

## EXODUS

### SH'MOT

1 These are the names of the sons of Israel [DS1] who came to Egypt with Jacob, each coming with his household: 2 Reuben, Simeon, Levi, and Judah; 3 Issachar, Zebulun, and Benjamin; 4 Dan and Naphtali, Gad and Asher. 5 The total number of persons that were of Jacob's issue came to seventy, Joseph being already in Egypt. 6 Joseph died, and all his brothers, and all that generation. 7 But the Israelites [DS2] were fertile and prolific; they multiplied and increased very greatly, so that the land was filled with them.

8 A new king arose over Egypt who did not know Joseph. 9 And he said to his people, "Look, the Israelite people are much too numerous for us. 10 Let us deal shrewdly with them, so that they may not increase; otherwise in the event of war they may join our enemies in fighting against us and rise from the ground." 11 So they set taskmasters over them to oppress them with forced labor; [DS3] and they built garrison cities for Pharaoh: Pithom and Rameses. 12 But the more they were oppressed, the more they increased and spread out, so that the [Egyptians] came to dread the Israelites.

13 The Egyptians ruthlessly imposed upon the Israelites 14 the various labors that they made them perform. Ruthlessly they made life bitter for them with harsh labor at mortar and bricks and with all sorts of tasks in the field.

15 The king of Egypt spoke to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, 16 saying, "When you deliver the Hebrew women, look at the birthstool: if it is a boy, kill him; if it is a girl, let her live." 17 The midwives, fearing God, did not do as the king of Egypt had told them; they let the boys live. 18 So the king of Egypt summoned the midwives and said to them, "Why have you done this thing, letting the boys live?" 19 The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women: they are vigorous. Before the midwife can come to them, they have given birth." 20 And God dealt well with the midwives; and the people multiplied and increased greatly. 21 And [God] established households for the midwives, because they feared God~~because the midwives feared God, He established households for them~~ [DS4]. 22 Then Pharaoh charged all his people, saying, "Every boy that is born you shall throw into the Nile, but let every girl live."

2 A certain man of the house of Levi went and married a Levite woman of Levi [DS5]. 2 The woman conceived and bore a son; and when she saw how beautiful he was, she hid him for three months. 3 When she could hide him no longer, she got a wicker basket for him and caulked it with bitumen and pitch. She put the child into it and placed it among the reeds by the bank of the Nile. 4 And his sister stationed herself at a distance, to learn what would befall him.

5 The daughter of Pharaoh came down to bathe in the Nile, while her maidens walked along the Nile. She spied the basket among the reeds and sent her slave girl to fetch it. 6 When she opened it, she saw that it was a child, a boy crying. She took pity on it and said, "This must be a Hebrew child." 7 Then his sister said to Pharaoh's daughter, "Shall I go and get you a Hebrew nurse to suckle the child for you?" 8 And Pharaoh's daughter answered, "Yes." So the girl went and called the child's mother. 9 And Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will pay your wages." So the woman took the child and nursed it. 10 When the child grew up, she brought him to Pharaoh's daughter, who made him her son. She named him Moses, explaining, "I drew him out of the water."

11 Some time after that, when Moses had grown up, he went out to his kinsfolk and witnessed their labors. He saw an Egyptian beating a Hebrew, one of his kinsmen. 12 He turned this way and that and, seeing no one about, he struck down the Egyptian and hid him in the sand. 13 When he went out the next day, he found two Hebrews fighting; so he said to the offender, "Why do you strike your fellow?" 14 He retorted, "Who made you chief and ruler over us? Do you mean to kill me as you killed the Egyptian?" Moses was frightened, and thought: Then the matter is known! 15 When Pharaoh learned of the matter, he sought to kill Moses; but Moses fled from Pharaoh. He arrived in the land of Midian, and sat down beside a well.

16 Now the priest of Midian had seven daughters. They came to draw water, and filled the troughs to water their father's flock; 17 but shepherds came and drove them off. Moses rose to their defense, and he watered their flock. 18 When they returned to their father Reuel, he said, "How is it that you have come back so soon today?" 19 They answered, "An Egyptian rescued us from the shepherds; he even drew water for us and watered the flock." 20 He said to his daughters, "Where is he then? Why did you leave the man? Ask him in to break bread." 21 Moses consented to stay with the man, and he gave Moses his daughter Zipporah as wife. 22 She bore a son whom he named Gershom, for he said, "I have been a stranger in a foreign land."

23 A long time after that, the king of Egypt died. The Israelites were groaning under the bondage and cried out; and their cry for help from the bondage rose up to God. 24 God heard their moaning, and God remembered His—the covenant [DS6] with Abraham and Isaac and Jacob. 25 God looked upon the Israelites, and God took notice of them.

3 Now Moses, tending the flock of his father-in-law Jethro, the priest of Midian, drove the flock into the wilderness, and came to Horeb, the mountain of God. 2 An angel of the Eternal

appeared to him in a blazing fire out of a bush. He gazed, and there was a bush all aflame, yet the bush was not consumed. <sup>3</sup>Moses said, “I must turn aside to look at this marvelous sight; why doesn’t the bush burn up?” <sup>4</sup>When the Eternal saw that he had turned aside to look, God called to him out of the bush: “Moses! Moses!” He answered, “Here I am.” <sup>5</sup>And He[God] said, “Do not come closer! Remove your sandals from your feet, for the place on which you stand is holy ground!”; <sup>6</sup>and continued[DS7]. “I am,” He said, “the God of your fathers, ancestors—[DS8] the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look at God.

<sup>7</sup>And the Eternal continued, “I have marked well the plight of My people in Egypt and have heeded their outcry because of their taskmasters; yes, I am mindful of their sufferings. <sup>8</sup>I have come down to rescue them from the Egyptians and to bring them out of that land to a good and spacious land, a land flowing with milk and honey, the region of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. <sup>9</sup>Now the cry of the Israelites has reached Me; moreover, I have seen how the Egyptians oppress them. <sup>10</sup>Come, therefore, I will send you to Pharaoh, and you shall free My people, the Israelites, from Egypt.”

<sup>11</sup>But Moses said to God, “Who am I that I should go to Pharaoh and free the Israelites from Egypt?” <sup>12</sup>And He[God] said, “I will be with you; that shall be your sign that it was I who sent you. And when you have freed the people from Egypt, you shall worship God at this mountain.”

<sup>13</sup>Moses said to God, “When I come to the Israelites and say to them, ‘The God of your fathers, ancestors has sent me to you,’ and they ask me, ‘What is His<sup>his</sup> name?’ [DS9] what shall I say to them?” <sup>14</sup>And God said to Moses, “Ehyeh-Asher-Ehyeh.” He continued/continuing, “Thus shall you say to the Israelites, ‘Ehyeh sent me to you.’” <sup>15</sup>And God said further to Moses, “Thus shall you speak to the Israelites: The Eternal, the God of your fathers, ancestors—the God of Abraham, the God of Isaac, and the God of Jacob,—has sent me to you:

This shall be My name forever,

This My appellation for all eternity.

<sup>16</sup>“Go and assemble the elders of Israel and say to them: the Eternal, the God of your fathers, ancestors—the God of Abraham, Isaac, and Jacob,—has appeared to me and said, ‘I have taken note of you and of what is being done to you in Egypt, <sup>17</sup>and I have declared: I will take you out of the misery of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, to a land flowing with milk and honey.’ <sup>18</sup>They will listen to you; then you shall go with the elders of Israel to the king of Egypt and you shall say to him, ‘The Eternal, the God of the Hebrews, became manifested Himself [DS10] to us. Now therefore, let us go a distance of three days into the wilderness to sacrifice to

the Eternal our God.’ <sup>19</sup>Yet I know that the king of Egypt will let you go only because of a greater might. <sup>20</sup>So I will stretch out My hand and smite Egypt with various wonders which I will work upon them; after that he shall let you go. <sup>21</sup>And I will dispose the Egyptians favorably toward this people, so that when you go, you will not go away empty-handed. <sup>22</sup>Each woman shall borrow from her neighbor and the lodger in her house objects of silver and gold, and clothing, and you shall put these on your sons and daughters, thus stripping the Egyptians.”

<sup>4</sup>But Moses spoke up and said, “What if they do not believe me and do not listen to me, but say: The Eternal did not appear to you?” <sup>2</sup>The Eternal One said to him, “What is that in your hand?” And he replied, “A rod.” <sup>3</sup>He[God] said, “Cast it on the ground.” He cast it on the ground and it became a snake; and Moses recoiled from it. <sup>4</sup>Then the Eternal said to Moses, “Put out your hand and grasp it by the tail”—he put out his hand and seized it, and it became a rod in his hand—<sup>5</sup>“that they may believe that the Eternal, the God of their fathers, ancestors [DS11], the God of Abraham, the God of Isaac, and the God of Jacob, did appear to you.”

<sup>6</sup>The Eternal said to him further, “Put your hand into your bosom.” He put his hand into his bosom; and when he took it out, his hand was encrusted with snowy scales! <sup>7</sup>And He[God] said, “Put your hand back into your bosom.”—He put his hand back into his bosom; and when he took it out of his bosom, there it was again like the rest of his body.—<sup>8</sup>“And if they do not believe you or pay heed to the first sign, they will believe the second. <sup>9</sup>And if they are not convinced by both these signs and still do not heed you, take some water from the Nile and pour it on the dry ground, and it—the water that you take from the Nile—will turn to blood on the dry ground.”

