

LEVITICUS

VAYIKRA

1 The Eternal One called to Moses and spoke to him from the Tent of Meeting, saying: **2** Speak to the Israelite people **[DS1]**, and say to them:

When any **[DS2]** of you presents an offering of cattle to the Eternal; **heYou** shall choose **hisyour** offering from the herd or from the flock **[DS3]**.

3 If **hisyour** offering is a burnt offering from the herd, **heyou** shall make **hisyour** offering a male without blemish. **HeYou** shall bring it to the entrance of the Tent of Meeting, for acceptance in **hisyour** behalf before the Eternal. **4** **HeYou** shall lay **hisa** hand upon the head of the burnt offering, that it may be acceptable in **hisyour** behalf, in expiation for **himyou**. **5** The bull shall be slaughtered before the Eternal; and Aaron's sons, the priests, shall offer the blood, dashing the blood against all sides of the altar which is at the entrance of the Tent of Meeting. **6** The burnt offering shall be flayed and cut up into sections **[DS4]**. **7** The sons of Aaron the priest shall put fire on the altar and lay out wood upon the fire; **8** and Aaron's sons, the priests, shall lay out the sections, with the head and the suet, on the wood that is on the fire upon the altar. **9** Its entrails and legs shall be washed **[DS5]** with water, and the priest shall turn the whole into smoke on the altar as a burnt offering, an offering by fire of pleasing odor to the Eternal.

10 If **hisyour** offering for a burnt offering is from the flock, of sheep or of goats, **heyou** shall make **hisyour** offering a male without blemish. **11** It shall be slaughtered before the Eternal on the north side of the altar, and Aaron's sons, the priests, shall dash its blood against all sides of the altar. **12** When it has been cut up into sections, the priest shall lay them out, with the head and the suet, on the wood that is on the fire upon the altar. **13** The entrails and the legs shall be washed with water; the priest shall offer up and turn the whole into smoke on the altar. It is a burnt offering, an offering by fire, of pleasing odor to the Eternal.

14 If **hisyour** offering to the Eternal is a burnt offering of birds, **heyou** shall choose **hisyour** offering from turtledoves or pigeons. **15** The priest shall bring it to the altar, pinch off its head, and turn it into smoke on the altar; and its blood shall be drained out against the side of the altar. **16** He shall remove its crop with its contents, and cast it into the place of the ashes, at the east side of the altar. **17** The priest shall tear it open by its wings, without severing it, and turn it into smoke on the altar, upon the wood that is on the fire. It is a burnt offering, an offering by fire, of pleasing odor to the Eternal.

2 When a person **[DS6]** presents an offering of meal to the Eternal; **hisThe** offering shall be of choice flour; **heThe of-ferer** **[DS7]** shall pour oil upon it, lay frankincense on it, **2** and present it to Aaron's sons, the priests. The priest shall scoop out of it a handful of its choice flour and oil, as well as all of

its frankincense; and this token portion he shall turn into smoke on the altar, as an offering by fire, of pleasing odor to the Eternal. **3** And the remainder of the meal offering shall be for Aaron and his sons, a most holy portion from the Eternal's offerings by fire.

4 When you present an offering of meal baked in the oven, [it shall be of] choice flour: unleavened cakes with oil mixed in, or unleavened wafers spread with oil.

5 If your offering is a meal offering on a griddle, it shall be of choice flour with oil mixed in, unleavened. **6** Break it into bits and pour oil on it; it is a meal offering.

7 If your offering is a meal offering in a pan, it shall be made of choice flour in oil.

8 When you present to the Eternal a meal offering that is made in any of these ways, it shall be brought **[DS8]** to the priest who shall take it up to the altar. **9** The priest shall remove the token portion from the meal offering and turn it into smoke on the altar as an offering by fire, of pleasing odor to the Eternal. **10** And the remainder of the meal offering shall be for Aaron and his sons, a most holy portion from the Eternal's offerings by fire.

11 No meal offering that you offer to the Eternal shall be made with leaven, for no leaven or honey may be turned into smoke as an offering by fire to the Eternal. **12** You may bring them to the Eternal as an offering of choice products; but they shall not be offered up on the altar for a pleasing odor. **13** You shall season your every offering of meal with salt; you shall not omit from your meal offering the salt of your covenant with God; with all your offerings you must offer salt.

14 If you bring a meal offering of first fruits to the Eternal, you shall bring new ears parched with fire, grits of the fresh grain, as your meal offering of first fruits. **15** You shall add oil to it and lay frankincense on it; it is a meal offering. **16** And the priest shall turn a token portion of it into smoke: some of the grits and oil, with all of the frankincense, as an offering by fire to the Eternal.

3 If **hisyour** offering **[DS9]** is a sacrifice of well-being—

If **heyou** offers of the herd, whether a male or a female, **heyou** shall bring before the Eternal one without blemish. **2** **HeYou** shall lay **hisa** hand upon the head of **hisyour** offering and slaughter it at the entrance of the Tent of Meeting; and Aaron's sons, the priests, shall dash the blood against all sides of the altar. **3** ~~He shall t~~ **Then** present from the sacrifice of well-being, as an offering by fire to the Eternal, the fat that covers the entrails and all the fat that is about the entrails; **4** the two kidneys and the fat that is on them, that is at the loins; and the protuberance on the liver, which **heyou** shall remove with the kidneys **[DS10]**. **5** Aaron's sons shall turn these into smoke on the altar, with the burnt offering which is upon the wood that is on the fire, as an offering by fire, of pleasing odor to the Eternal.

⁶And if his offering for a sacrifice of well-being to the Eternal is from the flock, whether a male or a female, he shall offer one without blemish. ⁷If he presents a sheep as his offering, he shall bring it before the Eternal ⁸and lay his hand upon the head of his offering. It shall be slaughtered before the Tent of Meeting, and Aaron's sons shall dash its blood against all sides of the altar. ⁹~~He shall~~ Then present [DS11], as an offering by fire to the Eternal, the fat from the sacrifice of well-being: the whole broad tail, which you shall ~~be~~ removed close to the backbone; the fat that covers the entrails and all the fat that is about the entrails; ¹⁰the two kidneys and the fat that is on them, that is at the loins; and the protuberance on the liver, which he shall remove with the kidneys. ¹¹The priest shall turn these into smoke on the altar as food, an offering by fire to the Eternal.

¹²And if his offering is a goat, he shall bring it before the Eternal ¹³and lay his hand upon its head. It shall be slaughtered before the Tent of Meeting, and Aaron's sons shall dash its blood against all sides of the altar. ¹⁴~~He shall~~ Then present as his offering from it, as an offering by fire to the Eternal, the fat that covers the entrails and all the fat that is about the entrails; ¹⁵the two kidneys and the fat that is on them, that is at the loins; and the protuberance on the liver, which you ~~he~~ shall ~~remove~~ with the kidneys. ¹⁶The priest shall turn these into smoke on the altar as food, an offering by fire, of pleasing odor.

All fat is the Eternal's. ¹⁷It is a law for all time throughout the ages, in all your settlements: you must not eat any fat or any blood.

4The Eternal One spoke to Moses, saying: ²Speak to the Israelite people thus:

When a person [DS12] unwittingly incurs guilt in regard to any of the Eternal's commandments about things not to be done, and does [DS13] one of them—

³If it is the anointed priest who has incurred guilt, so that blame falls upon the people, he shall offer for the sin of which he is guilty a bull of the herd without blemish as a purgation offering to the Eternal. ⁴He shall bring the bull to the entrance of the Tent of Meeting, before the Eternal, and lay his hand upon the head of the bull. The bull shall be slaughtered before the Eternal, ⁵and the anointed priest shall take some of the bull's blood and bring it into the Tent of Meeting. ⁶The priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Eternal, in front of the curtain of the Shrine. ⁷The priest shall put some of the blood on the horns of the altar of aromatic incense, which is in the Tent of Meeting, before the Eternal; and all the rest of the bull's blood he shall pour out at the base of the altar of burnt offering, which is at the entrance of the Tent of Meeting. ⁸He shall remove all the fat from the bull of purgation offering: the fat that covers the entrails and all the fat that is about the entrails; ⁹the two kid-

neys and the fat that is on them, that is at the loins; and the protuberance on the liver, which he shall remove with the kidneys—¹⁰just as it is removed from the ox of the sacrifice of well-being. The priest shall turn them into smoke on the altar of burnt offering. ¹¹But the hide of the bull, and all its flesh, as well as its head and legs, its entrails and its dung—¹²all the rest of the bull—he shall carry to a pure place outside the camp, to the ash heap, and burn it up in a wood fire; it shall be burned on the ash heap.

¹³If it is the whole community leadership of Israel [DS14] that has erred and the matter escapes the notice of the congregation [DS15], so that they do any of the things which by the Eternal's commandments ought not to be done, and they realize their guilt—¹⁴when the sin through which they incurred guilt becomes known, the congregation shall offer a bull of the herd as a purgation offering, and bring it before the Tent of Meeting. ¹⁵The elders of the community shall lay their hands upon the head of the bull before the Eternal, and the bull shall be slaughtered before the Eternal. ¹⁶The anointed priest shall bring some of the blood of the bull into the Tent of Meeting, ¹⁷and the priest shall dip his finger in the blood and sprinkle of it seven times before the Eternal, in front of the curtain. ¹⁸Some of the blood he shall put on the horns of the altar which is before the Eternal in the Tent of Meeting, and all the rest of the blood he shall pour out at the base of the altar of burnt offering, which is at the entrance of the Tent of Meeting. ¹⁹He shall remove all its fat from it and turn it into smoke on the altar. ²⁰He shall do with this bull just as is done with the [priest's] bull of purgation offering; he shall do the same with it. ~~Thus~~ the priest shall thus make expiation for them, and they shall be forgiven. ²¹He shall carry the bull outside the camp and burn it as he burned the first bull; it is the purgation offering of the congregation.

²²In case it is a chieftain [DS16] who incurs guilt by doing unwittingly any of the things which by the commandment of the Eternal his God ought not to be done, and he realizes his guilt—²³or the sin of which he is guilty is brought to his knowledge made known—he shall bring as his offering a male goat without blemish. ²⁴He shall lay his hand upon the goat's head, and it shall be slaughtered at the spot where the burnt offering is slaughtered before the Eternal; it is a purgation offering. ²⁵The priest shall take with his finger some of the blood of the purgation offering and put it on the horns of the altar of burnt offering; and the rest of its blood he shall pour out at the base of the altar of burnt offering. ²⁶All its fat he shall turn into smoke on the altar, like the fat of the sacrifice of well-being. ~~Thus~~ the priest shall thus make expiation on his behalf for his sin, and he shall be forgiven.

²⁷If any person [DS17] from among the populace unwittingly incurs guilt by doing any of the things which by the Eternal's commandments ought not to be done, and he realizes his guilt [DS18]—²⁸or the sin of which he is guilty is brought to his knowledge made known—~~he~~ that person shall bring a female goat without blemish as his offering for the

sin of which ~~he~~that one is guilty. ²⁹~~He~~The offerer shall lay ~~his~~a hand upon the head of the purification offering, ~~and~~~~+~~~~the~~ purification offering shall be slaughtered at the place of the burnt offering. ³⁰The priest shall take with his finger some of its blood and put it on the horns of the altar of burnt offering; and all the rest of its blood he shall pour out at the base of the altar. ³¹~~He~~The offerer shall remove all its fat, just as the fat is removed from the sacrifice of well-being ~~[DS19]~~; and the priest shall turn it into smoke on the altar, for a pleasing odor to the Eternal. ~~Thus~~ the priest shall ~~thus~~ make expiation for ~~him~~that person, ~~and~~ ~~he~~who shall be forgiven.

³²If the offering ~~he~~one brings as a purification offering is a sheep, ~~he~~that person shall bring a female without blemish. ³³~~He~~The offerer shall lay ~~his~~a hand upon the head of the purification offering, and it shall be slaughtered as a purification offering at the spot where the burnt offering is slaughtered. ³⁴The priest shall take with his finger some of the blood of the purification offering and put it on the horns of the altar of burnt offering, and all the rest of its blood he shall pour out at the base of the altar. ³⁵And all its fat ~~he~~the offerer shall remove, just as the fat of the sheep of the sacrifice of well-being is removed; and this the priest shall turn into smoke on the altar, over the Eternal's offering by fire. ~~Thus~~For the sin of which one is guilty, the priest shall ~~thus~~ make expiation on ~~his~~ behalf ~~for the sin of which he is of that person guilty~~, ~~and~~ ~~he~~who shall be forgiven.

5 If a person ~~[DS20]~~ incurs guilt—

When ~~he~~one has heard a public imprecation ~~and~~ ~~although~~but (although ~~able~~ to testify ~~[DS21]~~ as ~~one who has having~~ either seen or learned of the matter—) ~~he does not give information, so that he is has not given information and thus is~~ subject to punishment;

²Or when a person touches any impure thing—(be it the carcass of an impure beast or the carcass of impure cattle or the carcass of an impure creeping thing—) and the fact has escaped ~~him~~notice, and then, being impure, ~~he~~that person ~~[DS22]~~ realizes ~~his~~ guilt;

³Or when ~~he~~one touches ~~s~~ human impurity—(any such impurity whereby ~~someone~~ becomes impure—) and, though ~~he~~having ~~has~~ known ~~about~~ it, the fact has escaped ~~him~~notice, but later ~~he~~that person realizes ~~his~~ guilt;

⁴Or when a person utters an oath to bad or good purpose—(whatever a ~~human being~~ may utter in an oath—) and, though ~~he~~having ~~has~~ known ~~about~~ it, the fact has escaped ~~him~~notice, but later ~~he~~that person realizes ~~his~~ guilt in any of these matters—

⁵~~when he realizes his upon realizing~~ guilt in any of these matters, ~~he~~one shall confess ~~that wherein he has sinned~~having sinned in that way. ⁶And ~~he~~one shall bring as ~~his~~a penalty to the Eternal, for the sin of which ~~he~~is one is guilty, a female from the flock, sheep or goat, as a purification offering; and the

priest shall make expiation ~~on his behalf~~ for ~~his~~the sin, ~~on that person's behalf~~.

⁷But if ~~his~~one's means do not suffice for a sheep, ~~he~~that person shall bring to the Eternal, as ~~his~~the penalty for that of which ~~he~~is one is guilty, two turtledoves or two pigeons, ~~one~~ for a purification offering and the other for a burnt offering. ⁸~~The offerer~~He shall bring them to the priest, who shall offer first the ~~one~~bird for the purification offering, pinching its head at the nape without severing it. ⁹He shall sprinkle some of the blood of the purification offering on the side of the altar, and what remains of the blood shall be drained out at the base of the altar; it is a purification offering. ¹⁰And the second ~~bird~~ he shall prepare as a burnt offering, according to regulation. ~~Thus~~For the sin of which one is guilty, the priest shall ~~thus~~ make expiation ~~on his~~ behalf ~~of that person for the sin of which he is guilty~~, ~~and~~ ~~he~~who shall be forgiven.

¹¹And if ~~his~~one's means do not suffice for two turtledoves or two pigeons, ~~he~~that person shall bring as ~~his~~an offering for that of which ~~he~~is one is guilty a tenth of an ~~ephah~~eifah of choice flour for a purification offering; ~~he~~one shall not add oil to it or lay frankincense on it, for it is a purification offering. ¹²~~The offerer~~He shall bring it to the priest, and the priest shall scoop out of it a handful as a token portion ~~of it~~[DS23] and turn it into smoke on the altar, with the Eternal's offerings by fire; it is a purification offering. ¹³~~Thus~~For which ever of these sins one is guilty, the priest shall ~~thus~~ make expiation ~~on his~~ behalf ~~of that person for whichever of these sins he is guilty~~, ~~and~~ ~~he~~who shall be forgiven. It shall belong to the priest, like the meal offering.

¹⁴And the Eternal One spoke to Moses, saying:

¹⁵When a person ~~[DS24]~~ commits a trespass, being unwittingly remiss about any of the Eternal's sacred things; ~~he~~One shall bring as ~~his~~a penalty to the Eternal a ram without blemish from the flock, convertible into payment in silver by the sanctuary weight, as a reparation offering. ¹⁶~~He~~That person shall make restitution for ~~that wherein he was the~~ ~~remission about~~regarding the sacred things, ~~and he shall~~ ~~adding~~ a fifth part to it and ~~giving~~ it to the priest. The priest shall make expiation ~~with the ram of the reparation offering on his~~ behalf ~~with the ram of the reparation offering of that person~~, ~~and~~ ~~he~~who shall be forgiven.

¹⁷And ~~when~~ a person ~~[DS25]~~ ~~who~~, without knowing it, sins in regard to any of the Eternal's commandments about things not to be done, and then realizes ~~his~~ guilt; ~~he~~Such a person shall be subject to punishment. ¹⁸~~He~~That person shall bring to the priest a ram without blemish from the flock, or the equivalent, as a reparation offering. ~~For the error committed unwittingly~~, ~~the~~ priest shall make expiation ~~on his behalf for the error that he committed unwittingly~~, ~~on behalf of that person~~, ~~and~~ ~~he~~who shall be forgiven. ¹⁹It is a reparation offering; ~~he~~has incurred guilt ~~has been incurred~~ before the Eternal.

²⁰The Eternal One spoke to Moses, saying: ²¹When a person ~~[DS26]~~ sins and commits a trespass against the Eternal

—by dealing deceitfully with ~~his fellow~~^{another} ^[DS27] in the matter of a deposit or a pledge, or through robbery, or by defrauding ~~his fellow~~^{another},²² or by finding something lost and lying about it; if ~~he~~^{one} swears falsely regarding any one of the various things that ~~some~~^{one} may do and sin thereby—²³when one has thus sinned and, realizing ~~his~~^{his} guilt, would restore ~~either~~ that which ~~he~~^{was} got ~~ten~~ through robbery or fraud, or the ~~entrusted~~ deposit ~~that was entrusted to him~~, or the lost thing that ~~he~~^{was} found,²⁴ or anything else about which ~~he~~^{one} swore falsely, ~~he~~^{that person} shall repay the principal amount and add a fifth part to it. ~~He~~^{One} shall pay it to its owner ~~when upon he~~ ~~realizing~~^{ing} ~~his~~^{his} guilt.²⁵ Then ~~that person~~^{he} shall bring to the priest, as ~~his~~^a penalty to the Eternal, a ram without blemish from the flock, or the equivalent, as a reparation offering.²⁶ The priest shall make expiation ~~on his behalf~~ before the Eternal ~~on behalf of that person, and he~~^{who} shall be forgiven for whatever ~~he may have~~^{was} done to draw blame thereby.

TZAV

6 The Eternal One spoke to Moses, saying: ²Command Aaron and his sons thus:

This is the ritual of the burnt offering: The burnt offering itself shall remain where it is burned upon the altar all night until morning, while the fire on the altar is kept going on it.³ The priest shall dress in linen raiment, with linen breeches next to his body; and he shall take up the ashes to which the fire has reduced the burnt offering on the altar and place them beside the altar.⁴ He shall then take off his vestments and put on other vestments, and carry the ashes outside the camp to a pure place.⁵ The fire on the altar shall be kept burning, not to go out: every morning the priest shall feed wood to it, lay out the burnt offering on it, and turn into smoke the fat parts of the offerings of well-being.⁶ A perpetual fire shall be kept burning on the altar, not to go out.

⁷And this is the ritual of the meal offering: Aaron's sons shall present it before the Eternal, in front of the altar.⁸ A handful of the choice flour and oil of the meal offering shall be taken from it, with all the frankincense that is on the meal offering, and this token portion shall be turned into smoke on the altar as a pleasing odor to the Eternal.⁹ What is left of it shall be eaten by Aaron and his sons; it shall be eaten as unleavened cakes, in the sacred precinct; they shall eat it in the enclosure of the Tent of Meeting.¹⁰ It shall not be baked with leaven; I have given it as their portion from My offerings by fire; it is most holy, like the purification offering and the reparation offering.¹¹ Only the males among Aaron's descendants may eat of it, as their due for all time throughout the ages from the Eternal's offerings by fire. Anything that touches these shall become holy.

¹²The Eternal One spoke to Moses, saying: ¹³This is the offering that Aaron and his sons shall offer to the Eternal on

the occasion of his anointment: a tenth of an *eifah* of choice flour as a regular meal offering, half of it in the morning and half of it in the evening,¹⁴ shall be prepared with oil on a griddle. You shall bring it well soaked, and offer it as a meal offering of baked slices, of pleasing odor to the Eternal.¹⁵ And so shall the priest, anointed from among his sons to succeed him, prepare it; it is the Eternal's—a law for all time—to be turned entirely into smoke.¹⁶ So, too, every meal offering of a priest shall be a whole offering; it shall not be eaten.

¹⁷The Eternal One spoke to Moses, saying: ¹⁸Speak to Aaron and his sons thus: This is the ritual of the purification offering: the purification offering shall be slaughtered before the Eternal, at the spot where the burnt offering is slaughtered: it is most holy.¹⁹ The priest who offers it as a purification offering shall eat of it; it shall be eaten in the sacred precinct, in the enclosure of the Tent of Meeting.²⁰ Anything that touches its flesh shall become holy; and if any of its blood is spattered upon a garment, you shall wash the bespattered part in the sacred precinct.²¹ An earthen vessel in which it was boiled shall be broken; if it was boiled in a copper vessel, [the vessel] shall be scoured and rinsed with water.²² Only the males in the priestly line may eat of it: it is most holy.²³ But no purification offering may be eaten from which any blood is brought into the Tent of Meeting for expiation in the sanctuary; any such shall be consumed in fire.

⁷This is the ritual of the reparation offering: it is most holy.² The reparation offering shall be slaughtered at the spot where the burnt offering is slaughtered, and the blood shall be dashed on all sides of the altar.³ All its fat shall be offered: the broad tail; the fat that covers the entrails;⁴ the two kidneys and the fat that is on them at the loins; and the protuberance on the liver, which shall be removed with the kidneys.⁵ The priest shall turn them into smoke on the altar as an offering by fire to the Eternal; it is a reparation offering.⁶ Only the males in the priestly line may eat of it; it shall be eaten in the sacred precinct: it is most holy.

⁷The reparation offering is like the purification offering. The same rule applies to both: it shall belong to the priest who makes expiation thereby.⁸ So, too, the priest who offers a ~~man~~^{person}'s burnt offering shall keep the skin of the burnt offering that ~~was~~^{he} offered.⁹ Further, any meal offering that is baked in an oven, and any that is prepared in a pan or on a griddle, shall belong to the priest who offers it.¹⁰ But every other meal offering, with oil mixed in or dry, shall go to the sons of Aaron all alike.

¹¹This is the ritual of the sacrifice of well-being that one may offer to the Eternal:

¹²If ~~he~~^{One who} offers it for thanksgiving, ~~he~~ shall offer, together with the sacrifice of thanksgiving, unleavened cakes with oil mixed in, ~~—~~unleavened wafers spread with oil, ~~—~~and

cakes of choice flour with oil mixed in, well soaked. ¹³This offering, with cakes of leavened bread added, ~~he~~ shall ~~be~~ offered along with ~~his~~ ~~one's~~ thanksgiving sacrifice of well-being. ¹⁴Out of this ~~the person~~ ~~he~~ shall offer one of each kind as a gift to the Eternal; it shall go to the priest who dashes the blood of the offering of well-being. ¹⁵And the flesh of ~~his~~ ~~the~~ thanksgiving sacrifice of well-being shall be eaten on the day that it is offered; none of it shall be set aside until morning.

¹⁶If, however, the sacrifice ~~he~~ ~~offers~~ ~~ed~~ is a votive or a freewill offering, it shall be eaten on the day that ~~he~~ ~~one~~ offers ~~his~~ ~~the~~ sacrifice, and what is left of it shall be eaten on the morrow. ¹⁷What is then left of the flesh of the sacrifice shall be consumed in fire on the third day. ¹⁸If any of the flesh of ~~his~~ ~~the~~ sacrifice of well-being is eaten on the third day, it shall not be acceptable; it shall not count for ~~him~~ ~~the~~ ~~one~~ who offered it. It is an offensive thing, and the person who eats of it shall bear ~~his~~ ~~the~~ guilt.

¹⁹Flesh that touches anything impure shall not be eaten; it shall be consumed in fire. As for other flesh, only ~~he~~ ~~one~~ who is pure may eat such flesh. ²⁰But the person who, in a state of impurity, eats flesh from the Eternal's sacrifices of well-being, that person shall be cut off from ~~his~~ kin. ²¹When a person touches anything impure, be it human impurity or an impure animal or any impure creature, and eats flesh from the Eternal's sacrifices of well-being, that person shall be cut off from ~~his~~ kin.

²²And the Eternal One spoke to Moses, saying: ²³Speak to the Israelite people thus: You shall eat no fat of ox or sheep or goat. ²⁴Fat from animals that died or were torn by beasts may be put to any use, but you must not eat it. ²⁵If anyone eats the fat of animals from which offerings by fire may be made to the Eternal, the person who eats it shall be cut off from ~~his~~ kin. ²⁶And you must not consume any blood, either of bird or of animal, in any of your settlements. ²⁷Anyone who eats blood shall be cut off from ~~his~~ kin.

