21

1 These provisions are laid down by them:

2 that I bought a slave Abrania Vlikhaddmk six years, and in the seventh year launched a free free

3 If so bought a bachelor alone. The woman bought a toy, calling his wife with him.

4 The Wahbah Mullah his wife gave birth to boys and girls, the wife and children are the property of the master, which is known only free.

5 But Abed said: $\frac{1}{2}$ I like to master an $\frac{1}{2}$ wife and children, and I want to get out free.

6 taken to the judges of the city, master, and then paste the section hosted or list, and it pierces his ear Bmkrz, becomes a servant for life.

7 However, if a man sells his daughter as a nation, it does not release free as they are called al.

8 If not risen to Mollagha the speeches of the same, allowing Pavtdaiha, has no right to sell to the foreign nation that has not betrayed her?

9 The speeches of his son, he treats him Cabinda.

10 If, however, enjoy, and he married her, "Get married, then returned from the other, it does not detract anything from food and Xotha and feels,

11 If the Palace in one of these three things, to launch free-free.

12 of the hit man and killed him, Valdharb inevitably die.

13 But if the object of that heritage, but there is God, I will have a place to turn.

14 But if a conspiracy to deliberately kill another, Vsagh of death, even if sheltered Bmzlake

Each of the 15 hits his father or his mother, killed.

16 of the kidnapped man, or Ibah Estrgah has inevitably die.

17 for insulting his father or mother killed.

18 If two men fight each other smite a stone or a sleeve that is not even Imith-Qaeda sleeper bed,

19 and then leaning on the line Ekazh, discharged heritage, but that it should be paid for the duration of Drubbed unemployment compensation, and bear the expenses of treatment.

The 20 striking one of the nation or the stick Abdoh beaten to death, punished.

21 But if still alive, one or two days, is not punishable heritage, because the slave king.

22 The conflict of men and a pregnant woman shocked Vojhit not be damaged, shocking pay a fine under the demand of the husband and in accordance with the decision of the judges.

If Tozt 23 women, take the same breath,

24 and the eye for an eye, and are not enacted, and hand in hand, and a man a man,

25, Kia tears, and wounded wound, Reza earthquake.

26 If a slave beaten or nation, which damaged the eye, it released a free compensation for the same

27 If a strike or slave nation, Vosagt year, it released free for age.

28 If the ox gore a man or a woman died, stone bull to death for not eating meat, and the bull innocent.

29 The bull was Ntaha before, and had been accompanied by a warning, not Eekpha, killing a man or a woman, stone bull, and kills its owner.

30 However, if called upon to pay the blood money, paid the same sacrifice, then what is it properly.

31 If a son or daughter of gore, this provision is implemented.

32 If the bull horn or a slave nation, accompanied by the thirty pieces of silver to pay compensation to the Mullah, the stone bull.

33 revealed that the human being the center of the cover, or dig wells and the cover is left, and he signed the ox or donkey,

34, the owner of the well to pay compensation for the loss to match the price, and be dead to him.

35 If the ox gore a man steer the bull died, they sell live bull and divide the price, as well as share the bull dead.

36 As if known before, that the bull did not Ntah Eekpha owner, it is offset by Thura blisters, and the bull is dead.

Exit 22

1 If the man stole an ox or sheep, slaughtered or sold, it must compensate the owner of five bull bulls, four sheep and the sheep.

2 If a thief searching control at night and beaten and died, his blood go in vain.

3, however, that the control after sunrise, a searching and beaten until he killed, the heritage, calling for blood. For the thief to pay compensation. If nothing, sold stolen.

4 If the stolen animal was found alive in his possession, an ox or donkey or sheep, to be offset by the burglar Bmthleen.

5 If the person was discharged Bhaimh to graze in the field of his neighbor, or generosity, it should compensate the field or the generosity of the finest product of his field, or generosity.

6, if the fire erupted and spread to stocks of thorns or Sanabil developing wheat plants or fields, the fire was stoked to compensate for the loss.

7, if one owner silver deposited, or the baggage, and then stolen from the house owner, the thief if he is discovered to be paid twice the value of the stolen compensation.

8 But if the thief was not arrested, is the owner of the house in front of the judges to acknowledge that Rua was spread by hand to the baggage owner.

9 in each case of illegal possession, whether on the gown, or donkey or ox or sheep or anything missing, a person claiming that his property, is two sides to the judges, and sentenced to compensate the judges of guilt accompanied Bmthleen.

If 10 people bid farewell to an ox or donkey, or the beast, done, hurt or stolen or inadvertently.

11 sworn in the House that the Lord did not extend his hand to his neighbor king, accompanied him to accept the right does not take compensation.

12 But he was robbed of neglect by the owner must be compensated.

13 But if he should devour Bofalih is a testament to that, in demanding compensation for the animal to death.

14 If one borrowed from the owner died or something Vanksr in the absence of its owner, the borrower pays compensation.

15 But if the animal is present, the borrower pays no compensation. If the animal or thing lessee, paid the fare covers the value of the loss.

16 If a man haunted, however, betrothed virgin, and the Tenth, pay and signing her?

17 The father categorically refused to Izojha him, it is imperative also to pay a dowry virgins.

18 Do not let the witch live.

19 each of copulate beast inevitably be killed.

From approximately 20 carcasses of non-gods and the Lord alone, Dubai.

21 do not oppress a stranger does not bother him, you were strangers in the homes of Egypt.

22 does not do harm to the widow or orphan,

The No 23 Nick mispronounce them and shouted to hear Asrakhma,

24 Faihtadm anger and Oguetlkm sword, your wives will become widows and your children orphans.

The 25 loaned from the poor people of the resident you can not deal Kalmrabi, and billed it useful.

26 If your friend Astrhunt dress for Dean, Ferdh him at sunset,

27 because that is the dress clothes, which protects the body, otherwise what is sleep? Shouting to hear if I am merciful.

28 no swearing in of judges belonging to the heads of your people.

29 does not delay the submission of the first crop and Pedrk Masrtk, and give me a passenger Beneke.

30, as well as do Bbaqrk and Gnmk. Keep the eldest of seven days with his mother, and by the eighth day for me.

31 you and me, a holy people. Do not eat meat caught in the desert, but Atrahoh food for dogs.

Exit 23

1 does not accept the false news, and cooperate with the hypocrite in the false testimony.

2 does not coordinate the majority of the commission of evil, does not distort your degree in a suit pulled along in the majority,

3 in favor with the poor because the poor only in the case.

4 If you encounter your enemy or bull stray donkey, Ferdh him.

5 If the inspected donkey Mbgdk located under him, so do not go beyond aids to the solution of the weight of your enemy donkey.

6 did not distort the right Fiqirk in his case for being poor.

7 does not avoid false accusation kill the innocent and good, because I do not Obrye guilty.

8 does not accept the bribe because bribery blinding sighted and distort the words of the righteous.

9 do not harass a stranger to the strange feelings you know, you were strangers in the homes of Egypt.

10 to go with the biblical and Reap yield six years,

11 Orhaa then in the seventh year and leave them to eat the poor of your people. And their preferred Tqtadth wild beasts. So also do Bakrmk and Zitonk.

12 I work six days only, in the seventh day of rest in order to rest and also Thork Hmark, and your son is recovering and the stranger.

13 Obey all inclined to recommend it, do not remember the name of other gods, do not say by the mouth.

14 I celebrated three times a year:

15 celebrating puff erosion as Omrtk Aftyra, a period of seven days, at the appointed time of the month of Aviv (the month of March), because it came from Egypt. Does not represent a blank in front of me Biden.

16 and also celebrating a long harvest, providing the first Glatk installed in the field, and then combined at the end of holiday season when the harvest Glatk collected from the field.

17 times, representing all three men to Mr. Lord.

18 do not bring me the blood of the sacrifice of bread with Mokhtmr, in a decision to the Supreme fat sacrifices tomorrow morning.

19 brought the best to go first to the home of your God. Cooked with milk and his mother seriously.

20 I am the sender of the owners you Ihrsk along the way, and should take you to the ground by my you.

21 Vasg it has not complied with and it did not sin during forgive sins because of my name in it.

22 that has to listen to his words and done everything I have said, Oaadi of Iedik, and resist Mqaumik,

23 It is up to you owners of the country's Idechlk Alomurien Perizzites and the Hittites and the Amorites, Canaanites, who has commanded and I am Alibosien Obidam.

24 Never Tsadjad of gods, and Tabdha, in their work, but Etbidhm Onsabhm crash.

25 Tabdonni but I am the Lord your God and your food Your Vopark removed you from the diseases

26 are not sterile and pre-emptive in your own land. The full Omtek you.

27 and make Hepti Taatkdmk alarmed every nation is in your face and make your enemies before you give away.

Wasps 28 and send you, Vtrrd Alihu Yin Amorites, Canaanites, the Hittites of Qdamk.