<sup>10</sup>But Moses said to the Eternal, “Please, O my Lord [DS12], I have never been a man of words, either in times past or now that You have spoken to Your servant; I am slow of speech and slow of tongue.” <sup>11</sup>And the Eternal said to him, “Who gives man/humans speech [DS13]? Who makes him/them [DS14] dumb or deaf, seeing or blind? Is it not I, the Eternal? <sup>12</sup>Now go, and I will be with you as you speak and will instruct you what to say.” <sup>13</sup>But he said, “Please, O my Lord, make someone else Your agent.” <sup>14</sup>The Eternal became angry with Moses, and He said, “There is your brother Aaron the Levite [DS15]. He, I know, speaks readily. Even now he is setting out to meet you, and he will be happy to see you. <sup>15</sup>You shall speak to him and put the words in his mouth—I will be with you and with him as you speak, and tell both of you what to do—<sup>16</sup>and he shall speak for you to the people. Thus he shall serve as your spokesman, with you playing the role of God to him, <sup>17</sup>and take with you this rod, with which you shall perform the signs.”

<sup>18</sup>Moses went back to his father-in-law Jethro and said to him, “Let me go back to my kinsmenfolk<sup>[DS16]</sup> in Egypt and see how they are faring.” And Jethro said to Moses, “Go in peace.”

<sup>19</sup>The Eternal One said to Moses in Midian, “Go back to Egypt, for all the menauthorities<sup>[DS17]</sup> who sought to kill you are dead.” <sup>20</sup>So Moses took his wife and sons, mounted them on an ass, and went back to the land of Egypt; and Moses took the rod of God with him.

<sup>21</sup>And the Eternal said to Moses, “When you return to Egypt, see that you perform before Pharaoh all the marvels that I have put within your power. I, however, will stiffen his heart so that he will not let the people go. <sup>22</sup>Then you shall say to Pharaoh, ‘Thus says the Eternal: Israel is My first-born son<sup>[DS18]</sup>. <sup>23</sup>I have said to you, “Let My son go, that he may worship Me,” yet you refuse to let him go. Now I will slay your first-born son.”

<sup>24</sup>At a night encampment on the way, the Eternal encountered him and sought to kill him. <sup>25</sup>So Zipporah took a flint and cut off her son’s foreskin, and touched his legs with it, saying, “You are truly a bridegroom of blood to me!” <sup>26</sup>And when He<sup>[God]</sup> let him alone, she added, “A bridegroom of blood because of the circumcision.”

<sup>27</sup>The Eternal One said to Aaron, “Go to meet Moses in the wilderness.” He went and met him at the mountain of God, and he kissed him. <sup>28</sup>Moses told Aaron about all the things that the Eternal had committed to him and all the signs about which he<sup>He</sup> had been instructed ~~him~~. <sup>29</sup>Then Moses and Aaron went and assembled all the elders of the Israelites. <sup>30</sup>Aaron repeated all the words that the Eternal had spoken to Moses, and he performed the signs in the sight of the people, <sup>31</sup>and the people were convinced. When they heard that the Eternal had taken note of the Israelites and that <sup>[God]</sup>He had seen their plight, they bowed low in homage.

**5** Afterward Moses and Aaron went and said to Pharaoh, “Thus says the Eternal, the God of Israel: Let My people go that they may celebrate a festival for Me in the wilderness.” <sup>2</sup>But Pharaoh said, “Who is the Eternal that I should heed <sup>Him</sup>him<sup>[DS19]</sup> and let Israel go? I do not know the Eternal, nor will I let Israel go.” <sup>3</sup>They answered, “The God of the Hebrews has become manifested ~~Himself~~<sup>[DS20]</sup> to us. Let us go, we pray, a distance of three days into the wilderness to sacrifice to the Eternal our God, lest <sup>[God]</sup>He strike us with pestilence or sword.” <sup>4</sup>But the king of Egypt said to them, “Moses and Aaron, why do you distract the people from their tasks? Get to your labors!” <sup>5</sup>And Pharaoh continued, “The people of the land are already so numerous, and you would have them cease from their labors!”

<sup>6</sup>That same day Pharaoh charged the taskmasters and foremen<sup>[DS21]</sup> of the people, saying, <sup>7</sup>“You shall no longer provide the people with straw for making bricks as heretofore;

let them go and gather straw for themselves. <sup>8</sup>But impose upon them the same quota of bricks as they have been making heretofore; do not reduce it, for they are shirkers; that is why they cry, ‘Let us go and sacrifice to our God!’ <sup>9</sup>Let heavier work be laid upon the men<sup>[DS22]</sup>; let them keep at it and not pay attention to deceitful promises.”

<sup>10</sup>So the taskmasters and foremen of the people went out and said to the people, “Thus says Pharaoh: I will not give you any straw. <sup>11</sup>You must go and get the straw yourselves wherever you can find it; but there shall be no decrease whatever in your work.” <sup>12</sup>Then the people scattered throughout the land of Egypt to gather stubble for straw. <sup>13</sup>And the taskmasters pressed them, saying, “You must complete the same work assignment each day as when you had straw.” <sup>14</sup>And the foremen of the Israelites, whom Pharaoh’s taskmasters had set over them, were beaten. “Why,” they were asked, “did you not complete the prescribed amount of bricks, either yesterday or today, as you did before?”

<sup>15</sup>Then the foremen of the Israelites came to Pharaoh and cried: “Why do you deal thus with your servants? <sup>16</sup>No straw is issued to your servants, yet they demand of us: Make bricks! Thus your servants are being beaten, when the fault is with your own people.” <sup>17</sup>He replied, “You are shirkers, shirkers! That is why you say, ‘Let us go and sacrifice to the Eternal.’ <sup>18</sup>Be off now to your work! No straw shall be issued to you, but you must produce your quota of bricks!”

<sup>19</sup>Now the foremen of the Israelites found themselves in trouble because of the order, “You must not reduce your daily quantity of bricks.” <sup>20</sup>As they left Pharaoh’s presence, they came upon Moses and Aaron standing in their path, <sup>21</sup>and they said to them, “May the Eternal look upon you and punish you for making us loathsome to Pharaoh and his courtiers—putting a sword in their hands to slay us.” <sup>22</sup>Then Moses returned to the Eternal and said, “O my Lord<sup>[DS23]</sup>, why did You bring harm upon this people? Why did You send me? <sup>23</sup>Ever since I came to Pharaoh to speak in Your name, he has dealt worse with this people; and still You have not delivered Your people.”

**6** Then the Eternal One said to Moses, “You shall soon see what I will do to Pharaoh: he shall let them go because of a greater might; indeed, because of a greater might he shall drive them from his land.”

#### VA-EIRA

<sup>2</sup>God spoke to Moses and said to him, “I am the Eternal. <sup>3</sup>I appeared to Abraham, Isaac, and Jacob as El Shaddai, but I did not make Myself known to them by My name יהוה. <sup>4</sup>I also established My covenant with them, to give them the land of Canaan, the land in which they lived as sojourners. <sup>5</sup>I have now heard the moaning of the Israelites because the Egyptians are holding them in bondage, and I have remem-

bered My covenant. <sup>6</sup>Say, therefore, to the Israelite people: I am the Eternal. I will free you from the labors of the Egyptians and deliver you from their bondage. I will redeem you with an outstretched arm and through extraordinary chastisements. <sup>7</sup>And I will take you to be My people, and I will be your God. And you shall know that I, the Eternal, am your God who freed you from the labors of the Egyptians. <sup>8</sup>I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession, I the Eternal.” <sup>9</sup>But when Moses told this to the Israelites, they would not listen to Moses, their spirits crushed by cruel bondage.

<sup>10</sup>The Eternal One spoke to Moses, saying, <sup>11</sup>“Go and tell Pharaoh king of Egypt to let the Israelites depart from his land.” <sup>12</sup>But Moses appealed to the Eternal, saying, “The Israelites would not listen to me; how then should Pharaoh heed me, a man of impeded speech!” <sup>13</sup>So the Eternal spoke to both Moses and Aaron in regard to the Israelites and Pharaoh king of Egypt, instructing them to deliver the Israelites from the land of Egypt.

<sup>14</sup>The following are the heads of their respective clans.

The sons of Reuben, Israel’s first-born: Enoch and Pallu, Hezron and Carmi; those are the families of Reuben. <sup>15</sup>The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Saul the son of a Canaanite woman; those are the families of Simeon. <sup>16</sup>These are the names of Levi’s sons by their lineage: Gershon, Kohath, and Merari; and the span of Levi’s life was 137 years. <sup>17</sup>The sons of Gershon: Libni and Shimei, by their families. <sup>18</sup>The sons of Kohath: Amram, Izhar, Hebron, and Uzziel; and the span of Kohath’s life was 133 years. <sup>19</sup>The sons of Merari: Mahli and Mushi. These are the families of the Levites by their lineage.