²⁸And the Eternal One spoke to Moses, saying: ²⁹Speak to the Israelite people thus: The offering to the Eternal from a sacrifice of well-being must be presented by ~~him~~ ~~the~~ ~~one~~ who offers ~~his~~ ~~that~~ sacrifice of well-being to the Eternal: ³⁰~~his~~ ~~one's~~ own hands shall present the Eternal's offerings by fire. ~~He~~ ~~The~~ ~~offerer~~ shall present ~~DS28~~ the fat with the breast, the breast to be elevated as an elevation offering before the Eternal; ³¹the priest shall turn the fat into smoke on the altar, and the breast shall go to Aaron and his sons. ³²And the right thigh from your sacrifices of well-being you shall present to the priest as a gift; ³³he from among Aaron's sons who offers the blood and the fat of the offering of well-being shall get the right thigh as his portion. ³⁴For I have taken the breast of elevation offering and the thigh of gift offering from the Israelites, from their sacrifices of well-being, and given them to Aaron the priest and to his sons ~~DS29~~ as their due from the Israelites for all time.

³⁵Those shall be the perquisites of Aaron and the perquisites of his sons from the Eternal's offerings by fire, once they have been inducted to serve the Eternal as priests; ³⁶these the Eternal commanded to be given them, once they had been anointed, as a due from the Israelites for all time throughout the ages.

³⁷Such are the rituals of the burnt offering, the meal offering, the purgation offering, the reparation offering, the offering of ordination, and the sacrifice of well-being, ³⁸with which the Eternal charged Moses on Mount Sinai, when ~~He~~ commanded ~~ing~~ that the Israelites present their offerings to the Eternal, in the wilderness of Sinai.

8The Eternal One spoke to Moses, saying: ²Take Aaron along with his sons, and the vestments, the anointing oil, the bull of purgation offering, the two rams, and the basket of unleavened bread; ³and assemble the ~~whole~~ community ~~lead-~~ ~~ership~~ ~~DS30~~ at the entrance of the Tent of Meeting. ⁴Moses did as the Eternal commanded him. And when the ~~commu-~~ ~~nity~~ ~~leadership~~ was assembled at the entrance of the Tent of Meeting, ⁵Moses said to the ~~community~~ ~~leadership~~, "This is what the Eternal has commanded to be done."

⁶Then Moses brought Aaron and his sons forward and washed them with water. ⁷He put the tunic on him, girded him with the sash, clothed him with the robe, and put the ephod on him, girding him with the decorated band with which he tied it to him. ⁸He put the breastpiece on him, and put into the breastpiece the Urim and Thummim. ⁹And he set the headdress on his head; and on the headdress, in front, he put the gold frontlet, the holy diadem—as the Eternal had commanded Moses.

¹⁰Moses took the anointing oil and anointed the Tabernacle and all that was in it, thus consecrating them. ¹¹He sprinkled some of it on the altar seven times, anointing the altar, all its utensils, and the laver with its stand, to consecrate them. ¹²He poured some of the anointing oil upon Aaron's head and anointed him, to consecrate him. ¹³Moses then brought Aaron's sons forward, clothed them in tunics, girded them with sashes, and wound turbans upon them, as the Eternal had commanded Moses.

¹⁴He led forward the bull of purgation offering. Aaron and his sons laid their hands upon the head of the bull of purgation offering, ¹⁵and it was slaughtered. Moses took the blood and with his finger put some on each of the horns of the altar, purifying the altar; then he poured out the blood at the base of the altar. Thus he consecrated it in order to make expiation upon it.

¹⁶Moses then took all the fat that was about the entrails, and the protuberance of the liver, and the two kidneys and their fat, and turned them into smoke on the altar. ¹⁷The rest of the bull, its hide, its flesh, and its dung, he put to the fire outside the camp—as the Eternal had commanded Moses.

¹⁸Then he brought forward the ram of burnt offering. Aaron and his sons laid their hands upon the ram's head, ¹⁹and it was slaughtered. Moses dashed the blood against all sides of the altar. ²⁰The ram was cut up into sections and Moses turned the head, the sections, and the suet into smoke on the altar; ²¹Moses washed the entrails and the legs with water and turned all of the ram into smoke. That was a burnt offering for a pleasing odor, an offering by fire to the Eternal—as the Eternal had commanded Moses.

²²He brought forward the second ram, the ram of ordination. Aaron and his sons laid their hands upon the ram's head, ²³and it was slaughtered. Moses took some of its blood and put it on the ridge of Aaron's right ear, and on the thumb of his right hand, and on the big toe of his right foot. ²⁴Moses then brought forward the sons of Aaron, and put some of the blood on the ridges of their right ears, and on the thumbs of their right hands, and on the big toes of their right feet; and the rest of the blood Moses dashed against every side of the altar. ²⁵He took the fat—the broad tail, all the fat about the entrails, the protuberance of the liver, and the two kidneys and their fat—and the right thigh. ²⁶From the basket of unleavened bread that was before the Eternal, he took one cake of unleavened bread, one cake of oil bread, and one wafer, and placed them on the fat parts and on the right thigh. ²⁷He placed all these on the palms of Aaron and on the palms of his sons, and elevated them as an elevation offering before the Eternal. ²⁸Then Moses took them from their hands and turned them into smoke on the altar with the burnt offering. This was an ordination offering for a pleasing odor; it was an offering by fire to the Eternal. ²⁹Moses took the breast and elevated it as an elevation offering before the Eternal; it was Moses' portion of the ram of ordination—as the Eternal had commanded Moses.

³⁰And Moses took some of the anointing oil and some of the blood that was on the altar and sprinkled it upon Aaron and upon his vestments, and also upon his sons and upon their vestments. Thus he consecrated Aaron and his vestments, and also his sons and their vestments.

³¹Moses said to Aaron and his sons: Boil the flesh at the entrance of the Tent of Meeting and eat it there with the bread that is in the basket of ordination—as I commanded: Aaron and his sons shall eat it; ³²and what is left over of the flesh and the bread you shall consume in fire. ³³You shall not go outside the entrance of the Tent of Meeting for seven days, until the day that your period of ordination is completed. For your ordination will require seven days. ³⁴Everything done today, the Eternal has commanded to be done [seven days], to make expiation for you. ³⁵You shall remain at the entrance of the Tent of Meeting day and night for seven days, keeping the Eternal's charge—that you may not die—for so I have been commanded.

³⁶And Aaron and his sons did all the things that the Eternal had commanded through Moses.

SH' MINI

⁹On the eighth day Moses called Aaron and his sons, and the elders of Israel. ²He said to Aaron: "Take a calf of the herd for a purgation offering and a ram for a burnt offering, without blemish, and bring them before the Eternal. ³And speak to the Israelites, saying: Take a he-goat for a purgation offering; a calf and a lamb, yearlings without blemish, for a burnt offering; ⁴and an ox and a ram for an offering of well-being to sacrifice before the Eternal; and a meal offering with oil mixed in. For today the Eternal will appear to you."

⁵They brought to the front of the Tent of Meeting the things that Moses had commanded, and the whole-community leadership [DS31] came forward and stood before the Eternal. ⁶Moses said: "This is what the Eternal has commanded that you do, that the Presence of the Eternal may appear to you." ⁷Then Moses said to Aaron: "Come forward to the altar and sacrifice your purgation offering and your burnt offering, making expiation for yourself and for the people; and sacrifice the people's offering and make expiation for them, as the Eternal has commanded."

⁸Aaron came forward to the altar and slaughtered his calf of purgation offering. ⁹Aaron's sons brought the blood to him; he dipped his finger in the blood and put it on the horns of the altar; and he poured out the rest of the blood at the base of the altar. ¹⁰The fat, the kidneys, and the protuberance of the liver from the purgation offering he turned into smoke on the altar—as the Eternal had commanded Moses; ¹¹and the flesh and the skin were consumed in fire outside the camp. ¹²Then he slaughtered the burnt offering. Aaron's sons passed the blood to him, and he dashed it against all sides of the altar. ¹³They passed the burnt offering to him in sections, as well as the head, and he turned it into smoke on the altar. ¹⁴He washed the entrails and the legs, and turned them into smoke on the altar with the burnt offering.

¹⁵Next he brought forward the people's offering. He took the goat for the people's purgation offering, and slaughtered it, and presented it as a purgation offering like the previous one. ¹⁶He brought forward the burnt offering and sacrificed it according to regulation. ¹⁷He then brought forward the meal offering and, taking a handful of it, he turned it into smoke on the altar—in addition to the burnt offering of the morning. ¹⁸He slaughtered the ox and the ram, the people's sacrifice of well-being. Aaron's sons passed the blood to him—which he dashed against every side of the altar—¹⁹and the fat parts of the ox and the ram: the broad tail, the covering [fat], the kidneys, and the protuberances of the livers. ²⁰They laid these fat parts over the breasts; and Aaron turned the fat parts into smoke on the altar, ²¹and elevated the breasts and the right thighs as an elevation offering before the Eternal—as Moses had commanded.

²²Aaron lifted his hands toward the people and blessed them; and he stepped down after offering the purgation offering, the burnt offering, and the offering of well-being. ²³Moses and Aaron then went inside the Tent of Meeting. When they came out, they blessed the people; and the Presence of the Eternal appeared to all the people. ²⁴Fire came forth from before the Eternal and consumed the burnt offering and the fat parts on the altar. And all the people saw, and shouted, and fell on their faces.

10Now Aaron's sons Nadab and Abihu each took his fire pan, put fire in it, and laid incense on it; and they offered before the Eternal alien fire, which ~~He had not~~ been enjoined upon them. ²And fire came forth from the Eternal and consumed them; thus they died at the instance of the Eternal. ³Then Moses said to Aaron, "This is what the Eternal meant ~~when He said~~ by saying:

Through those near to Me I show Myself holy,
And gain glory before all the people."

And Aaron was silent.

⁴Moses called Mishael and Elzaphan, sons of Uzziel the uncle of Aaron, and said to them, "Come forward and carry your kinsmen away from the front of the sanctuary to a place outside the camp." ⁵They came forward and carried them out of the camp by their tunics, as Moses had ordered. ⁶And Moses said to Aaron and to his sons Eleazar and Ithamar, "Do not bare your heads and do not rend your clothes, lest you die and anger strike the whole community. But your ~~kinsmen~~ DS32, all the house of Israel, shall bewail the burning that the Eternal has wrought. ⁷And so do not go outside the entrance of the Tent of Meeting, lest you die, for the Eternal's anointing oil is upon you." And they did as Moses had bidden.

⁸And the Eternal One spoke to Aaron, saying: ⁹Drink no wine or other intoxicant, you or your sons, when you enter the Tent of Meeting, that you may not die. This is a law for all time throughout the ages, ¹⁰for you must distinguish between the sacred and the profane, and between the impure and the pure; ¹¹and you must teach the Israelites all the laws which the Eternal has imparted to them through Moses.

¹²Moses spoke to Aaron and to his remaining sons, Eleazar and Ithamar: Take the meal offering that is left over from the Eternal's offerings by fire and eat it unleavened beside the altar, for it is most holy. ¹³You shall eat it in the sacred precinct, inasmuch as it is your due, and that of your childrensons DS33, from the Eternal's offerings by fire; for so I have been commanded. ¹⁴But the breast of elevation offering and the thigh of gift offering you [and your wife], and your sons and daughters with you DS34, may eat in any pure place, for they have been assigned as a due to you and your childrensons DS35 from the Israelites' sacrifices of well-being. ¹⁵Together with the fat of fire offering, they must pre-

sent the thigh of gift offering and the breast of elevation offering, which are to be elevated as an elevation offering before the Eternal, and which are to be your due and that of your childrensons DS36 with you for all time—as the Eternal has commanded.

¹⁶Then Moses inquired about the goat of purgation offering, and it had already been burned! He was angry with Eleazar and Ithamar, Aaron's remaining sons, and said, ¹⁷"Why did you not eat the purgation offering in the sacred area? For it is most holy, and ~~He-it is what was~~ has given ~~it~~ to you to remove the guilt of the community and to make expiation for them before the Eternal. ¹⁸Since its blood was not brought inside the sanctuary, you should certainly have eaten it in the sanctuary, as I commanded." ¹⁹And Aaron spoke to Moses, "See, this day they brought their purgation offering and their burnt offering before the Eternal, and such things have befallen me! Had I eaten purgation offering today, would the Eternal have approved?" ²⁰And when Moses heard this, he approved.

11The Eternal One spoke to Moses and Aaron, saying to them: ²Speak to the Israelite people thus:

These are the creatures that you may eat from among all the land animals: ³any animal that has true hoofs, with clefts through the hoofs, and that chews the cud—such you may eat. ⁴The following, however, of those that either chew the cud or have true hoofs, you shall not eat: the camel—although it chews the cud, it has no true hoofs: it is impure for you; ⁵the daman—although it chews the cud, it has no true hoofs: it is impure for you; ⁶the hare—although it chews the cud, it has no true hoofs: it is impure for you; ⁷and the swine—although it has true hoofs, with the hoofs cleft through, it does not chew the cud: it is impure for you. ⁸You shall not eat of their flesh or touch their carcasses; they are impure for you.

⁹These you may eat of all that live in water: anything in water, whether in the seas or in the streams, that has fins and scales—these you may eat. ¹⁰But anything in the seas or in the streams that has no fins and scales, among all the swarming things of the water and among all the other living creatures that are in the water—they are an abomination for you ¹¹and an abomination for you they shall remain: you shall not eat of their flesh and you shall abominate their carcasses. ¹²Everything in water that has no fins and scales shall be an abomination for you.

¹³The following you shall abominate among the birds—they shall not be eaten, they are an abomination: the eagle, the vulture, and the black vulture; ¹⁴the kite, falcons of every variety; ¹⁵all varieties of raven; ¹⁶the ostrich, the night-hawk, the sea gull; hawks of every variety; ¹⁷the little owl, the cormorant, and the great owl; ¹⁸the white owl, the pelican, and the bustard; ¹⁹the stork; herons of every variety; the hoopoe, and the bat.

²⁰All winged swarming things that walk on fours shall be an abomination for you. ²¹But these you may eat among all the winged swarming things that walk on fours: all that have, above their feet, jointed legs to leap with on the ground—²²of these you may eat the following: locusts of every variety; all varieties of bald locust; crickets of every variety; and all varieties of grasshopper. ²³But all other winged swarming things that have four legs shall be an abomination for you.

²⁴And the following shall make you impure—whoever touches their carcasses shall be impure until evening, ²⁵and whoever carries the carcasses of any of them shall wash ~~his~~those clothes [DS37] and be impure until evening—²⁶every animal that has true hoofs but without clefts through the hoofs, or that does not chew the cud. They are impure for you; whoever touches them shall be impure. ²⁷Also all animals that walk on paws, among those that walk on fours, are impure for you; whoever touches their carcasses shall be impure until evening. ²⁸And anyone who carries their carcasses shall wash ~~his~~those clothes and remain impure until evening. They are impure for you.

²⁹The following shall be impure for you from among the things that swarm on the earth: the mole, the mouse, and great lizards of every variety; ³⁰the gecko, the land crocodile, the lizard, the sand lizard, and the chameleon. ³¹Those are for you the impure among all the swarming things; whoever touches them when they are dead shall be impure until evening. ³²And anything on which one of them falls when dead shall be impure: be it any article of wood, or a cloth, or a skin, or a sack—any such article that can be put to use shall be dipped in water, and it shall remain impure until evening; then it shall be pure. ³³And if any of those falls into an earthen vessel, everything inside it shall be impure and [the vessel] itself you shall break. ³⁴As to any food that may be eaten, it shall become impure if it came in contact with water; as to any liquid that may be drunk, it shall become impure if it was inside any vessel. ³⁵Everything on which the carcass of any of them falls shall be impure: an oven or stove shall be smashed. They are impure — and impure they shall remain for you. ³⁶However, a spring or cistern in which water is collected shall be pure, but whoever touches such a carcass in it shall be impure. ³⁷If such a carcass falls upon seed grain that is to be sown, it is pure; ³⁸but if water is put on the seed and any part of a carcass falls upon it, it shall be impure for you.

³⁹If an animal that you may eat has died, anyone who touches its carcass shall be impure until evening; ⁴⁰anyone who eats of its carcass shall wash ~~his~~those clothes and remain impure until evening; and anyone who carries its carcass shall wash ~~his~~those clothes and remain impure until evening.

⁴¹All the things that swarm upon the earth are an abomination; they shall not be eaten. ⁴²You shall not eat, among all things that swarm upon the earth, anything that crawls on its belly, or anything that walks on fours, or anything that has many legs; for they are an abomination. ⁴³You shall not draw

abomination upon yourselves through anything that swarms; you shall not make yourselves impure therewith and thus become impure. ⁴⁴For I the Eternal am your God: you shall sanctify yourselves and be holy, for I am holy. You shall not make yourselves impure through any swarming thing that moves upon the earth. ⁴⁵For I the Eternal am ~~He~~the One who brought you up from the land of Egypt to be your God: you shall be holy, for I am holy.

⁴⁶These are the instructions concerning animals, birds, all living creatures that move in water, and all creatures that swarm on earth, ⁴⁷for distinguishing between the impure and the pure, between the living things that may be eaten and the living things that may not be eaten.

TAZRIA

12The Eternal One spoke to Moses, saying: ²Speak to the Israelite people thus: When a woman at childbirth bears a male, she shall be impure seven days; she shall be impure as at the time of her condition of menstrual infirmityseparation [DS38].—³On the eighth day the flesh of his foreskin shall be circumcised.—⁴She shall remain in a state of blood purification for thirty-three days: she shall not touch any consecrated thing, nor enter the sanctuary until her period of purification is completed. ⁵If she bears a female, she shall be impure two weeks as during her menstruation, and she shall remain in a state of blood purification for sixty-six days.

⁶On the completion of her period of purification, for either son or daughter, she shall bring to the priest, at the entrance of the Tent of Meeting, a lamb in its first year for a burnt offering, and a pigeon or a turtledove for a purgation offering. ⁷He shall offer it before the Eternal and make expiation on her behalf; she shall then be pure from her flow of blood. Such are the rituals concerning her who bears a child, male or female. ⁸If, however, her means do not suffice for a sheep, she shall take two turtledoves or two pigeons, one for a burnt offering and the other for a purgation offering. The priest shall make expiation on her behalf, and she shall be pure.

13The Eternal One spoke to Moses and Aaron, saying:

²When a person [DS39] has on the skin of ~~his~~the body a swelling, a rash, or a discoloration, and it develops into a scaly affection on the skin of ~~his~~the body, it shall be reported to Aaron the priest or to one of his sons, the priests. ³The priest shall examine the affection on the skin of ~~his~~the body: if hair in the affected patch has turned white and the affection appears to be deeper than the skin of ~~his~~the body, it is a leprous affection; when the priest sees it, he shall pronounce himthe person impure. ⁴But if it is a white discoloration on the skin of ~~his~~the body which does not appear to be deeper than the skin and the hair in it has not turned white, the priest shall isolate the affected person [DS40] for seven days. ⁵On the

seventh day the priest shall conduct an examination ~~him~~, and if the affection has remained unchanged in color and the disease has not spread on the skin, the priest shall isolate that person~~him~~ for another seven days. ⁶On the seventh day the priest shall again conduct an examination ~~him again~~: if the affection has faded and has not spread on the skin, the priest shall pronounce the person~~him~~ pure. It is a rash; ~~after he shall washing his~~those clothes [DS41], ~~and he~~that person shall be pure. ⁷But if the rash should spread on the skin after ~~he has presented himself to~~the person has been seen by the priest and ~~been~~ pronounced pure, ~~he~~that person shall ~~present himself~~ again report to the priest. ⁸And if the priest sees that the rash has spread on the skin, the priest shall pronounce him~~that person~~ impure; it is leprosy.

⁹When a person has a scaly affection, it shall be reported to the priest. ¹⁰If the priest finds on the skin a white swelling which has turned some hair white, with a patch of undisclored flesh in the swelling, ¹¹it is chronic leprosy on the skin of ~~his~~the body, and the priest shall pronounce him~~the person~~ impure; ~~he need not isolate him, for he is impure~~being impure, that person need not be isolated. ¹²If the eruption spreads out over the skin so that it covers all the skin of the affected person from head to foot, wherever the priest can see—¹³if the priest sees that the eruption has covered the whole body—he shall pronounce as pure the affected person ~~pure; he, who~~ is pure, ~~for from he has~~having turned all white. ¹⁴But as soon as undisclored flesh appears in it, ~~he~~that person shall be impure; ¹⁵when the priest sees the undisclored flesh, he shall pronounce him~~the person~~ impure. The undisclored flesh is impure; it is leprosy. ¹⁶But if the undisclored flesh again turns white, ~~he~~that person shall come to the priest, ¹⁷and the priest shall conduct an examination ~~him~~: if the affection has turned white, the priest shall pronounce as pure the affected person ~~pure; he, who~~ is then pure.

¹⁸When an inflammation appears on the skin of one's body and it heals, ¹⁹and a white swelling or a white discoloration streaked with red develops where the inflammation was, ~~he~~that person shall present himself~~report~~ to the priest. ²⁰If the priest finds that it appears lower than the rest of the skin and that the hair in it has turned white, the priest shall pronounce him~~the person~~ impure; it is a leprous affection that has broken out in the inflammation. ²¹But if the priest finds that there is no white hair in it and it is not lower than the rest of the skin, and it is faded, the priest shall isolate him~~that person~~ for seven days. ²²If it should spread in the skin, the priest shall pronounce him~~the person~~ impure; it is an affection. ²³But if the discoloration remains stationary, not having spread, it is the scar of the inflammation; the priest shall pronounce him~~that person~~ pure.

²⁴When the skin of one's body sustains a burn by fire, and the patch from the burn is a discoloration, either white streaked with red, or white, ²⁵the priest shall examine it. If some hair has turned white in the discoloration, which itself appears to go deeper than the skin, it is leprosy that has bro-

ken out in the burn. The priest shall pronounce the person~~him~~ impure; it is a leprous affection. ²⁶But if the priest finds that there is no white hair in the discoloration, and that it is not lower than the rest of the skin, and it is faded, the priest shall isolate that person~~him~~ for seven days. ²⁷On the seventh day the priest shall conduct an examination ~~him~~: if it has spread in the skin, the priest shall pronounce the person~~him~~ impure; it is a leprous affection. ²⁸But if the discoloration has remained stationary, not having spread on the skin, and it is faded, it is the swelling from the burn. The priest shall pronounce that person~~him~~ pure, for it is the scar of the burn.

²⁹If a man or a woman has an affection on the head or in the beard [DS42], ³⁰the priest shall examine the affection. If it appears to go deeper than the skin and there is thin yellow hair in it, the priest shall pronounce the person~~him~~ impure; it is a scall, a scaly eruption in the hair or beard. ³¹But if the priest finds that the scall affection does not appear to go deeper than the skin, yet there is no black hair in it, the priest shall isolate the person with the scall affection for seven days. ³²On the seventh day the priest shall examine the affection. If the scall has not spread and no yellow hair has appeared in it, and the scall does not appear to go deeper than the skin, ³³the person with the scall shall shave ~~himself, —~~ but without shaving the scall; the priest shall isolate that person~~him~~ for another seven days. ³⁴On the seventh day the priest shall examine the scall. If the scall has not spread on the skin, and does not appear to go deeper than the skin, the priest shall pronounce the person~~him~~ pure; ~~he shall~~after washing his~~those~~ clothes, that person~~and he~~ shall be pure. ³⁵If, however, the scall should spread on the skin after ~~the person~~he has been pronounced pure, ³⁶the priest shall conduct an examination ~~him~~. If the scall has spread on the skin, the priest need not look for yellow hair: the person~~he~~ is impure. ³⁷But if the scall has remained unchanged in color, and black hair has grown in it, the scall is healed; the person~~he~~ is pure. The priest shall pronounce that person~~him~~ pure.

³⁸If a man or a woman has the skin of the body streaked with white discolorations, ³⁹and the priest sees that the discolorations on the skin of the body are of a dull white, it is a tetter broken out on the skin; that person~~he~~ is pure.

⁴⁰If a man [DS43] loses the hair of his head and becomes bald, he is pure. ⁴¹If he loses the hair on the front part of his head and becomes bald at the forehead, he is pure. ⁴²But if a white affection streaked with red appears on the bald part in the front or at the back of the head, it is a scaly eruption that is spreading over the bald part in the front or at the back of the head. ⁴³The priest shall examine him: if the swollen affection on the bald part in the front or at the back of his head is white streaked with red, like the leprosy of body skin in appearance, ⁴⁴~~the man~~he is among the leprous; [DS44] he is impure. The priest shall pronounce him impure; he has the affection on his head.

⁴⁵As for the person with a leprous affection [DS45]: his ~~the~~ clothes shall be rent, his ~~the~~ head shall be left bare, and ~~he~~

shall cover over his^{the} upper lip shall be covered over; and that person^{he} shall call out, “Impure! Impure!”⁴⁶The person^{He} shall be impure as long as the disease is on him^{present}. Being impure, that person^{he} shall dwell apart; his[—]in a dwelling shall be outside the camp.

⁴⁷When an eruptive affection occurs in a cloth of wool or linen fabric,⁴⁸in the warp or in the woof of the linen or the wool, or in a skin or in anything made of skin;⁴⁹if the affection in the cloth or the skin, in the warp or the woof, or in any article of skin, is streaky green or red, it is an eruptive affection. It shall be shown to the priest;⁵⁰and the priest, after examining the affection, shall isolate the affected article for seven days.⁵¹On the seventh day he shall examine the affection: if the affection has spread in the cloth—whether in the warp or the woof, or in the skin, for whatever purpose the skin may be used—the affection is a malignant eruption; it is impure.⁵²The cloth—whether warp or woof in wool or linen, or any article of skin—in which the affection is found, shall be burned, for it is a malignant eruption; it shall be consumed in fire.⁵³But if the priest sees that the affection in the cloth—whether in warp or in woof, or in any article of skin—has not spread,⁵⁴the priest shall order the affected article washed, and he shall isolate it for another seven days.⁵⁵And if, after the affected article has been washed, the priest sees that the affection has not changed color and that it has not spread, it is impure. It shall be consumed in fire; it is a fret, whether on its inner side or on its outer side.⁵⁶But if the priest sees that the affected part, after it has been washed, is faded, he shall tear it out from the cloth or skin, whether in the warp or in the woof;⁵⁷and if it occurs again in the cloth—whether in warp or in woof—or in any article of skin, it is a wild growth; the affected article shall be consumed in fire.⁵⁸If, however, the affection disappears from the cloth—warp or woof—or from any article of skin that has been washed, it shall be washed again, and it shall be pure.