29 Otrdhm but not in one year so you Vtaatcather Tagafr land and wild beasts,

30 Otrdhm but gradually until you Tgon and Trthon country.

31 and make Takomk stretching from the Red Sea to the coast of Palestine, the land is even the Euphrates River, and subjected all the inhabitants of the earth Vtrrdhm of you.

32 does not conclude with the gods and with the charter,

33 Tsknhm not in your homeland, so as not to miss Idjalok to me, because you have worshiped the gods, this is a trap for you $i\grave{c}^{\frac{1}{2}}$.

Exit 24

1 Then the Lord said to Moses: $i\grave{c}^{\frac{1}{2}}$ You and me on the natura l choice t o hel p a cli e ve and Nadap and Obehu, and seventy of the elders of Israel and prostrate them from afar.

2 does not affect me one, and the other Vimkthon far. And beware that you reach the people ĩ½

3 Moses came and hit the people the Word of God and all of its provisions, the people answered with one voice: ĩ½All of us are doing the Lord ĩ½

4 Moses wrote all the words of the Lord, and Baker in the morning and built an altar at the foot of the mountain, and twelve in a column on the number of Tribes of the Children of Israel the twelve.

5 and to send some young people the Children of Israel and providing Mahrqat Render to the Lord sacrifices the safety of the calves,

6 Moses and took half the blood and retained in the workshops Tsus the other half on the altar.

7 The book was followed by the Covenant and the earshot of the people, they said: ĩ½All of the Lord is doing and obey ĩ½

8 Moses then took the blood in the Tsus workshop on the people, saying: ĩ½Look, the blood of the Covenant which God made with you on the basis of all these words ĩ½

9 and then rose and the Musa, the natural choice to help achieve Nadap and Obehu and seventy of the elders of Israel,

10 and saw the God of Israel, and the ground under his feet as if made of transparent sapphire sky in the same purity,

11 But God did not die out a hand to oversee the Children of Israel. Saw God and ate and drank.

12 The Lord said to Moses: ĩ½Go up the mountain and stay there to give you the commandments and laws that have been written on the stone to prevent transmitted through them ĩ½

13 and took back his servant Moses Joshua and climbed to the Mount of God.

14 of the elders said: ĩ½Coming back here, even you. Look, the natural choice to help achieve the spirit of you and, if filed for one of them Fleurfha ĩ½

15 When Moses climbed to the mountain, the mountain covered Balsahab,

16 resolution of the glory of the Lord on Mount Sinai, and the clouds covered six days. On the seventh day the Lord called Moses from the center of the clouds.

17 and the glory of the Lord appeared to the eyes of the Children of Israel KONARE eating at the top of the mountain.

Moussa, 18, disappeared in the middle of the clouds and climbed to the mountain, where he stayed there forty days and forty nights.

Exit 25

1 and the Lord addressed Moses:

2 ĩ½I call the Children of Israel to take care of fearing from the heart of every human being urged to do so.

3 The advances that Tokdhunha them are: gold, silver and copper

4 and a blue cloth and red and purple, and textiles Ktanip felt meaningful,

5 and laundry Balhmrp lambs leather, leather and wood, dolphins and Acacia,

6 oil for the lighthouse, and the fat swab perfume and incense

7, stones and a decent alarm other precious stones for inlay cassock and exported.
8 Faisnon sacred to me as it was among them.
9 Tsnonh according to the example of housing and real-time, which I'm Eric.
10 to make a coffin from Acacia wood, length of arms and a half (about one meter and a quarter of a meter), and presentation of an arm and a half (about seventy-five centimeters) tall and an arm and a half (about seventy-five centimeters).
11 and place the film of pure gold from home and abroad, and make a frame of gold, Aspk 12 and has four rings of gold is established by the four legs, two from each side, 13 and are made of wood, Acacia Asoin Tgshehma gold
14 and then bring them into workshops on both sides of the coffin to carry them.
The remaining 15 episodes Alasoan in the coffin, which is not tended.
16 and then give you a set of testimony in the coffin.
17 and made the cover of pure gold, is the seat of compassion, long arms and a half (about one meter and a quarter of a meter) and the arm was introduced and a half (about seventy-five centimeters)
18 and Takrt Krobin (statues Mlakin) of gold and evaluated on both sides of the cover.
19 Vtsna Krupa and one on each side of the cover, Mkrouin cover the same, and based on the bends.
20 and is also Alkroban Mtusbandin, Bastin Ojnanhma to the above, Izllan the cover, and tend Bugeehma him.
21 and put the cover over the coffin inside Blouhi reserves, which give you a certificate.
22 There Oklmk meet your every Ousik to inform him of the Children of Israel from the cover, between the two Alkrobin Ialon coffin certificate.
23, as well as create table of Acacia wood arms length (about one meter) and supply arm (about fifty centimeters) and height of the arm and a half (about seventy-five centimeters)
24 and to defraud the gold Make it a high level of gold,
Make it 25 and around the edge of the amount of inch display, and make the area around the edge of a framework of gold,
26 Aspk and the four rings of gold is established by the angles of the four lists,
27 episodes would be installed on the margin, with places for Asoin the table.
28 Alasoin manufactured from Acacia wood and gold, to bear Tgshehma the table.
29 The table and Sahunha SAHAF and Kwosha and Obarigaha that poured out, Vtsogha of pure gold.
30 and put me $\frac{1}{2}$ bread of fer i rgsi $\frac{1}{2}$ al wys on t his t a b l e .
31 Akhart and a beacon of pure gold, in order to make its base and the leg and Kasadtha and Braamha and why Mkrotp all together in one piece.
32 and divided by each of the three branches,
33 in each division three Kasat Beram and flowers, and so on to the six branches of the cross-cutting lighthouse.
34 and be the beacon of four Kasat Lozes Beramha form and why.
35 and make under the two sections of the manifold branches of the lighthouse Burama. So do six of the branches.
36 and the beacon is in full swing and all branches and Braamha one piece of gold is formulated at all.

Make a 37 and then seven saddle to the lighthouse, and Make it so that it illuminates it.
38 Let Mlaqtha and Mnavdha of pure gold.
39 it is the weight of pure gold to make gold lighthouse and all the weight Ooaneha one
(about thirty-six kilograms)
40 and I am careful to be made in conformity with all of the example shown by you on the
mountain.

Exit 26

1 The roof of the housing Vtsna ten Ktanip Store brominated well, with colors of blue and
purple and red versions of the weaver Maher (fig.) Alkrobim,
2 and the length of the cover of every twenty-eight cubits (about four ten meters) and was
introduced by four arms (about two meters) of all the Constitution would be one measure.
3 The five-Store, including some, as well as do the other five Balstor.
4 Make the use of the blue cloth to footnote one in the party connected to the
Constitution first. So also in a footnote of one part of the first connected to the
Constitution. So also in the footnote to the last party of the other connected to the
Constitution.
5 it is one of the party last fifty Erwa in the first group, and fifty Erwa of the Party of the
second group, one against another.
6 Make Fifty Mcbka and then went up from the bonds of the two groups, related groups
together to become one of the cap housing.
7 and the ceiling are also made a second housing, a cover of one of ten of the fabric was
attributed.
8 Thirty-one-length curtain arm (about fifteen meters) and presentation of four arms (some
meters) would be all of one size.
9 The five Staur together to become one piece, as well as do the other six Balstor.
Committee scenes to VI, Vidly Khjab to the front housing.
10 Make fifty Erwa and a footnote of one party of the first group. As well as create a
footnote that the one-sided second set.
11 and made fifty Mcbka of copper interference in bonds related to the two groups
together, to become a second roof of the house.
12 and the remainder of your arm (about half a meter) of roof Mudally cover to conceal the
rear of the residence.
13 and part of the length of the Constitution the separation on each side of the two sides,
on both sides of Tsdelh home from here and there to cover.
14 and the cover of a tent made of lambs skins dyed red, and on top of the roof of another
dolphin skins.
15 The walls of the home plate Vtsnaha list of Acacia wood.
Length of plate 16, ten arms (about five meters) and was introduced by the arm and a half
(about seventy-five centimeters)
17 Let every one Mottagabeltan about men in relation to the other. Thus, for all the boards
manufactured housing.
18 making the south side of the house consisting of twenty panels.

Make a 19 and a forty of silver under the twenty-panels, it is each individual on the bases of the legs.

20 and to make the northern part of the second housing twenty panels.

Make a 21 and also has a base of forty-Silver, for each individual on the bases of the legs.

22 The west wall of the rear housing Vtsna has six panels.

23 also made of the Ouhin postpay MyCorner housing.

24 that each of the double bottom to the above, as proven in a double header of each one. Each of the angles.

25 There shall be eight boards for the western side, a base of ten and six silver, two bases under each on individually.

26 and make the symptoms of Acacia wood. Five plates of the southern part of the home.