<sup>20</sup>Amram took to wife his father’s sister Jochebed, and she bore him Aaron and Moses; and the span of Amram’s life was 137 years. <sup>21</sup>The sons of Izhar: Korah, Nepheg, and Zichri. <sup>22</sup>The sons of Uzziel: Mishael, Elzaphan, and Sithri. <sup>23</sup>Aaron took to wife Elisheba, daughter of Amminadab and sister of Nahshon, and she bore him Nadab and Abihu, Eleazar and Ithamar. <sup>24</sup>The sons of Korah: Assir, Elkanah, and Abiasaph. Those are the families of the Korahites. <sup>25</sup>And Aaron’s son Eleazar took to wife one of Putiel’s daughters, and she bore him Phinehas. Those are the heads of the ~~fa-~~<sup>thers’</sup>~~ancestral~~ houses <sup>DS24</sup> of the Levites by their families.

<sup>26</sup>It is the same Aaron and Moses to whom the Eternal One said, “Bring forth the Israelites from the land of Egypt, troop by troop.” <sup>27</sup>It was they who spoke to Pharaoh king of Egypt to free the Israelites from the Egyptians; these are the same Moses and Aaron. <sup>28</sup>For when the Eternal spoke to Moses in the land of Egypt <sup>29</sup>and the Eternal One said to Moses, “I am the Eternal; speak to Pharaoh king of Egypt all that I will tell you,” <sup>30</sup>Moses appealed to the Eternal, saying, “See, I am of impeded speech; how then should Pharaoh heed me!”

<sup>7</sup>The Eternal replied to Moses, “See, I place you in the role of God to Pharaoh, with your brother Aaron as your prophet. <sup>2</sup>You shall repeat all that I command you, and your brother Aaron shall speak to Pharaoh to let the Israelites depart from his land. <sup>3</sup>But I will harden Pharaoh’s heart, that I may multiply My signs and marvels in the land of Egypt. <sup>4</sup>When Pharaoh does not heed you, I will lay My hand upon Egypt and deliver My ranks, My people the Israelites, from the land of Egypt with extraordinary chastisements. <sup>5</sup>And the Egyptians shall know that I am the Eternal, when I stretch out My hand over Egypt and bring out the Israelites from their midst.” <sup>6</sup>This Moses and Aaron did; as the Eternal commanded them, so they did. <sup>7</sup>Moses was eighty years old and Aaron eighty-three, when they made their demand on Pharaoh.

<sup>8</sup>The Eternal One said to Moses and Aaron, <sup>9</sup>“When Pharaoh speaks to you and says, ‘Produce your marvel,’ you shall say to Aaron, ‘Take your rod and cast it down before Pharaoh.’ It shall turn into a serpent.” <sup>10</sup>So Moses and Aaron came before Pharaoh and did just as the Eternal had commanded: Aaron cast down his rod in the presence of Pharaoh and his courtiers, and it turned into a serpent. <sup>11</sup>Then Pharaoh, for his part, summoned the wise ~~ones~~<sup>men</sup> and the sorcerers; and the Egyptian magicians, in turn, did the same with their spells; <sup>12</sup>each cast down his rod, and they turned into serpents <sup>DS25</sup>. But Aaron’s rod swallowed their rods. <sup>13</sup>Yet Pharaoh’s heart stiffened and he did not heed them, as the Eternal had said.

<sup>14</sup>And the Eternal One said to Moses, “Pharaoh is stubborn; he refuses to let the people go. <sup>15</sup>Go to Pharaoh in the morning, as he is coming out to the water, and station yourself before him at the edge of the Nile, taking with you the rod that turned into a snake. <sup>16</sup>And say to him, ‘The Eternal, the God of the Hebrews, sent me to you to say, “Let My people go that they may worship Me in the wilderness.” But you have paid no heed until now. <sup>17</sup>Thus says the Eternal, “By this you shall know that I am the Eternal.” See, I shall strike the water in the Nile with the rod that is in my hand, and it will be turned into blood; <sup>18</sup>and the fish in the Nile will die. The Nile will stink so that the Egyptians will find it impossible to drink the water of the Nile.”

<sup>19</sup>And the Eternal One said to Moses, “Say to Aaron: Take your rod and hold out your arm over the waters of Egypt—its rivers, its canals, its ponds, all its bodies of water—that they may turn to blood; there shall be blood throughout the land of Egypt, even in vessels of wood and stone.” <sup>20</sup>Moses and Aaron did just as the Eternal commanded: he lifted up the rod and struck the water in the Nile in the sight of Pharaoh and his courtiers, and all the water in the Nile was turned into blood <sup>21</sup>and the fish in the Nile died. The Nile stank so that the Egyptians could not drink water from the Nile; and there was blood throughout the land of Egypt. <sup>22</sup>But when the Egyptian magicians did the same with

their spells, Pharaoh's heart stiffened and he did not heed them—as the Eternal had spoken. <sup>23</sup>Pharaoh turned and went into his palace, paying no regard even to this. <sup>24</sup>And all the Egyptians had to dig round about the Nile for drinking water, because they could not drink the water of the Nile.

<sup>25</sup>When seven days had passed after the Eternal struck the Nile, <sup>26</sup>the Eternal One said to Moses, “Go to Pharaoh and say to him, ‘Thus says the Eternal: Let My people go that they may worship Me. <sup>27</sup>If you refuse to let them go, then I will plague your whole country with frogs. <sup>28</sup>The Nile shall swarm with frogs, and they shall come up and enter your palace, your bedchamber and your bed, the houses of your courtiers and your people, and your ovens and your kneading bowls. <sup>29</sup>The frogs shall come up on you and on your people and on all your courtiers.’”

**8**And the Eternal One said to Moses, “Say to Aaron: Hold out your arm with the rod over the rivers, the canals, and the ponds, and bring up the frogs on the land of Egypt.” <sup>2</sup>Aaron held out his arm over the waters of Egypt, and the frogs came up and covered the land of Egypt. <sup>3</sup>But the magicians did the same with their spells, and brought frogs upon the land of Egypt.

<sup>4</sup>Then Pharaoh summoned Moses and Aaron and said, “Plead with the Eternal to remove the frogs from me and my people, and I will let the people go to sacrifice to the Eternal.” <sup>5</sup>And Moses said to Pharaoh, “You may have this triumph over me: for what time shall I plead in behalf of you and your courtiers and your people, that the frogs be cut off from you and your houses, to remain only in the Nile?” <sup>6</sup>“For tomorrow,” he replied. And [Moses] said, “As you say—that you may know that there is none like the Eternal our God; <sup>7</sup>the frogs shall retreat from you and your courtiers and your people; they shall remain only in the Nile.” <sup>8</sup>Then Moses and Aaron left Pharaoh's presence, and Moses cried out to the Eternal in the matter of the frogs which ~~He had~~ been inflicted DS26 upon Pharaoh. <sup>9</sup>And the Eternal did as Moses asked; the frogs died out in the houses, the courtyards, and the fields. <sup>10</sup>And they piled them up in heaps, till the land stank. <sup>11</sup>But when Pharaoh saw that there was relief, he became stubborn and would not heed them, as the Eternal had spoken.

<sup>12</sup>Then the Eternal One said to Moses, “Say to Aaron: Hold out your rod and strike the dust of the earth, and it shall turn to lice throughout the land of Egypt.” <sup>13</sup>And they did so. Aaron held out his arm with the rod and struck the dust of the earth, and vermin came upon human and beast DS27; all the dust of the earth turned to lice throughout the land of Egypt. <sup>14</sup>The magicians did the like with their spells to produce lice, but they could not. The vermin remained upon human and beast; <sup>15</sup>and the magicians said to Pharaoh, “This is the finger of God!” But Pharaoh's heart stiffened and he would not heed them, as the Eternal had spoken.

<sup>16</sup>And the Eternal One said to Moses, “Early in the morning present yourself to Pharaoh, as he is coming out to the water, and say to him, ‘Thus says the Eternal: Let My people go that they may worship Me. <sup>17</sup>For if you do not let My people go, I will let loose swarms of insects against you and your courtiers and your people and your houses; the houses of the Egyptians, and the very ground they stand on, shall be filled with swarms of insects. <sup>18</sup>But on that day I will set apart the region of Goshen, where My people dwell, so that no swarms of insects shall be there, that you may know that I the Eternal am in the midst of the land. <sup>19</sup>And I will make a distinction between My people and your people. Tomorrow this sign shall come to pass.’” <sup>20</sup>And the Eternal did so. Heavy swarms of insects invaded Pharaoh's palace and the houses of his courtiers; throughout the country of Egypt the land was ruined because of the swarms of insects.

<sup>21</sup>Then Pharaoh summoned Moses and Aaron and said, “Go and sacrifice to your God within the land.” <sup>22</sup>But Moses replied, “It would not be right to do this, for what we sacrifice to the Eternal our God is untouchable to the Egyptians. If we sacrifice that which is untouchable to the Egyptians before their very eyes, will they not stone us! <sup>23</sup>So we must go a distance of three days into the wilderness and sacrifice to the Eternal ~~our God~~ as our God ~~He~~ may command us.” <sup>24</sup>Pharaoh said, “I will let you go to sacrifice to the Eternal your God in the wilderness; but do not go very far. Plead, then, for me.” <sup>25</sup>And Moses said, “When I leave your presence, I will plead with the Eternal that the swarms of insects depart tomorrow from Pharaoh and his courtiers and his people; but let not Pharaoh again act deceitfully, not letting the people go to sacrifice to the Eternal.”