⁵⁹Such is the procedure for eruptive affections of cloth, woolen or linen, in warp or in woof, or of any article of skin, for pronouncing it pure or impure.

M'TZORA

14The Eternal One spoke to Moses, saying: ²This shall be the ritual for a leper at the time of that he is to being purified.

When it has been reported to the priest,³the priest shall go outside the camp. If the priest sees that the leper has been healed of his^{the} scaly affection,⁴the priest shall order two live pure birds, cedar wood, crimson stuff, and hyssop to be brought for him^{who is the one} to be purified^[DS46].⁵The priest shall order one of the birds slaughtered over fresh water in an earthen vessel;⁶and he shall take the live bird, along with the cedar wood, the crimson stuff, and the hyssop, and dip them together with the live bird in the blood of the bird that was slaughtered over the fresh water.⁷He shall then

sprinkle it seven times on him^{who is the one} to be purified of the eruption and effect the purification^{purify him}; and he shall set the live bird free in the open country.⁸The one to be purified shall wash his^{those} clothes, shave off all his^{hair}, and bathe in water;—and then he shall be pure. After that, he may enter the camp; may be entered but he^{one} must remain outside his^{one's} tent seven days.⁹On the seventh day he shall shave off all his^{hair} shall be shaved off—of head, beard ^[if any], and eyebrows. When he has^{Having} shaved off all his^{hair}, he^{the person} shall wash his^{those} clothes and bathe his^{the} body in water;—and then he shall be pure.¹⁰On the eighth day that person^{he} shall take two male lambs without blemish, one ewe lamb in its first year without blemish, three-tenths of a measure of choice flour with oil mixed in for a meal offering, and one *log* of oil.¹¹These shall be presented before the Eternal, with the man^{party to be purified}^[DS47], at the entrance of the Tent of Meeting, by the priest who performs the purification.

¹²The priest shall take one of the male lambs and offer it with the *log* of oil as a reparation offering, and he shall elevate them as an elevation offering before the Eternal.¹³The lamb shall be slaughtered at the spot in the sacred area where the purgation offering and the burnt offering are slaughtered. For the reparation offering, like the purgation offering, goes to the priest; it is most holy.¹⁴The priest shall take some of the blood of the reparation offering, and the priest shall put it on the ridge of the right ear of him^{the one} who is being purified, and on the thumb of his^{the} right hand, and on the big toe of his^{the} right foot.¹⁵The priest shall then take some of the *log* of oil and pour it into the palm of his own left hand.¹⁶And the priest shall dip his right finger in the oil that is in the palm of his left hand and sprinkle some of the oil with his finger seven times before the Eternal.¹⁷Some of the oil left in his palm shall be put by the priest on the ridge of the right ear of the one being purified, on the thumb of his^{the} right hand, and on the big toe of his^{the} right foot—over the blood of the reparation offering.¹⁸The rest of the oil in his palm the priest shall put on the head of the one being purified. Thus the priest shall make expiation for that person^{him} before the Eternal.¹⁹The priest shall then offer the purgation offering and make expiation for the one being purified of his^{defilement}. Last, the burnt offering shall be slaughtered,²⁰and the priest shall offer the burnt offering and the meal offering on the altar;—and the priest shall make expiation for that person^{him}. Then he who shall then be pure.

²¹If, however, he^{one} is poor and his^{without sufficient} means are insufficient^[DS48], that person^{he} shall take one male lamb for a reparation offering, to be elevated in expiation for him, one-tenth of a measure of choice flour with oil mixed in for a meal offering, and a *log* of oil;²²and two turtledoves or two pigeons,—depending on his^{that person's} means^[DS49];—the one to be the purgation offering and the other^[DS49] the burnt offering.²³On the eighth day of his purification, the person^{he} shall bring them to the priest at the entrance

of the Tent of Meeting, before the Eternal. ²⁴The priest shall take the lamb of reparation offering and the *log* of oil, and elevate them as an elevation offering before the Eternal. ²⁵When the lamb of reparation offering has been slaughtered, the priest shall take some of the blood of the reparation offering and put it on the ridge of the right ear of the one being purified, on the thumb of ~~his~~^{the} right hand, and on the big toe of ~~his~~^{the} right foot. ²⁶The priest shall then pour some of the oil into the palm of his own left hand, ²⁷and with the finger of his right hand the priest shall sprinkle some of the oil that is in the palm of his left hand seven times before the Eternal. ²⁸Some of the oil in his palm shall be put by the priest on the ridge of the right ear of the one being purified, on the thumb of ~~his~~^{the} right hand, and on the big toe of ~~his~~^{the} right foot, over the same places as the blood of the reparation offering; ²⁹and what is left of the oil in his palm the priest shall put on the head of the one being purified, to make expiation for ~~that person~~^{him} before the Eternal. ³⁰~~That person~~^{He} shall then offer one of the turtledoves or pigeons, depending on ~~his~~^{the} ~~person's~~ means—³¹whichever ~~he~~^{that person} can afford—the one as a purgation offering and the other as a burnt offering, together with the meal offering. Thus the priest shall make expiation before the Eternal for the one being purified. ³²Such is the ritual for ~~him~~^{one} who has a scaly affection and whose means for ~~his~~ purification are limited.

³³The Eternal One spoke to Moses and Aaron, saying:

³⁴When you enter the land of Canaan that I give you as a possession, and I inflict an eruptive plague upon a house in the land you possess, ³⁵the owner of the house shall come and tell the priest, saying, “Something like a plague has appeared upon my house.” ³⁶The priest shall order the house cleared before the priest enters to examine the plague, so that nothing in the house may become impure; after that the priest shall enter to examine the house. ³⁷If, when he examines the plague, the plague in the walls of the house is found to consist of greenish or reddish streaks that appear to go deep into the wall, ³⁸the priest shall come out of the house to the entrance of the house, and close up the house for seven days. ³⁹On the seventh day the priest shall return. If he sees that the plague has spread on the walls of the house, ⁴⁰the priest shall order the stones with the plague in them to be pulled out and cast outside the city into an impure place. ⁴¹The house shall be scraped inside all around, and the coating that is scraped off shall be dumped outside the city in an impure place. ⁴²They shall take other stones and replace those stones with them, and take other coating and plaster the house.

⁴³If the plague again breaks out in the house, after the stones have been pulled out and after the house has been scraped and replastered, ⁴⁴the priest shall come to examine: if the plague has spread in the house, it is a malignant eruption in the house; it is impure. ⁴⁵The house shall be torn down—its stones and timber and all the coating on the house—and taken to an impure place outside the city.

⁴⁶Whoever enters the house while it is closed up shall be impure until evening. ⁴⁷Whoever sleeps in the house must wash ~~his~~^{those} clothes, and whoever eats in the house must wash ~~his~~^{those} clothes.

⁴⁸If, however, the priest comes and sees that the plague has not spread in the house after the house was replastered, the priest shall pronounce the house pure, for the plague has healed. ⁴⁹To purge the house, he shall take two birds, cedar wood, crimson stuff, and hyssop. ⁵⁰He shall slaughter the one bird over fresh water in an earthen vessel. ⁵¹He shall take the cedar wood, the hyssop, the crimson stuff, and the live bird, and dip them in the blood of the slaughtered bird and the fresh water, and sprinkle on the house seven times. ⁵²Having purged the house with the blood of the bird, the fresh water, the live bird, the cedar wood, the hyssop, and the crimson stuff, ⁵³he shall set the live bird free outside the city in the open country. Thus he shall make expiation for the house, and it shall be pure.

⁵⁴Such is the ritual for every eruptive affection—for scalls, ⁵⁵for an eruption on a cloth or a house, ⁵⁶for swellings, for rashes, or for discolorations—⁵⁷to determine when they are impure and when they are pure.

Such is the ritual concerning eruptions.

15 The Eternal One spoke to Moses and Aaron, saying: ²Speak to the Israelite people and say to them:

When any man has a discharge issuing from his member, he is impure. ³The impurity from his discharge shall mean the following—whether his member runs with the discharge or is stopped up so that there is no discharge, his impurity means this: ⁴Any bedding on which the one with the discharge lies shall be impure, and every object on which he sits shall be impure. ⁵~~Anyone~~^{All those} who touches his bedding shall wash ~~his~~^{their} clothes, bathe in water, and remain impure until evening [DS50]. ⁶~~Whoever~~^{All those who} sits on an object on which the one with the discharge has sat shall wash ~~his~~^{their} clothes, bathe in water, and remain impure until evening. ⁷~~Whoever~~^{All those who} touches the body of the one with the discharge shall wash ~~his~~^{their} clothes, bathe in water, and remain impure until evening. ⁸If ~~the~~ one with a discharge [DS51] spits on ~~someone~~ who is pure, the latter shall wash ~~those~~^{his} clothes, bathe in water, and remain impure until evening. ⁹Any means for riding that ~~the~~ one with a discharge has mounted shall be impure; ¹⁰~~whoever~~^{all those who} touches anything that was under him shall be impure until evening; and ~~whoever~~^{all those who} carries such things shall wash ~~his~~^{their} clothes, bathe in water, and remain impure until evening. ¹¹If ~~all those whom the~~ one with a discharge touches, without having rinsed his hands in water, ~~touches another person, that person~~ shall wash ~~his~~^{their} clothes, bathe in water, and remain impure until evening. ¹²An earthen vessel that ~~the~~

one with a discharge touches shall be broken; and any wooden implement shall be rinsed with water.

¹³When the one with a discharge becomes purified of his discharge, he shall count off seven days for his purification, wash his those clothes, and bathe his body in fresh water; then he shall be pure. ¹⁴On the eighth day he shall take two turtle-doves or two pigeons and come before the Eternal at the entrance of the Tent of Meeting and give them to the priest. ¹⁵The priest shall offer them, the one as a purgation offering and the other as a burnt offering. Thus the priest shall make expiation on his behalf, for his discharge, before the Eternal.

¹⁶When a man has an emission of semen, he shall bathe his whole body in water and remain impure until evening. ¹⁷All cloth or leather on which semen falls shall be washed in water and remain impure until evening. ¹⁸And if a man has carnal relations with a woman Likewise for a woman: when a man has carnal relations with her [DS52], they both shall bathe in water and remain impure until evening.

¹⁹When a woman has a discharge, her discharge being blood from her body, she shall remain in her menstrual separation impurity [DS53] seven days; whoever touches her shall be impure until evening. ²⁰Anything that she lies on during her menstrual separation impurity shall be impure; and anything that she sits on shall be impure. ²¹Anyone All those who touches her bedding shall wash his their clothes, bathe in water, and remain impure until evening; ²²and anyone all those who touches any object on which she has sat shall wash their his clothes, bathe in water, and remain impure until evening. ²³Be it the bedding or be it the object on which she has sat, on touching it he one shall be impure until evening. ²⁴And if a man lies with her, her menstrual separation applies impurity is communicated to him; he shall be impure seven days, and any bedding on which he lies shall become impure.

²⁵When a woman has had a discharge of blood for many days, not at the time of her menstrual separation impurity, or when she has a discharge beyond her period of menstrual separation impurity, she shall be impure, as though at the time of her menstrual separation impurity, as long as her discharge lasts. ²⁶Any bedding on which she lies while her discharge lasts shall be for her like bedding during her menstrual separation impurity; and any object on which she sits shall become impure, as it does during her menstrual separation impurity: ²⁷All those whoever touches them shall be impure; —he and shall wash their his clothes, bathe in water, and remain impure until evening.

²⁸When she becomes purified of her discharge, she shall count off seven days, and after that she shall be pure. ²⁹On the eighth day she shall take two turtledoves or two pigeons, and bring them to the priest at the entrance of the Tent of Meeting. ³⁰The priest shall offer the one as a purgation offering and the other as a burnt offering; and the priest shall make expiation on her behalf, for her impure discharge, before the Eternal.

³¹You shall put the Israelites on guard against their impurity, lest they die through their impurity by defiling My Tabernacle which is among them.

³²Such is the ritual concerning him one who has a discharge: concerning him who has an emission of semen and becomes impure thereby; ³³and concerning her who is in menstrual infirmity whose condition is that of menstrual separation [DS54]; and concerning anyone, male or female, who has a discharge; and concerning a man who lies with an impure woman.

ACHAREI MOT

¹⁶The Eternal One spoke to Moses after the death of the two sons of Aaron who died when they drew too close to the presence of the Eternal. ²The Eternal One said to Moses:

Tell your brother Aaron that he is not to come at will into the Shrine behind the curtain, in front of the cover that is upon the ark, lest he die; for I appear in the cloud over the cover. ³Thus only shall Aaron enter the Shrine: with a bull of the herd for a purgation offering and a ram for a burnt offering.—⁴He shall be dressed in a sacral linen tunic, with linen breeches next to his flesh, and be girt with a linen sash, and he shall wear a linen turban. They are sacral vestments; he shall bathe his body in water and then put them on.—⁵And from the Israelite community he shall take two he-goats for a purgation offering and a ram for a burnt offering.

⁶Aaron is to offer his own bull of purgation offering, to make expiation for himself and for his household. ⁷Aaron shall take the two he-goats and let them stand before the Eternal at the entrance of the Tent of Meeting; ⁸and he shall place lots upon the two goats, one marked for the Eternal and the other marked for Azazel. ⁹Aaron shall bring forward the goat designated by lot for the Eternal, which he is to offer as a purgation offering; ¹⁰while the goat designated by lot for Azazel shall be left standing alive before the Eternal, to make expiation with it and to send it off to the wilderness for Azazel.

¹¹Aaron shall then offer his bull of purgation offering, to make expiation for himself and his household. He shall slaughter his bull of purgation offering, ¹²and he shall take a panful of glowing coals scooped from the altar before the Eternal, and two handfuls of finely ground aromatic incense, and bring this behind the curtain. ¹³He shall put the incense on the fire before the Eternal, so that the cloud from the incense screens the cover that is over [the Ark of] the Pact, lest he die. ¹⁴He shall take some of the blood of the bull and sprinkle it with his finger over the cover on the east side; and in front of the cover he shall sprinkle some of the blood with his finger seven times. ¹⁵He shall then slaughter the people's goat of purgation offering, bring its blood behind the curtain, and do with its blood as he has done with the blood of the

bull: he shall sprinkle it over the cover and in front of the cover.

¹⁶Thus he shall purge the Shrine of the impurity and transgression of the Israelites, whatever their sins; and he shall do the same for the Tent of Meeting, which abides with them in the midst of their impurity. ¹⁷When he goes in to make expiation in the Shrine, nobody else shall be in the Tent of Meeting until he comes out.

When he has made expiation for himself and his household, and for the whole congregation of Israel, ¹⁸he shall go out to the altar that is before the Eternal and purge it: he shall take some of the blood of the bull and of the goat and apply it to each of the horns of the altar; ¹⁹and the rest of the blood he shall sprinkle on it with his finger seven times. Thus he shall purify it of the defilement of the Israelites and consecrate it.

²⁰When he has finished purging the Shrine, the Tent of Meeting, and the altar, the live goat shall be brought forward. ²¹Aaron shall lay both his hands upon the head of the live goat and confess over it all the iniquities and transgressions of the Israelites, whatever their sins, putting them on the head of the goat; and it shall be sent off to the wilderness through a designated **man-agent**[DS55]. ²²Thus the goat shall carry on it all their iniquities to an inaccessible region; and the goat shall be set free in the wilderness.

²³And Aaron shall go into the Tent of Meeting, take off the linen vestments that he put on when he entered the Shrine, and leave them there. ²⁴He shall bathe his body in water in the holy precinct and put on his vestments; then he shall come out and offer his burnt offering and the burnt offering of the people, making expiation for himself and for the people. ²⁵The fat of the purgation offering he shall turn into smoke on the altar.

²⁶**HeThe one** who set the Azazel-goat free[DS56] shall wash **his/those** clothes and bathe **his/the** body in water; ~~—and~~ after that **he** may reenter the camp.

²⁷The bull of purgation offering and the goat of purgation offering whose blood was brought in to purge the Shrine shall be taken outside the camp; and their hides, flesh, and dung shall be consumed in fire. ²⁸**HeThe one** who burned them[DS57] shall wash **his/those** clothes and bathe **his/the** body in water; ~~—and~~ after that **he** may re-enter the camp.

²⁹And this shall be to you a law for all time: In the seventh month, on the tenth day of the month, you shall practice self-denial; and you shall do no manner of work, neither the citizen nor the alien who resides among you. ³⁰For on this day atonement shall be made for you to purify you of all your sins; you shall be pure before the Eternal. ³¹It shall be a sabbath of complete rest for you, and you shall practice self-denial; it is a law for all time. ³²The priest who has been anointed and ordained to serve as priest in place of his father shall make expiation. He shall put on the linen vestments, the sacral vestments. ³³He shall purge the innermost Shrine; he shall purge the Tent of Meeting and the altar; and he shall

make expiation for the priests and for all the people of the congregation.

³⁴This shall be to you a law for all time: to make atonement for the Israelites for all their sins once a year.

And Moses did as the Eternal had commanded him.

17The Eternal One spoke to Moses, saying: ²Speak to Aaron and his sons and to all the Israelite people and say to them:

This is what the Eternal has commanded: ³if anyone of the house of Israel[DS58] slaughters an ox or sheep or goat in the camp, or does so outside the camp, ⁴and does not bring it to the entrance of the Tent of Meeting to present it as an offering to the Eternal, before the Eternal's Tabernacle, bloodguilt shall be imputed to **that manparty: he-has**having shed blood; that **manperson**[DS59] shall be cut off from among **this** people. ⁵This is in order that the Israelites may bring the sacrifices which they have been making in the open—that they may bring them before the Eternal, to the priest, at the entrance of the Tent of Meeting, and offer them as sacrifices of well-being to the Eternal; ⁶that the priest may dash the blood against the altar of the Eternal at the entrance of the Tent of Meeting, and turn the fat into smoke as a pleasing odor to the Eternal; ⁷and that they may offer their sacrifices no more to the goat-demons after whom they stray. This shall be to them a law for all time, throughout the ages.

⁸Say to them further: If anyone of the house of Israel or of the strangers who reside among them offers a burnt offering or a sacrifice, ⁹and does not bring it to the entrance of the Tent of Meeting to offer it to the Eternal, that person shall be cut off from **this** people.

¹⁰And if anyone of the house of Israel or of the strangers who reside among them partakes of any blood, I will set My face against the person who partakes of the blood; ~~—and~~ I will cut **himthat person** off from among **his**-kin. ¹¹For the life of the flesh is in the blood, and I have assigned it to you for making expiation for your lives upon the altar; it is the blood, as life, that effects expiation. ¹²Therefore I say to the Israelite people: No person among you shall partake of blood, nor shall the stranger who resides among you partake of blood.

¹³And if any Israelite or any stranger who resides among them hunts down an animal or a bird that may be eaten, **hethat person** shall pour out its blood and cover it with earth. ¹⁴For the life of all flesh—its blood is its life. Therefore I say to the Israelite people: You shall not partake of the blood of any flesh, for the life of all flesh is its blood. Anyone who partakes of it shall be cut off.

¹⁵Any person, whether citizen or stranger, who eats what has died or has been torn by beasts shall wash **his/those** clothes, bathe in water, **and** remain impure until evening; ~~—and shall then he shall~~ be pure. ¹⁶But if **the clothes are not washed and the body is not bathed**~~he does not wash his~~

~~clothes] and bathe his body,~~ that person he shall bear histhe guilt.

18The Eternal One spoke to Moses, saying: ²Speak to the Israelite people and say to them:

I the Eternal am your God. ³You shall not copy the practices of the land of Egypt where you dwelt, or of the land of Canaan to which I am taking you; nor shall you follow their laws. ⁴My rules alone shall you observe, and faithfully follow My laws: I the Eternal am your God.

⁵You shall keep My laws and My rules, by the pursuit of which manhuman beings[DS60] shall live: I am the Eternal.

⁶None of you men[DS61] shall come near anyone of his own flesh to uncover nakedness: I am the Eternal.

⁷Your father's nakedness, that is, the nakedness of your mother, you shall not uncover; she is your mother—you shall not uncover her nakedness.

⁸Do not uncover the nakedness of your father's wife; it is the nakedness of your father.

⁹The nakedness of your sister—your father's daughter or your mother's, whether born into the household or outside—do not uncover their nakedness.

¹⁰The nakedness of your son's daughter, or of your daughter's daughter—do not uncover their nakedness; for their nakedness is yours.

¹¹The nakedness of your father's wife's daughter, who was born into your father's household—she is your sister; do not uncover her nakedness.

¹²Do not uncover the nakedness of your father's sister; she is your father's flesh.

¹³Do not uncover the nakedness of your mother's sister; for she is your mother's flesh.

¹⁴Do not uncover the nakedness of your father's brother: do not approach his wife; she is your aunt.

¹⁵Do not uncover the nakedness of your daughter-in-law: she is your son's wife; you shall not uncover her nakedness.

¹⁶Do not uncover the nakedness of your brother's wife; it is the nakedness of your brother.

¹⁷Do not uncover the nakedness of a woman and her daughter; nor shall you marry her son's daughter or her daughter's daughter and uncover her nakedness: they are kindred; it is depravity.

¹⁸Do not marry a woman as a rival to her sister and uncover her nakedness in the other's lifetime.

¹⁹Do not come near a woman during her menstrual period[DS62] of impurity to uncover her nakedness.

²⁰Do not have carnal relations with your neighbor's wife and defile yourself with her.

²¹Do not allow any of your offspring to be offered up to Molech, and do not profane the name of your God: I am the Eternal.

²²Do not lie with a male as one lies with a woman; it is an abhorrence.

²³Do not have carnal relations with any beast and defile yourself thereby; ~~and let no woman~~ Likewise for a woman: she shall not lend herself to a beast[DS63] to mate with it; it is perversion.

²⁴Do not defile yourselves in any of those ways, for it is by such that the nations that I am casting out before you defiled themselves. ²⁵Thus the land became defiled; and I called it to account for its iniquity, and the land spewed out its inhabitants. ²⁶But you must keep My laws and My rules, and you must not do any of those abhorrent things, neither the citizen nor the stranger who resides among you; ²⁷for all those abhorrent things were done by the people who were in the land before you, and the land became defiled. ²⁸So let not the land spew you out for defiling it, as it spewed out the nation that came before you. ²⁹All who do any of those abhorrent things—such persons shall be cut off from their people. ³⁰You shall keep My charge not to engage in any of the abhorrent practices that were carried on before you, and you shall not defile yourselves through them: I the Eternal am your God.

K'DOSHIM

19The Eternal One spoke to Moses, saying: ²Speak to the whole Israelite community and say to them:

You shall be holy, for I, the Eternal your God, am holy.

³You shall each revere his-your mother and his-your father, and keep My sabbaths: I the Eternal am your God.

⁴Do not turn to idols or make molten gods for yourselves: I the Eternal am your God.

⁵When you sacrifice an offering of well-being to the Eternal, sacrifice it so that it may be accepted on your behalf.

⁶It shall be eaten on the day you sacrifice it, or on the day following; but what is left by the third day must be consumed in fire. ⁷If it should be eaten on the third day, it is an offensive thing, it will not be acceptable. ⁸And heone who eats of it shall bear histhe -guilt, for he-hashaving profaned what is sacred to the Eternal; that person shall be cut off from his-kin.

⁹When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest. ¹⁰You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger: I the Eternal am your God.

¹¹You shall not steal; you shall not deal deceitfully or falsely with one another. ¹²You shall not swear falsely by My name, profaning the name of your God: I am the Eternal.

¹³You shall not defraud your fellow [Israelite][DS64]. You shall not commit robbery. The wages of a laborer shall not remain with you until morning.

¹⁴You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God: I am the Eternal.

¹⁵You shall not render an unfair decision: do not favor the poor or show deference to the rich; judge your kinsman^[DS65] fairly. ¹⁶Do not deal basely with members of your countrymenpeople^[DS66]. Do not profit by the blood of your fellow [Israelite]^[DS67]: I am the Eternal.

¹⁷You shall not hate your kinsfolk in your heart. Reprove your kinsman but incur no guilt because of him on their account. ¹⁸You shall not take vengeance or bear a grudge against members of your countrymenpeople^[DS68]. Love your fellow [Israelite]^[DS69] as yourself: I am the Eternal.

¹⁹You shall observe My laws.

You shall not let your cattle mate with a different kind; you shall not sow your field with two kinds of seed; you shall not put on cloth from a mixture of two kinds of material.

²⁰If a man has carnal relations with a woman who is a slave and has been designated for another man, but has not been redeemed or given her freedom, there shall be an indemnity; they shall not, however, be put to death, since she has not been freed. ²¹But he must bring to the entrance of the Tent of Meeting, as his reparation offering to the Eternal, a ram of reparation offering. ²²With the ram of reparation offering the priest shall make expiation for him before the Eternal for the sin that he committed; and the sin that he committed will be forgiven him.

²³When you enter the land and plant any tree for food, you shall regard its fruit as forbidden. Three years it shall be forbidden for you, not to be eaten. ²⁴In the fourth year all its fruit shall be set aside for jubilation before the Eternal; ²⁵and only in the fifth year may you use its fruit—that its yield to you may be increased: I the Eternal am your God.