27 and five boards for the consequences of the rear housing west.

28 Central and make the bar in the center panels, implemented by the party.

29 booths and blurred the panels of gold. Make it and the gold rings to be the homes of the symptoms, and symptoms Bzhh also blurred.

30 and thus maintains the home in accordance with the example of the Oritk him on the mountain.

31 and a cover made of twined linen of blue and purple and red, having Embroiders weaver by Maher Alkrobim fee.

32 and suspended on four pillars of the Acacia wood Mgshap Bzhh. Four hooks of gold, and a list of the four bases of silver.

33 under the curtain and make clips. Then comes the coffin certificate (in which panels of the Ten Commandments) Vtdechlh there, beyond the curtain of separation between Jerusalem and the holy holies.

34 and put the cover on the coffin of the certificate in the sanctum.

35 The focus of the table outside the curtain compared to the beacon, in order to make a list of tables in the South.

36 and made a curtain for the entrance of the home, with the colors blue and purple, red and linen twined threads of embroidery weaver Maher.

37 of the curtain and make five columns of Acacia wood, with hooks of gold, and blurred the columns Bzhh Zbk and have five from copper.

Exit 27

1 and the altar made of Acacia wood. Square surface form. Five arms length (about two and a half meter) and the presentation of five arms (about two and a half meter) high and three arms (about a meter and a half meters)

2 centuries, and made him set up Zwayah four, to be carved from the same wood and the altar, and to blur the Pinhas.

3 made of copper all Annette: Kadoura to lift the ashes, and Mjarvh and Ohawwadah and Mnahalh and Mjamra.

4 and create a network of copper with four rings of copper, installed on the four limbs.

5 and placed at the bottom edge of the altar so as to reach its midpoint.

6 and are made for the altar Asoin from Acacia wood and copper Tgshehma.

7 Alasoim and interference in the series on both sides of the altar to carry them.

8 and made the altar Mgeoffa well plate, according to the example Oritk him on the mountain.

9 The Square, home to the south of the curtains linen twine, long arm of one hundred (about fifty meters).

10, with twenty columns and twenty of the copper base, and Ktatifaa Qillanha and a silver.

11, as well as the northern side, as is the length of one hundred Stairh arm (about fifty meters), and twenty columns, based on a twenty Ktatifa of copper, and silver from the tracks.

12 The presentation of the home would be along the west Stairh fifty cubits (about twenty-five meters) hung on the pillars of ten of ten rules.

13 The width of the ground to the east fifty cubits (about twenty-five meters).

14 would be the length of the curtains on the side of the entrance of the first fifteen cubits (about seven and a half meters) on the outstanding three columns of three rules.

15, as well as the length of the curtains on the other side of the entrance of the fifteen cubits (about seven and a half meters), commenting on the three pillars of the three rules.

16 The length of the curtains in the entrance it is twenty cubits (about ten meters) from the twined linen of blue and purple and red, weaver of the industry, Maher, and hung on the columns with four bases.

17 and all the pillars of the building rods of silver, with hooks of silver and copper rules.

18 would be the length of the arm of one hundred (about fifty meters), and presented fifty cubits (about twenty-five meters) high and five arms of the shades (about two and a half a meter).

19 Let all the utensils used in the service of housing and cloak pegs and the housing and made of copper.

20 and ordered the Children of Israel to submit to you olive oil to light the beacon Mradwd permanent.

21 is built and the natural choice to help achieve the evening to morning, the permanent preservation of the saddle to the lighting in a tent meeting, the Lord, the veil outside the coffin before the certificate is revoked, this duty Dahryp for the Children of Israel in all generations.

Exit 28

1 and produced natural choice to help achieve my brother and his sons: Nadap and Obehu and Olazar lithamar and, among the Children of Israel, I have to be priests.

2 Make the natural choice to help achieve clothes for your brother to give it a sacred glory and splendor.

3 and addressed each of the skill of those Hpthm hidden in the spirit of ingenuity to make clothes for the natural choice to help achieve sanctity, to be a priest to me.

4 These are the clothes that they have to manufacture: the chest and the dress shirt and a meal and a turban and perforated belt, clothing manufacture them for sacred natural choice to help achieve and his sons to be priests to me.

5 The use Hyaktha threads in gold and blue and purple, red and luxury linen.

6 and has the best tailors on the threads of the garment industry, gold, blue and purple and red flax is Almbrom.

7 Ktephan be related to the terminals can be installed.

The belt 8, which Ihdh, it would be as orderly, skilfully made from threads of gold, blue and purple and red, twined linen luxury.

9 Take the stone and then alarming, and scrawl their names of the heads of the Children of Israel.

10 each of six names on one stone, according to the date of birth.

11 Engrave the names of the heads of the Tribes of the Children of Israel just like the stones skilled drilling debate on the ring, and surrounded by our Bitarin of gold.

12 and Trassa Bahadjrin my shoulder dress, and will be likely a reminder of the Children of Israel, natural choice to help achieve their names are borne on the shoulders of the souvenir to the Lord.

13 Toukin and made of gold,

14 and two series of pure gold Mbromtin surface, like a rope, Bataiwkin conceive.

15 assigned to the best tailors industry $\frac{1}{2}$ of threads of gold, blue and purple and red, twined linen industry along the lines of dress.

16 and the square of two tucked, length inch inch display.

17 Trassaunha and four rows of precious stones. First row: carbuncle, and yellow sapphire and emerald.

18 and the second row: Pehrman and Aquiqu sapphire blue and white.

19 and the third row: cat eye and amethyst and jade.

20 and the fourth grade: aquamarine, panic and grow up, and all Twtrha Trsiaha a gold medal in the rings.

21 and the embossed name of each gem SAWS Asbat of the Children of Israel the twelve lines of the inscription on the ring dug by the names of the twelve Spta.

Make 22 and the brominated Alsdrrp chains of pure gold, such as rope Alamadfor.

23 and put on both sides of Alsdrrp two of gold.

24 and make Dfirti gold on both sides of the two Alsdrrp.

25 The intervention of other parties to Aldvertin Ataiwkin, and make them on my shoulders to dress him.

26 and are made of gold and two Tthbthma on both sides of the internal Alsdrrp the immediate vicinity of the cape.

27 also made two of the other gold, and on the bottom of my shoulder, rather than a dress from the front at the place of a belt worn over the link.

28 Alsdrrp two links to the two string blue dress to prove a belt worn over, and so do not Alsdrrp extracted from the garment.

29 Asbat borne natural choice to help achieve the names of the Children of Israel in the $\frac{1}{2}$ of the heart when it enters into Jerusalem a permanent memorial to the Lord

30 It has also placed the judiciary in the chest $\frac{1}{2}$ Alcori mand Alt rimi $\frac{1}{4}$ to carry on the natural choice to help achieve his heart, when appearing before the Lord. Thus, a natural choice to help achieve the heart to the Lord, always the symbol of the Children of Israel eliminate.

11 Vtzbh the calf before the Lord at the door of a tent meeting.
12 and take the blood of the calf knot, and place it on the altar for centuries, and into the rest of the blood at the base of the altar.
13 and then take all the fat, which collapses Aljouf, increased liver and kidneys and their fat, and burn on the altar.
14 The veal skin, and Roth, Vthrgaha outside the camp, it is a sin offering.
15 and take a natural choice to help achieve Alkpshin to put their hands and built it.
16 slaughtered sheep, taking blood and Trch on the altar.
17 sheep and go to pieces, and wash the internal organs and Okreeth and place it with the ram head and a piece on the altar.
18 and burned the whole ram on the altar, to be a holocaust to the Lord to obtain his consent. Holocaust is a sacrifice to God.
19 ram, then take the second to put the natural choice to help achieve their own hands and built it.
20 Tzbha and then take the blood and put on ears Ahmat natural choice to help achieve the right and the structure, as well as on their father's hands and feet right, and then sprayed the blood on the altar of each hand.
21 and take the blood from the altar, and fat swab, and towing it to the natural choice to help achieve and structure and on their clothes, their clothes are Viqdsen to the Lord.
22 and then take the fat sheep and the mechanism and lipid, which include the internal organs, kidneys, gallbladder, and their fat, and the right shoulder because he made a dedication.
23 and take one loaf of bread, cake and a single oil paste, chip and one of the basket before the puff by the Lord.
24 and place it in the hands of the whole and the structure of the natural choice to help achieve Erjehoha before the Lord.
25 and then take them from their hands and Toukdha on the altar over the smell of the Holocaust to be satisfied before the Lord. Holocaust is a sacrifice to God.
26 and then take a natural choice to help achieve a scapegoat to devote to the Lord and a manner that would Kstk of sacrifice.
27 and blessed you have to sacrifice a shootout, and the shoulder of the sacrifice of dedication and the structure of the natural choice to help achieve Rjehth,
28 and will share natural choice to help achieve and structure. Duty by the people of Israel, the eternal Priest of the share of the Children of Israel, of the safety of offering sacrifices to the Lord.
29 kept their clothes and natural choice to help achieve the holy to devote a successor of his progeny and scanned.
30 and a son who succeeded as priests, that when worn seven days to enter into the tent to serve the meeting in Jerusalem.
31 and takes dedication and ram meat Ttboukh in a sacred place.
32 and the natural choice to help achieve the intent that eat sheep meat, and bread in the basket at the entrance to a tent meeting.
33 are the only eating it because it had been released at the Kafr devotion and worship, and eat it because it is one of the last sacred.