<sup>26</sup>So Moses left Pharaoh's presence and pleaded with the Eternal. <sup>27</sup>And the Eternal did as Moses asked: ~~He~~ removing ~~removed~~ the swarms of insects from Pharaoh, from his courtiers, and from his people; not one remained. <sup>28</sup>But Pharaoh became stubborn this time also, and would not let the people go.

**9**The Eternal One said to Moses, “Go to Pharaoh and say to him, ‘Thus says the Eternal, the God of the Hebrews: Let My people go to worship Me. <sup>2</sup>For if you refuse to let them go, and continue to hold them, <sup>3</sup>then the hand of the Eternal will strike your livestock in the fields—the horses, the asses, the camels, the cattle, and the sheep—with a very severe pestilence. <sup>4</sup>But the Eternal will make a distinction between the livestock of Israel and the livestock of the Egyptians, so that nothing shall die of all that belongs to the Israelites. <sup>5</sup>The Eternal has fixed the time: tomorrow the Eternal will do this thing in the land.’” <sup>6</sup>And the Eternal did so the next day: all the livestock of the Egyptians died, but of the livestock of the Israelites not a beast died. <sup>7</sup>When Pharaoh inquired, he found that not a head of the livestock of Israel had died; yet Pharaoh remained stubborn, and he would not let the people go.

<sup>8</sup>Then the Eternal One said to Moses and Aaron, “Each of you take handfuls of soot from the kiln, and let Moses throw it toward the sky in the sight of Pharaoh. <sup>9</sup>It shall become a fine dust all over the land of Egypt, and cause an inflammation breaking out in boils on human and beast throughout the land of Egypt.” <sup>10</sup>So they took soot of the kiln and appeared before Pharaoh; Moses threw it toward the sky, and it caused an inflammation breaking out in boils on human and beast. <sup>11</sup>The magicians were unable to confront Moses because of the inflammation, for the inflammation afflicted the magicians as well as all the other Egyptians. <sup>12</sup>But the Eternal stiffened the heart of Pharaoh, and he would not heed them, just as the Eternal had told Moses.

<sup>13</sup>The Eternal One said to Moses, “Early in the morning present yourself to Pharaoh and say to him, ‘Thus says the Eternal, the God of the Hebrews: Let My people go to worship Me. <sup>14</sup>For this time I will send all My plagues upon your person, and your courtiers, and your people, in order that you may know that there is none like Me in all the world. <sup>15</sup>I could have stretched forth My hand and stricken you and your people with pestilence, and you would have been effaced from the earth. <sup>16</sup>Nevertheless I have spared you for this purpose: in order to show you My power, and in order that My fame may resound throughout the world. <sup>17</sup>Yet you continue to thwart My people, and do not let them go! <sup>18</sup>This time tomorrow I will rain down a very heavy hail, such as has not been in Egypt from the day it was founded until now. <sup>19</sup>Therefore, order your livestock and everything you have in the open brought under shelter; every human and beast that is found outside, not having been brought indoors, shall perish when the hail comes down upon them!’” <sup>20</sup>Those among Pharaoh’s courtiers who feared the Eternal’s word brought their slaves and livestock indoors to safety; <sup>21</sup>but those who paid no regard to the word of the Eternal left their slaves and livestock in the open.

<sup>22</sup>The Eternal One said to Moses, “Hold out your arm toward the sky that hail may fall on all the land of Egypt, upon human and beast and all the grasses of the field in the land of Egypt.” <sup>23</sup>So Moses held out his rod toward the sky, and the Eternal sent thunder and hail, and fire streamed down to the ground, as the Eternal rained down hail upon the land of Egypt. <sup>24</sup>The hail was very heavy—fire flashing in the midst of the hail—such as had not fallen on the land of Egypt since it had become a nation. <sup>25</sup>Throughout the land of Egypt the hail struck down all that were in the open, both human and beast; the hail also struck down all the grasses of the field and shattered all the trees of the field. <sup>26</sup>Only in the region of Goshen, where the Israelites were, there was no hail.

<sup>27</sup>Thereupon Pharaoh sent for Moses and Aaron and said to them, “I stand guilty this time. The Eternal is in the right, and I and my people are in the wrong. <sup>28</sup>Plead with the Eternal that there may be an end of God’s thunder and of hail. I will let you go; you need stay no longer.” <sup>29</sup>Moses said to him, “As I go out of the city, I shall spread out my hands to

the Eternal; the thunder will cease and the hail will fall no more, so that you may know that the earth is the Eternal’s. <sup>30</sup>But I know that you and your courtiers do not yet fear the Eternal God.”—<sup>31</sup>Now the flax and barley were ruined, for the barley was in the ear and the flax was in bud; <sup>32</sup>but the wheat and the emmer were not hurt, for they ripen late.—<sup>33</sup>Leaving Pharaoh, Moses went outside the city and spread out his hands to the Eternal: the thunder and the hail ceased, and no rain came pouring down upon the earth. <sup>34</sup>But when Pharaoh saw that the rain and the hail and the thunder had ceased, he became stubborn and reverted to his guilty ways, as did his courtiers. <sup>35</sup>So Pharaoh’s heart stiffened and he would not let the Israelites go, just as the Eternal had foretold through Moses.

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<sup>10</sup>Then the Eternal One said to Moses, “Go to Pharaoh. For I have hardened his heart and the hearts of his courtiers, in order that I may display these My signs among them, <sup>2</sup>and that you may recount in the hearing of your childrensons and of your children’s childrensons’ sons <sup>DS28</sup> how I made a mockery of the Egyptians and how I displayed My signs among them—in order that you may know that I am the Eternal.” <sup>3</sup>So Moses and Aaron went to Pharaoh and said to him, “Thus says the Eternal, the God of the Hebrews, ‘How long will you refuse to humble yourself before Me? Let My people go that they may worship Me. <sup>4</sup>For if you refuse to let My people go, tomorrow I will bring locusts on your territory. <sup>5</sup>They shall cover the surface of the land, so that no one will be able to see the land. They shall devour the surviving remnant that was left to you after the hail; and they shall eat away all your trees that grow in the field. <sup>6</sup>Moreover, they shall fill your palaces and the houses of all your courtiers and of all the Egyptians—something that neither your fathers nor fathers’ fathers <sup>DS29</sup> have seen from the day they appeared on earth to this day.’” With that he turned and left Pharaoh’s presence.

<sup>7</sup>Pharaoh’s courtiers said to him, “How long shall this one be a snare to us? Let the ir notablesmen <sup>DS30</sup> go to worship the Eternal their God! Are you not yet aware that Egypt is lost?” <sup>8</sup>So Moses and Aaron were brought back to Pharaoh and he said to them, “Go, worship the Eternal your God! Who are the ones to go?” <sup>9</sup>Moses replied, “We will all go, young and old: we will go with our sons and daughters, our flocks and herds; for we must observe the Eternal’s festival.” <sup>10</sup>But he said to them, “The Eternal be with you the same as I mean to let your childrendependents <sup>DS31</sup> go with you! Clearly, you are bent on mischief. <sup>11</sup>No! You menfolk <sup>DS32</sup> go and worship the Eternal, since that is what you want.” And they were expelled from Pharaoh’s presence.

<sup>12</sup>Then the Eternal One said to Moses, “Hold out your arm over the land of Egypt for the locusts, that they may come upon the land of Egypt and eat up all the grasses in the

land, whatever the hail has left.”<sup>13</sup> So Moses held out his rod over the land of Egypt, and the Eternal drove an east wind over the land all that day and all night; and when morning came, the east wind had brought the locusts.<sup>14</sup> Locusts invaded all the land of Egypt and settled within all the territory of Egypt in a thick mass; never before had there been so many, nor will there ever be so many again.<sup>15</sup> They hid all the land from view, and the land was darkened; and they ate up all the grasses of the field and all the fruit of the trees which the hail had left, so that nothing green was left, of tree or grass of the field, in all the land of Egypt.

<sup>16</sup>Pharaoh hurriedly summoned Moses and Aaron and said, “I stand guilty before the Eternal your God and before you.<sup>17</sup> Forgive my offense just this once, and plead with the Eternal your God that ~~this death~~He but be removed~~this death~~ from me.”<sup>18</sup> So he left Pharaoh’s presence and pleaded with the Eternal.<sup>19</sup> The Eternal caused a shift to a very strong west wind, which lifted the locusts and hurled them into the Sea of Reeds; not a single locust remained in all the territory of Egypt.<sup>20</sup> But the Eternal stiffened Pharaoh’s heart, and he would not let the Israelites go.

<sup>21</sup>Then the Eternal One said to Moses, “Hold out your arm toward the sky that there may be darkness upon the land of Egypt, a darkness that can be touched.”<sup>22</sup> Moses held out his arm toward the sky and thick darkness descended upon all the land of Egypt for three days.<sup>23</sup> People could not see one another, and for three days no one could ~~move about~~get up from where he was<sup>[DS33]</sup>; but all the Israelites enjoyed light in their dwellings.