²⁶You shall not eat anything with its blood. You shall not practice divination or soothsaying. ²⁷You [men] shall not round off the side-growth on your head, or destroy the side-growth of your beard. ²⁸You shall not make gashes in your flesh for the dead, or incise any marks on yourselves: I am the Eternal.

²⁹Do not degrade your daughter and make her a harlot, lest the land fall into harlotry and the land be filled with depravity. ³⁰You shall keep My sabbaths and venerate My sanctuary: I am the Eternal.

³¹Do not turn to ghosts and do not inquire of familiar spirits, to be defiled by them: I the Eternal am your God.

³²You shall rise before the aged and show deference to the old; you shall fear your God: I am the Eternal.

³³When a strangers resides with you in your land, you shall not wrong himthem. ³⁴The strangers who resides with you shall be to you as one of your citizens; you shall love himeach one as yourself^[DS70], for you were strangers in the land of Egypt: I the Eternal am your God.

³⁵You shall not falsify measures of length, weight, or capacity. ³⁶You shall have an honest balance, honest weights, an honest *eifah*, and an honest *hin*.

I the Eternal am your God who freed you from the land of Egypt. ³⁷You shall faithfully observe all My laws and all My rules: I am the Eternal.

20And the Eternal One spoke to Moses: ²Say further to the Israelite people:

Anyone among the Israelites^[DS71], or among the strangers residing in Israel, who gives any of his offspring to Molech, shall be put to death; the people of the land shall pelt himthe person with stones. ³And I will set My face against that manperson, and whom I will cut him off from among histhe people, because he gave of hisfor having given offspring to Molech and so defiled My sanctuary and profaned My holy name. ⁴And if the people of the land should shut their eyes to that man when he gives of hisperson's giving offspring to Molech, and should not put himthe person to death, ⁵I Myself will set My face against that man and hisperson's kin as well; and I will cut off from among their people both himthat person and all who follow him in going astray after Molech. ⁶And if any person turns to ghosts and familiar spirits and goes astray after them, I will set My face against that person and, whom I will cut him off from among histhe people.

⁷You shall sanctify yourselves and be holy, for I the Eternal am your God. ⁸You shall faithfully observe My laws: I the Eternal make you holy.

⁹If anyone insults hiseither father or hismother, theat person shall be put to death; hethat person has insulted his father and hismother—hisand retains the bloodguilt is upon him^[DS72].

¹⁰If a man commits adultery with a married womananother's wife, committing adultery with another man's wifethe wife of his fellow [Israelite]^[DS73] the adulterer and the adulteress shall be put to death. ¹¹If a man lies with his father's wife, it is the nakedness of his father that he has uncovered; the two shall be put to death—their bloodguilt is upon themand they retain the bloodguilt^[DS74]. ¹²If a man lies with his daughter-in-law, both of them shall be put to death; they have committed incest—their bloodguilt is upon themand they retain the bloodguilt. ¹³If a man lies with a male as one lies with a woman, the two of them have done an abhorrent thing; they shall be put to death—their bloodguilt is upon themand they retain the bloodguilt. ¹⁴If a man marries a woman and her mother, it is depravity; both he and they shall be put to the fire, that there be no depravity among you. ¹⁵If a man has carnal relations with a beast, he shall be put to death; and you shall kill the beast. ¹⁶If a woman approaches any beast to mate with it, you shall kill the woman and the beast; they shall be put to death—their bloodguilt is upon themand they retain the bloodguilt.

¹⁷If a man marries his sister, the daughter of either his father or his mother, so that he sees her nakedness and she sees his nakedness, it is a disgrace; they shall be excommunicated in the sight of their kinsfolk. He has uncovered the nakedness of his sister, he shall bear ~~his~~^{the} guilt. ¹⁸If a man lies with a woman ~~in~~^{enduring} her ~~menstrual condition~~^{infirmity} ~~and~~^{DS75} uncovers her nakedness, he has laid bare her flow and she has exposed her blood flow; both of them shall be cut off from among their people. ¹⁹You ~~[males]~~ shall not uncover the nakedness of your mother's sister or of your father's sister, for that is laying bare one's own flesh; they shall bear their guilt. ²⁰If a man lies with his uncle's wife, it is his uncle's nakedness that he has uncovered. They shall bear their guilt: they shall die childless. ²¹If a man marries the wife of his brother, it is indecency. It is the nakedness of his brother that he has uncovered; they shall remain childless.

²²You shall faithfully observe all My laws and all My regulations, lest the land to which I bring you to settle in spew you out. ²³You shall not follow the practices of the nation that I am driving out before you. For it is because they did all these things that I abhorred them ²⁴and said to you: You shall possess their land, for I will give it to you to possess, a land flowing with milk and honey. I the Eternal am your God who has set you apart from other peoples. ²⁵So you shall set apart the pure beast from the impure, the impure bird from the pure. You shall not draw abomination upon yourselves through beast or bird or anything with which the ground is alive, which I have set apart for you to treat as impure. ²⁶You shall be holy to Me, for I the Eternal am holy, and I have set you apart from other peoples to be Mine.

²⁷A man or a woman who has a ghost or a familiar spirit shall be put to death; they shall be pelted with stones—~~and they shall retain their~~ bloodguilt ~~shall be upon them~~ ^{DS76}.

EMOR

21The Eternal One said to Moses: Speak to the priests, the sons of Aaron, and say to them:

None shall defile himself for any [dead] person among his kin, ²except for the relatives that are closest to him: his mother, his father, his son, his daughter, and his brother; ³also for a virgin sister, close to him because she has not married, for her he may defile himself. ⁴But he shall not defile himself as a kinsman by marriage, and so profane himself.

⁵They shall not shave smooth any part of their heads, or cut the side-growth of their beards, or make gashes in their flesh. ⁶They shall be holy to their God and not profane the name of their God; for they offer the Eternal's offerings by fire, the food of their God, and so must be holy.

⁷They shall not marry a woman defiled by harlotry, nor shall they marry one divorced from her husband. For they are holy to their God ⁸and you must treat them as holy, since they

offer the food of your God; they shall be holy to you, for I the Eternal who sanctify you am holy.

⁹When the daughter of a priest defiles herself through harlotry, it is her father whom she defiles; she shall be put to the fire.

¹⁰The priest who is exalted above his fellows, on whose head the anointing oil has been poured and who has been ordained to wear the vestments, shall not bare his head or rend his vestments. ¹¹He shall not go in where there is any dead body; he shall not defile himself even for his father or mother. ¹²He shall not go outside the sanctuary and profane the sanctuary of his God, for upon him is the distinction of the anointing oil of his God, Mine the Eternal's. ¹³He may marry only a woman who is a virgin. ¹⁴A widow, or a divorced woman, or one who is degraded by harlotry—such he may not marry. Only a virgin of his own kin may he take to wife—¹⁵that he may not profane his offspring among his kin, for I the Eternal have sanctified him.

¹⁶The Eternal One spoke further to Moses: ¹⁷Speak to Aaron and say: No man of your offspring throughout the ages who has a defect shall be qualified to offer the food of his God. ¹⁸No one at all who has a defect shall be qualified: no man who is blind, or lame, or has a limb too short or too long; ¹⁹no man who has a broken leg or a broken arm; ²⁰or who is a hunchback, or a dwarf, or who has a growth in his eye, or who has a boil-scar, or scurvy, or crushed testes. ²¹No man among the offspring of Aaron the priest who has a defect shall be qualified to offer the Eternal's offering by fire; having a defect, he shall not be qualified to offer the food of his God. ²²He may eat of the food of his God, of the most holy as well as of the holy; ²³but he shall not enter behind the curtain or come near the altar, for he has a defect. He shall not profane these places sacred to Me, for I the Eternal have sanctified them.

²⁴Thus Moses spoke to Aaron and his sons and to all the Israelites.

22The Eternal One spoke to Moses, saying: ²Instruct Aaron and his sons to be scrupulous about the sacred donations that the Israelite people consecrate to Me, lest they profane My holy name, Mine the Eternal's. ³Say to them:

Throughout the ages, if any man ^{DS77} among your offspring, while in a state of impurity, partakes of any sacred donation that the Israelite people may consecrate to the Eternal, that person shall be cut off from before Me: I am the Eternal. ⁴No man of Aaron's offspring who has an eruption or a discharge shall eat of the sacred donations until he is pure. If one touches anything made impure by a corpse, or if a man has an emission of semen, ⁵or if a man touches any swarming thing by which he is made impure or any human being by whom he is made impure—whatever his impurity—⁶the person who touches such shall be impure until evening and shall not eat of the sacred donations unless he has washed his body

in water. ⁷As soon as the sun sets, he shall be pure; and afterward he may eat of the sacred donations, for they are his food. ⁸He shall not eat anything that died or was torn by beasts, thereby becoming impure: I am the Eternal. ⁹They shall keep My charge, lest they incur guilt thereby and die for it, having committed profanation: I the Eternal consecrate them.

¹⁰No lay person^[DS78] shall eat of the sacred donations. No bound or hired laborer of a priest shall eat of the sacred donations; ¹¹but a person who is a priest's property by purchase may eat of them; and those that are born into his household may eat of his food. ¹²If a priest's daughter marries a layman, she may not eat of the sacred gifts; ¹³but if the priest's daughter is widowed or divorced and without offspring, and is back in her father's house as in her youth, she may eat of her father's food. No lay person may eat of it: ¹⁴but if a manperson eats of a sacred donation unwittingly, he shall pay the priest shall be paid for the sacred donation, adding one-fifth of its value^[DS79]. ¹⁵But [the priests] must not allow the Israelites to profane the sacred donations that they set aside for the Eternal, ¹⁶or to incur guilt requiring a penalty payment, by eating such sacred donations: for it is I the Eternal who make them sacred.

¹⁷The Eternal One spoke to Moses, saying: ¹⁸Speak to Aaron and his sons, and to all the Israelite people, and say to them:

When any manperson of the house of Israel or of the strangers in Israel presents a burnt offering as histhe offering for any of the votive or any of the freewill offerings that they offer to the Eternal, ¹⁹it must, to be acceptable in your favor, be a male without blemish, from cattle or sheep or goats. ²⁰You shall not offer any that has a defect, for it will not be accepted in your favor.

²¹And when a manperson offers, from the herd or the flock, a sacrifice of well-being to the Eternal for an explicit vow or as a freewill offering, it must, to be acceptable, be without blemish; there must be no defect in it. ²²Anything blind, or injured, or maimed, or with a wen, boil-scar, or scurvy—such you shall not offer to the Eternal; you shall not put any of them on the altar as offerings by fire to the Eternal. ²³You may, however, present as a freewill offering an ox or a sheep with a limb extended or contracted; but it will not be accepted for a vow. ²⁴You shall not offer to the Eternal anything [with its testes] bruised or crushed or torn or cut. You shall have no such practices in your own land, ²⁵nor shall you accept such [animals] from a foreigner for offering as food for your God, for they are mutilated, they have a defect; they shall not be accepted in your favor.

²⁶The Eternal One spoke to Moses, saying: ²⁷When an ox or a sheep or a goat is born, it shall stay seven days with its mother, and from the eighth day on it shall be acceptable as an offering by fire to the Eternal. ²⁸However, no animal from the herd or from the flock shall be slaughtered on the same day with its young.

²⁹When you sacrifice a thanksgiving offering to the Eternal, sacrifice it so that it may be acceptable in your favor. ³⁰It shall be eaten on the same day; you shall not leave any of it until morning: I am the Eternal.

³¹You shall faithfully observe My commandments: I am the Eternal. ³²You shall not profane My holy name, that I may be sanctified in the midst of the Israelite people—I the Eternal who sanctify you, ³³I who brought you out of the land of Egypt to be your God, I the Eternal.

23The Eternal One spoke to Moses, saying: ²Speak to the Israelite people and say to them:

These are My fixed times, the fixed times of the Eternal, which you shall proclaim as sacred occasions.

³On six days work may be done, but on the seventh day there shall be a sabbath of complete rest, a sacred occasion. You shall do no work; it shall be a sabbath of the Eternal throughout your settlements.

⁴These are the set times of the Eternal, the sacred occasions, which you shall celebrate each at its appointed time: ⁵In the first month, on the fourteenth day of the month, at twilight, there shall be a passover offering to the Eternal, ⁶and on the fifteenth day of that month the Eternal's Feast of Unleavened Bread. You shall eat unleavened bread for seven days. ⁷On the first day you shall celebrate a sacred occasion: you shall not work at your occupations. ⁸Seven days you shall make offerings by fire to the Eternal. The seventh day shall be a sacred occasion: you shall not work at your occupations.

⁹The Eternal One spoke to Moses, saying: ¹⁰Speak to the Israelite people and say to them:

When you enter the land that I am giving to you and you reap its harvest, you shall bring the first sheaf of your harvest to the priest. ¹¹He shall elevate the sheaf before the Eternal for acceptance in your behalf; the priest shall elevate it on the day after the sabbath. ¹²On the day that you elevate the sheaf, you shall offer as a burnt offering to the Eternal a lamb of the first year without blemish. ¹³The meal offering with it shall be two-tenths of a measure of choice flour with oil mixed in, an offering by fire of pleasing odor to the Eternal; and the libation with it shall be of wine, a quarter of a *hin*. ¹⁴Until that very day, until you have brought the offering of your God, you shall eat no bread or parched grain or fresh ears; it is a law for all time throughout the ages in all your settlements.

¹⁵And from the day on which you bring the sheaf of elevation offering—the day after the sabbath—you shall count off seven weeks. They must be complete: ¹⁶you must count until the day after the seventh week—fifty days; then you shall bring an offering of new grain to the Eternal. ¹⁷You shall bring from your settlements two loaves of bread as an elevation offering; each shall be made of two-tenths of a measure of choice flour, baked after leavening, as first fruits to the Eternal. ¹⁸With the bread you shall present, as burnt

offerings to the Eternal, seven yearling lambs without blemish, one bull of the herd, and two rams, with their meal offerings and libations, an offering by fire of pleasing odor to the Eternal. ¹⁹You shall also offer one he-goat as a purgation offering and two yearling lambs as a sacrifice of well-being. ²⁰The priest shall elevate these—the two lambs—together with the bread of first fruits as an elevation offering before the Eternal; they shall be holy to the Eternal, for the priest. ²¹On that same day you shall hold a celebration; it shall be a sacred occasion for you; you shall not work at your occupations. This is a law for all time in all your settlements, throughout the ages.

²²And when you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest; you shall leave them for the poor and the stranger: I the Eternal am your God.

²³The Eternal One spoke to Moses, saying: ²⁴Speak to the Israelite people thus: In the seventh month, on the first day of the month, you shall observe complete rest, a sacred occasion commemorated with loud blasts. ²⁵You shall not work at your occupations; and you shall bring an offering by fire to the Eternal.

²⁶The Eternal One spoke to Moses, saying: ²⁷Mark, the tenth day of this seventh month is the Day of Atonement. It shall be a sacred occasion for you: you shall practice self-denial, and you shall bring an offering by fire to the Eternal; ²⁸you shall do no work throughout that day. For it is a Day of Atonement, on which expiation is made on your behalf before the Eternal your God. ²⁹Indeed, any person who does not practice self-denial throughout that day shall be cut off from his-kin; ³⁰and whoever does any work throughout that day, I will cause that person to perish from among histhe people. ³¹Do no work whatever; it is a law for all time, throughout the ages in all your settlements. ³²It shall be a sabbath of complete rest for you, and you shall practice self-denial; on the ninth day of the month at evening, from evening to evening, you shall observe this your sabbath.

³³The Eternal One spoke to Moses, saying: ³⁴Say to the Israelite people:

On the fifteenth day of this seventh month there shall be the Feast of Booths to the Eternal, [to last] seven days. ³⁵The first day shall be a sacred occasion: you shall not work at your occupations; ³⁶seven days you shall bring offerings by fire to the Eternal. On the eighth day you shall observe a sacred occasion and bring an offering by fire to the Eternal; it is a solemn gathering: you shall not work at your occupations.

³⁷Those are the set times of the Eternal that you shall celebrate as sacred occasions, bringing offerings by fire to the Eternal—burnt offerings, meal offerings, sacrifices, and libations, on each day what is proper to it—³⁸apart from the sabbaths of the Eternal, and apart from your gifts and from all

your votive offerings and from all your freewill offerings that you give to the Eternal.

³⁹Mark, on the fifteenth day of the seventh month, when you have gathered in the yield of your land, you shall observe the festival of the Eternal [to last] seven days: a complete rest on the first day, and a complete rest on the eighth day. ⁴⁰On the first day you shall take the product of *hadar* trees, branches of palm trees, boughs of leafy trees, and willows of the brook, and you shall rejoice before the Eternal your God seven days. ⁴¹You shall observe it as a festival of the Eternal for seven days in the year; you shall observe it in the seventh month as a law for all time, throughout the ages. ⁴²You shall live in booths seven days; all citizens in Israel shall live in booths, ⁴³in order that future generations may know that I made the Israelite people live in booths when I brought them out of the land of Egypt, I the Eternal your God.

⁴⁴So Moses declared to the Israelites the set times of the Eternal.

24The Eternal One spoke to Moses, saying:

²Command the Israelite people to bring you clear oil of beaten olives for lighting, for kindling lamps regularly. ³Aaron shall set them up in the Tent of Meeting outside the curtain of the Pact [to burn] from evening to morning before the Eternal regularly; it is a law for all time throughout the ages. ⁴He shall set up the lamps on the pure lampstand before the Eternal [to burn] regularly.

⁵You shall take choice flour and bake of it twelve loaves, two-tenths of a measure for each loaf. ⁶Place them on the pure table before the Eternal in two rows, six to a row. ⁷With each row you shall place pure frankincense, which is to be a token offering for the bread, as an offering by fire to the Eternal. ⁸He shall arrange them before the Eternal regularly every sabbath day—it is a commitment for all time on the part of the Israelites. ⁹They shall belong to Aaron and his sons, who shall eat them in the sacred precinct; for they are his as most holy things from the Eternal's offerings by fire, a due for all time.

¹⁰There came out among the Israelites onea man whose mother was Israelite^[DS80] and whose father was Egyptian. And a fight broke out in the camp between that half-Israelite and a certain Israelite man. ¹¹The son of the Israelite woman pronounced the Name in blasphemy, and he was brought to Moses—now his mother's name was Shelomith daughter of Dibri of the tribe of Dan—¹²and he was placed in custody, until the decision of the Eternal should be made clear to them.

¹³And the Eternal One spoke to Moses, saying: ¹⁴Take the blasphemer outside the camp; and let all who were within hearing lay their hands upon his head, and let the whole community leadership^[DS81] stone him.

¹⁵And to the Israelite people speak thus: Anyone^[DS82] who blasphemes his-God shall bear histhe guilt; ¹⁶ifand heone who also pronounces the name Eternal, he—he—shall be put to

death. The ~~whole~~-community leadership shall stone him~~that person~~; stranger or citizen, ~~if he has~~having thus pronounced the Name, ~~he~~ shall be put to death.

¹⁷If anyone^[DS83] kills any human being^[DS84], he~~that person~~ shall be put to death. ¹⁸One who kills a beast shall make restitution for it: life for life. ¹⁹If anyone^[DS85] maims his fellow~~another [person]~~^[DS86]; as he has done so shall it be done to him~~what was done shall be done in return~~²⁰fracture for fracture, eye for eye, tooth for tooth. The injury he-inflicted on another~~a human being~~^[DS87] shall be inflicted on him~~in return~~^[DS88]. ²¹One who kills a beast shall make restitution for it; but one who kills a human being shall be put to death. ²²You shall have one standard for stranger and citizen alike: for I the Eternal am your God.

²³Moses spoke thus to the Israelites. And they took the blasphemer outside the camp and pelted him with stones. The Israelites did as the Eternal had commanded Moses.

B'HAR

25The Eternal One spoke to Moses on Mount Sinai: ²Speak to the Israelite people and say to them:

When you enter the land that I assign to you, the land shall observe a sabbath of the Eternal. ³Six years you may sow your field and six years you may prune your vineyard and gather in the yield. ⁴But in the seventh year the land shall have a sabbath of complete rest, a sabbath of the Eternal: you shall not sow your field or prune your vineyard. ⁵You shall not reap the aftergrowth of your harvest or gather the grapes of your untrimmed vines; it shall be a year of complete rest for the land. ⁶But you may eat whatever the land during its sabbath will produce—you, your male and female slaves, the hired and bound laborers who live with you, ⁷and your cattle and the beasts in your land may eat all its yield.

⁸You shall count off seven weeks of years—seven times seven years—so that the period of seven weeks of years gives you a total of forty-nine years. ⁹Then you shall sound the horn loud; in the seventh month, on the tenth day of the month—the Day of Atonement—you shall have the horn sounded throughout your land ¹⁰and you shall hallow the fiftieth year. You shall proclaim release throughout the land for all its inhabitants. It shall be a jubilee for you: each of you shall return to his~~your~~ holding and each of you shall return to his~~your~~ family. ¹¹That fiftieth year shall be a jubilee for you: you shall not sow, neither shall you reap the aftergrowth or harvest the untrimmed vines, ¹²for it is a jubilee. It shall be holy to you: you may only eat the growth direct from the field.

¹³In this year of jubilee, each of you shall return to his~~your~~ holding. ¹⁴When you sell property to your neighbor, or buy any from your neighbor, you shall not wrong one another. ¹⁵In buying from your neighbor, you shall deduct only for the number of years since the jubilee; and in selling to you, he~~that~~

person shall charge you only for the remaining crop years: ¹⁶the more such years, the higher the price you pay; the fewer such years, the lower the price; for what he-is selling~~being sold to~~ you is a number of harvests. ¹⁷Do not wrong one another, but fear your God; for I the Eternal am your God.

¹⁸You shall observe My laws and faithfully keep My rules, that you may live upon the land in security; ¹⁹the land shall yield its fruit and you shall eat your fill, and you shall live upon it in security. ²⁰And should you ask, “What are we to eat in the seventh year, if we may neither sow nor gather in our crops?” ²¹I will ordain My blessing for you in the sixth year, so that it shall yield a crop sufficient for three years. ²²When you sow in the eighth year, you will still be eating old grain of that crop; you will be eating the old until the ninth year, until its crops come in.

²³But the land must not be sold beyond reclaim, for the land is Mine; you are but strangers resident with Me. ²⁴Throughout the land that you hold, you must provide for the redemption of the land.

²⁵If one of your kinsman^[DS89] is in straits and has to sell part of his~~a~~ holding, his~~the~~ nearest redeemer shall come and redeem what his kinsman~~that relative~~ has sold. ²⁶If a man~~person~~^[DS90] has no one to be redeemer for him, but prospers and acquires enough to redeem with, ²⁷he shall compute the years since its sale shall be computed and refund the difference shall be refunded to the man~~party~~^[DS91] to whom he~~it was~~ sold it, and so that the person returns to his~~that~~ holding. ²⁸If he~~that person~~ lacks sufficient means to recover it, what he~~was~~ sold shall remain with the purchaser until the jubilee; in the jubilee year it shall be released, and he~~so that the person~~ shall return to his~~that~~ holding.

²⁹If a man~~someone~~^[DS92] sells a dwelling house in a walled city, it may be redeemed until a year has elapsed since its sale; the redemption period shall be a year. ³⁰If it is not redeemed before a full year has elapsed, the house in the walled city shall pass to the purchaser beyond reclaim throughout the ages; it shall not be released in the jubilee. ³¹But houses in villages that have no encircling walls shall be classed as open country: they may be redeemed, and they shall be released through the jubilee. ³²As for the cities of the Levites, the houses in the cities they~~it~~ holds: ^[DS93]~~the~~ Levites shall forever have the right of redemption. ³³Such property as may be redeemed from the Levites—houses sold in a city they~~it~~ holds—shall be released through the jubilee; for the houses in the cities of the Levites are theirs~~its~~ holding among the Israelites. ³⁴But the unenclosed land about theirs~~its~~ cities cannot be sold, for that is theirs~~its~~ holding for all time.

³⁵If your kinsman^[DS94], being in straits, comes under your authority, and you hold him~~are held by you~~ as though a resident alien, let him~~them~~ live by your side: ³⁶do not exact from him advance or accrued interest, but fear your God. Let him~~your kin~~ live by your side as your kinsman~~such~~. ³⁷Do not lend him your money at advance interest, nor give him your food at accrued interest. ³⁸I the Eternal am your God, who

brought you out of the land of Egypt, to give you the land of Canaan, to be your God.

³⁹If your kinsman under you continues in straits and must be given himself over to you, do not subject him to the treatment of a slave. ⁴⁰~~He shall remain~~ with you as a hired or bound laborer; ~~he~~ they shall serve with you only until the jubilee year. ⁴¹Then ~~they, along with any children he and his children with him~~ shall be free of your authority; ~~he~~ they shall go back to ~~his~~ their family and return to ~~his~~ the ancestral holding.—⁴²For they are My servants, whom I freed from the land of Egypt; they may not give themselves over into servitude.—⁴³You shall not rule over ~~him~~ them ruthlessly; you shall fear your God. ⁴⁴Such male and female slaves as you may have—it is from the nations round about you that you may acquire male and female slaves. ⁴⁵You may also buy them from among the children of aliens resident among you, or from their families that are among you, whom they begot in your land. These shall become your property: ⁴⁶you may keep them as a possession for your children after you, for them to inherit as property for all time. Such you may treat as slaves. But as for your Israelite kinsmen, no one shall rule ruthlessly over ~~the~~ another.