34 If, however, remains something of meat or dedication of bread until the morning, you should not get burnt with fire, it is eaten because it is sacred.

35 Thus, for the manufacture and structure under the natural choice to help achieve all Omrtk, as Tchrishm seven days.

36 The bulls, which every day the sacrifice of penance for sin. Petkver the altar and cleanse it. And the sanctity of Thompsha.

37 seven days to make the sacrifice of expiation Tkdsh and the altar, the altar would Okdas Jerusalem. All of what is at stake becomes sacred.

38 Here are the offerings on the altar: Holian lambs every day on an ongoing basis.

39, one interval in the morning and made the second in the evening.

40 and provide each with ten days (two liters and half liters) of flour paste a quarter of small (half a liter per liter) of pure olive oil, after pouring a quarter of the easy (and a half liters per liter) of wine.

41 and nearly the second pregnancy in the evening with the Skype offering accurate and wine, as it did in the morning, the smell of offerings to be satisfactory. Holocaust is a sacrifice to God.

42 would be standing in front of the Holocaust over the Lord Ojialkm. Provided at the entrance to a tent meeting, where he met you Oklkm there.

43 There is also met Beni Israel, Vikds Bmagdi place.

44 Vokds tent meeting and the altar, as the natural choice to help achieve the most sacred and structure as well.

45 and I live among the people of Israel, I have a god,

46 I am the Lord Afeelmon Ilham, who removed from the homes of Egypt to set up in their midst. I am the Lord Ilham.

Exit 30

1 and an altar made of Acacia wood for burning incense,

2 is a square surface, the arm length (about half a meter) arm and presentation (about half a meter) tall and have arms (some meters), has a centuries-carved in the same measured.

3 and blurred the surface and its horns and Bzhhb deep, and surrounded by a framework of gold.

4 and proved to both sides under the framework, the two Msnootain of gold, to put the altar by a Asoin.

5 The Alasoan Vsnahma Acacia wood Almgshy Bzhhb.

6 and put the veil in front of the altar in front of the coffin of the certificate (which by the Shariah board) for the cover over the coffin, where he met you.

7 Faihrq natural choice to help achieve it Boukora perfume in every morning, when the filaments of the reform of the beacon.

8 and also when Ihrghah natural choice to help achieve the beacon lights in the evening. Incense stoves remains before the Lord from generation to generation.

9 does not burn on this altar Boukora strange in the Holocaust or to submit it, it does not Tskpoa Skiba.

10 expiation and almost natural choice to help achieve the horns once a year from the Sheriff's blood sacrifice for sin Alkavarip once a year on from generation to generation, because it is Jerusalem Okdas to the Lord $\ddot{\imath} \frac{1}{2}$

11 Moses told the Lord:

12 $\ddot{\imath} \frac{1}{2}$ When you count the Children of Israel, every Tsi h a ransom for himself to the Lord so that they have at Abu recording.

13 gives all Mahsy half shekels (about six grams) of silver offered to God.

14 each of the statistics may be the son of twenty years and above, give offerings to the Lord.

15 do not give the rich more than half of NIS (about six grams) and the poor pay less than they are offering to God, to atone for your mind.

16 used silver penance from those collected by the Children of Israel, for the expenses of a tent meeting. Would be a souvenir. For the Children of Israel before the Lord to atone for your mind $\ddot{\imath} \frac{1}{2}$

17 Moses told the Lord:

18 $\ddot{\imath} \frac{1}{2}$ Make a copper basin for washing a copper base, and installing the tent meeting and the altar, and dictated by water,

19 for the built and natural choice to help achieve wash their hands and feet, the

20 when they enter the tent meeting, or when they approached the altar of holocausts to provide a service so as not to die, if not washed.

21 to wash their hands and legs so as not to die. This would be the natural choice to help achieve eternal duty and his progeny, generation after generation $\ddot{\imath} \frac{1}{2}$

22 Then the Lord said to Moses:

23 Take your best perfume: five hundred shekels (about six kilograms) of pure liquid Al-Murr, and the hundred and fifty shekels (about three kilograms) of cinnamon, and the hundred and fifty shekels (about three kilograms) of cane Aldhirerp.

24 and five hundred shekels (about six kilograms) of Sulaikp and easy (about six liters) of pure olive oil.

25 Make them fat and melancholy holy Cvea good workmanship Maher Attar, it would paint a sacred undertone.

26 wiping the tent meeting, and the coffin of the certificate,

27 The table with all the timeliness and the beacon and timeliness, and the altar of incense,

28 The altar of the Holocaust and other Annette, and the basin and its base.

29 sacred Okdas into Jerusalem, and everything becomes sacred touch.

30 and wiping natural choice to help achieve and structure and also to be priests Tkdshme.

31 According to the Children of Israel: The fat is sacred to me Creamier melancholy over the Ojjalkm

32 is poured on the body of man, in Mviaderh use in the manufacture of good ethics, it is sacred and must be sacred to you.

33 each of the fat or the like behind the strange non-priests from among his people eradicated $\ddot{\imath} \frac{1}{2}$

34 The Lord said to Moses: $\ddot{\imath}$ $\grave{\imath}$ Take your $\text{\textcircled{t}}$ iyda, equal parts of Alria and edcat e Alozvar and aromatic gum and fine, and mix,

35 manufacturers, including salted Boukora perfume pure sacred, as do the best El Attarine.

36 and crush some of it and make it to the coffin in a tent meeting, where he met you. Jerusalem would Okdas you.

37 is not used in the manufacture of a Mviaderh like incense. You have to be sacred to the Lord alone.

Each of the 38 riding Eshmh like to be eradicated from among his people $\ddot{\imath}$ $\grave{\imath}$ $\frac{1}{2}$

Exit 31

1 and the Lord addressed Moses:

2 $\ddot{\imath}$ $\grave{\imath}$ 1/4 ha ve called Belsi il Ben Uri, grandson of Juds the spirit of the d sh it s~~ana~~

3 and the spirit of God filled Hobth and the wisdom, skill and ability and knowledge in all kinds of crafts,

4 Arts and innovation designs made of gold, silver, copper,

5 and refine gems and Trsiaha and carpentry of wood, and each is a professional industry.

6 ibn Oholiab as you choose from the SAWS Okeesamak Dan, to be his assistant. As well as endowed with all the manufacturers, especially the skill to do all the Omrtk.

7 in the manufacture of a tent meeting and the certificate and the coffin cover and other real-time al-Khaimah,

8 Kalmaidp and timeliness, and the beacon pure gold, and all the timeliness and the altar of incense,

9 and the altar of the Holocaust and all Annette, wash basin and its base.

10, as well as woven garments, clothing and the natural choice to help achieve the holy priest clothes to serve the intention of the priesthood,

11 and fat swab incense and perfume of Jerusalem. These are all engaged under all the Omrtk $\ddot{\imath}$ $\grave{\imath}$ $\frac{1}{2}$.

12 Moses told the Lord:

13 $\ddot{\imath}$ $\grave{\imath}$ 1/4 Tdl t he $\text{\textcircled{f}}$ ild en of Isra~~d~~: keep Spot i days as a sign of the $\text{\textcircled{c}}$ venant, which between you and me, over the generations, to know that I am the Lord who Iqdskm.

14 on Saturday to keep that sacred to you. Of Idnasseh inevitably die. All of the acting, eliminate those of the self-folk.

15 things you do in six days, and on Saturday is a holiday sacred to the Lord. Each of the work on Saturday, killing inevitably.

16 to keep the people of Israel on Saturday and celebrate all the generations in the eternal covenant.

17 is me and the sign of the Children of Israel forever, because in six days the Lord made heaven and earth, and completed the seventh day of work and rest $\ddot{\imath}$ $\grave{\imath}$ $\frac{1}{2}$

18 When God completed to address the Moses on Mount Sinai, he gave him the certificate of the district, namely, Two of the finger of God inscribed in stone.