<sup>24</sup>Pharaoh then summoned Moses and said, “Go, worship the Eternal! Only your flocks and your herds shall be left behind; even your ~~children~~dependents<sup>[DS34]</sup> may go with you.”<sup>25</sup> But Moses said, “You yourself must provide us with sacrifices and burnt offerings to offer up to the Eternal our God; <sup>26</sup>our own livestock, too, shall go along with us—not a hoof shall remain behind: for we must select from it for the worship of the Eternal our God; and we shall not know with what we are to worship the Eternal until we arrive there.”<sup>27</sup> But the Eternal stiffened Pharaoh’s heart and he would not agree to let them go.<sup>28</sup> Pharaoh said to him, “Be gone from me! Take care not to see me again, for the moment you look upon my face you shall die.”<sup>29</sup> And Moses replied, “You have spoken rightly. I shall not see your face again!”

**11** And the Eternal One said to Moses, “I will bring but one more plague upon Pharaoh and upon Egypt; after that he shall let you go from here; indeed, when he lets you go, he will drive you out of here one and all.<sup>2</sup> Tell the people to borrow, each man from his neighbor and each woman from hers, objects of silver and gold.”<sup>3</sup> The Eternal disposed the Egyptians favorably toward the people. Moreover, Moses himself was much esteemed in the land of Egypt, among Pharaoh’s courtiers and among the people.

<sup>4</sup>Moses said, “Thus says the Eternal: Toward midnight I will go forth among the Egyptians,<sup>5</sup> and every ~~[male]~~ first-born<sup>[DS35]</sup> in the land of Egypt shall die, from the first-born of Pharaoh who sits on his throne to the first-born of the slave girl who is behind the millstones; and all the first-born of the cattle.<sup>6</sup> And there shall be a loud cry in all the land of Egypt, such as has never been or will ever be again;<sup>7</sup> but not a dog shall snarl at any of the Israelites, at ~~human~~ or beast—in order that you may know that the Eternal makes a distinction between Egypt and Israel.

<sup>8</sup>“Then all these courtiers of yours shall come down to me and bow low to me, saying, ‘Depart, you and all the people who follow you!’ After that I will depart.” And he left Pharaoh’s presence in hot anger.

<sup>9</sup>Now the Eternal had said to Moses, “Pharaoh will not heed you, in order that My marvels may be multiplied in the land of Egypt.”<sup>10</sup> Moses and Aaron had performed all these marvels before Pharaoh, but the Eternal had stiffened the heart of Pharaoh so that he would not let the Israelites go from his land.

**12** The Eternal One said to Moses and Aaron in the land of Egypt:<sup>2</sup> This month shall mark for you the beginning of the months; it shall be the first of the months of the year for you.<sup>3</sup> Speak to the whole community of Israel<sup>[DS36]</sup> and say that on the tenth of this month each of them shall take a lamb to a family, a lamb to a household.<sup>4</sup> But if the household is too small for a lamb, let ~~it~~him share one with a neighbor who dwells nearby, in proportion to the number of persons: you shall contribute for the lamb according to what each household will eat.<sup>5</sup> Your lamb shall be without blemish, a yearling male; you may take it from the sheep or from the goats.<sup>6</sup> You shall keep watch over it until the fourteenth day of this month; and all the assembled congregation<sup>[DS37]</sup> of the Israelites shall slaughter it at twilight.<sup>7</sup> They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they are to eat it.<sup>8</sup> They shall eat the flesh that same night; they shall eat it roasted over the fire, with unleavened bread and with bitter herbs.<sup>9</sup> Do not eat any of it raw, or cooked in any way with water, but roasted—head, legs, and entrails—over the fire.<sup>10</sup> You shall not leave any of it over until morning; if any of it is left until morning, you shall burn it.

<sup>11</sup>This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly: it is a passover offering to the Eternal.

<sup>12</sup>For that night I will go through the land of Egypt and strike down every ~~[male]~~ first-born<sup>[DS38]</sup> in the land of Egypt, both ~~human~~ and beast; and I will mete out punishments to all the gods of Egypt, I the Eternal.<sup>13</sup> And the blood on the houses where you are staying shall be a sign for you: when I see the blood I will pass over you, so that no plague will destroy you when I strike the land of Egypt.

<sup>14</sup>This day shall be to you one of remembrance: you shall celebrate it as a festival to the Eternal throughout the ages; you shall celebrate it as an institution for all time. <sup>15</sup>Seven days you shall eat unleavened bread; on the very first day you shall remove leaven from your houses, for whoever eats leavened bread from the first day to the seventh day, that person shall be cut off from Israel.

<sup>16</sup>You shall celebrate a sacred occasion on the first day, and a sacred occasion on the seventh day; no work at all shall be done on them; only what every person is to eat, that alone may be prepared for you. <sup>17</sup>You shall observe the [Feast of] Unleavened Bread, for on this very day I brought your ranks out of the land of Egypt; you shall observe this day throughout the ages as an institution for all time. <sup>18</sup>In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening. <sup>19</sup>No leaven shall be found in your houses for seven days. For whoever eats what is leavened, that person—~~whether a stranger or a citizen of the country~~—shall be cut off from the community of Israel, ~~whether he is a stranger or a citizen of the country~~ [DS39]. <sup>20</sup>You shall eat nothing leavened; in all your settlements you shall eat unleavened bread.

<sup>21</sup>Moses then summoned all the elders of Israel and said to them, “Go, pick out lambs for your families, and slaughter the passover offering. <sup>22</sup>Take a bunch of hyssop, dip it in the blood that is in the basin, and apply some of the blood that is in the basin to the lintel and to the two doorposts. None of you shall go outside the door of ~~his~~ your house until morning. <sup>23</sup>For ~~when~~ the Eternal, ~~when goes going~~ through to smite the Egyptians, ~~He~~ will see the blood on the lintel and the two doorposts, and the Eternal will pass over the door and not let the Destroyer enter and smite your home.

<sup>24</sup>“You shall observe this as an institution for all time, for you and for your descendants. <sup>25</sup>And when you enter the land that the Eternal will give you, as ~~He has promised~~ [DS40], you shall observe this rite. <sup>26</sup>And when your children ask you, ‘What do you mean by this rite?’ <sup>27</sup>you shall say, ‘It is the passover sacrifice to the Eternal, ~~who because He~~ passed over the houses of the Israelites in Egypt when ~~smiting~~ ~~He smote~~ the Egyptians, but saved our houses.’”

The people [DS41] then bowed low in homage. <sup>28</sup>And the Israelites went and did so; just as the Eternal had commanded Moses and Aaron, so they did.

<sup>29</sup>In the middle of the night the Eternal struck down all the ~~[male]~~ first-born [DS42] in the land of Egypt, from the first-born of Pharaoh who sat on the throne to the first-born of the captive who was in the dungeon, and all the first-born of the cattle. <sup>30</sup>And Pharaoh arose in the night, with all his courtiers and all the Egyptians—because there was a loud cry in Egypt; for there was no house where there was not someone dead. <sup>31</sup>He summoned Moses and Aaron in the night and said, “Up, depart from among my people, you and the Israel-

ites with you! Go, worship the Eternal as you said! <sup>32</sup>Take also your flocks and your herds, as you said, and begone! And may you bring a blessing upon me also!”

<sup>33</sup>The Egyptians urged the people on, impatient to have them leave the country, for they said, “We shall all be dead.” <sup>34</sup>So the people took their dough before it was leavened, their kneading bowls wrapped in their cloaks upon their shoulders. <sup>35</sup>The Israelites had done Moses’ bidding and borrowed from the Egyptians objects of silver and gold, and clothing. <sup>36</sup>And the Eternal had disposed the Egyptians favorably toward the people, and they let them have their request; thus they stripped the Egyptians.

<sup>37</sup>The Israelites journeyed from Rameses to Succoth, about six hundred thousand men ~~[DS43]~~ on foot, aside from ~~children dependents~~ [DS44]. <sup>38</sup>Moreover, a mixed multitude went up with them, and very much livestock, both flocks and herds. <sup>39</sup>And they baked unleavened cakes of the dough that they had taken out of Egypt, for it was not leavened, since they had been driven out of Egypt and could not delay; nor had they prepared any provisions for themselves.

<sup>40</sup>The length of time that the Israelites lived in Egypt was four hundred and thirty years; <sup>41</sup>at the end of the four hundred and thirtieth year, to the very day, all the ranks of the Eternal departed from the land of Egypt. <sup>42</sup>That was for the Eternal a night of vigil to bring them out of the land of Egypt; that same night is the Eternal’s, one of vigil for all the children of Israel throughout the ages.

<sup>43</sup>The Eternal One said to Moses and Aaron: This is the law of the passover offering: No foreigner shall eat of it. <sup>44</sup>But any ~~male~~ slave a ~~person~~ man [DS45] has bought may eat of it once he has been circumcised. <sup>45</sup>No bound or hired laborer shall eat of it. <sup>46</sup>It shall be eaten in one house: you shall not take any of the flesh outside the house; nor shall you break a bone of it. <sup>47</sup>The whole community of Israel shall offer it. <sup>48</sup>If a ~~male~~ stranger [DS46] who dwells with you would offer the passover to the Eternal, all his males must be circumcised; then he shall be admitted to offer it; he shall then be as a citizen of the country. But no uncircumcised ~~person-~~ man [DS47] may eat of it. <sup>49</sup>There shall be one law for the citizen and for the stranger who dwells among you.