⁴⁷If a resident alien among you has prospered, and your kinsman, being in straits, comes under ~~his~~ that one's authority and ~~is~~ gives himself over to the resident alien among you, or to an offshoot of an alien's family, ⁴⁸~~he~~ [your kin] shall have the right of redemption even after ~~he~~ has having been given himself over. [Typically,] ~~One of his~~ a kinsman brother ^[DS95] shall ~~do the~~ redeeming him, ⁴⁹or ~~his~~ an uncle or ~~his~~ an uncle's son shall ~~do the~~ redeem himing, or ~~—~~ anyone ~~of his~~ in the family who is of ~~his own~~ the same flesh shall ~~do the~~ redeem himing; or, ~~if he~~ having prospered, ~~he~~ [your formerly impoverished kin] may ~~do the~~ redeeming himself. ⁵⁰~~He~~ The total shall be computed with ~~his~~ the purchaser ~~as the total~~ from the year ~~he gave himself of being given~~ over to ~~him~~ the other ^[DS96] until the jubilee year; the price of ~~his~~ sale shall be applied to the number of years, as though it were for a term as a hired laborer under the other's authority. ⁵¹If many years remain, ~~he~~ [your kin] shall pay back for ~~his~~ the redemption in proportion to ~~his~~ the purchase price; ⁵²and if few years remain until the jubilee year, ~~he shall so compute~~ so shall it be computed: ~~he shall make~~ payment shall be made for ~~his~~ the redemption according to the years involved. ⁵³~~He~~ One shall be under ~~his~~ the other's authority as a laborer hired by the year; ~~he~~ the other shall not rule ruthlessly ~~over him~~ in your sight. ⁵⁴If ~~he~~ has not been redeemed in any of those ways, ~~he~~ that person, along with any ~~and his~~ children ~~with him~~, shall go free in the jubilee year. ⁵⁵For it is to Me that the Israelites are servants: they are My servants, whom I freed from the land of Egypt, I the Eternal your God.

26You shall not make idols for yourselves, or set up for yourselves carved images or pillars, or place figured stones in

your land to worship upon, for I the Eternal am your God. ²You shall keep My sabbaths and venerate My sanctuary, Mine, the Eternal's.

B'CHUKOTAI

³If you follow My laws and faithfully observe My commandments, ⁴I will grant your rains in their season, so that the earth shall yield its produce and the trees of the field their fruit. ⁵Your threshing shall overtake the vintage, and your vintage shall overtake the sowing; you shall eat your fill of bread and dwell securely in your land.

⁶I will grant peace in the land, and you shall lie down untroubled by anyone; I will give the land respite from vicious beasts, and no sword shall cross your land. ⁷~~You~~ [Your army] shall give chase to your enemies, and they shall fall before you by the sword. ^[DS97] ⁸Five of you shall give chase to a hundred, and a hundred of you shall give chase to ten thousand; your enemies shall fall before you by the sword.

⁹I will look with favor upon you, and make you fertile and multiply you; and I will maintain My covenant with you. ¹⁰You shall eat old grain long stored, and you shall have to clear out the old to make room for the new.

¹¹I will establish My abode in your midst, and I will not spurn you. ¹²I will be ever present in your midst: I will be your God, and you shall be My people. ¹³I the Eternal am your God who brought you out from the land of the Egyptians to be their slaves no more, who broke the bars of your yoke and made you walk erect.

¹⁴But if you do not obey Me and do not observe all these commandments, ¹⁵if you reject My laws and spurn My rules, so that you do not observe all My commandments and you break My covenant, ¹⁶I in turn will do this to you: I will wreak misery upon you—consumption and fever, which cause the eyes to pine and the body to languish; you shall sow your seed to no purpose, for your enemies shall eat it. ¹⁷I will set My face against you: you shall be routed by your enemies, and your foes shall dominate you. You shall flee though none pursues.

¹⁸And if, for all that, you do not obey Me, I will go on to discipline you sevenfold for your sins, ¹⁹and I will break your proud glory. I will make your skies like iron and your earth like copper, ²⁰so that your strength shall be spent to no purpose. Your land shall not yield its produce, nor shall the trees of the land yield their fruit.

²¹And if you remain hostile toward Me and refuse to obey Me, I will go on smiting you sevenfold for your sins. ²²I will loose wild beasts against you, and they shall bereave you of your children and wipe out your cattle. They shall decimate you, and your roads shall be deserted.

²³And if these things fail to discipline you for Me, and you remain hostile to Me, ²⁴I too will remain hostile to you: I

in turn will smite you sevenfold for your sins. ²⁵I will bring a sword against you to wreak vengeance for the covenant; and if you withdraw into your cities, I will send pestilence among you, and you shall be delivered into enemy hands. ²⁶When I break your staff of bread, ten women shall bake your bread in a single oven; they shall dole out your bread by weight, and though you eat, you shall not be satisfied.

²⁷But if, despite this, you disobey Me and remain hostile to Me, ²⁸I will act against you in wrathful hostility; I, for My part, will discipline you sevenfold for your sins. ²⁹You shall eat the flesh of your sons and the flesh of your daughters. ³⁰I will destroy your cult places and cut down your incense stands, and I will heap your carcasses upon your lifeless fetishes.

I will spurn you. ³¹I will lay your cities in ruin and make your sanctuaries desolate, and I will not savor your pleasing odors. ³²I will make the land desolate, so that your enemies who settle in it shall be appalled by it. ³³And you I will scatter among the nations, and I will unsheath the sword against you. Your land shall become a desolation and your cities a ruin.

³⁴Then shall the land make up for its sabbath years throughout the time that it is desolate and you are in the land of your enemies; then shall the land rest and make up for its sabbath years. ³⁵Throughout the time that it is desolate, it shall observe the rest that it did not observe in your sabbath years while you were dwelling upon it. ³⁶As for those of you who survive, I will cast a faintness into their hearts in the land of their enemies. The sound of a driven leaf shall put them to flight. Fleeing as though from the sword, they shall fall though none pursues. ³⁷With no one pursuing, they shall stumble over one another as before the sword. You shall not be able to stand your ground before your enemies, ³⁸but shall perish among the nations; and the land of your enemies shall consume you.

³⁹Those of you who survive shall be heartsick over their iniquity in the land of your enemies; more, they shall be heartsick over the iniquities of their ~~fathers~~~~forebears~~^{DS98}; ⁴⁰and they shall confess their iniquity and the iniquity of their ~~forebears~~~~fathers~~, in that they trespassed against Me, yea, were hostile to Me. ⁴¹When I, in turn, have been hostile to them and have removed them into the land of their enemies, then at last shall their obdurate heart humble itself, and they shall atone for their iniquity. ⁴²Then will I remember My covenant with Jacob; I will remember also My covenant with Isaac, and also My covenant with Abraham; and I will remember the land.

⁴³For the land shall be forsaken of them, making up for its sabbath years by being desolate of them, while they atone for their iniquity; for the abundant reason that they rejected My rules and spurned My laws. ⁴⁴Yet, even then, when they are in the land of their enemies, I will not reject them or spurn them so as to destroy them, annulling My covenant with them: for I the Eternal am their God. ⁴⁵I will remember in

their favor the covenant with the ancients, whom I freed from the land of Egypt in the sight of the nations to be their God: I, the Eternal.

⁴⁶These are the laws, rules, and instructions that the Eternal established, through Moses on Mount Sinai, ~~between Himself and~~~~with~~ the Israelite people.

27The Eternal One spoke to Moses, saying:

²Speak to the Israelite people and say to them: When anyone ^{DS99} explicitly vows to the Eternal the equivalent for a human being, ³the following scale shall apply: If it is a male from twenty to sixty years of age, the equivalent is fifty shekels of silver by the sanctuary weight; ⁴if it is a female, the equivalent is thirty shekels. ⁵If the age is from five years to twenty years, the equivalent is twenty shekels for a male and ten shekels for a female. ⁶If the age is from one month to five years, the equivalent for a male is five shekels of silver, and the equivalent for a female is three shekels of silver. ⁷If the age is sixty years or over, the equivalent is fifteen shekels in the case of a male and ten shekels for a female. ⁸But if one cannot afford the equivalent, ~~he~~~~that person~~ shall be presented before the priest, and the priest shall ~~make an~~ assess ~~him~~~~ment~~; the priest shall ~~make the~~ assessment ~~him~~ according to what the vower can afford.

⁹If [the vow concerns] any animal that may be brought as an offering to the Eternal, any such that may be given to the Eternal shall be holy. ¹⁰One may not exchange or substitute another for it, either good for bad, or bad for good; if one does substitute one animal for another, the thing vowed and its substitute shall both be holy. ¹¹If [the vow concerns] any impure animal that may not be brought as an offering to the Eternal, the animal shall be presented before the priest, ¹²and the priest shall assess it. Whether high or low, whatever assessment is set by the priest shall stand; ¹³and if ~~he~~~~one~~ wishes to redeem it, ~~he~~~~must add~~ one-fifth ~~must be added~~ to its assessment.

¹⁴If anyone consecrates ~~his~~~~a~~ house to the Eternal, the priest shall assess it. Whether high or low, as the priest assesses it, so it shall stand; ¹⁵and if ~~he~~~~the one~~ who has consecrated ~~his~~~~the~~ house wishes to redeem it, ~~he~~~~must add~~ one-fifth ~~must be added~~ to the sum at which it was assessed, and ~~then~~ it shall be ~~his~~~~returned~~.

¹⁶If anyone consecrates to the Eternal any land-~~holding~~ ~~that he holds~~^{DS100}, its assessment shall be in accordance with its seed requirement: fifty shekels of silver to a *chomer* of barley seed. ¹⁷If ~~he~~~~consecrates his land~~~~the land is conse-~~~~crated~~ as of the jubilee year, its assessment stands. ¹⁸But if ~~he~~~~consecrates his land~~~~the land is consecrated~~ after the jubilee, the priest shall compute the price according to the years that are left until the jubilee year, and its assessment shall be so reduced; ¹⁹and if ~~he~~~~the one~~ who consecrated the land wishes to redeem it, ~~he~~~~must add~~ one-fifth ~~must be added~~ to the sum

at which it was assessed, and it shall ~~be~~ pass ~~ed to him~~back.
²⁰But if ~~he~~the one [who consecrated it] does not redeem the land, and the land is sold to another, it shall no longer be redeemable: ²¹when it is released in the jubilee, the land shall be holy to the Eternal, as land proscribed; it becomes the priest's holding.

²²If ~~one~~he consecrates to the Eternal land that ~~was~~he purchased, which is not ~~one's~~land ~~of his~~—holding, ²³the priest shall compute ~~for him~~ the proportionate assessment up to the jubilee year, and ~~he shall pay~~the assessment ~~shall be paid~~ as of that day, a sacred donation to the Eternal. ²⁴In the jubilee year the land shall revert to ~~the one~~him from whom it was bought, whose holding the land is. ²⁵All assessments shall be by the sanctuary weight, the shekel being twenty *gerahs*.

²⁶A firstling of animals, however, which—as a firstling—is the Eternal's, cannot be consecrated by anybody; whether ox or sheep, it is the Eternal's. ²⁷But if it is of impure animals, it may be ransomed at its assessment, with one-fifth added; if it is not redeemed, it shall be sold at its assessment.

²⁸But of all that anyone owns, be it ~~human~~ or beast or land ~~of his~~—holding, nothing that ~~he~~has ~~been~~ proscribed for the Eternal may be sold or redeemed; every proscribed thing is totally consecrated to the Eternal. ²⁹No human being who has been proscribed can be ransomed: ~~he~~that person shall be put to death.

³⁰All tithes from the land, whether seed from the ground or fruit from the tree, are the Eternal's; they are holy to the Eternal. ³¹If anyone wishes to redeem any ~~of his~~tithes, ~~he must add one-fifth~~ ~~must be added~~ to them. ³²All tithes of the herd or flock—of all that passes under the shepherd's staff, every tenth one—shall be holy to the Eternal. ³³~~He~~One must not look out for good as against bad, or make substitution for it. If ~~he~~one does make substitution for it, then it and its substitute shall both be holy: it cannot be redeemed.

³⁴These are the commandments that the Eternal gave Moses for the Israelite people on Mount Sinai.

DS1 1:2. *b'nei yisrael* (NJPS: “the Israelite people”). See the next note, and my note at Exod. 1:7. No change to NJPS. (NRSV: “the people of Israel.”)

DS2 1:2. *adam* (“any”). For gender-neutral usages of this noun, see Gen. 1:27, 5:2; Exod. 4:11 (cf. 8:13 and 33:20); Ibn Ezra at Exod. 10:11; Lev. 13:2, 22:5; etc. Here, as usual, it refers to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar. (It is purely for the sake of syntactic gender concord that the corresponding verbal inflection is masculine.)

Although the commentators Isaac Abravanel, Baruch Levine, and Jacob Milgrom take this term here as having gender-inclusive reference, not all scholars have done so. Some—including Phyllis Bird—have maintained that women worshipers were excluded from the ancient Israelite cult to some degree. She wrote that women simply did not engage in animal slaughter (a matter taken up in my note to 1:5–6).

Georg Braulik has cogently and persuasively argued that the text pointedly does not treat the act of presenting an offering as “a single decisive sacrificial act and fixated upon a specific person that has to perform it” (“Were Women, Too, Allowed to Offer Sacrifices in Israel?” p. 916). Rather, the process consists of several distinct acts: presenting, laying on of hands, slaughter, dressing, cooking, presenting portions of the offering for turning them into smoke, eating, and bowing down. I know of nothing in the Bible or ancient Near Eastern literature to suggest that women were necessarily excluded from any of these acts; see I Sam. 1:25; 2:15–16. Indeed it would seem that women typically carried out such activities (particularly cooking) in that society. Further, Braulik is surely correct when he reasons that “if there was no father of the house in a family, then . . . his functions during the sacrifice were taken over by the mother of the family” (p. 922).

More to the point, the narrative focus in I Sam. 1–2 and the various regulations in Deuteronomy both portray the heart of worship not as the sacrificial offering itself but rather as the family-communal meal then shared with God. Thus Braulik concludes: “The sacrifice was always the concern of all persons involved, even when they ‘merely’ took part in the communal sacrificial meal” (p. 923).

Leviticus can be seen as compatible with the Deuteronomistic view, for it has a different focus: not on the meal and its participants but rather on the prior, “preparatory” rituals that—if not properly carried out—might invalidate the meal that follows. Indeed, as pointed out more than once below, the instructions in Leviticus are often framed in impersonal terms, which suggests that it is not so concerned with exactly who is performing each piece of the preparatory ritual. If it was deemed necessary that one worshiper (man or

woman) personally perform all aspects of the sacrificial process, the text could easily have made that point more clear.

For the sake of translation into English, we need to establish whether the text's composer(s) had ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view. Here the answer is no. They had little grounds for imagining that women were not involved.

NJPS correctly recognizes the inclusive reference. No change to NJPS. (NRSV: same as NJPS.)

DS3 1:2–4. *adam ki yakriv mi-kem . . . takrivu et korbanchem* (NJPS: “When any of you presents an offering . . . , he shall choose his offering”). See printed comment. As Baruch Levine remarks on v. 2, the syntax is unusual in its shift from third person to second person and back to third person, and from singular to plural and back again. According to Carol Meyers, the style goes out of its way to be inclusive here; surely the grammatically masculine terms are to be taken in their gender-neutral sense (pers. comm., citing Mayer Gruber’s essay, “Women in the Cult According to the Priestly Code”; see also her summary in *Women in Scripture*, p. 203.). However, that claim overstates what Hebrew wording alone can convey. It would be more accurate to say simply that the wording does not itself specify its referent’s gender.

Regarding the presumed inclusion of women, see the previous note.

NJPS likewise had no reason to specify gender. Presumably it intended the pronouns “he . . . his” in their gender-neutral sense. NJPS itself footnotes the fact that the Hebrew there is actually in the second person. NJPS probably changed to third person as a matter of English style, believing that the word “any” needed to take such pronouns. To me, it’s as justifiable to strive for consistency in the reverse manner—rendering the third-person Hebrew in second-person English, which conveys the gender-neutral reference more clearly (and so too NRSV, NLT). In the course of rendering this verse, the English “you” changes from plural to singular; yet with a colon in between, the meaning of each “you” remains clear and distinct. Hence, “When any of you presents an offering . . . : You shall choose your offering.” (NRSV: “When any of you bring an offering . . . , you shall bring your offering.”)

DS4 1:5–6. *v’shachat . . . v’hifshit . . . v’nitach* (NJPS: “shall be slaughtered . . . shall be flayed and cut up”). These grammatically masculine verbs do not have a clear subject. In contrast, verse 5 specifies that it is priests who “offer the blood.” So it stands to reason that the other verbs’ forms should be taken as impersonal, indicating that these tasks may be performed by anyone. (This inference is supported by 4:15 and 8:18–19, where the implied subject of *v’shachat* [singular] differs in number from the [plural] offerers.) As Gruber

concludes, “Slaughtering was not a priestly function” (op. cit.). So too Rashi ad loc. (based on *Sifra* § 4.2 and BT *Z’vachim* 32a). Ramban and Jacob Milgrom (*AB*, ad loc.) both concur, adding that the washing in v. 9 is also the worshiper’s responsibility.

In short, the verbs in question refer primarily but not exclusively to the worshiper: “The offerer is responsible for acquiring the proper animal (see 22:17–20), bringing it to the Tabernacle entrance, placing [a] hand upon its head as an act of presentation, slaughtering it, removing the hide, and flaying the animal. . . . [That is,] transforming it from a living animal into food fit for consumption” (Baruch Schwartz, *The Jewish Study Bible* [Oxford Univ., 2004] at Lev. 1:3–9; 1:6).

An impersonal construction refers to a category of persons without specifying that they be male. But perhaps maleness is indicated implicitly, just by the topic. Are women among the worshipers? For the sake of translation into English, we actually need to establish only whether the text’s composer(s) had ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view.

The answer is no. (So, too, Jacob Milgrom, *AB*.) The Bible itself occasionally depicts women in these roles, as in I Sam. 1:25, where Hannah is described as a participant in sacrificial slaughter; for other biblical citations, see my printed comment at Num. 30:3.

On women as slaughterers, see printed comment. Women are illustrated in ancient Near Eastern portrayals of sacrifice as slaughterers and mentioned as such in Mari texts (Gruber, p. 65 n. 37). On the place of livestock in daily life according to archeological research, see “Household,” *ABD*; on the Bible’s own portrayal of familiarity with animal slaughter, see, e.g., I Sam. 28:24 (“the medium had a stall-fed calf in the house; she hastily slaughtered it [and fed her guests]”).

The Rabbis too saw women as part of the scene; as Mayer Gruber notes, the rabbinic exegesis of Lev. 1:5 (*Sifra*; see also M. *Z’vachim* 3:1 and M. *Chullin* 1:1) takes the impersonal verbs here as “proof that the slaughter of animals both for sacrifice and for purely human consumption . . . should be performed by women as well as men” (op. cit., p. 64; the Tannaitic view that Jewish women slaughter and dress animals is further strengthened in BT *Z’vachim* 32a; Tosafot to *Chullin* 2a; Tur *Yoreh Deah* 1; and *Beit Yosef* there). However, a plain-sense reading cannot furnish actual “proof”; such a conclusion overstates what Hebrew wording alone can convey.

In short, the evidence is robust that the ancient Israelite audience would not have understood the present verbs—and their parallels throughout Leviticus’ descriptions of sacrificial procedure—as excluding women. Therefore

we have no warrant for rendering in gendered terms.

In accord with many interpreters, NJPS has properly used the passive voice to render impersonally all four grammatically masculine verbs—here and in similar passages later in Leviticus. Hence, no change to NJPS.

(NRSV: same as NJPS.)

DS5 1:9. *yirchatz* (NJPS: “shall be washed”). Another impersonal verb. See my note at vv. 5–6, above. No change to NJPS. (NRSV: same as NJPS.)

DS6 2:1. *v’nefesh ki takriv* (NJPS: “when a person presents”). The grammatically feminine noun *nefesh* points here to a *category* of persons—whose genders are thus not *solely* female but are otherwise unconstrained by the grammar. (It is purely for the sake of syntactic gender concord that the corresponding verbal inflection is feminine.)

A noun used nonspecifically might nevertheless refer to a group composed only of males (e.g., *nefesh* in Gen. 17:14). Ultimately, it is the situational context that determines the referent’s gender. For the sake of translation into English, we need to establish whether the text’s composer(s) could have relied upon the ancient Israelite audience to believe that the sacrificial context positively *excludes* women from view.

Again following Milgrom, the answer is no—not only here but also in Lev. 4:2, 4:27, 5:1, 15, 17, 21; 7:20; 20:6; Num. 15:30–31; and twice in Deut. An inclusive reading is confirmed by Num. 5:6 (“when a man OR WOMAN commits any wrong . . . and that *nefesh* realizes its guilt . . .”), which calls for sacrificial offerings.

Baruch Levine comments that *nefesh* in context means “an individual as part of a group.” At first glance this group is the *b’nei Yisrael* whom Moses is addressing (v. 2), but Ibn Ezra (on 13:2) sees the meaning more broadly, including strangers and not only native Israelites. (Similarly, NLT at the parallel Hebrew construction in 5:1 renders “If any of the people . . .”) But this issue of referential scope has no bearing on gender.

Stylistically, the use of *nefesh* sets off this chapter from chapter 1. This discourse marker signals a shift in topic; as Adele Berlin notes, “the business of the meal offerings interrupts the animal offerings in chs. 1 and 3” (pers. comm.).

NJPS has used an appropriately gender-inclusive term. No change to NJPS. (NRSV: “anyone.”)

DS7 2:1. *korban* . . . *v’yatzak* (NJPS: “his offering . . . he shall pour”). Here NJPS uses grammatically masculine English pronouns in a neutral sense (see previous note). To provide a more clearly neutral rendering, one could render this part of the verse in the second person, like most of the rest of this chap-

ter: “your offering . . . you shall pour.” However, the Hebrew’s shift to second person starting in v. 4 is significant, for it marks a shift in topic from an offering using raw flour to various types of cooked foods; this distinction deserves to be preserved. Hence the best option is to supply neutral third-person language. Although my default replacement for a generic “he” is “that person,” it does not seem like felicitous English to repeat “person” in this verse. Hence, “the offering . . . the offerer shall pour.” (NRSV: “the offering . . . the worshiper . . .”)

DS8 2:8. *v’hikrivah* (literally, if the reference were specific: “and he shall bring it”; NJPS: “it shall be brought”). This grammatically masculine third-person verb comes in the midst of second-person language that makes gender-neutral reference. As Jacob Milgrom notes, the subject is clearly the offerer (so Targum Pseudo-Jonathan) and thus this verb must be taken impersonally. No change to NJPS. (NRSV: “you shall bring . . .”)

DS9 3:1. *korban* (NJPS: “his offering”). See printed comment and my note at 1:2. Given that this verse marks an implicit resumption of the thread of chapter 1, it seems best to continue the second-person rendering found (and amplified) there, here and throughout the present chapter. Hence, “your offering.” (NRSV: “the offering.”)

DS10 3:3–4. *v’hikriv . . . y’sirennah* (NJPS: “he shall then present . . . he shall remove”). The text, by switching from plural references to the priests in vv. 2 and 5 to the singular here, signals that the worshiper is the intended actor here. Thus although these verbs are grammatically masculine, they are meant in a neutral sense (see my note at 1:5–6).

Jacob Milgrom (*AB*) cites as further proof 7:30, which states that the worshiper’s “own hands” shall “bring” these very fat offerings to God. Also Milgrom contends that although in 4:19 it is the high priest who “removes” the fat of the *chattat*, in that case the priest is actually acting in the role of worshiper. (Milgrom further explains that the worshiper, who has presented the live animal to the priest, now makes a second presentation of those portions of its carcass that will be burned on the altar.)

On the need for a second-person rendering, see my note at 3:1. Hence, “Then present . . . you shall remove.” (NRSV: “you shall offer . . . he shall remove.”)

DS11 3:9. *v’hikriv . . . y’sirennah* (NJPS: “he shall then present . . . which shall be removed”). See previous note. Similarly, the text here couches in the plural its reference to the priests in v. 8, before referring clearly to the priest in the singular in v. 11. Thus again, although these singular verbs in between are grammatically masculine, they refer nonspecifically to the worshiper and

make gender-neutral reference.

In translation, a second-person construction makes more clear than a passive construction that the nominal actor is the worshiper rather than the priest. Such clarity counters contemporary readers' preconception that only a man would be expected to perform these acts. Hence, "Then present . . . which you shall remove." (NLT renders nonspecifically via the passive voice—which NJPS itself does repeatedly in 1:5, 6, 9, 3:8, and elsewhere. NRSV is inconsistent as to who removes the animal parts: "[3] You shall offer. . . [4] he shall remove. . . [9] You shall present. . . [10] you shall remove . . .")

DS12 4:2. *nefesh* (NJPS: "a person"). On the gender-neutral reference, see my note at 2:1. (Therefore, neither the corresponding grammatically feminine nor masculine inflections specify their referents' gender; see next note.) No change to NJPS. (NRSV: "anyone.")

DS13 4:2. *v'asah* (NJPS: "and does"). See previous note. No change to NJPS. (NRSV: same as NJPS.)

DS14 4:13. *kol adat yisrael* (NJPS: "whole community of Israel"). See my note below at 24:14, 16 (and cf. at Exod. 12:3). Hence, "community leadership of Israel." (NRSV: "whole congregation of Israel.")

DS15 4:13. *kahal* (NJPS: "congregation"). Did the text's composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? The answer is no. In Leviticus, *kahal* does not take on an institutional cast, so there is no warrant for imagining that women are excluded. Therefore "congregation" (understood in contemporary English as an inclusive term) is an accurate rendering. No change to NJPS. (NRSV: same as NJPS.)