Exit 32

1 and when he saw the people that Moses has been a long stay on the mountain, they met on the natural choice to help achieve, and told him: ~~Con~~ on, Make us a god in Itqdinma Mserna, because we do not know what happened to this man Moses, who have taken the homes of Egypti½

2 natural choice to help achieve answered them: ~~Azawa~~ gold earrings in the ears of your women and your daughters and Benekm, and it gave mei½

3 Vensaoha of their ears, and came to him.

4 Vokzha of them melted and drafted the calf. Then said: ~~Th~~is Iaisraiil ab use of homes that Okrjtk Egypti½

5 and when he saw the natural choice to help achieve that built an altar before the calf and announced: ~~Tomr~~row is the Day of the Lordi½

6 Fbkr people on the second day Oassadoa Mahrqat and made sacrifices of peace. Going behind, then celebrated, drank, and then for fun and immorality.

God ordered Moses 7: ~~i~~and you get the people who have been removed from the homes of Egypt, had gone bad.

8, they will turn as quickly on the road ordered by Vsagua calf and prayed to catch them and slaughtered his animal chanting: This is your God, who Iaisraiil Okrjk homes of Egypti½

9 The Lord said to Moses: ~~W~~ have reflected this in people, and if the people of stubborn stubborn heart.

10 Now, let me Vovenehm and intense anger, and great people you Odjalki½

11 Fabthl Moses to the Lord and said: ~~W~~hy is your anger rages on your people, who got him out of the homes of Egypt's great and a strong arm capable?

12 Why do Egyptians Gloats us, saying: We have defrauded them of Ilham Vokrjhm here Ihkhm to consume them in the mountains and on the face of the earth. Return on Hammo your anger do not expect this Bcabk punishment.

13 I remember to protect your Audk Abraham, Isaac and Israel, who had sworn to them yourself: more Nslkm Knujom the sky, and Ohbkm all this land that was promised by the Vtmlkunha foreveri½.

14 Fterav the Lord did not sign his people by the punishment he has vowed.

15 Then Moses came down from the mountain and descended in his hand with a certificate of the district (the Ten Commandments), have been inscribed on the writing side of each,

16 and God has been making Allouhin and writing carved on them.

Joshua 17 and heard the cheers of the people of Musa said: ~~i~~the voice of preparedness to fight in the campi½

18 Moses replied: ~~i~~This is not the sre a ningcheers of support in the defeat, but ~~wa~~ I hear is the voice of singingi½

The 19 and Moses approached the camp and saw the calf and dancing until anger flared Ballouhin delivered from his hand and break at the foot of the mountain.

20 then, and reveal the golden calf and milling until the fire is fine, and Dhirah in water and forced to drink from it.

21 Moussa addressed the natural choice to help achieve: $\ddot{i}_i \frac{1}{2}$ Why do you people even brought in this great sin? $\ddot{i}_i \frac{1}{2}$

Natural choice to help achieve 22 He answered: $\ddot{i}_i \frac{1}{2}$ No anger rises, S r. You know the evil of these people.

23 They said to me: Make us a god in Itqdinma Mserna, because we do not know what happened to this man Moses, who have taken the homes of Egypt,

24 I told them who has the gold and give me Velinzaah him, Aftranh got this fire in the calf $\ddot{i}_i \frac{1}{2}$

25 As Moses saw the people lying in Mjonh after the natural choice to help achieve Zmamanm got no proof that the subject of ridicule of their enemies,

26 stood in the door of the camp and shouted: $\ddot{i}_i \frac{1}{2}$ I allowed by the Lord to Vliqbl lter ei $\ddot{i}_i \frac{1}{2}$ Alloyun gathered around him.

27 Vhtv them: $\ddot{i}_i \frac{1}{2}$ This was an mnc ed by the Lord God of the Children of Israel: to take each and every one of his sword, and in the camp Julua back and forth from the entrance to the entrance, and all libidinous Kill a brother or whether the authors or soon $\ddot{i}_i \frac{1}{2}$

28 Votaa Alloyun is Moses. Killing of the people that day about three thousand men.

29 Then Moses said to Leviticus: $\ddot{i}_i \frac{1}{2}$ The Chri stmyoursdves today to serve the Lord, and may cost each and every one of you kill his son or his brother, but you can enjoy the Lord's blessing on this day $\ddot{i}_i \frac{1}{2}$

30 The next day Moses said to the people: $\ddot{i}_i \frac{1}{2}$ At kpt tmlave a great sin and I go back to the mountain to appear before the Lord, for you to have the Bgfranh $\ddot{i}_i \frac{1}{2}$

31 Moses returned to God and presented, saying: $\ddot{i}_i \frac{1}{2}$ Lord has committed the great sin of this people, and the authors of their own god of gold.

32 Now, if you will, forgive them, and only Vamhani of the book written by $\ddot{i}_i \frac{1}{2}$

33 Moses answered the Lord: $\ddot{i}_i \frac{1}{2}$ I have mistake of writing to Gah ch

34 Now go, and people to the place mentioned by you. Here is Itkdmk owners, but must punish the people Ktiithm on judicial $\ddot{i}_i \frac{1}{2}$

35 and the Lord struck the people as punishment for Baluba obeyed the natural choice to help achieve the author.

Exit 33

1 The Lord said to Moses: $\ddot{i}_i \frac{1}{2}$ Leave this place, you and the people who Oassdt h of the homes of Egypt, and go to the land that had sworn to Abraham, Isaac and Jacob, saying: Sohbha to go.

2 and I will send you an angel, and the expulsion of the Canaanites and the Hittites and Alomurien Perizzites, and has commanded Alibosien.

3 It is a land flowing with milk and honey. I will not be a prisoner in that you the people among us whose heart so rigid in the way Offinekm $\ddot{i}_i \frac{1}{2}$

4 When the people heard the harsh words, they began to Nooh, feathers not one of them.

5 The Lord said to Moses: $\ddot{i}_i \frac{1}{2}$ I will take the Children of Israel the people you stubborn of heart, for this moment that has remained one among us whose Offinekm. But now Anzawa Zintekm you to decide Bconkm $\ddot{i}_i \frac{1}{2}$

6 Fajla Zinthm people at Mount Hurib.

7 and the taking of Musa and erected a tent far outside the camp, and invited them to a tent meeting. Each applicant was seeking to head to a tent outside the camp.

8 Whenever Moses went to the tent, each one of the people standing in the door of his tent, and look up to the follow up to make.

9 Moses and to hide, even down a column of cloud stand at the entrance, Wejtklm the Lord with Moses,

10 Vichahd all the people and the pillar of cloud standing at the door of the tent, Visadjadon to the Lord, each one at the door of his tent,

11 was the Lord speaking to Moses face to face and talk to the human owner. If Moses came back to the camp, the young servant Joshua Ben-Nun stay inside the tent.

12 Moses said to God: \ddot{i} \grave{c} $\frac{1}{2}$ ~~H~~e you have said to me: that people have, but did not send me from the Talmni. Then I said: I received your name and Araftk Brzai.

13 Now if you really have been Barzak, Vorushdni to you as you mean to take, and I have Bmsartk, and also mention that this nation is your people \ddot{i} \grave{c} $\frac{1}{2}$.

14 He answered: \ddot{i} \grave{c} $\frac{1}{2}$ ~~M~~y Eraf qk ~~V~~or ilki \ddot{i} \grave{c} $\frac{1}{2}$.

15 Musa said: \ddot{i} \grave{c} $\frac{1}{2}$ ~~A~~f we were accompanied by your presence, it Tsadm here,

16 as I am aware of how your people might have had Barzak? Alice Bmraafqatk us, and I Ventmez your people so all people living in the land? \ddot{i} \grave{c} $\frac{1}{2}$

17 Moses answered the Lord: \ddot{i} \grave{c} $\frac{1}{2}$ ~~A~~ will do this by eye sight. ~~B~~z ai you received in your name and I Araftk \ddot{i} \grave{c} $\frac{1}{2}$

18 Moses said: \ddot{i} \grave{c} $\frac{1}{2}$ ~~S~~hw ~~n~~e ~~Y~~our gor yi \ddot{i} \grave{c} $\frac{1}{2}$.

19 The Lord said: \ddot{i} \grave{c} $\frac{1}{2}$ ~~H~~is ~~a~~nd ~~i~~ passed in front of you, and it was ~~m~~y name (God) in front of you. Rofiti heaped on those who wanted and who I want to survive \ddot{i} \grave{c} $\frac{1}{2}$

20 added: \ddot{i} \grave{c} $\frac{1}{2}$ ~~B~~ut you will not see ~~m~~y face, because the human does not see ~~m~~e live \ddot{i} \grave{c} $\frac{1}{2}$

21 Then God said: \ddot{i} \grave{c} $\frac{1}{2}$ ~~A~~ have a place ~~n~~ear ~~m~~e ~~V~~agf on the rock,

22 When the Majdi, put you at the click of rock, and even express Ohj bk my hand,

23 and then I raise my hand and look behind me, but my face remains hidden from the eye \ddot{i} \grave{c} $\frac{1}{2}$

Exit 34

1 Then the Lord said to Moses: \ddot{i} \grave{c} $\frac{1}{2}$ ~~t~~e ~~l~~e ~~v~~isi on ~~O~~uhin your o stone, such as the first two Allouhin. I write two words written on the first two Allouhin Ksarthma.