<sup>50</sup>And all the Israelites did so; as the Eternal had commanded Moses and Aaron, so they did.

<sup>51</sup>That very day the Eternal freed the Israelites from the land of Egypt, troop by troop.

**13** The Eternal One spoke further to Moses, saying, <sup>2</sup>“Consecrate to Me every ~~male~~ first-born [DS48]; ~~human~~ and beast, the first ~~[male]~~ issue of every womb among the Israelites is Mine.”

<sup>3</sup>And Moses said to the people,

“Remember this day, on which you went free from Egypt, the house of bondage, how the Eternal freed you from

it with a mighty hand: no leavened bread shall be eaten. <sup>4</sup>You go free on this day, in the month of Abib. <sup>5</sup>So, when the Eternal has brought you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which was sworn He swore to your fathers ancestors DS49 to be given you DS50, a land flowing with milk and honey, you shall observe in this month the following practice:

<sup>6</sup>“Seven days you shall eat unleavened bread, and on the seventh day there shall be a festival of the Eternal. <sup>7</sup>Throughout the seven days unleavened bread shall be eaten; no leavened bread shall be found with you, and no leaven shall be found in all your territory. <sup>8</sup>And you shall explain to your son child DS51 on that day, ‘It is because of what the Eternal did for me when I went free from Egypt.’

<sup>9</sup>“And this shall serve you as a sign on your hand and as a reminder on your forehead—in order that the Teaching of the Eternal may be in your mouth—that with a mighty hand the Eternal freed you from Egypt. <sup>10</sup>You shall keep this institution at its set time from year to year.

<sup>11</sup>“And when the Eternal has brought you into the land of the Canaanites, as [God] He swore to you and to your fathers ancestors DS52, and has given it to you, <sup>12</sup>you shall set apart for the Eternal every first issue of the womb: every male firstling that your cattle drop shall be the Eternal’s. <sup>13</sup>But every firstling ass you shall redeem with a sheep; if you do not redeem it, you must break its neck. And you must redeem every male first-born male DS53 among your children. <sup>14</sup>And when, in time to come, your son a child of yours DS54 asks you, saying, ‘What does this mean?’ you shall say to him reply. ‘It was with a mighty hand that the Eternal brought us out from Egypt, the house of bondage. <sup>15</sup>When Pharaoh stubbornly refused to let us go, the Eternal slew every [male] first-born DS55 in the land of Egypt, the first-born of both human and beast. Therefore I sacrifice to the Eternal every first male issue of the womb, but redeem every male first-born among my sons children DS56.’

<sup>16</sup>“And so it shall be as a sign upon your hand and as a symbol on your forehead that with a mighty hand the Eternal freed us from Egypt.”

#### B'SHALACH

<sup>17</sup>Now when Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although it was nearer; for God said, “The people may have a change of heart when they see war, and return to Egypt.” <sup>18</sup>So God led the people round about, by way of the wilderness at the Sea of Reeds.

Now the Israelites went up armed out of the land of Egypt. <sup>19</sup>And Moses took with him the bones of Joseph, who had exacted an oath from the children of Israel, saying, “God will be sure to take notice of you: then you shall carry up my bones from here with you.”

<sup>20</sup>They set out from Succoth, and encamped at Etham, at the edge of the wilderness. <sup>21</sup>The Eternal went before them in a pillar of cloud by day, to guide them along the way, and in a pillar of fire by night, to give them light, that they might travel day and night. <sup>22</sup>The pillar of cloud by day and the pillar of fire by night did not depart from before the people.

**14**The Eternal One said to Moses: <sup>2</sup>Tell the Israelites to turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon; you shall encamp facing it, by the sea. <sup>3</sup>Pharaoh will say of the Israelites, “They are astray in the land; the wilderness has closed in on them.” <sup>4</sup>Then I will stiffen Pharaoh’s heart and he will pursue them, that I may gain glory through Pharaoh and all his host; and the Egyptians shall know that I am the Eternal.

And they did so.

<sup>5</sup>When the king of Egypt was told that the people had fled, Pharaoh and his courtiers had a change of heart about the people and said, “What is this we have done, releasing Israel from our service?” <sup>6</sup>He ordered his chariot and took his men force DS57 with him; <sup>7</sup>he took six hundred of his picked chariots, and the rest of the chariots of Egypt, with officers in all of them. <sup>8</sup>The Eternal stiffened the heart of Pharaoh king of Egypt, and he gave chase to the Israelites. As the Israelites were departing defiantly, <sup>9</sup>the Egyptians gave chase to them, and all the chariot horses of Pharaoh, his horsemen, and his warriors overtook them encamped by the sea, near Pi-hahiroth, before Baal-zephon.

<sup>10</sup>As Pharaoh drew near, the Israelites caught sight of the Egyptians advancing upon them. Greatly frightened, the Israelites cried out to the Eternal. <sup>11</sup>And they said to Moses, “Was it for want of graves in Egypt that you brought us to die in the wilderness? What have you done to us, taking us out of Egypt? <sup>12</sup>Is this not the very thing we told you in Egypt, saying, ‘Let us be, and we will serve the Egyptians, for it is better for us to serve the Egyptians than to die in the wilderness?’” <sup>13</sup>But Moses said to the people, “Have no fear! Stand by, and witness the deliverance which the Eternal will work for you today; for the Egyptians whom you see today you will never see again. <sup>14</sup>The Eternal will battle for you; you hold your peace!”

<sup>15</sup>Then the Eternal One said to Moses, “Why do you cry out to Me? Tell the Israelites to go forward. <sup>16</sup>And you lift up your rod and hold out your arm over the sea and split it, so that the Israelites may march into the sea on dry ground. <sup>17</sup>And I will stiffen the hearts of the Egyptians so that they go in after them; and I will gain glory through Pharaoh and all his warriors, his chariots and his horsemen. <sup>18</sup>Let the Egyptians know that I am Eternal, when I gain glory through Pharaoh, his chariots, and his horsemen.”

<sup>19</sup>The angel of God, who had been going ahead of the Israelite army, now moved and followed behind them; and the pillar of cloud shifted from in front of them and took up a

place behind them,<sup>20</sup> and it came between the army of the Egyptians and the army of Israel. Thus there was the cloud with the darkness, and it cast a spell upon the night, so that the one could not come near the other all through the night.

<sup>21</sup>Then Moses held out his arm over the sea and the Eternal drove back the sea with a strong east wind all that night, and turned the sea into dry ground. The waters were split,<sup>22</sup> and the Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left.<sup>23</sup> The Egyptians came in pursuit after them into the sea, all of Pharaoh's horses, chariots, and horsemen.<sup>24</sup> At the morning watch, the Eternal looked down upon the Egyptian army from a pillar of fire and cloud, and threw the Egyptian army into panic.<sup>25</sup> He[God] locked the wheels of their chariots so that they moved forward with difficulty. And the Egyptians said, "Let us flee from the Israelites, for the Eternal is fighting for them against Egypt."

<sup>26</sup>Then the Eternal One said to Moses, "Hold out your arm over the sea, that the waters may come back upon the Egyptians and upon their chariots and upon their horsemen."<sup>27</sup> Moses held out his arm over the sea, and at daybreak the sea returned to its normal state, and the Egyptians fled at its approach. But the Eternal hurled the Egyptians into the sea.<sup>28</sup> The waters turned back and covered the chariots and the horsemen—Pharaoh's entire army that followed them into the sea; not one of them remained.<sup>29</sup> But the Israelites had marched through the sea on dry ground, the waters forming a wall for them on their right and on their left.

<sup>30</sup>Thus the Eternal delivered Israel that day from the Egyptians. Israel saw the Egyptians dead on the shore of the sea.<sup>31</sup> And when Israel saw the wondrous power which the Eternal had wielded against the Egyptians, the people feared the Eternal; they had faith in the Eternal and His in God's servant Moses.

**15** Then Moses and the Israelites sang this song to the Eternal. They said:

I will sing to the Eternal, for He has triumphed gloriously;  
Horse and driver He has hurled into the sea<sup>[DS58]</sup>.  
<sup>2</sup>The Eternal is my strength and might;  
He is become my deliverance.  
This is my God and I will enshrine Him;  
The God of my father ancestors<sup>[DS59]</sup>, and I will exalt Him.  
<sup>3</sup>The Eternal, the Warrior—  
Eternal One is His name!  
<sup>4</sup>Pharaoh's chariots and his army  
He has cast into the sea;  
And the pick of his officers  
Are drowned in the Sea of Reeds.  
<sup>5</sup>The deeps covered them;

They went down into the depths like a stone.

<sup>6</sup>Your right hand, Eternal One, glorious in power,  
Your right hand, Eternal One, shatters the foe!

<sup>7</sup>In Your great triumph You break Your opponents;  
You send forth Your fury, it consumes them like straw.

<sup>8</sup>At the blast of Your nostrils the waters piled up,  
The floods stood straight like a wall;  
The deeps froze in the heart of the sea.

<sup>9</sup>The foe said,  
"I will pursue, I will overtake,  
I will divide the spoil;  
My desire shall have its fill of them.  
I will bare my sword—  
My hand shall subdue them."