DS16 4:22. *nasi* (NJPS: "chieftain"). According to E. A. Speiser ("Background and Function of the Biblical *Nasi*," *CBQ* 25 [1963]), this is a leader elected from among the pool of duly recognized heads of their respective patriarchal group (*beit av*; see Num. 7:2). An ancient Israelite audience would understand that—as with other formal leadership roles—such officeholders are typically male. In the printed edition's preface, I ask our readers to make the same assumption. No change to NJPS. (NRSV: "ruler.")

DS17 4:27. *nefesh* (NJPS: "a person"). On the gender-neutral reference, see my note at 2:1. (Therefore, neither the corresponding grammatically feminine nor masculine inflections specify their referents' gender.) No change to NJPS. (NRSV: "anyone.")

[DS18] 4:27 ff. and ch. 5. *v'ashem* (NJPS: “and he realizes his guilt”). NJPS intends the masculine pronouns in their neutral sense (see previous note). For clarity, I am substituting more gender-neutral equivalents. One option is a second-person cast (so NRSV), for the same reasons as I employed it in chapters 1 and 3, which is germane because 4:31, 35 allude to chapter 3. However, the text shifts its topical and stylistic gears at the start of chapter 4; as Adele Berlin points out, a second-person rendering here would not only obscure that shift but also set up potential confusion between the singular “you” (worshiper) and plural “you” (community), and in some cases further confusion with another singular “you” (Moses). These problems suggest that a gender-neutral third-person rendering is best, even though it has proven to be a bit more wordy and stilted. Hence, “and realizes guilt”—and similarly throughout this passage. (NRSV: “and incurs guilt.”)

[DS19] 4:31. *yasir* (NJPS: “he shall remove”). See my notes at 3:3–4 and 3:9. Because the text states that the removal is done “just like” with the *sh'lamim* offering, this means that the verb refers to the worshiper and makes a gender-neutral reference (so Jacob Milgrom, *AB*).

Presumably NJPS intended “he” to be neutral, but the ambiguity is likely to mislead readers. For clarity, I am substituting a neutral noun in the translation. Hence, “the offerer shall remove.” (NRSV: same as NJPS.)

[DS20] 5:1. *nefesh* (NJPS: “a person”). On the gender-neutral reference, see my note at 2:1. (Therefore, neither the corresponding grammatically feminine nor masculine inflections specify their referents' gender.) No change to NJPS. (NRSV: “any of you.”)

[DS21] 5:1. *v'hu ed* (literally, if the reference were specific: “and he is a witness”; NJPS: “able to testify”). We have just noted that the verse's choice of language does not specify its referent's gender. But did the text's composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? Were women categorically not “able to testify”?

We cannot answer these questions in the affirmative. True, later Judaism famously came to restrict the testimony of women. (Rabbinic law has at certain times and places disqualified women as witnesses in some—but by no means all—areas of law. Josephus makes a similar report as to Jewish practice during the Roman period.) However, we have no specific indication that in ancient Israel, the role of legal witness was gendered—and we have some indication that it was not. Regarding the ancient Near Eastern cultural context, Rivkah Harris generalizes that “throughout Mesopotamian history women of means are attested as having the right to . . . witness legal transac-

tions” (“Independent Women in Ancient Mesopotamia?” p. 146). Adele Berlin sounds a more cautious note: “Whether there were women witnesses would depend on the period, the place, and the type of witnessing required” (pers. comm.).

As for the cultural milieu that the Bible portrayed (which may or may not reflect norms in ancient Israel), it is one in which women would naturally have served as legal witnesses: women spent a great deal of their time in the company of other women. (This is an assumption inferred from what anthropologists know of other societies with social structures and economies similar to that of ancient Israel. The Bible’s portrayals are consistent with this picture. Thus the narrator of a story set in Haran mentions “evening time, the time when women come out to draw water”; Gen. 24:11. Furthermore, the female speaker in Song of Songs repeatedly addresses her remarks to the “daughters of Jerusalem,” expecting them to be familiar with her concerns. Also the Book of Ruth highlights a larger community of women around its main female protagonists; 1:8; 4:11–12, 17.) Since men were absent from large areas of civilized life, women must have been able to testify (either to clear the innocent or to convict the guilty); otherwise such situations would have been anarchic, beyond the reach of law—which seems highly unlikely, given that the rule of law had long been the shared basis of civilization in the ancient Near East.

Furthermore, the Torah mentions situations in which women both are parties to judicial procedures and give testimony (Gen. 38:25; Deut. 21:19–20; 22:15) or would need to do so (as a victim of rape, Deut. 22:25–27). Finally, that male authorities would believe the claims of women outside of court settings (Rachab in Josh. 2:3–7; Michal in I Sam. 19:17; Abigail in I Sam. 25; the politic female agent from Tekoa in II Sam. 14; etc.) but then not believe them in court seems implausible.

For all of these reasons, we have no warrant to render in gendered terms. By default, any nonspecific masculine language for witnesses should be rendered in generic terms. No change to NJPS. (NRSV: same as NJPS.)

DS22 5:2. *v’ashem* (NJPS: “and . . . he realizes his guilt”). See my note at 4:27. Here and throughout, in place of NJPS’s generic “he” or “him,” I often substitute “the person” (or “that person”) when needed to convey the specificity of a personal pronoun employed as an object or a possessive.

Square brackets are not needed to mark such clarifying amplifications, per NJPS practice in Lev. 13:31, 33, where NJPS itself supplies “the person” (without brackets) for clarity; cf. also 13:4 and Exod. 38:8 (“the women”). Admittedly the resulting translation affords no distinction between instances of a supplied “the person” versus one that represents the word *nefesh* (or the

like). However, brackets would be too intrusive, and I see no real alternative. Hence, “and . . . that person realizes guilt.” (NRSV: “and are guilty.”)

[DS23] 5:12. NJPS: “the priest shall scoop out of it a handful as a token portion of it and turn it into smoke.” I have deleted the second instance of the phrase “of it” as not only superfluous and repetitive but also confusing—because the sentence’s next occurrence of the word “it” (three words later) has a different antecedent. (This is not a gender-related change per se.)

[DS24] 5:15. *nefesh* (NJPS: “a person”). On the gender-neutral reference, see my note at 2:1. (Therefore, neither the corresponding grammatically feminine nor masculine inflections specify their referents’ gender.) No change to NJPS. (NRSV: “any of you.”)

[DS25] 5:17. *nefesh* (NJPS: “a person”). See previous note.

[DS26] 5:21. *nefesh* (NJPS: “a person”). See my note at 5:15.

[DS27] 5:21. *amit* (NJPS: “fellow”). (See printed comment. This is the first appearance of this term in the Bible; it is found in the Torah only in Leviticus and once more in Zech. 13:7.) Here the noun refers to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar.

This noun appears to derive from the term for “collectivity” (*am*). Like the noun *am*, its semantic range does not appear restricted to males. Of this grammatically masculine noun’s eleven occurrences in Leviticus, only one is in a context that clearly is restricted to men (“the wife of your *amit*,” 18:20). The other topical contexts include fair business dealings, judicial fairness, the need for reproof, and compensation for physical injury.

Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? Here the answer is no, for *amit* designates victims of deceit or fraud. According to Jer. 7:6 and Zech. 7:10, widows are explicitly among such potential victims. In I Kings 3:16–21 and II Kings 6:26–29, a woman seeks a judicial remedy for what was presumably considered deceit or fraud. Further, archeologists have found that both men and women in ancient Israel carried seals that they used to sign legal documents (N. Avigad, “The Contribution of Hebrew Seals . . .,” pp. 205–6). In other words, women were their own legal persons (at least under some circumstances), and thus potentially subject to the mistreatment mentioned here.

In 18:20, NJPS renders the same term as “neighbor”; 19:15, 17, “kinsman”; 24:19, “fellow”; 25:14–15, “neighbor,” and 25:17 (*ish et amito*) “one another.” (BDB: “associate, fellow, relation”; Alter: “fellow.”)

With regard to NJPS’s choice here of “fellow,” consider that *The Hand-*

book of Nonsexist Writing (2001) holds that “one can make a reasonable case that all forms of the word—with the exception of *fellowman*—can be used sex-inclusively” (p. 134). However, I know of readers who do not take “fellow” as a gender-neutral *noun*, and therefore I will not employ it as such (although I do use it as a generic *adjective*).

For clarity, I am substituting a more gender-neutral equivalent. NJPS evidently chose consciously not to use “neighbor” here, so I have not done so. One option is “compatriot,” which seems denotatively accurate yet connotatively awkward. The rendering “another” (see my note at 19:13) lacks some of the color of the Hebrew term, yet as Baruch Levine has pointed out (ad. loc.), the context itself suggests “a social relationship,” giving an adequately accurate representation. Hence, “another.” (NRSV: “neighbor.”)

[DS28] 7:29–30. *ha-makriv . . . yavi et korbano . . . yadav . . . y’vi’enu* (NJPS: “must be presented by him who offers his sacrifice . . . his own hands . . . he shall present”). See printed comment. NJPS has employed English “male” pronouns in a neutral sense. For clarity, I am substituting more gender-neutral equivalents. One option is to recast these verses in the English second person. As Adele Berlin points out, however, such usage collapses the text’s distinction between the responsibility of the worshiper (to present one’s own offering: couched in the singular, vv. 29–30) and that of the community (to make sure that the priests receive certain portions: couched in the plural, v. 32). In English, a reader cannot distinguish the singular “you” from the plural “you.” A third-person rendering is therefore best in vv. 29–30. Hence, “must be presented by the one who offers that sacrifice . . . one’s own hands . . . The offerer shall present.” (NRSV: “Any of you . . . must yourself bring . . . your offering . . . your own hands . . . you shall bring.”)

[DS29] 7:34. *l’aharon ha-kohen u-lyanav* (NJPS: “to Aaron the priest and to his sons”). The noun *banim* (plural of *ben*, here inflected with a pronominal suffix) refers to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar.

In context, does the noun refer here to Aaron’s sons only? Perhaps the situation applies also to his female offspring—who in fact are entitled to eat from these donations (10:14). But see my second note at 10:14. (The two passages are linked; as Baruch Levine comments at 10:14, that verse alludes to this one and “acknowledges the earlier ritual legislation in Leviticus as the source for what the Lord commands.”)

NJPS is properly gender-specific. No change to NJPS. (NRSV: same as NJPS.)

[DS30] 8:3–4. *kol ha-edah . . . edah . . . edah* (NJPS: “whole community . . . community . . . community”). Literally, of course, the “whole community” could not fit within the confines of the physical space provided. Here *edah* must be meant in the sense of “community leadership.”

NJPS knows many nuances of *edah* (see my note at Num. 1:2). In not opting for a more restricted rendering here than the usual one (“community”), probably NJPS was allowing that the leadership represents the community, thus lending greater weight to their presence at this event. That fact may be true, but it is not the verse’s plain sense. See printed comment; see also my note at 24:14, 16, where I argue that only the plain sense will represent the gender picture accurately. Hence, “community leadership . . . leadership . . . leadership.” (NRSV: “whole congregation . . . congregation . . . congregation.”)

[DS31] 9:5. *kol ha-edah* (NJPS: “whole community”). See previous note. Hence, “community leadership.” (NRSV: “whole congregation.”)

[DS32] 10:6. *v’acheichem kol-beit yisrael* (NJPS: “but your kinsmen, all the house of Israel”). On the noun *ach* (here plural), see my note at Exod. 2:11. (Other instances where it designates wider kinship or kin-like relations: Lev. 10:4 [cousins]; 19:17 [NJPS: “kinsfolk”]; 25:25 ff.; and frequently in Deuteronomy.) Here it refers to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar.

Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? The answer is no. Because women were the public face (and voice) of mourning in ancient Israel (cf. Exod. 33:4; Jer. 9:16–17, 19; II Chron. 35:25), the ancients could have hardly imagined that the Israelites camped in the wilderness might have “bewailed” the deaths of Nadab and Abihu without the involvement of women.

Presumably, NJPS intended “kinsmen” in its generic sense. This can now be clarified with a more gender-neutral rendering. Hence, “but your kin, all the house of Israel.” (NRSV: “but your kindred . . .”)

[DS33] 10:13. *chokcha v’chok banecha* (NJPS: “your due, and that of your children”). Rendering revised in 2006. The noun *banim* (plural of *ben*, here inflected with a pronominal suffix) refers to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar.

Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? The answer is yes. The immediate context specifies that

banim here refers to Aaron’s sons only, rather than also to his female offspring. Here, the “you” (plural) eats a “most holy” offering—a type that is off limits to non-priests (6:11; Num. 18:8–10), such as female members of priestly families.

Normal English idiom specifies gender where it is germane. Thus this is an instance where NJPS rendered with undue inclusiveness. (Perhaps NJPS was influenced by the next verse, which does refer to daughters. However, v. 14 involves a different type of offering, eaten in a different locale. The shift to a new situation is underscored by the disjunctive syntax at the start of v. 14, which NJPS itself renders as “But.”) Hence, “your due, and that of your sons.” (NRSV: “your due and your sons’ due.”)

[DS34] 10:14. *attah u-vanecha u-vnotecha ittach* (NJPS: “you, and your sons and daughters with you”). Rendering revised in 2006. In this sequential lists, the daughters are explicitly entitled to partake of the donations. What about the priests’ wives?

In the context of instructions addressed to a household, the pronoun *attah* (“you,” 2ms) can refer to the household’s primary couple—its administrative heads (Exod. 20:10; Num. 18:11; Deut. 5:14; 12:18; see my notes there). As Carol Meyers puts it, masculine terms are sometimes “meant to include the female half of a conjugal pair” (pers. comm., 3/4/05). Given the conventions of the time, an ancient Israelite audience would have understood here that priests’ wives are implicitly included in *attah*. Ironically, it is by the very *lack* of explicit address to women that one can demonstrate that they are *present* in the speaker’s mind. This is consistent with the general finding that in biblical Hebrew, nonspecific 2ms address has the force of “to whom it may concern,” regardless of the addressee’s gender (see my article “The Grammar of Social Gender in Biblical Hebrew”).

However, contemporary readers in English do not share the same linguistic convention. They are likely to infer instead that the wife—conspicuous by her absence—has been omitted as unimportant or worse. This mismatch of expectations calls for a clarifying insertion in brackets in the translation. (For simplicity, such an insertion should focus on the typical case, where a husband has only one wife.) Hence, “you [and your wife], and your sons and daughters with you.” (NRSV: “you and your sons and daughters as well.”)

[DS35] 10:14. *chokcha u-chok banecha* (NJPS: “a due to you and your children”). Rendering revised in 2006. Compare above at verse 13. Yes, we have just been told that “daughters” of priestly families are entitled to eat these sacrificial donations, which at first glance suggests that when *banim* appears alone (without a counterposed term *banot*), it is intended inclusively. Yet the

plain sense is otherwise, as Rashi (ad loc., following Sifra § 10) points out: these donations primarily compensate the priests for their ritual role, and only secondarily do they serve to feed their families (including wives and daughters and homeborn female slaves). In other words, an ancient Israelite audience would have understood that the donations are “assigned” or “due” to the (male) priests, who then share it with their families. Thus *banim* here connotes “sons.”

When the contours of a male institution are in the foreground (as here), our translation policy prefers to make such maleness explicit. Hence, “a due to you and your sons.” (NRSV: “assigned to you and your children.”)

DS36 10:15. *l’cha u-lyanecha* (NJPS: “your . . . and that of your children”).

Same situation as addressed in the previous note. Hence, “your . . . and that of your sons.” (NRSV: “your due and that of your children.”)

DS37 11:25. *kol ha-nogei’a . . . v’chol ha-nosei . . . y’chabeis b’gadav* (NJPS: “whoever touches . . . and whoever carries . . . shall wash his clothes”). The grammatical subjects are masculine participles, which refer to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar. (It is purely for the sake of syntactic gender concord that the corresponding verbal inflection and pronominal suffix is masculine.)

Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? The answer is no. In the Bible, ritual impurity makes no distinctions by gender.

Consequently, there is no warrant for rendering in gendered terms. NJPS (along with OJPS, KJV, and others) apparently recognizes this fact, rendering the grammatically masculine antecedents in this verse in inclusive terms. Thus in the recurring phrase “his clothes,” NJPS meant “his” in a neutral sense.

For clarity, I am substituting a more gender-neutral equivalent. In general, “those clothes” will do as a substitute, so long as there aren’t other persons or objects in proximity that might lead to confusion regarding either whose clothes or which clothes are in view. Hence, in chs. 11, 13, and 14: “those clothes.” (NRSV: “his clothes . . . their clothes . . . his clothes.” See end of my note on 13:2, below.)

DS38 12:2. *nidat d’votah* (NJPS: “menstrual infirmity”). These terms fall within the scope of a gender study because of what their rendering conveys about the valence in which women are viewed. Although in Genesis the Torah portrays Rachel as pleading to her father that she “cannot rise . . . for the

period of women (*derech nashim*) is upon me” (31:35), this does not mean that an ancient Israelite audience would have viewed all women’s periods solely in terms of “infirmity.” Indeed, Rachel’s own term for menstruation is neutral with regard to its impact on women. In the present context, the focus is on ritual impurity, and thus I presume that the audience would have understood *nidat d’votah* in those terms.

The etymology of the phrase allows for a broader understanding than merely “infirmity.” Supporting the sense that *davah* refers to the flow of blood (see printed comment) are the following authorities: Rashi’s second alternative (as if related to *zavah*; cf. possible cognate in the Targum at 15:25); Saadia at 20:18 (although here at 12:2 he sees it in terms of separation); Judith Antonelli; and Carol Meyers’ inclination.

Meanwhile, supporting the sense that *davah* means “reduced vitality” (see printed comment), citing a related term in the Bible and cognate languages that means “illness”: Rashi’s first alternative; Ibn Ezra; Nachmanides; BDB; Baruch Levine (whom Robert Alter apparently follows: “unwellness”); and Howard Eilberg-Schwartz’s *The Savage in Judaism*, 180–181.

The English term “condition” can carry both the sense of “a state of being” (the flow of blood) and the sense of less than full health (as in “a heart condition”). Hence, “condition of menstrual separation.” (NRSV: “menstruation.”)

[DS39] 13:2. *adam ki yihyeh v’or b’sarq* (NJPS: “when a person has on the skin of his body”). For gender-neutral usages of the noun *adam*, see Gen. 1:27, 5:2; Exod. 4:11 (cf. 8:13 and 33:20); Ibn Ezra at Exod. 10:11; Lev. 1:2, 22:5; etc. Here, as usual, it refers to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar. (It is purely for the sake of syntactic gender concord that the corresponding verbal inflection and pronominal suffix are masculine.)

Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? The answer is no. In the Bible, ritual impurity makes no distinctions by gender. Surely this passage, with its focus on ritual purity, also applies to a female, as vv. 29 and 38 make clear. (See also printed comment.)

Consequently, there is no warrant for rendering in gendered terms. Thus the NJPS inclusive rendering of *adam* is appropriate; no change to NJPS. At the same time, we see that NJPS intended the subsequent masculine terms “he,” “him,” “his,” and “himself” in a generic sense.

For clarity, I have substituted more gender-neutral equivalents for those terms, according to the approach discussed in earlier notes (esp. in Exodus).

Such changes are unusually intensive in this passage. However, contrary to NRSV (see next paragraph), my consulting editors and I did not find that the results unduly compromised other aspects of the accuracy with which NJPS represents the Hebrew text.

Throughout this chapter and the next, NRSV rendered the grammatically masculine referents to *adam* in male terms. Yet Leviticus is a book for which Harry Orlinsky himself prepared the NRSV’s initial list of proposed changes to the RSV (Bruce Metzger, pers. comm.); surely NRSV did not view these passages as applying only to men. Rather, this must be one of those cases to which the NRSV “To the Reader” preface refers: “Only very occasionally has the pronoun ‘he’ or ‘him’ been retained in passages where the reference may have been to a woman as well as to a man; for example, in several legal texts in Leviticus. . . . In such instances of formal, legal language, the options of either putting the passage in the plural or of introducing additional nouns to avoid masculine pronouns in English seemed to the committee to obscure the historic structure and literary character of the original.”

DS40 13:4–5. *v’hisgir . . . et ha-nega . . . v’hisgiro* (NJPS: “isolate the affected person . . . isolate him”). As Baruch Levine notes: “Literally the text states that the disease is quarantined, meaning, actually, the diseased individual” (ad loc.). As the passage continues, the grammatically masculine direct object suffix is used repeatedly. Via the figure of metonymy, the recurring mentions of the disease all refer to the diseased person—whose gender thereby remains unspecified.

NJPS in v. 4 rightly rendered “the affected person” where the text says *ha-nega* (“the affection”; and similarly in vv. 12–13). To avoid the confusion that results from NJPS having used English “male” pronouns in a generic sense, I render the direct object suffix as “the person” (without square brackets) throughout the passage; see my note at 5:2. (Regarding NRSV, see the end of my note on 13:2.)

DS41 13:6. *v’chibeis b’gadav* (NJPS: “he shall wash his clothes”). The possessive pronominal suffix is masculine, referring to *adam* (v. 2), the person under examination. But now, as clothes washing is mentioned following a priestly declaration of ritual purity, *which* clothes are involved? Are they only those clothes worn *during the period of impurity* (so Adele Berlin and David Sperling), or *all clothes* that the person owns? (Of course, the question was moot for many people at the time, for they owned only one change of clothes anyway.) I presume that the first interpretation is correct. This is confirmed by the converse case in 14:36, of a priestly declaration of ritual impurity, which applies only to what is in the vicinity in that moment.

Like the Hebrew wording, NJPS leaves the answer vague. At the same

time, it employs a “male” pronoun in its neutral sense. For clarity, I am substituting a more gender-neutral equivalent: the demonstrative pronouns “that” or “those,” which in most contexts appears to be an accurate and clear rendering of the Hebrew suffix. Hence, “after washing those clothes.” (Regarding NRSV, see the end of my note on 13:2.)

DS42 13:29. *zakan* (NJPS: “beard”). The verse began by saying “If a man or woman . . .” but now it mentions a beard! Ibn Ezra explains—correctly, I believe—that the text specified “a man or woman” because if it had used the more simple *adam* (“a person” or “a man”; cf. vv. 2, 9), one might mistakenly infer from this mention of “beard” that the rules in this passage don’t apply to women.

NLT renders *zakan* inclusively as “chin” rather than “beard,” but Rashi says (here and again at v. 40) that the text here is talking about hair-covered skin, implying that a nonhairly (woman’s) chin is not being addressed.

This, then, is one of those cases in which an ancient Israelite audience would understand that not every case mentioned is meant to apply to everyone: if you happen to have a beard and you happen to develop an affection there, then this stipulation applies to you. Cf. Ibn Ezra, Ramban, and Chiz’kuni.

The NJPS construction is a bit odd for English idiom, but it is not liable to misreading. No change to NJPS. (NRSV: same as NJPS.)

DS43 13:40. *v’ish ki yimmaret rosho* (NJPS: “if a man loses the hair of his head”). Here the noun *ish* makes indefinite and nonspecific reference. So it points to a *category* of persons, whose genders are thus not *solely* female but are otherwise unconstrained by the grammar.

On the meaning of this noun, see the 2nd entry at Exod. 1:1. Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? Here the answer seems to be yes, on the grounds that only men grow bald. So Ibn Ezra (at v. 29) and Chiz’kuni (here). True, the Sifra (§ 12.1; cited by Chiz’kuni here) disagrees—apparently perceiving that “man” is mentioned only as the most typical case—but it seems to me that its reasoning violates the plain sense of the text.

English idiom would specify gender where it is germane. In short, there is warrant here to render in gendered terms. No change to NJPS. (NRSV: “anyone.”)

DS44 13:44. *ish tzarua hu* (NJPS: “he is leprous”). Rendering revised in 2006. On this noun and the nearly non-gendered nature of its reference, see the

previous note. Its primary meaning is “participant; member of a group.” Hence, “he is among the leprous.” (NRSV: Same as NJPS.)

DS45 13:45. *ha-tzarua asher bo ha-nega* (NJPS: “the person with a leprous affection”). The subject refers to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar. (It is purely for the sake of syntactic gender concord that the corresponding pronominal suffixes and verbal inflections are masculine.)

The text proceeds to prescribe three acts that may have a gendered aspect: rending the clothes, baring the head, and covering the upper lip. For instance, the Sifra (§ 12.1) says that the first two acts apply only to males. But that may not be the text’s plain sense, in terms of an Israelite reading. Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? Here the answer is no, for the following reasons:

1. The Bible portrays women as displaying their hair, at least in special circumstances. Given that some nazirites were women, and given that the distinctive mark of a nazirite was untrimmed hair (Num. 6), I infer that female nazirites did display their hair. See also Num. 5:18: “the priest . . . uncovers the woman’s head.” More tellingly in this context, if women sometimes trimmed their hair (or shaved their heads) as a sign of mourning (Deut. 21:12–13), this implies that the head was then bared during the mourning period.

2. Queen Athaliah rent her clothes at a juncture when a man would do the same thing (II Kings 11:14 = II Chron. 23:13); this would seem to be *prima facie* evidence that ancient Israelite women did tear their clothes in mourning. (Admittedly, however, the Bible portrays Athaliah as an anomalous woman.)

3. If the text is referring to a system intended to warn bystanders of a passing “contagious” source of impurity, it would make little sense to have only males display the warning signs but not females.