2 alert in the morning and then go up to Mount Sinai, and I represent are in front of me at the top of the mountain.

3 does not reach you, one, not seen on the mountain man, and canals were also sheep and cows at this mountain \ddot{i} \grave{c} $\frac{1}{2}$

4 Venan Moussa Ouhin stone similar to the former, and Baker in the morning and up to Mount Sinai by God.

5 Sahab got body, and stood with him there, where he announced his name: \ddot{i} \grave{c} $\frac{1}{2}$ ~~G~~di \ddot{i} \grave{c} $\frac{1}{2}$

6 and cross in front of Moses himself: \ddot{i} \grave{c} $\frac{1}{2}$ ~~A~~ am the Lord. ~~R~~uf, ~~M~~erciful Lord ~~G~~od, the anger is slow and many charity and devotion.

7 spare charity and forgive the sin and transgression and sin. But I do not exempt the offender from punishment, but I miss the sin of parents to their children and grandchildren, even fourth-generation i;½

8 Moses in the case of pride and Sujud

9, said: i;½ ~~The~~ receive d M Barzak, Hauravguen Merna in th e Lord Wle the p eople of this stubborn heart. But forgive Itmna and we took our sin and you in particular i;½

10 The Lord answered: i;½ ~~I~~ am entered into a pact wt h you, yor p eople, o rded for all the miracles were not equivalent in all the nations of the earth all, there are the people who lived in the middle, appalling act of which I do for you.

11 Ota, but the day of the Ousitk. I am chased by you Alomurien Amorites, Canaanites, Hittites, Perizzites, and has commanded Alibosien.

Never 12 to hold a treaty with the inhabitants of the land on which you continue to be so as not to trap you.

13 but Ahedmoa Mmabham, and Break Onsabhm and Aqtawa sacred trees.

14'll be another god, ye others, because the name of God is very jealous.

15 you might hold a treaty with the inhabitants of the earth, because they worship the gods, while the heathens, massacred them, invite you Vtoklon of Zbihthm.

Tzjm Benekm and 16 of their daughters, Vidjaln Benekm Egown also Alehthn worship. Never 17 to make the gods Mspockp.

18 Celebrate the Anniversary of puff, Vtoklon Aftyra Omrtkm seven days in the month of Aviv (the month of March is the first month of the Hebrew) for you this month Krjtm from Egypt.

Baker said all the 19 is me, as well as all of the Baker Mahitak of oxen and sheep and goats.

The 20 virgin ass Vtvdi carry, and only held his neck. Each bin Bakr Tvdi carry you. Tmtheloa hands in front of me is not empty.

21 in six working days, in the seventh day of rest, even if this were in the farming and harvesting seasons.

22 long weeks, also celebrated the first harvest of wheat. Shortly after the combination at the end of the year.

23 all males to appear three times a year to Mr. Lord, the God of Israel.

I am the expulsion of 24 nations from before you, and the broader your borders, one would hope in your land while Tassadon to appear before the Lord your God three times a year.

25 does not bring a blood sacrifice Mokhtmr with the dough. Do not leave a thing of the Passover sacrifice to the following day.

26 attend to the house of the Lord your God the first fruits of your land. Cooked with milk and his mother seriously i;½

27 The Lord: i;½ ~~W~~it hout thoe wo rds, b ecause I re adi n accorda nce wt h t he concl ued a pact with you and with Israeli;½

28 Moses and stayed in the presence of the Lord forty days and forty nights, did not eat the bread, nor drink water. Without the words Allouhin the Covenant, ie the Ten Commandments.

29 When descended from Mount Sinai, carrying in his hands to prevent the certificate, did not he know that his face was practical because it was talking with God.

30 When saw the natural choice to help achieve the people of Israel and Moses, his face to shine, Fajavo draw closer to him,

31 Vdaahm Musa Faraga the natural choice to help achieve and the heads of people Fajatabhm.

32 and soon approached by all the Children of Israel, they read out all of the demands of the commandments of God on Mount Sinai.

33 When Moses finished speaking with them, put on the burqa,

Ikala was 34 when he appeared before the Lord talking to him that the future of its own, and then comes out to address the Children of Israel, including IPC.

35 If the people of Israel got to us in the skin of the face of Moses, the burqas are pending entry into the tent to talk with the Lord Verwah.

Exit 35

1 Moussa held a meeting of all the people of Israel and said to them: $\ddot{i}\ddot{c}\frac{1}{2}\ddot{h}$ i s i s what t l e Lord has recommended that Ttiaoha:

2 Tnasrvon six days to your work. The seventh day of rest you shall be holy to worship the Lord. Each of which is any action that kills.

3 Tokaddoa not fire at home on Saturday $\ddot{i}\ddot{c}\frac{1}{2}$

4 Then Moses said to all the people of Israel: $\ddot{i}\ddot{c}\frac{1}{2}\ddot{h}$ i s i s the Lord:

5 Hato which you have provided to the Lord. Each is a generous self-Fletbura the headnote to the Lord: gold, silver and copper,

6 fabrics and blue and purple and red, and textiles Ktanip, and it is felt the wide,

7 lambs, skins, and dolphin skins, and wood, Acacia,

Zeta-8 and for lighting, and the fat Ottiyaba swab incense and perfume,

9 alarming and stones, and stones for a decent dress studs and Alsdrrp.

10 To make each manufacturer Maher you to implement what is the Lord:

Housing and 11 tent and ceilings and Mchabkha, panes and symptoms and its columns and column bases,

12 and the coffin and stick, and the cover of penance, and the curtain which obscures the coffin,

13 and the table and Asoeha, and all Ooaneha and bread offerings.

14 and a beacon of light and Ooaneha Srjha and light oil,

15 The altar of incense, stick, paint and swab, and the perfume of incense, and the cover of the entrance door of the home,

16 The altar of the Holocaust, and its network of copper and stick all the timely delivery, and wash basin and its base,

17 Sgeoff arena and housing and its columns, and column bases, and the cover of the arena,

18 and tent pegs and square and Hbalhma,

19 natural choice to help achieve the priest, clothes, and clothes internationalization sacred, and woven garments to serve in the Bible $\ddot{i}\ddot{c}\frac{1}{2}$

20 Vanasrv all the people of Israel shin Moussa.

21, then urging him to accept all his heart, and all of the same carrying the Lord's offering to set up a tent meeting and service utensils and clothes-processing sites.

22 The influx of men with women of generous souls, fit donors, earrings, rings, necklaces and other belongings of the gold was all donors advances of gold to the Lord.

23 as well as all of the fabrics was found to have blue and purple and red, and textiles Ktanip, and it is felt the wide, leather and lambs, and dolphin skins, donated by.

24 of whom also donated Ptkdmat silver and copper, came to the Lord and all he had found the mimosa wood for use in the work, the contribution to it.

25 and all women Ghazlt Bodin skilled textile threads of blue and purple and red, and textiles Ktanip,

26 also Ghazlt Gesthn hearts of women, textile Consolable hair.

And the donation of 27 elders and the people appalled by stones and stones for a decent dress studs and Alsdrrp,

28 Balottiyab and oil paint swab and lighting incense and perfume.

29 Vtbura all the men and women of the Children of Israel, who hearts, nothing submitted to the Lord for the implementation of all the work that Moses asked the Lord to oversee the completion.

30 Moses said to the Children of Israel: $\ddot{\imath}\dot{\imath}^{\frac{1}{2}}\text{Ha}$ The Lord has called Besliil Bin Uri, grandson of the spirit of Judas dish on his behalf,

31 and fill the spirit of God, Heba wisdom, skill and knowledge in all kinds of crafts,

32 designs to create art made of gold, silver, copper,

33 and Trsiaha and carved stones, wood and carpentry, and each is a professional industry.

34 The Lord is granted Oholiab bin Okeesamak of Dan, the ability to teach others.

35 and make them excel in the industry savvy carved jewelry, carpentry, sewing, embroidery and textile and light blue and red linen, textiles, weaving and other trades, and every maker and craft innovative design $\ddot{\imath}\dot{\imath}^{\frac{1}{2}}$

Exit 36

1 Thus, the Besliil maker and all the subtle Oholiab Wahbah the ability of the Lord in the implementation of building a tent meeting, complete the work, as everything is by the Lord.

2 Then Moses summoned all Besliil maker and Oholiab Maher Wahbah the dexterity of the Lord, and all of his heart urged him to contribute to the completion of work.

3 and received from Moses all the advances the Children of Israel, which donated the building to the Bible. The people who come each morning, with more donations.