<sup>10</sup>You made Your wind blow, the sea covered them;  
They sank like lead in the majestic waters.

<sup>11</sup>Who is like You, Eternal One, among the celestials;

Who is like You, majestic in holiness,  
Awesome in splendor, working wonders!

<sup>12</sup>You put out Your right hand,  
The earth swallowed them.

<sup>13</sup>In Your love You lead the people You redeemed;  
In Your strength You guide them to Your holy abode.

<sup>14</sup>The peoples hear, they tremble;  
Agony grips the dwellers in Philistia.

<sup>15</sup>Now are the clans of Edom dismayed;  
The tribes of Moab—trembling grips them;  
All the dwellers in Canaan are aghast.

<sup>16</sup>Terror and dread descend upon them;  
Through the might of Your arm they are still as stone—

Till Your people cross over, Eternal One,  
Till Your people cross whom You have ransomed.

<sup>17</sup>You will bring them and plant them in Your own mountain,

The place You made to dwell in, Eternal One,  
The sanctuary, Eternal [God], which Your hands established.

<sup>18</sup>The Eternal will reign for ever and ever!

<sup>19</sup>For the horses of Pharaoh, with his chariots and horsemen, went into the sea; and the Eternal turned back on them the waters of the sea; but the Israelites marched on dry ground in the midst of the sea.

<sup>20</sup>Then Miriam the prophetess<sup>[DS60]</sup>, Aaron's sister, picked up a hand-drum~~took a timbrel in her hand~~, and all the

women went out after her in dance with ~~hand-~~~~drums~~~~timbrels~~<sup>[DS61]</sup>.<sup>21</sup> And Miriam chanted for them:

Sing to the Eternal, for He has triumphed gloriously;  
Horse and driver He has hurled into the sea.

<sup>22</sup>Then Moses caused Israel to set out from the Sea of Reeds. They went on into the wilderness of Shur; they traveled three days in the wilderness and found no water. <sup>23</sup>They came to Marah, but they could not drink the water of Marah because it was bitter; that is why it was named Marah. <sup>24</sup>And the people grumbled against Moses, saying, “What shall we drink?” <sup>25</sup>So he cried out to the Eternal, and the Eternal showed him a piece of wood; he threw it into the water and the water became sweet.

There ~~[God]~~~~He~~ made for them a fixed rule; ~~and there He they were~~ put ~~them~~ to the test. <sup>26</sup>~~[God]~~~~He~~ said, “If you will heed the Eternal your God diligently, doing what is upright in ~~His~~~~God’s~~ sight, giving ear to ~~God’s~~~~His~~ commandments and keeping all ~~God’s~~~~His~~ laws, then I will not bring upon you any of the diseases that I brought upon the Egyptians, for I the Eternal am your healer.”

<sup>27</sup>And they came to Elim, where there were twelve springs of water and seventy palm trees; and they encamped there beside the water.

**16** Setting out from Elim, the whole Israelite community<sup>[DS62]</sup> came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt. <sup>2</sup>In the wilderness, the whole Israelite community grumbled against Moses and Aaron. <sup>3</sup>The Israelites said to them, “If only we had died by the hand of the Eternal in the land of Egypt, when we sat by the fleshpots, when we ate our fill of bread! For you have brought us out into this wilderness to starve this whole congregation to death.”

<sup>4</sup>And the Eternal One said to Moses, “I will rain down bread for you from the sky, and the people shall go out and gather each day that day’s portion—that I may thus test them, to see whether they will follow My instructions or not. <sup>5</sup>But on the sixth day, when they apportion what they have brought in, it shall prove to be double the amount they gather each day.” <sup>6</sup>So Moses and Aaron said to all the Israelites, “By evening you shall know it was the Eternal who brought you out from the land of Egypt; <sup>7</sup>and in the morning you shall behold the Presence of the Eternal, because ~~[God]~~~~He~~ has heard your grumbings against the Eternal. For who are we that you should grumble against us? <sup>8</sup>Since it is the Eternal,” Moses continued, “who will give you flesh to eat in the evening and bread in the morning to the full—~~because the Eternal has heard the grumbings you utter~~ ~~against Him~~, ~~—~~ what is our part? Your grumbling is ~~against the Eternal~~, not against us, ~~but against the Eternal!~~”

<sup>9</sup>Then Moses said to Aaron, “Say to the whole Israelite community: Advance toward the Eternal, ~~for He~~~~who~~ has heard your grumbling.” <sup>10</sup>And as Aaron spoke to the whole Israelite community, they turned toward the wilderness, and there, in a cloud, appeared the Presence of the Eternal.

<sup>11</sup>The Eternal One spoke to Moses: <sup>12</sup>“I have heard the grumbling of the Israelites. Speak to them and say: By evening you shall eat flesh, and in the morning you shall have your fill of bread; and you shall know that I the Eternal am your God.”

<sup>13</sup>In the evening quail appeared and covered the camp; in the morning there was a fall of dew about the camp. <sup>14</sup>When the fall of dew lifted, there, over the surface of the wilderness, lay a fine and flaky substance, as fine as frost on the ground. <sup>15</sup>When the Israelites saw it, they said to one another, “What is it?”—for they did not know what it was. And Moses said to them, “That is the bread which the Eternal has given you to eat. <sup>16</sup>This is what the Eternal has commanded: Gather as much of it as each of you requires to eat, an *omer* to a person for as many of you as there are; ~~you shall each of you shall~~ fetch for those in ~~his~~~~your~~ tent<sup>[DS63]</sup>.”

<sup>17</sup>The Israelites did so, some gathering much, some little. <sup>18</sup>But when they measured it by the *omer*, ~~he~~~~anyone~~ who had gathered much had no excess, and ~~he~~~~anyone~~ who had gathered little had no deficiency: they had gathered as much as they needed to eat. <sup>19</sup>And Moses said to them, “Let no one leave any of it over until morning.” <sup>20</sup>But they paid no attention to Moses; some<sup>[DS64]</sup> of them left of it until morning, and it became infested with maggots and stank. And Moses was angry with them.

<sup>21</sup>So they gathered it every morning, ~~each~~—as much as ~~he~~~~each one~~ needed to eat; for when the sun grew hot, it would melt. <sup>22</sup>On the sixth day they gathered double the amount of food, two *omers* for each; and when all the chieftains of the community came and told Moses, <sup>23</sup>he said to them, “This is what the Eternal meant: Tomorrow is a day of rest, a holy sabbath of the Eternal. Bake what you would bake and boil what you would boil; and all that is left put aside to be kept until morning.” <sup>24</sup>So they put it aside until morning, as Moses had ordered; and it did not turn foul, and there were no maggots in it. <sup>25</sup>Then Moses said, “Eat it today, for today is a sabbath of the Eternal; you will not find it today on the plain. <sup>26</sup>Six days you shall gather it; on the seventh day, the sabbath, there will be none.”

<sup>27</sup>Yet some of the people went out on the seventh day to gather, but they found nothing. <sup>28</sup>And the Eternal One said to Moses, “How long will you ~~men~~~~all~~<sup>[DS65]</sup> refuse to obey My commandments and My teachings? <sup>29</sup>Mark that ~~it is~~ the Eternal ~~who, has~~~~having~~ given you the sabbath; ~~therefore gives you He gives you~~ two days’ food on the sixth day. Let everyone remain ~~where he is~~~~in place~~: let no one leave ~~the vicinity-~~~~his place~~ on the seventh day.”<sup>[DS66]</sup> <sup>30</sup>So the people remained inactive on the seventh day.

<sup>31</sup>The house of Israel named it manna; it was like coriander seed, white, and it tasted like wafers in honey. <sup>32</sup>Moses said, “This is what the Eternal has commanded: Let one *omer* of it be kept throughout the ages, in order that they may see the bread that I fed you in the wilderness when I brought you out from the land of Egypt.” <sup>33</sup>And Moses said to Aaron, “Take a jar, put one *omer* of manna in it, and place it before the Eternal, to be kept throughout the ages.” <sup>34</sup>As the Eternal had commanded Moses, Aaron placed it before the Pact, to be kept. <sup>35</sup>And the Israelites ate manna forty years, until they came to a settled land; they ate the manna until they came to the border of the land of Canaan. <sup>36</sup>The *omer* is a tenth of an *efah*.

**17** From the wilderness of Sin the whole Israelite community continued by stages as the Eternal would command. They encamped at Rephidim, and there was no water for the people to drink. <sup>2</sup>The people quarreled with Moses. “Give us water to drink,” they said; and Moses replied to them, “Why do you quarrel with me? Why do you try the Eternal?” <sup>3</sup>But the people thirsted there for water; and the people grumbled against Moses and said, “Why did you bring us up from Egypt, to kill us and our children and livestock with thirst?” <sup>4</sup>Moses cried out to the Eternal, saying, “What shall I do with this people? Before long they will be stoning me!” <sup>5</sup>Then the Eternal One said to Moses, “Pass before the people; take with you some of the elders of Israel, and take along the rod with which you struck the Nile, and set out. <sup>6</sup>I will be standing there before you on the rock at Horeb. Strike the rock and water will issue from it, and the people will drink.” And Moses did so in the sight of the elders of Israel. <sup>7</sup>The place was named Massah and Meribah, because the Israelites quarreled and because they tried the Eternal, saying, “Is the Eternal present among us or not?”