Thus there is insufficient warrant to render in gendered terms. No change to NJPS, except for the masculine pronouns that follow (which, judging from the rendering “person . . .,” NJPS meant in an inclusive sense) to gender-neutral English, for clarity. (NRSV: “person who has the leprous disease . . . his . . . he.” See the end of my note on 13:2.)

DS46 14:4. *ha-mittaher* (NJPS: “him who is to be cleansed”). NJPS surely intended this “male” pronoun in a generic sense, for in verse 8 it renders the same word as “the one to be cleansed.” (Bear in mind that the present translation is meanwhile making a global change from the language of “cleanliness” to that of “purity.”) For clarity, I am substituting a more gender-neutral

equivalent, borrowing from NJPS in verse 8. Hence, “the one to be purified.” (NRSV: “the one who is to be cleansed.”)

[DS47] 14:11. *v’he-emid . . . et ish ha-mittaher* (NJPS: “shall be presented . . . , with the man to be cleansed”). Rendering revised in 2013. Here the noun *ish* makes indefinite and nonspecific reference. So it points to a *category* of persons, whose genders are thus not *solely* female but are otherwise unconstrained by the grammar.

On the meaning of this noun, see the 2nd entry at Exod. 1:1. Here *ish* is conspicuous by its presence, for in verse 4 the same modifier *ha-mittaher* was itself sufficient to designate the party in question. The context here (a presentation to God together with materiel for a purification rite) evokes the frequent sense of *ish* as “a party to a (legal or ritual) proceeding.” This construal is quickly confirmed by the same verse’s equally formal identification of the other participant as *ha-kohen ha-m’taher* (“the priest who performs the purification”) rather than simply *ha-kohen* (“the priest”), as in prior verses. This formality of language aptly introduces the procedural description that follows in the text.

The text’s composer(s) had little reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view. Indeed, the preceding discussion has led the reader to expect that at this point either a man or woman (both being susceptible to *tzaraat*) might be ready to return to the camp.

There is no warrant for rendering in gendered terms. Thus this appears to be an instance where the NJPS translators, in their attempt to avoid “masculinizing” renderings, overlooked such a case. For clarity, I am substituting a more gender-neutral equivalent that conveys the relational meaning of *ish*. Hence, “the party to be purified.” (NRSV: “the person to be cleansed.”)

[DS48] 14:21. *ein yado maseget* (NJPS: “his means are insufficient”). As noted previously, this passage’s references to the one being purified (a category of persons) do not specify their referents’ gender. Situationally speaking, women are in view.

The Hebrew idiom is literally “one’s hand does not reach.”

There is no warrant for rendering in gendered terms. Surely NJPS intended “he,” “his,” and “him” in their generic sense. For clarity, I am substituting more gender-neutral equivalents. Where NJPS used idiomatic English, as here, I employ an equivalent idiom. Hence, “without sufficient means.” (NRSV: “cannot afford so much.”)

[DS49] 14:22. *asher tasig yado* (NJPS: “depending on his means”). See previous note. Here, the idiom is literally “which one’s hand reaches.” Again, NJPS

uses idiomatic English; and I adjust the idiom so as to avoid a pronoun.

Hence, “depending on that person’s means.” (NRSV: “such as he can afford”; see the end of my note on 13:2.)

[DS50] 15:5. *v’ish asher yigga . . . y’chabes b’gadav* (NJPS: “anyone who touches . . . shall wash his clothes”). Here the noun *ish* refers to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar. (It is purely for the sake of syntactic gender concord that the corresponding verbal inflections and pronominal suffixes are masculine.)

On the meaning of *ish* in general, see the 2nd entry at 1:1. Here, its presence is conspicuous, because the participle could as easily have identified the party in question could have been designated via a participle, as in verses 7 and 10. The noun seems to have been used to introduce the prospect of an additional party; and indeed the contexts evokes its basic sense of “participant, party (to a situation).”

Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? The answer is no. In the Bible, ritual impurity makes no distinctions by gender. Consequently, there is no warrant for rendering in gendered terms.

Regarding specifically the washing of clothes, compare my note for the similar situation at 11:25. Here, if I render here in the singular (“anyone who touches . . . shall wash those clothes”), it will be ambiguous whose clothes should be washed: the intended antecedent is the person (male or female) nearby, but the nearer antecedent is “his bedding.” The lack of a neutral singular possessive pronoun in English is a hindrance. Hence, “all those who touch . . . shall wash their clothes.” (NRSV: “anyone who touches his bed shall wash his clothes,” which is misleading because the two “his” pronouns actually have different antecedents.)

So too through the rest of this passage, as needed: “all those who . . . their.” (NRSV: “all who . . . their.”)

[DS51] 15:8. *ha-zav* (NJPS: “one with a discharge”). This begins a subcase of the case under discussion (i.e., regarding a male). The NJPS rendering is misleading, because the reader is inclined to read the word “one” generically. For clarity, I render with the definite article, as NJPS did in the previous verse. Hence, “the one with a discharge.” So also in vv. 11, 12, 13, below. (NRSV: “the one with the discharge.”)

[DS52] 15:18. *V’ishah asher yishkav ish otah shichvat zera . . .* (literally, “And a female party whom a male party lies with her [involving] an emission of se-

men”; NJPS: “And if a man has carnal relations with a woman”). Here the nouns *ishah* and *ish* refer to a *category* of persons. The referents of *ishah* are solely female, while those of *ish* are not solely female. (It is purely for the sake of syntactic gender concord that *ish* governs a masculine verbal inflection.)

Of course in the context of heterosexual, male those of her than explicit. participant, a third party identified the party in question could have been desigsexual relations, the text’s composer(s) could have relied upon the ancient Israelite audience to understand that women are not among the referents of *ish*. Israelite mores presumed such relations to be heterosexual. (It is the counterposition of *ishah* with *ish*, rather than the lexical meaning of *ish*, that bestows upon *ish* a male cast.)

In the URJ commentary, Bamberger explains, “The English phraseology is an attempt to make passable prose out of a somewhat unusual Hebrew sentence.” The reason for the odd Hebrew syntax seems to be that this verse serves as a transition between the case in vv. 16–17, which begins *v’ish*, and v. 19, which begins *v’ishah*.

Although the Hebrew clearly portrays the man as the active partner of the two, the formulation emphasizes *the woman’s participation*. She is the grammatical subject. (See also printed comment.)

Although the nouns *ishah* and *ish* convey affiliation or participation (see the 2nd entry at Exod. 1:1), the most natural English equivalents in the present context are “woman” and “man.” Participation then becomes implicit rather than explicit, but it remains clear.

It seems to me that here in v. 18, NJPS understated the text’s spotlight on the woman, and the (unintended) result was to marginalize her role. That is, the translation “masculinized” unintentionally. Compare 18:23 and contrast 19:20. I recast the rendering so as to reflect the emphasis more accurately. Hence, “Likewise for a woman: when a man has carnal relations with her.” (NRSV: “If a man lies with a woman and has an emission of semen.”)

[DS53] 15:19. *v’nidatah* (NJPS: “her impurity”). See printed comment (which mentions three possible senses of this term). What follows is a more detailed version of the endnote there.

Supporting NJPS’s rendering of *nidah* as “impurity” are the following authorities: Ibn Ezra; BDB, based on cognates; Susan Niditch (pers. comm.). Another consideration is the compound *nidat tum’atah* (“the *nidah* of her impurity”) in 18:19, a usage that seems to suggest that *nidah* alone means something other than “impurity.” (But perhaps the text there is placing two synonyms together as an intensifier.)

Meanwhile, supporting *nidah* as “avoiding contact”: Saadiah at 20:21;

Rashi; Rashbam at 12:2 [cf. at 15:19]; Everett Fox, *The Five Books of Moses* (1995), citing “Buber-Rosenzweig, Greenstein, and others”; Carol Meyers, noting that “the roots *n-d-d* and *n-d-h* [see *n-d-h* in the *piel*] are almost synonymous” (pers. comm.).

And supporting *nidah* as referring to the flow of blood: Baruch Levine, ad loc., citing an Akkadian cognate; he understands the root as meaning “to cast, hurl, throw.” (Robert Alter follows Levine: “her menstruation.”)

As at 12:2, the present context focuses on ritual impurity, and thus I presume that the audience would have understood *nidah* in those terms. The text does not seem to imply that this source of impurity is any more to be “shunned” than other sources of impurity, such as a penile discharge. The second proposed sense of *nidah* seems the most germane. Although in my view the third proposed sense does not literally fit in 15:19 and 15:24–25, it would be typical of the Torah to play on it in this passage nevertheless. Therefore I take it into account. Hence, “menstrual separation.” (NRSV: same as NJPS.)

DS54 15:33. *ha-davah b'nidatah* (NJPS: “who is in menstrual infirmity”). See printed comment. The sense of this compound term is not entirely clear. Because either element alone would have seemed sufficient here, I take the compound as an intensification, which in English can be expressed by wording that is more formal than usual. On my objection to rendering *davah* in terms of “infirmity” and my preference for “condition,” see my note at 12:2. My adopted phrasing is based on a suggestion by Adele Berlin. Hence, “whose condition is that of menstrual separation.” (NRSV: “who is in the infirmity of her period.”)

DS55 16:21. *v'shillach b'yad ish itti . . .* (NJPS: “and it shall be sent off . . . through a designated man”). Rendering revised in 2006. Here the noun *ish* refers to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar.

The Hebrew idiom *shalach/shillach b'yad* (“conveyance via a [third party’s] hand”) and the situation both imply a prior commissioning and instructing of the agent who is entrusted with the task “at hand.” In other words, both the co-text and the context evoke the occasional sense of *ish* as “one who acts on behalf of another party.” This reading is confirmed by the other nouns that biblical Hebrew employs with this idiom, all of which denote agents: *mal'akh* (messenger; Jer. 27:3; 2 Chr. 36:15); *navi'* (prophet; 2 Kgs. 17:13; Zech. 7:12); *ratz* (runner) Esth. 3:13, 8:10; and *'eved* (servant; 2 Sam. 10:2; 2 Kgs. 17:13; 2 Chr. 8:18). Here, *ish* denotes the high priest’s agent—one who enables the completion of the sanctuary’s ritual purification.

Did the text’s composer(s) perhaps have ample reason to rely upon the

ancient Israelite audience to know that the situational context surely *excludes* women from view? The answer appears to be no. Rashbam explains that this ritual functionary is “an expert wilderness pathfinder.” As Mishnah Yoma 6:3 recognized, the text does not define it as a priestly role. (Rabbinic tradition is that priests usually performed it; see also Ibn Ezra. However, judging from the Mishnah the Rabbis had in mind a particular cliff near Jerusalem, rather than various spots in the wilderness of Sinai.)

As Adele Berlin says, it is “hard to imagine” a woman performing in such a prominent public ritual (pers. comm.). Yet in ancient Israel, women were regularly seen and heard in other public capacities—leading or performing song, dance, and mourning rites. The role in question is neither one of public leadership, nor a delivery to God of blood or suet—roles that are decidedly reserved for men.

Further, some women were surely knowledgeable about the wilderness and about goat-herding (witness biblical shepherds like Rachel or Zipporah and her sisters). And the Torah mentions in passing the existence of highly visible “female personnel who worked in the sanctuaries” (Exod. 38:8; see my note there; the quotation is from Baruch Levine, *AB* at Num. 1:3; so too Mayer Gruber, “Women in the Cult,” pp. 54–55), meaning that they regularly served as the priests’ agents (*nashim*; so I Sam. 2:22). (The verb used in both of those passages is used to describe Levitical service in Num. 4:23, 8:24; cf. Num. 4:3; but Robert Alter understands that the women merely “flocked” to the sanctuaries). At some point we have to take such biblical evidence seriously. In short, we cannot rule out women from view.

Thus there is no warrant for a gendered rendering. Hence, “and it shall be sent off . . . through a designated agent.” (NRSV: “. . . someone.”) Cf. below, v. 28.

[DS56] 16:26. *v’ha-m’shalei’ach* (NJPS: “he who set [the Azazel-goat] free”).

This refers to the ritual functionary in verse 21. See the previous note. Hence, “agent . . . the one who set [the Azazel-goat] free.” (NRSV: “the one who sets [the goat] free.”)

[DS57] 16:28. *v’ha-soref* (NJPS: “he who burned them”), another ritual functionary whose intended gender is not clear. The considerations here are basically the same as for *ish* in 16:21. Hence, “the one who burned them.”

(NRSV: “the one who burns them.”)

[DS58] 17:3. *ish ish mi-beit Israel asher yishchat* (NJPS: “anyone of the house of Israel slaughters”). Here the noun *ish* refers to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar. (It is purely for the sake of syntactic gender concord that the corre-

sponding verbal inflection is masculine.)

The doubled formula *ish ish* (which in this passage I take to be a structural literary feature) occurs repeatedly in Leviticus. Its referents' gender depends upon the context (see my note at Exod. 36:4; for inclusive gender, see Lev. 17:10, 20:2, 20:9, 24:15; for men only, see Lev. 15:2, 18:6, 22:4; Num. 1:4). The formula *ish ish mi-beit Israel* is found also in vv. 8, 10, and 22:18, and similarly in 17:13.

On the meaning of *ish* in general, see the 2nd entry at 1:1. Here the context seems to evoke its basic sense of “member of a group.”

Did the text's composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? The answer is no. As I argued at 1:5–6, women as well as men regularly slaughtered animals. In addition, as is implied in II Kings 8:3–6 and Job 24:3, women could own livestock (and therefore control its disposition). Moreover, as I have discussed at the start of Lev. 1, an ancient Israelite audience knew well that women initiated sacrificial offerings. On all three counts, then, we have no warrant to render *ish ish* and *ha-ish ha-hu* in gendered terms.

NJPS is appropriately gender neutral. No change to NJPS. (NRSV: “anyone.”)

[DS59] 17:4. *dam yeichashev la-ish ha-hu* (NJPS: “bloodguilt shall be imputed to that man”). Rendering revised in 2013. As in the previous verse, the noun *ish* refers to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar. (It is purely for the sake of syntactic gender concord that the corresponding verbal inflections and pronouns are masculine.)

It is not clear to me why this passage (including also v. 9) uses *ish* rather than *nefesh* (as in 7:20, 21, 25, 27).

On the meaning of *ish* in general, see the 2nd entry at 1:1. Here the context evokes its juridical sense of “party to a situation.” It refers back to the *ish ish* in the previous verse. (See the previous note.)

It is not clear whether the NJPS “man” was intended generically (compare in Exodus 21 ff.; see my note at 21:12). In the first instance, I am substituting the more clearly neutral noun “party,” which conveys the relational sense of *ish*. In the second instance, “person” is more idiomatic English (although it does not explicitly convey the relational sense of the Hebrew term). Hence, “. . . to that party. . . that person.” (NRSV: “he” for both. Cf. my note at 13:2.)

[DS60] 18:5. *asher yaaseh otam ha-adam va-chai ba-hem* (NJPS: “by the pursuit of which man shall live”). Here, as in most instances in the Bible, the noun

adam points to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar. (It is purely for the sake of syntactic gender concord that the corresponding verbal inflection is masculine.)

Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? Here the answer is no, for the context intimates mortality and places *adam* in contrast with “the Eternal.” The sense, then, is human-kind. The generic term *adam* is used here to refer to a subset, namely, the Israelites.

NJPS recognized the Hebrew term’s categorical sense; without an article, “man” retains its original gender-neutral sense. For clarity, I am substituting a more recognizably inclusive noun in the translation. A plural is acceptable because *adam* is a singular collective (cf. my note at Exod. 4:11). Hence, “human beings.” (NRSV: “one.”)

DS61 18:6. *ish ish . . . lo tikravu* (NJPS: “none of you shall come near”). (On *ish ish*, see my note at 17:3.) The construction is impersonal (like “to whom it may concern”), addressing a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar.

Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? Here the answer is yes. In ancient Israel, the initiation of sexual relations was understood as an exclusively male role. (See, e.g., Gen. 3:16 according to the reading of Carol Meyers, *Discovering Eve: Ancient Israelite Women in Context*, 95–121. The lusty portrayal of the female protagonist in the Song of Songs confirms this assumption, for she conveys her desires only by indirection.) As confirmed by the specific examples that follow, this passage is implicitly addressed to men.

The contemporary audience, however, uses different gender assumptions and thus is less likely to apprehend the meaning as quickly. To clarify in English that “you” is not generic, I make explicit the implicit cultural information. (Removing such ambiguity is a proper part of contextual translation, for it otherwise misleads the reader when the first term encountered in a passage is falsely generic. English idiom calls for gender to be specified “up front” when it is germane.) Hence, “none of you men shall come near.” (NRSV: “none of you shall approach.”)

DS62 18:19. *nidah* (NJPS: “period”). See my note at 15:19. Hence, “menstrual period.” (NRSV: “menstrual uncleanness.”)

DS63 18:23b. *v'ishah lo ta-amod lifnei b'hemah* (literally, “and a female party—she shall not stand before a beast”; NJPS: “let no woman lend herself to a beast”). As an idiom, *amad lifnei* (“stand before”) can mean “present oneself to” (Gen. 43:15) or “serve as a subordinate to” (Gen. 41:46; Num. 16:9; Deut. 1:38; I Sam. 16:21), which is probably the salient sense here. The first word is in an emphatic position, and as such it shifts the topic from male sexuality to female sexuality. The preceding verses are addressed to males (as determined by subject matter). Apparently NJPS understands this clause as though it is also addressed to men—as if men were responsible for controlling women’s sexuality in this way.

However, ancient Israelite gender roles seem to have held women responsible for their own sexuality in regard to bestiality. As I mentioned at Exod. 22:18, the ancient asymmetry with regard to sex revolved around two factors (namely, which man has access to the woman’s sexual activity, and which party gets to initiate such activity), neither of which is in play with regard to a beast. This view is consistent with Lev. 20:16: “If a woman approaches any beast . . .”

Practically speaking, too, the conditions of the ancient Near East meant that women needed to be self-responsible in this way. As Baruch Levine explains (*ad loc.*), “In ancient Israel women would have had . . . the opportunity to engage in bestiality with animals if they chose to”—that is, men weren’t necessarily in a position to prevent it.

On the other hand, Levine goes too far in claiming that this clause is “addressed to the woman”; if that were so, it would have been couched in the second person—like the rest of the passage, which is addressed to men. Rather, the text speaks to women only at a remove. In that sense, then, the clause is addressed to the society as a whole—just like the verses that follow. They are couched in the second-person plural, which (being juxtaposed with mention of other “nations”) would have been taken as referring to all Israel.

As in 15:18, NJPS understated the text’s spotlight on the woman, and the (unintended) result was to marginalize her. That is, the translation “masculinized” unintentionally. Here, too, I recast the rendering so as to reflect the emphasis more accurately. Hence, “Likewise for a woman: she shall not lend herself to a beast.” (Similarly NRSV, NLT, Everett Fox, Robert Alter—and even KJV.)

DS64 19:13. *lo taashok et rei-echa* (NJPS: “you shall not defraud your fel-low”). The noun *rei-a* refers here to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar.

Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes*

women from view? The answer is no, because here *rei-a* designates victims of deceit or fraud. On women as being among the potential victims, see my note at 5:21, above. Thus there is no warrant for a gendered rendering.

With regard to NJPS’s choice here of “fellow,” consider that *The Handbook of Nonsexist Writing* (2001) holds that “one can make a reasonable case that all forms of the word—with the exception of *fellowman*—can be used sex-inclusively” (p. 134). However, I know of readers who do not take “fellow” as a gender-neutral *noun*, and therefore I will not employ it as such (although I do use it as a generic *adjective*).

For clarity, I am substituting a more gender-neutral equivalent. NJPS chose consciously not to use “neighbor” here, so I have not done so. NJPS meanwhile retained “neighbor” in the Tenth Commandment. It also rendered this term as “another” or “the other” in the Book of the Covenant, in the *sidrah Mishpatim*. In this chapter, it seems that NJPS sought a nuance that was intermediate in social distance between “neighbor” and “anyone.” To clarify the intended neutral sense, I have opted for the wording that JPS *Notes* used in its explanation: “fellow Israelite.” (See also my printed comment.) Hence, “fellow [Israelite].” (NRSV: “. . . neighbor.”)

DS65 19:15. *b’tzedek tishpot amitecha* (NJPS: “judge your kinsman fairly”).

On *amit*, see my note at 5:21. Women are surely in view here, because in the biblical world, women were occasionally parties to a legal proceeding. Thus there is no warrant for a gendered rendering.

Presumably NJPS intended “kinsman” in a neutral sense, although according to *Merriam-Webster’s* English dictionary, this term is specifically male. At any rate, the ambiguity is likely to mislead readers. For clarity, I am substituting a neutral noun in the translation. While most often used in a plural sense, the term “kin” does have a secondary singular meaning. Even understood in a plural sense, “kin” is acceptable because the individual’s membership in the “kin” group is what matters in such contexts. Hence, “kin.” (NRSV: “your neighbor.”)

DS66 19:16. *lo teileich rachil b’amecha* (NJPS: “Do not deal basely with your countrymen”). The plural noun *amim* refers here to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar.

Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? The answer is no, in that I can think of no basis for imagining such a restriction in scope, with regard to the victims of “base dealings.” Consequently, there is no warrant for rendering in gendered terms.

The present translation takes *amecha* here as equivalent to, or elliptical

for, *b'nei amecha* (as in v. 18), that is, “members of your people,” because logically speaking, one who “deals basely” does not mistreat the entire ethnic group all at once but rather individuals.

Although the dictionary does not denote “countrymen” as exclusively male (“inhabitants or natives of a specified country, compatriots”), *The Handbook of Nonsexist Writing* holds—I think correctly—that terms like it are “false generics” that can confuse readers. I opt for a more clearly neutral term. In *Pathways Through the Bible*, I used “compatriots,” but upon reflection that is unduly obscure. Hence, “members of your people.” (NRSV: “. . . among your people.”)

DS67 19:16. *rei-a* (NJPS: “fellow”). See both my note and printed comment at 19:13.

DS68 19:18. *b'nei amecha* (literally, “members of your people”; NJPS: “your countrymen”). See my first note at 19:16.

DS69 19:18. *rei-a* (NJPS: “fellow”). See both my note and printed comment at 19:13.

DS70 19:33–34. *ger . . . oto . . . ha-ger . . . lo* (NJPS: “a stranger . . . him . . . the stranger . . . him”). Here the noun *ger* refers to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar. (It is purely for the sake of syntactic gender concord that the corresponding pronominal suffixes are masculine.)

Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? On why the answer is no, see my note at Exod. 12:19. Thus there is no warrant to render in gendered terms.

Presumably NJPS intended “him” to be gender neutral, but the ambiguity is likely to mislead readers. For clarity, I am substituting neutral terms in the translation. To avoid singular pronouns, I take *ger* as a singular collective. In the first instance, I can then render it in the plural, for the negative precept holds despite the change in number. Yet the Hebrew’s singular also conveys the societal vulnerability faced by a *ger*, who has no clan for protection—and this should be reflected in translation in the positive precept. Hence, “strangers . . . them . . . the strangers . . . each one.” (NRSV: “an alien . . . the alien . . . the alien . . . the alien.”)

DS71 20:2. *ish ish mi-b'nei yisrael* (NJPS: “anyone among the Israelites”). Please see my comment at 17:3 on the similar formula *ish ish mi-beit Israel*. Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? Here the answer seems to be no, for it cannot be that only

men would be forbidden to participate in the rites named in this precept. No change to NJPS. (NRSV: “any of the people of Israel.”)

[DS72] 20:9. *ish ish . . . damav bo* (NJPS: “anyone . . . —his bloodguilt is upon him”). Here the noun *ish* refers to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar. (It is purely for the sake of syntactic gender concord that the corresponding pronominal suffixes and verbal inflections are masculine.)

The literal meaning of *damav bo* (if the reference were specific) would be: “his blood [remains] with him.” I accept Jacob Milgrom’s interpretation that this is a pre-Israelite idiom, which in the Bible is used as a technical term; the principle expressed is that “in the case of lawful execution, the blood of the guilty victim remains on his own person and does not attach itself to his executioners” (“Bloodguilt,” *EJ*). This view is contra Baruch Levine, who holds that *dam(im)* here connotes the death penalty, and indeed NLT renders the expression as “guilty of a capital offense.” However, as Ibn Ezra already pointed out, that is not the plain sense; thus, a possible rendering such as “liable for death” (per Rashbam) seems unduly removed from the Hebrew idiom.

Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? Here the answer is no. On the inclusion of women in the scope of concern about insults to parents, see my note at Exod. 21:15, 17. As for the concept of bloodguilt, we can safely infer that it was understood to apply to women, by considering the parallel expression in Josh. 2:19, *damo b’rosho* (literally, if the reference were specific: “his blood is on his head”). There, Joshua’s spies told a woman, after describing a situation in which she would be shut inside her house together with her mother (among other family members), “if anyone ventures outside . . . *damo b’rosho*, and we shall be clear [of responsibility].” Clearly the women were meant to be part of this injunction.

In short, there is no warrant for rendering in gendered terms. NJPS presumably intended “his” and “him” in their gender-neutral sense. For clarity, I am substituting a more gender-neutral equivalent to the NJPS choice of English idiom. (The NJPS preposition “upon” is at least as old as the KJV, which was apparently influenced by the Vulgate.) I prefer to avoid a plural rendering of the Hebrew idiom because the Hebrew’s formulation in the singular conveys that such misbehavior should be rare and exceptional. NJPS uses the “bloodguilt” rendering also in other places (e.g., 17:4), so I prefer to stick with that language. Here I reverse the grammatical subject and object as ren-

dered. Hence, “—and retains the bloodguilt.” (NRSV: “All who . . . their blood is upon them.”)