4 Then skilled craftsmen, workers engaged in the sacred, of their duties,

5 They said to Moses: $\ddot{\imath}\dot{\imath}^{\frac{1}{2}}\text{He}$ the people's surplus, including what is needed to complete the work ordered by the Lord $\ddot{\imath}\dot{\imath}^{\frac{1}{2}}$.

6 ordered Moses to say in the camp to refrain from making contributions. Refrain people about it.

7 because they have been sufficient for the implementation of the whole work, and more.

8 Alhazqon The manufacturers have been among the craftsmen who made the roof of the home of a dozen Store twined linen, blue and purple and red, the weaver models Maher making Alkrobim.

9 The length of the cover of every twenty-eight cubits (about four ten meters) and was introduced by four arms (some meters). Were all of one size.

10 Store, and they arrived five of them to each other, as well as the other five arrived in the Constitution

11 They made the use of cloth to a footnote of one of the party connected to the first Constitution, as well as they did also in the footnote to the last party of the other connected to the Constitution

Was 12 at the end of the first group Erwa Fifty, Fifty-Erwa party in the second group, one against another.

13 They made fifty Mcbka of gold reached by the use of the two groups, one Vosubhta roof of the house.

14 sewn and also a ceiling for the second eleven of the housing cover, made of fabric was attributed.

15 Thirty-one-length curtain arm (about fifteen meters) and presentation of four arms (some meters). Were all of one measure.

16, and they arrived five Staur together to be one piece, as well as the other six did Balstor

17 They made fifty Erwa a footnote on one side of the first group, and held fast to the other fifty Erwa a footnote of one party of the second set.

18 They made fifty Mcbka of copper up naked together, the two become a ceiling for the second dwelling.

19 and worked the cover of a tent of skins Mudbogp lambs red, and installed above the ceiling of another dolphin skins.

20 They made the walls of the home plate from the list of Acacia wood.

Length of plate 21, ten arms (about five meters) and was introduced by the arm and a half (about seventy-five centimeters).

22 each on the two men Mottagabeltan, one in relation to the other. Thus, all the panels built housing.

23 and made the south side of the house consisting of twenty panels.

24 and made forty silver base under twenty panels. Has had on individual bases of the legs.

25 The northern part of the second housing, was also twenty panels,

26 Forty-silver base, has had on the bases of the single legs.

27 and the rear wall of housing built west of the six panels.

They made 28 of Ouhin for housing in MyCorner postpay.

29 was a double each from the bottom to the above, as proven in a double header of each one. Thus each of the angles.

30 were in total eight boards and six years of a silver, two on each individually.

31 They made the consequences of Acacia wood, five sheets of the southern part of the home,

32 and five boards for the northern part of the home, and five symptoms of the rear panels housing the Western

33 and made the bar in the center of the Central implement panels from one party to
34 Gshawa panels and booths of gold. They made it rings of gold to be the homes of the
symptoms. Gshawa symptoms, as well as gold.

They made 35 of the veil twined linen of blue and purple and red, itchy after the weaver
Alkrobim Maher fee.

36 and has four columns made of Acacia wood Mgshap Bzhhb, with four hooks of gold,
and a list of the four bases of silver.

37 and built a cover for the entrance to the home of the colors blue and purple and red,
and the threads of embroidery twined linen weaver Maher.

38 has five columns, with hooks and Gshawa head and Qillanha Bzhhb Spkoa and have
five from copper.

Exit 37

1 Besliil and then making the coffin of Acacia wood, length of arms and a half (about one
meter and a quarter of a meter) and the arm was introduced and a half (about seventy-five
centimeters) tall and an arm and a half (about seventy-five centimeters).

2 and the overlay of internal and external walls Bzhhb sincere, and to make a framework of
gold.

3 and a cast of four rings of gold, fixed on the four legs, two from each side.

4 Asoin and manufacture of wood Acacia Gshihama gold.

5 in the series and try installed on both sides of the coffin to carry them.

6 Besliil and making the cover of pure gold, long arms and a half (about one meter and a
quarter of a meter) and the arm was introduced and a half (about seventy-five centimeters)

7 Krobin and etching of the gold kept on both sides of the cover.

8 Krupa-making and one of each of the cover, Mkrouin cover himself, and based on the
bends.

9 The Alkroban Mtusbandin Bastin Ojnanhama up, Izllan the cover, and tend Bugeehma
him.

10 and making the table of Acacia wood, length of arms (some meters) and presentation of
the arm (about half a meter) and the height of the arm and a half (about seventy-five
centimeters).

11 Gshaha and pure gold. Making and they have a high gold.

It was informed by the edge of 12 inch display. Making framework for the area around the
edge of gold.

13 and the casting of the four gold rings, fixed on the four corners of their lists.

14 rings were installed on the edge of the places Asoin, carrying the table.

15 Alasoin and manufacture of Acacia wood, gold and Gshihama to bear the table.

16 The table and SAHAF Sahunha and Kwosha and Obarigaha that poured out, Vsagha of
pure gold.

17 maps and the beacon of pure gold, with its base and the leg and Kasadtha Braamha and
why Mkrotp all together in one piece,

18, with six people. Protruded from each side, including three people lighthouse.

19 In all three Division Kasat Lozes Beram and blossom. Thus, the six branches of the cross-cutting lighthouse.
20 and the beacon of four Kasat Lozes Beramha and why.
21 and make under each of the two branches of the lighthouse Burama cutting, and so did six of the branches.
22 were Braamha and branches made of pure gold, Mkrotp all in one piece.
23 and making it seven with a saddle and Mlaqtha Mnavdha of pure gold.
24 was the weight of pure gold gold in their manufacture and manufacture of Ooaneha weight (about thirty-six kilograms).
25 and making the altar of incense from Acacia wood, the roof was square, the arm length (about half a meter), and presentation of the arm (about half a meter) tall and arms (some meters). The horns Mkrotp it.
26 and the overlay surface and the walls and horns Bzhhb all. And surrounded by a framework of gold.
27 and making it four rings of gold, found all of them under the two aspects of the framework, to be placed where Alasoan which carries the altar.
28 Alasoan and manufacture of wood Acacia Almgshy gold
29 fat-making and reflects the sacred incense and perfume fresh and made subtle Attar.

Exit 38

1 and making the altar of the Holocaust from Acacia wood, its surface was a square, a five-cubit (about two and a half meter), and five-cubit (about two and half meters) tall and three arms (about a meter and a half meters).
2 and making it for centuries, by the Zwayah four of the same Mkrotp measured. And Gshah Pinhas.
3, as well as all the ways of the real-time copper altar: the pots and shovels and basins and Almnashl and Majamr.
4 The making of the altar of the copper, and placed under the bottom edge of the altar, so as to reach its midpoint.
5 and poured four copper rings on the edge of the network for the introduction of copper Alasoan it.
6 Alasoan and manufacture of wood Acacia Almgshy copper.
7 Alasoan introduced in the seminars are installed on both sides of the altar, to carry them. Mgeoffa altar was made of planks.
8 and manufacture of washing basin and its base of copper. Melting of the copper mirrors donated by women who Ahchdn tent at the entrance to the meeting.
9 The Square Besliil home from a south-curtains of twined linen, a hundred arm length (about fifty meters).
Twenty 10 has a column, with a twenty Bouktaatif copper and silver rods.
11, as well as to make the curtains along the north side a hundred arm (about fifty meters), and twenty columns of a column of twenty copper, Bouktaatif and bars of silver.
12 The west side was the length of Stairh fifty cubits (about twenty-five meters) pending Bouktaatif and bars of silver, the pillars of the ten rules.

13, as well as the eastern side, it was fifty cubits long (about twenty-five meters).
14 was the length of the curtains on the south side of the entrance of the fifteen cubits (about seven and a half meters), commenting on the three pillars of the three rules.
15 The length of the curtains on the other side (the North) entrance to the arena was fifteen cubits (about seven and a half meters), commenting on the three pillars of the three rules.
16 and all the curtains surrounding the scene of the woven pure linen twined.
17 and making the rules of the copper columns. The clips were from the bars and silver, and the columns covered with silver crowns. And all the pillars of the rods connected to a silver.
18 The presentation of the entrance to a housing cover of twenty cubits (about ten meters) tall and five arms (about two and a half meter), for example, the arena, which is made of linen colors of blue and purple and red of the industry weaver Maher.
19 Bouktaatif silver and suspended on four poles, four silver over copper. The columns and capitals Qillanha of silver.
20 All the tent pegs and the surrounding landscape, has been one of the copper.
21 and the following amounts used in the construction of the residence certificate, which is calculated under Moses, under the auspices of the Lao lithamar by Ben natural choice to help achieve the priest.
22 The Ben Uri Besliil grandson of Judas the spirit of the dish, which is what is making the Lord of Moses.
23 Oholiab supported by a dish of Ben Okeesamak Dan, who excelled in engraving and embroidery Altoship color blue and purple and red and white linen threads.
24 the weight of gold used in all the work of the voluntary housing twenty-nine and weighing seven hundred and thirty shekels (about three thousand and fifty kilograms), according to the balance of the sacred.
25 The weight of silver levied enumerated by the people, he was a hundred and one thousand and seven hundred and seventy-five shekels (about three thousand six hundred and twenty-one kilograms), according to the balance of the sacred.
26 It was imposed on each person enumerated at the age of twenty years and above, half shekels (about six grams), according to the balance of the sacred. The number of enumerated about six hundred and three thousand men and five hundred and fifty men
27 and the weight of silver consumed in the casting of the home, curtains and weighing one hundred percent (about three thousand and six hundred kilograms), weight and any one (about thirty-six kilograms) for each rule.
28 As of the preferred amount of silver and seven thousand one hundred and seventy-five shekels (about twenty-one kilograms) have been used in the manufacture of poles, hooks and bars blur Tejan columns.
29 and the weight of copper, which was donated by the people and the weight and seventy-two thousand and four hundred shekels (about two thousand and five hundred and forty-nine kilograms).
30 and from the rules for casting a tent meeting and the altar of copper and copper network and all the timely delivery.
31 and the rules surrounding the Baljimp, and the rules of entrance and all the pickets and the housing surrounding the house.

Exit 39

1 sewn from the threads and the blue and purple and red woven clothes for wearing in the service of the sacred, as well as built, including clothes, just as the natural choice to help achieve the holy is the Lord of Moses.

2 threads Vensjawa worn blue and gold, purple, red and linen fabric Almbrom.

3 Trkoa and gold foils, and leads to Kaddoha Insjoha threads between the blue and violet, red, subtle embroidered linen craft.

4 They made the robe Ktefin Mousolin when the parties to be installed.

The belt 5 has your neighborhood of the same type of fabric, threads of gold, blue and red, twined linen, just as the Lord of Moses.

6 took a stone and two chains of gold alarm scrawled the names of the two Tribes of Israel also carved on the ring.

7 has been installed on my shoulder dress, a reminder Khjeri Beni Israel, the Lord of Moses.

8 Alsdrrp sewn and embroidered skillful weaving of the fabric of the dress of the threads of gold and blue and purple, red and twined linen.

The Alsdrrp 9 square inch in length and inch display, and tucked,

10 set with four ranks of stone, the first row carbuncle and yellow sapphire and emerald.

11 and the second row and Pehrman Aquiqu sapphire blue and white.

12 and the third row, and named the cat smells and amethyst

13 and the fourth grade aquamarine and grow alarmed. The whole is surrounded by rings of gold in the Trsiaha.

14 and the inscription on each stone, precious stone and the name of one of the Tribes of the Children of Israel the names of the twelve also carved on the ring,

15 They made two series of the Alsdrrp sincere Amadfortin gold surface, like a rope.

16 The drafters of the Toukin and two gold medals, and held fast on both sides of the two Alsdrrp.

17 and introduced in the two gold chains on both sides of Alsdrrp.

18 The party series Frbtohome Bataiwkin and Thbtohma cloak on my shoulders from the front.

19 as well as the drafters of two gold and a footnote Thbtohma Alsdrrp internal parties to the immediate vicinity of the cape.

20 As the authors of two other medals, and Odaoheme the bottom of the dress from my shoulders forward, in place of a belt worn over the link.

21 and tied two to two Alsdrrp thread blue dress to prove over the band, not a dress Alsdrrp removed from the dress, just as the Lord of Moses.

They made 22 meals cloak of blue cloth industry skillful weaver,

23 has had a hole in the middle like the shirt slot, with a footnote so as not to rupture Surrounding

24 and made the rotation Hdbaa hand threads Ktanip brominated blue and purple and red.

25 bells and hung them from the pure gold.

26 was between the Rmantin bell hanging on the fringe rotation Jebbeh worn during the service, just as the Lord of Moses.

27 Oqmsp built and natural choice to help achieve and the structure of the linen.

28, as well as Asaib berets and turbans, trousers, all of which Nsjoha flax retardants.

The belt has 29 Hakoh of brominated flax and blue colors of violet and red embroidery weaver subtle, just as the Lord of Moses.

30 and the plate made of gold wreath holy and pure, and it Nakecoa also carved on the ring: $i; \frac{1}{2}$ ~~er~~ ~~us~~ ~~e~~ ~~m~~ ~~t~~ ~~o~~ ~~t~~ ~~h~~ ~~e~~ ~~l~~ ~~r~~ ~~d~~ ~~;~~ $\frac{1}{2}$

31 Thbtoha thread and a blue turban in the forefront of natural choice to help achieve just as the Lord of Moses.

32 Thus was all the building housing a tent meeting. The establishment of the people of Israel under the Lord by Moses.

Though they housing 33 to Moses, the tent and all Ooaneha Mchabkha, panes and symptoms and its columns and bases

34 and the ceiling made of tanned leather Kabash red, as well as the roof made of dolphin skins, and the veil between the Jerusalem and the holy holies,

35 certificate and a coffin and stick cover,

36 The table with all the offerings of bread and Ooaneha,

37 gold, and the beacon Srjha table with other Ooaneha, lighting oil,

38 and the altar of gold and swab paint, perfume and incense, and the entrance of the tent curtains,

39 and the altar of copper and copper network, and the stick, and all the timely delivery, and wash basin and its base,

40 and the cover of the ground and its columns and bases, and the door curtain and Habalha and Ootadha, service and other utensils used in a tent meeting,

41 and the woven garment worn during service in the sacred and the natural choice to help achieve the priest, holy clothes, and clothes internationalization priests.

42 Thus, the people of Israel all the work that is under the Lord of Musa,

43 Moses and all the work if they had Snaoh is also the Lord, Moses Fbarkhm.

Exit 40

1 The Lord said to Moses:

2 has the residence of a tent meeting on the first day of the first month (of the Jewish year).

3 in which a coffin and put the certificate in which the Ten Commandments, and misprision of hijab.

4, then enter the table and arrange Ooaneha, and also the beacon lights and Srjha.

5 and put the golden altar of incense before the coffin of the certificate of the veil, and attached curtains for the home.

6 and makes the copper before the altar of the Holocaust for a tent meeting.

7 wash basin and then put the housing and the altar, and dictated by water.

8 The focus of the curtains surrounding the house, and attached the cover of the entrance.

9 and takes fat swab and wipe the tent and everything, and sanctifies all Ooaneha to be dedicated to me.

10 and also delete all the altar of the Holocaust and the timeliness and Tkdsh to be Okdas Jerusalem.

11, as well as wiping and washing basin and its base Tkdsh.

12 and attend the natural choice to help achieve and structure to the entrance of a tent meeting and Ngzlem water.

13 and wear the sacred natural choice to help achieve his clothes, and Thompsa and devoted to my priest.

14 and then attend the internationalization Tlbsam Oqmsthm well.

15 Thompsam and as I wiped their father, the priests might be me. This would be the priesthood Pap Smear them generation after generation.

16 Moses and he did everything that was ordered by the Lord.

17 sued the home on the first day of the first month (of the Jewish year).

18 and started the development of rules and Oasis Awardah, and in columns.

19 and the extension of the ceiling above the housing and the development of coverage, it also ordered him to the Lord.

20 and then to the district and the Ten Commandments placed in the coffin, and the development of Alaso in over the coffin.

21 carried the coffin to the sanctum, and bulletproof coffin certificate hijab, as his Lord.

22 and the table set up in a tent meeting in the northern side of the veil outside the home (ie Jerusalem).

23 Moses and level of offerings of bread on the table before the Lord, as ordered.

24 and then placed the beacon in a tent meeting, on the south side of the home compared to the table.

25 and light Srjha also ordered him to the Lord.

26 and the development of the altar of gold in a tent in front of the veil.

27 burned by Boukora perfume, as his Lord.

28 Sajaf and a section of the house.

29 and the development of the altar of the Holocaust at the door of the residence of a tent meeting. And get through the Holocaust and the sight of him, as his Lord.

30 and a wash basin between the tent meeting and the altar of the Holocaust. And filled with water for washing.

31 Moses and to wash away the natural choice to help achieve their own hands and built a hundred feet.

32 Vigtsslon entered the tent where the meeting or close to the altar, as is the Lord of Moses.

33 Then Moses set up the scene surrounding the house, and suspended the cover entrance. Thus, Moses completed the work.

34 and then the cloud covered the tent meeting and the Lord filled Jalal housing,

35 Moses could not enter the meeting tent, because the cloud dissolved, and the glory of the Lord filled the house.

36 The Bani Israel does not migrate at all travel, but if the cloud rose from the housing.

The 37 did not rise, even where they are staying on to rise.

38 The cloud cover during the day the home, including fire and glowing at night, in front of all the people of Israel in all their journeys.