DS73 20:10. *v'ish asher yin'af et eishet ish, asher yin'af et eishet re-eihu* (NJPS: “If a man commits adultery with a married woman, committing adultery with another man's wife”). Rendering revised in 2006. Here the subject noun *ish* makes indefinite and nonspecific reference. So it points to a *category* of persons, whose genders are thus not *solely* female but are otherwise unconstrained by the grammar. (It is purely for the sake of syntactic gender concord that *ish* governs a masculine verbal inflection and pronominal suffix.)

Of course, in the context of adultery, the text's composer(s) could rely upon the ancient Israelite audience to understand that women are not among the referents of *ish*. (On the meaning of this noun, see the 2nd entry at Exod. 1:1.) It is the mention of adultery, rather than our noun's lexical meaning, that bestows upon *ish* a male cast.

Likewise with *rei-a*: the maleness of its nonspecific referent is also a connotation rather than a denotation. (Compare at 19:13.)

Normally in nonspecific reference, English idiom calls for specifying gender initially where it is germane, but not where it is already understood. Consequently, the perpetrator's maleness should be specified initially (rendering *ish* as “man”; no change to NJPS). As for the woman's husband, the mention of his “wife” suffices to establish that he is male. That aspect goes without saying. This leaves room to convey the affiliational aspect of *rei-a*, which is semantically primary.

An additional consideration regards the NJPS rendering of *eishet ish* as “married woman.” Literally, it is “a [female] partner of a [male] party.” It would be closer to the Hebrew to mention both of those parties. Hence, “If a man commits adultery with another's wife, committing adultery with the wife of his fellow [Israelite].” (NRSV: “If a man commits adultery with the wife of his neighbor.”)

DS74 20:11. *d'meiheh bam* (NJPS: “their bloodguilt is upon them”). I have modified NJPS (here and in vv. 12, 13, and 16) only in order to be consistent with the revised formulation in verse 9. Hence, “and they retain the bloodguilt.” (So also v. 27.)

DS75 20:18. *davah* (NJPS: “infirmity”). See my note at 12:2. Hence, “menstrual condition.” (NRSV: “sickness.”)

DS76 20:27. *d'meiheh bam* (NJPS: “their bloodguilt shall be upon them”). See my note at v. 11. Hence, “and they shall retain the bloodguilt.”

[DS77] 22:3, 4, 5. *kol ish asher yikrav. . . . ish ish mi-zera aharon. . . . ish asher yigga* (NJPS: “if any man . . . partakes. . . . no man of Aaron’s offspring. . . . if a man touches”). In all three cases, *ish* refers to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar. (It is purely for the sake of syntactic gender concord that the corresponding inflections are masculine.)

(Similarly for the feminine noun *nefesh* in vv. 3 and 6: its referents’ gender is not grammatically specified.)

At the same time, the text’s composer(s) had ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view. As Bamberger notes, certain types of “sacred donation” may be eaten only by priests—not by their family members (6:11, 22; 7:6). Because this passage treats all sacred donations categorically (v. 2), it appears that the only group in view is the one who can eat any of them, namely, the (male) priests themselves. This reading is confirmed in v. 9, in which God claims to have “consecrated” the addressees; that description can apply only to the priests.

Thus we have warrant for rendering in gendered terms. For vv. 3–9, no change to NJPS. (NRSV: “anyone . . . he.”)

[DS78] 22:10, 13. *v’khol zar lo yochal kodesh. . . . v’khol zar lo yochal bo* (NJPS: “no lay person shall eat of the sacred donations. . . . no lay person may eat of it”). Here the noun *zar* refers to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar. (It is purely for the sake of syntactic gender concord that the corresponding verbal inflection is masculine.)

By implication, *zar* is counterposed with the priests who were the subject of the preceding passage. Beginning with verse 10, the text switches from speaking of *kodashim* (plural) to *kodesh* (singular); although those terms are synonymous (so Baruch Levine), the shift in terminology underscores a shift in subject, from priests to others; yet the connective *vav* signals that the two passages are part of the same discourse.

Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? The answer is no. (Contrast *ish zar* in v. 12, where the topic of marriage constrains the reference to males; thus, NJPS: “layman.”) The explicit inclusion of priests’ daughters and female slaves in vv. 11–13 keep women in view as among those who in general are forbidden to eat. The context places “sacred donations” categorically off-limits to non-priests.

NJPS is appropriately gender inclusive. No change to NJPS. (NRSV: same as NJPS.)

DS79 22:14. *v'ish ki yochal kodesh bi-shgagah* (NJPS: “but if a man eats of a sacred donation unwittingly”). Here *ish* refers to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar. (It is purely for the sake of syntactic gender concord that the corresponding verbal inflection is masculine.)

Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? The answer here is no, for a gender-inclusive “lay person” is the main subject of this passage (see my previous note). And logically this subcase applies to women as well as to men.

Thus we have no warrant to render in gendered terms. Perhaps the NJPS rendering meant “a man” in its occasional sense as an indefinite pronoun—that is, “anyone.” At any rate, I now use a more clearly gender-inclusive term. Hence, “person,” extending from “lay person.” (So also in vv. 18, 21.) (NRSV: “man” here, which is a puzzle; and “anyone” in vv. 18, 21.)

DS80 24:10. *ben ishah yisraelit . . . v'ish ha-yisraeli* (NJPS: “one whose mother was Israelite . . . a certain Israelite”). In the first phrase, the noun *ben* (“son of”) points to a specific individual (while *ishah yisraelit*, “female Israelite party” points to a category); in the second phrase, *v'ish ha-yisraeli*, the noun *ish* (“party”) points to a specific individual—and thus its male gender marker is salient (while the definite article with the gentilic *yisraeli* is a generic article of class—see IBHS § 13.5.1.f, end). Thus, in the Hebrew text, the language specifies that both of the fighting parties are male. (The fact that two people are fighting does not determine their maleness; see my notes on Exod. 21:18, 21.)

In English idiom, the gender of specific individuals should be mentioned where it is germane. Yet in rendering this verse, NJPS gives no clue as to their gender. (NJPS finally does use gendered language in v. 11, where I find its sudden appearance confusing.) The NJPS formulation is unduly generic, so I insert gender markers for clarity. Hence, “a man whose mother was Israelite . . . a certain Israelite man.” (NRSV: “a man whose mother was an Israelite . . . a certain Israelite.”)

DS81 24:14, 16. *v'rag'mu oto kol ha-edah . . . ragom yirg'mu vo kol ha-edah* (NJPS: “let the whole community stone him. . . . the whole community shall stone him”). The present passage is one of three in Leviticus in which context restricts the plain sense of the noun phrase *kol edah*. (It appears also in 10:6, where the sense is not restricted by context.)

In 4:13, *kol ha-edah* must refer to the community’s decision-makers (its leadership council), as Bernard Bamberger comments: the subject is a com-

munal error of commission, which only a body of leaders could commit.

In 8:3, this same entity is convened at the entrance of the Tent of Meeting to witness Aaron's installation as high priest; later in that ceremony (9:5), this body "comes forward and stands" there at the entrance. Practically speaking, this too must be a representative body of some kind, not the entire population of well over a million (see my note at 8:3).

Here in chapter 24, it is *kol ha-edah* that stones to death a lone person—again, an activity not practical for the entire population to undertake. Rashi opines that all adults are intended; Ibn Ezra says: only the leaders. Saadiah says: the clan and tribal leaders. Jacob Milgrom accepts Saadiah's view and then adds: "Apparently, the *edah*, when it meant 'national assembly,' did not include . . . women" (ad loc.).

This raises the question of implicit gender assumptions. The ancient audience was familiar with the convention wherein a generic term like *kol ha-edah* was used to refer to a TYPICALLY MALE subset: the community leadership, in their capacity as representatives of the nation as a whole.

Such a "whole for the part" designation is common also in English, such as when we say that "Spain won the World Cup"—even though it was not the entire nation but rather a small band of men who actually did so. However, contemporary English readers do not use the word "community" in that way; they no longer presume that a typically male body speaks for everybody in "the community." Rather, it is a gender-inclusive term. Consequently, to render the phrase in question as "the whole community" creates a gender perception different from that of the ancient Israelite audience for our text. In short, "the whole community" would be misleading here in a gender-accurate translation.

Here we can from the context distinguish the contours of a gendered national institution (what Milgrom calls the "assembly"). In such cases, I take that institution as being in the textual foreground; and as I have stated elsewhere, a plain-sense rendering ought to convey what's in the foreground. (Therefore I differ from Baruch Levine, who does not differentiate in these cases between the institution and the nation that it represents.)

Our edition presumes that readers will bear in mind that in ancient Israel the formal communal leadership was typically male. Given that, if we render *kol ha-edah* in these three passages as "community leadership" then the gender situation is still implicit yet clear enough. (See also my extensive note at Num. 1:2, as well as Exod. 12:3.) Hence, "community leadership." (NRSV: "the whole congregation.")

[DS82] 24:15. *ish ish ki y'kallel* (NJPS: "anyone who blasphemes"). (On *ish ish*, see my note at 17:3.) Here the noun *ish* makes indefinite and nonspecific ref-

erence. So it points to a *category* of persons, whose genders are thus not *solely* female but are otherwise unconstrained by the grammar.

On the meaning of this noun, see the 2nd entry at Exod. 1:1.

Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? The answer here seems to be no; blasphemy could hardly be permitted to women yet forbidden to men. (Compare the inclusion of women in the scope of the law’s concern about insults to parents; see my note at Exod. 21:15, 17.)

Thus we have no warrant to render in gendered terms. No change to NJPS. (NRSV: same as NJPS.)

[DS83] 24:17. *ish ki yakkeh* (NJPS: “if anyone kills”). For the general argument, see the previous note. Here, the audience had little reason to exclude women from consideration; see my second note at Exod. 21:12. Thus we have no warrant to render in gendered terms. No change to NJPS. (NRSV: same as NJPS.)

[DS84] 24:17. *kol nefesh adam* (NJPS: “any human being”). The text’s apposition of two typically generic terms for “person” refers to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar. (It is purely for the sake of syntactic gender concord that the corresponding verbal inflection is masculine.)

On the meaning of *nefesh*, see my note at 2:1; on *adam*, see at 1:2.

Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? No; see my first note at Exod. 21:12. Thus we have no warrant to render in gendered terms. No change to NJPS. (NRSV: “a human being.”)

[DS85] 24:19. *ish* (NJPS: “anyone”). See my first note at 24:17. No change to NJPS. (NRSV: same as NJPS.)

[DS86] 24:19. *yitten mum ba-amito* (NJPS: “maims his fellow”). Rendering revised in 2006. Here the noun *amit* refers to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar. (It is purely for the sake of syntactic gender concord that the corresponding verbal inflection is masculine.)

The term *amit* means one’s own kind (see my note at 5:21)—referring here to a person, as opposed to an animal.

Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? No; the audience had little reason to exclude women

from consideration. Thus we have no warrant to render in gendered terms.

On the constraints in rendering via the English noun “fellow,” see my note at 5:21. Based on NJPS at 25:17, we can substitute a more clearly gender neutral word, “another.” But this alone does not make sufficiently clear that a *person* is intended (as opposed to the *beast* mentioned both in the preceding verse and in v. 21). Hence—following a suggestion by Adele Berlin—“another [person].” See also the related note below on vv. 19–20. (NRSV: “another.”)

[DS87] 24:20. *ka-asher yitten mum ba-adam* (NJPS: “the injury he inflicted on another”). Rendering revised in 2006. Here, NJPS muted its rendering of *adam*. (Perhaps the translators believed that rendering *amit* as “fellow” in v. 19 was sufficient to convey that a person is intended.) This fails to convey the Hebrew text’s pointed contrast between the consideration for human victims (vv. 19–20) versus animal victims (vv. 18 and 21). Hence, “. . . on a human being.” (NRSV’s rendering suffers from the same weakness.) (This is not a matter of gender per se.)

[DS88] 24:19–20. *ka-asher asah ken ye’aseh lo . . . ka-asher yitten mum . . . ken yinnaten bo* (NJPS: “as he has done so shall it be done to him. . . . The injury he inflicted . . . shall be inflicted on him”). Rendering revised in 2006. Because an ancient Israelite audience would have taken *ish* in v. 19 as making a gender-neutral reference (see my earlier note), they would have taken also as neutral all inflections governed by the grammatical subject *ish*.

By its rendering of *ish* as “anyone” (rather than “any man”), NJPS signals that it intended “his/he/him” in vv. 19–20 in their neutral sense. For clarity, I substituted more clearly gender-neutral equivalents. In so doing, I draw upon both the impersonal sense of *asah*, the NJPS rendering in v. 20 of the nearly identical Hebrew idiom there, and the pithiness of the Hebrew wording. Hence, “what was done shall be done in return. . . . The injury inflicted . . . shall be inflicted in return.” (NRSV: “shall suffer the same injury in return. . . . the injury inflicted is the injury to be suffered.”)

[DS89] 25:25. *achicha u-machar mei-achuzato . . . v’gaal et mimkar achiv* (NJPS: “your kinsman . . . has to sell part of his holding. . . . redeem what his kinsman has sold”). Here the noun *ach* refers to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar.

Literally, if the reference were specific: “brother.” For other meanings, see above at 10:6.

Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes*

women from view? The answer is no. In the biblical world, a woman could own and control an inherited holding, at least temporarily (Num. 27; Judg. 1:14–15; II Kings 8:1–6; Ruth 4:3).

Thus we have no warrant for a gendered rendering. The NJPS rendering is unduly gendered. That being said, a gender-neutral rendering is more than a matter of substituting “kin” for “kinsman”; in English idiom, “kin” is generally a plural term, while the text’s situation requires a singular sense. Hence, “one of your kin . . . that relative.” (NRSV: “anyone of your kin . . . the relative.”)

DS90 25:26. *v’ish ki lo yihyeh lo go-el* (NJPS: “if a man has no one to redeem for him”). Here the noun *ish* refers to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar. (It is purely for the sake of syntactic gender concord that the corresponding verbal inflection and pronominal suffix are masculine.)

On the meaning of *ish* in general, see the 2nd entry at 1:1. Here, the context evokes its sense of “a party (to a transaction or legal proceeding).”

Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? The answer is no; see the previous note.

Thus we have no warrant for a gendered rendering. The NJPS rendering seems unduly gendered. Perhaps NJPS meant “a man” in its occasional sense as an indefinite pronoun—that is, “anyone.” At any rate, I now substitute more clearly inclusive wording. (“Party” would convey the relational sense of *ish* but the result would not be idiomatic English in this context.) Hence, “if a person has no one to be redeemer.” (NRSV: “if the person has no one to redeem it.”)

DS91 25:27. *la-ish asher machar lo* (NJPS: “to the man to whom he sold it”). Rendering revised in 2013. Here, too, the noun *ish* refers to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar.

Here, too, the context evokes the common sense of *ish* as “a party (to a transaction or legal proceeding).”

Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? The answer is no; women were capable of serving as redeemers (see below at v. 48).

Thus we have no warrant for a gendered rendering. The NJPS rendering seems unduly gendered. I choose a more clearly neutral rendering that conveys the relational aspect of *ish*. Hence: “to the party to whom it was sold.” (NRSV: “to the person to whom it was sold.”)

[DS92] 25:29. *v'ish ki yimkor beit moshav* (NJPS: “if a man sells a dwelling house”). Here, too, the noun *ish* refers to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar. (It is purely for the sake of syntactic gender concord that the corresponding verbal inflection is masculine.)

On the meaning of *ish* in general, see the 2nd entry at 1:1. Here, too, the context evokes its sense of “a party (to a transaction or legal proceeding).”

Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? The answer is no. The Bible matter-of-factly mentions women as owners or trustees of houses (albeit not precisely in the present case of a *walled Israelite city*): in a walled Canaanite city, Josh. 2:1–19; in unwalled towns by Israelite widows, who are perhaps trustees for their sons, I Kings 17 and II Kings 4:1–7; in an unwalled town by a married woman, II Kings 8:5–6. (I see no reason to think that ancient Israelite law would have treated a walled city differently from an unwalled city in this regard.)

Thus we have no warrant to render in gendered terms. The NJPS rendering seems unduly gendered. I now substitute more clearly inclusive wording. Hence, “someone.” (NRSV: “anyone.”)

[DS93] 25:32. *ha-lviyim . . . arei achuzatam* (NJPS: “the Levites . . . the cities they hold”). On the gender ambiguity of the rendering “the Levites” as used by NJPS, see my second note at Exod. 2:1. A contextual translation approach should lead to a clear distinction in rendering, depending upon what sense *ha-lviyim* is referring to in context: an inherited profession and official class; Levitical families; or a tribal designation. (The distinction matters when we ask whether females are included.) In the present case, the intended sense seems to be tribal (so BDB). In other words, an ancient Israelite audience would have perceived the foreground sense of *ha-lviyim* in this context as functionally equivalent to *b'nei levi*—akin to “Judites,” “Reubenites,” and so on. (The term *ha-lviyim* also has a background sense here, for it explains why this tribe is allotted a unique inheritance: its men have a special cultic status.) To convey that sense in translation, I use a term other than “Levites,” which is reserved for the professional class (of men). Hence, “Levi . . . the cities it holds.” (NRSV: “the Levites . . . the cities belonging to them.”)

[DS94] 25:35. *v'khi yamuch achichain straitsding*. Hence, “der in gendered terms.to “to the party . . .”uly gendered. esentatives of the nation as a whole. (NJPS: “if your kinsman, being in straits”). Here the noun *ach* refers to a *category* of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar. (It is purely for the sake of syntactic gender concord that the corresponding verbal inflection is masculine.)

Literally, if the reference were specific: “brother.” For other meanings, see above at 10:6.

Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? The answer is no. See the printed comment here.

The NJPS rendering is unduly gendered. I now use a more clearly neutral term. Hence, “your kin.” On the plural formulation, see the printed comment here. (NRSV: “any of your kin”; NRSV and NLT then render the pronominal references using “they” as a singular indefinite pronoun.)

DS95 25:48–49. *echad mei-echav yig-alenu* (NJPS: “one of his kinsmen shall redeem him”). The NJPS rendering of this passage (“kinsman . . . or uncle or uncle’s son . . . or anyone of his family”) is self-contradictory, for in fact “kinsman” logically includes “uncle” and so forth. Although *ach* has otherwise been rendered as “kin” in this chapter, here the literal sense (if the reference were specific) as “brother” fits better—yielding a chain of progressively distant relations: brother, uncle, male first cousin, anyone of the same “flesh.” (This is not a gender issue per se.)

Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? The answer appears to be no. The Bible mentions (matter-of-factly, in one case) women who had a stable economic base of their own and thus could have been wealthy enough to help out their poor kin (Josh. 17:3–6; Judges 17:2 [cf. 17:10]; II Kings 8:5–6; Job 42:15). Women of means were also attested in the ancient Near Eastern milieu across many times and places (see, e.g., Rivkah Harris, “Independent Women in Ancient Mesopotamia?”; Zafira Ben-Barak, “Inheritance by Daughters in the Ancient Near East” and “Mutual Influences in the Ancient Near East: Inheritance . . .”; Eryl W. Davies, “Inheritance Rights . . .”; Maynard Maidman, “The Role of Free Women in the Economy of Nuzi . . .”).

Did a wealthy woman have incentive to help a poorer relation? Yes, because the ancient Israelites considered it a prime familial objective to keep ownership of a patrimony within an extended family. The Torah explicitly expects women to serve their (husband’s) family’s landholding interests (Num. 36; Deut. 25:5–10).

Baruch Levine brings the point home in his comment to Num. 5:8 (AB): “In the biblical system of inheritance, one’s heirs were [one’s] clan relatives. . . . According to Lev. 25:48–49, one’s clan relatives . . . included . . . ‘flesh’ relatives [which] are, in turn, listed in Lev. 21:2. They include one’s mother, father, son, daughter, and brother. The females in this list would not normally inherit property, but they would when male heirs were lacking.”

Likewise, such women might be in a position to help another relative in straits.

Taking such evidence together, the plain sense of the text's enumeration of "brother, uncle, male first cousin" appears to present the *typical* priority of responsibility, while including women in the universe of potential redeemers. Contemporary readers, by contrast, tend not to imagine that women were part of the picture. I therefore supply a clarifying insertion. Hence, "[Typically,] a brother." (NRSV: "one of their brothers.")

DS96 25:50. *mi-sh'nat himmach'ro lo* (NJPS: "from the year he gave himself over to him"). The first masculine inflection refers to the kin "in straits" of v. 25 ff. (on the generic reference, see my note at 25:25); the second inflection refers to the resident alien (on the generic reference, see my printed comments at Exod. 12:48 and Num. 9:14).

Rendering a direct object into English neutrally (without an accusative pronoun) poses a challenge. Here I can render idiomatically, relying upon the NJPS precedent at the end of this verse, which rendered *immo* (literally, if the reference were specific: "with him") idiomatically as "under the other's authority." Hence, "from the year of being given over to the other." (NRSV renders this passage using a plural formulation: "from the year when they sold themselves.")

DS97 26:7, 8. *u-rdaftem* (NJPS: "you shall give chase"). The rest of the passage (26:3–13) speaks in the second-person plural, addressing the people as a whole. Only here does the mention of "the sword" seem to suggest that the plural "you" is male, for the ancient Israelite audience understood that only men took part in battles (cf., e.g., Judges 8:20–21; 9:54).

Yet in the present context the female members of the biblical audience (and other noncombatants) would have felt included in the "you." For the premise of the rewards offered in this passage is that they are conveyed to the nation as a whole. Here it is the entire nation that thrives, vanquishes enemies, and enjoys the divine Presence. Furthermore, the women in the audience—like women throughout the ancient Near East—publicly celebrated their national army's victories, and they appeared at the scene of battle in order to inspire the troops (Tikva Frymer-Kensky, *Reading the Women of the Bible*, 48–9). (In much the same way, people today commonly cheer and say "we won" even though they themselves do not actually participate in the battle or sports contest.) In short, the sudden mention of battle does *not* indicate a shift in the implied gender of the audience from generic to male.

However, many contemporary readers imagine that the biblical text *excludes* women from its purview. Such readers might even conclude from the present verse that the "you" throughout this passage is addressing only men.

(Drorah Setel and Marc Brettler have reasoned this way at other places in the Torah; see my note to Exod. 20:14.) For this reason I have concluded that in situations where the implied gender of “you” changes, clarifying insertions seem to be in order. (See my note to Deut. 1:41; cf. my note at Lev. 24:14 regarding how best to render a gendered institution—here, the militia—that is acting on the nation’s behalf.) Hence, “[Your army] shall give chase.”

[DS98] 26:39, 40. *avonot avotam . . . avon avotam* (NJPS: “the iniquities of their fathers . . . the iniquity of their fathers”). Here the plural noun *avot* refers to a category of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar.

Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? The answer here is no. When imagining massive, national-scale iniquities, surely not only “fathers” but also “mothers” would have to be sinning. Women are explicitly mentioned as responsible for upholding a number of precepts in Leviticus—and implicitly responsible for many more.

Thus we have no warrant for rendering in gendered terms. NJPS often appears to have meant “fathers” in a gender-inclusive sense (despite the fact that elsewhere they rendered *avot* as “parents” or “ancestors”; see my note at Exod. 3:6), and arguably this is one such case. At any rate, for clarity I am substituting a more gender-neutral equivalent. Of the choices available (including “predecessors”), “forebears” seems best—although NJPS did not otherwise use that term in the Torah—for its connotations leave open the possibility that the sins may have been committed either recently, a long time ago, or both. Hence, “the iniquities of their forebears . . . the iniquity of their forebears.” (NRSV: “. . . ancestors.”)

[DS99] 27:2–8. *ish ki yafli neder . . . v'im mach hu . . . v'he'emido lifnei ha-kohen* (NJPS: “when anyone explicitly vows. . . but if one cannot afford the equivalent, he shall be presented before the priest”). Here the noun *ish* refers to a category of persons—whose gender is thus not *solely* female but is otherwise unconstrained by the grammar. (It is purely for the sake of syntactic gender concord that the corresponding verbal inflections and pronouns are masculine.)

On the meaning of *ish* in general, see the 2nd entry at 1:1. Here, the context evokes its sense as “a party (to a transaction).”

Did the text’s composer(s) perhaps have ample reason to rely upon the ancient Israelite audience to know that the situational context surely *excludes* women from view? The answer here is no. On the contrary, the Bible appears to take for granted that women could vow religious donations (Num. 30 [see

my printed comment there]; cf. Judg. 17:2–4).

Thus we have no warrant for rendering in gendered terms. Judging from the prior indefinite pronouns, NJPS intended “he” to be neutral, but the ambiguity is likely to mislead readers. For clarity, I am substituting a neutral noun in the translation. Hence, “anyone . . . that person.”

(So too throughout the chapter: generic renderings are warranted, for the ancient audience would have presumed that women could own and control houses, land, and so forth; see my notes at 25:25 and 25:29.)

DS100 27:16. *s’deh achuzato* (literally, if the reference were specific: “field of his possession” [BDB]; NJPS: “land that he holds”). Regarding the warrant for a gender-neutral rendering, see the previous note.

The rendering of *achuzato* requires special attention. NJPS generally renders *achuzah* as “holding” (see vv. 21–22, below). In comparison, NRSV reads “inherited land-holding”; NLT has “ancestral property”; Baruch Levine prefers “tenured land”; and Robert Alter employs “holding.” The existence of such options implies that the NJPS translators chose not to render the nuance of *achuzah* that relates to inheritance, focusing simply on its etymological sense of “to grasp or hold.” Here I follow their lead and seek the closest gender-neutral alternative to the NJPS language. Hence, “land-holding.”