<sup>8</sup>Amalek came and fought with Israel at Rephidim. <sup>9</sup>Moses said to Joshua, “Pick some men<sup>troops</sup> for us<sup>DS67</sup>, and go out and do battle with Amalek. Tomorrow I will station myself on the top of the hill, with the rod of God in my hand.” <sup>10</sup>Joshua did as Moses told him and fought with Amalek, while Moses, Aaron, and Hur went up to the top of the hill. <sup>11</sup>Then, whenever Moses held up his hand, Israel prevailed; but whenever he let down his hand, Amalek prevailed. <sup>12</sup>But Moses’ hands grew heavy; so they took a stone and put it under him and he sat on it, while Aaron and Hur, one on each side, supported his hands; thus his hands remained steady until the sun set. <sup>13</sup>And Joshua overwhelmed the people of Amalek with the sword.

<sup>14</sup>Then the Eternal One said to Moses, “Inscribe this in a document as a reminder, and read it aloud to Joshua: I will utterly blot out the memory of Amalek from under heaven!” <sup>15</sup>And Moses built an altar and named it Adonai-nissi. <sup>16</sup>He

said, “It means, ‘Hand upon the throne of the Eternal!’ The Eternal will be at war with Amalek throughout the ages.”

YITRO

**18** Jethro priest of Midian, Moses’ father-in-law, heard all that God had done for Moses and for Israel, His God’s people, —how the Eternal had brought Israel out from Egypt. <sup>2</sup>So Jethro, Moses’ father-in-law, took Zipporah, Moses’ wife, after she had been sent home, <sup>3</sup>and her two sons—of whom one was named Gershom, that is to say, “I have been a stranger in a foreign land”; <sup>4</sup>and the other was named Eliezer, meaning, “The God of my fatherMy ancestors’ God<sup>DS68</sup> was my help, and He delivered delivering me from the sword of Pharaoh.” <sup>5</sup>Jethro, Moses’ father-in-law, brought Moses’ sons and wife to him in the wilderness, where he was encamped at the mountain of God. <sup>6</sup>He sent word to Moses, “I, your father-in-law Jethro, am coming to you, with your wife and her two sons.” <sup>7</sup>Moses went out to meet his father-in-law; he bowed low and kissed him; each asked after the other’s welfare, and they went into the tent.

<sup>8</sup>Moses then recounted to his father-in-law everything that the Eternal had done to Pharaoh and to the Egyptians for Israel’s sake, all the hardships that had befallen them on the way, and how the Eternal had delivered them. <sup>9</sup>And Jethro rejoiced over all the kindness that the Eternal had shown Israel when He delivered ed them from the Egyptians. <sup>10</sup>“Blessed be the Eternal,” Jethro said, “who delivered you from the Egyptians and from Pharaoh, and who delivered the people from under the hand of the Egyptians. <sup>11</sup>Now I know that the Eternal is greater than all gods, yes, by the result of their very schemes against [the people].” <sup>12</sup>And Jethro, Moses’ father-in-law, brought a burnt offering and sacrifices for God; and Aaron came with all the elders of Israel to partake of the meal before God with Moses’ father-in-law.

<sup>13</sup>Next day, Moses sat as magistrate among the people, while the people stood about Moses from morning until evening. <sup>14</sup>But when Moses’ father-in-law saw how much he had to do for the people, he said, “What is this thing that you are doing to the people? Why do you act alone, while all the people stand about you from morning until evening?” <sup>15</sup>Moses replied to his father-in-law, “It is because the people come to me to inquire of God. <sup>16</sup>When they have a dispute, it comes before me, and I decide between one person and another, and I make known the laws and teachings of God.”

<sup>17</sup>But Moses’ father-in-law said to him, “The thing you are doing is not right; <sup>18</sup>you will surely wear yourself out, and these people as well. For the task is too heavy for you; you cannot do it alone. <sup>19</sup>Now listen to me. I will give you counsel, and God be with you! You represent the people before God: you bring the disputes before God, <sup>20</sup>and enjoin upon them the laws and the teachings, and make known to them the

way they are to go and the practices they are to follow. <sup>21</sup>You shall also seek out from among all the people capable **men-individuals** who fear God, ~~—~~trustworthy **men-ones** who spurn ill-gotten gain [DS69]. Set these over them as chiefs of thousands, hundreds, fifties, and tens, and <sup>22</sup>let them judge the people at all times. Have them bring every major dispute to you, but let them decide every minor dispute themselves. Make it easier for yourself by letting them share the burden with you. <sup>23</sup>If you do this—and God so commands you—you will be able to bear up; and all these people too will go home unwearied.”

<sup>24</sup>Moses heeded his father-in-law and did just as he had said. <sup>25</sup>Moses chose capable **men-individuals** out of all Israel, and appointed them heads over the people—chiefs of thousands, hundreds, fifties, and tens; <sup>26</sup>and they judged the people at all times: the difficult matters they would bring to Moses, and all the minor matters they would decide themselves. <sup>27</sup>Then Moses bade his father-in-law farewell, and he went his way to his own land.

**19**On the third new moon after the Israelites had gone forth from the land of Egypt, on that very day, they entered the wilderness of Sinai. <sup>2</sup>Having journeyed from Rephidim, they entered the wilderness of Sinai and encamped in the wilderness. Israel encamped there in front of the mountain, <sup>3</sup>and Moses went up to God. The Eternal One called to him from the mountain, saying, “Thus shall you say to the house of Jacob and declare to the children of Israel: <sup>4</sup>‘You have seen what I did to the Egyptians, how I bore you on eagles’ wings and brought you to Me. <sup>5</sup>Now then, if you will obey Me faithfully and keep My covenant, you shall be My treasured possession among all the peoples. Indeed, all the earth is Mine, <sup>6</sup>but you shall be to Me a kingdom of [DS70] priests and a holy nation.’ These are the words that you shall speak to the children of Israel.”

<sup>7</sup>Moses came and summoned the elders of the people [DS71] and put before them all that the Eternal had commanded him. <sup>8</sup>All the people answered as one, saying, “All that the Eternal has spoken we will do!” And Moses brought back the people’s words to the Eternal. <sup>9</sup>And the Eternal One said to Moses, “I will come to you in a thick cloud, in order that the people may hear when I speak with you and so trust you ever after.” Then Moses reported the people’s words to the Eternal, <sup>10</sup>and the Eternal said to Moses, “Go to the people and warn them to stay pure today and tomorrow. Let them wash their clothes. <sup>11</sup>Let them be ready for the third day; for on the third day the Eternal will come down, in the sight of all the people, on Mount Sinai. <sup>12</sup>You shall set bounds for the people round about, saying, ‘Beware of going up the mountain or touching the border of it. Whoever touches the mountain shall be put to death: <sup>13</sup>**without being touched—by being either stoned or shot; no hand shall touch him, but he shall be either stoned or shot;**—beast or **person**man [DS72], **he a tres-**

**passer** [DS73] shall not live.’ When the ram’s horn sounds a long blast, they may go up on the mountain.”

<sup>14</sup>Moses came down from the mountain to the people and warned the people to stay pure, and they washed their clothes. <sup>15</sup>And he said to the people, “Be ready for the third day: **de**[**the men among**] **you should** not go near a woman.” [DS74]

<sup>16</sup>On the third day, as morning dawned, there was thunder, and lightning, and a dense cloud upon the mountain, and a very loud blast of the horn; and all the people who were in the camp trembled. <sup>17</sup>Moses led the people out of the camp toward God, and they took their places at the foot of the mountain.

<sup>18</sup>Now Mount Sinai was all in smoke, for the Eternal had come down upon it in fire; the smoke rose like the smoke of a kiln, and the whole mountain trembled violently. <sup>19</sup>The blare of the horn grew louder and louder. As Moses spoke, God answered him in thunder. <sup>20</sup>The Eternal came down upon Mount Sinai, on the top of the mountain, and the Eternal One called Moses to the top of the mountain and Moses went up. <sup>21</sup>The Eternal One said to Moses, “Go down, warn the people not to break through to the Eternal to gaze, lest many of them perish. <sup>22</sup>The priests also, who come near the Eternal, must stay pure, lest the Eternal break out against them.” <sup>23</sup>But Moses said to the Eternal, “The people cannot come up to Mount Sinai, for You warned us saying, ‘Set bounds about the mountain and sanctify it.’” <sup>24</sup>So the Eternal said to him, “Go down, and come back together with Aaron; but let not the priests or the people break through to come up to the Eternal, lest **He** [**God**] break out against them.” <sup>25</sup>And Moses went down to the people and spoke to them.

**20**God spoke all these words, saying:

<sup>2</sup>I the Eternal am your God [DS75] who brought you out of the land of Egypt, the house of bondage: <sup>3</sup>You shall have no other gods besides Me.

<sup>4</sup>You shall not make for yourself a sculptured image, or any likeness of what is in the heavens above, or on the earth below, or in the waters under the earth. <sup>5</sup>You shall not bow down to them or serve them. For I the Eternal your God am an impassioned God, visiting the guilt of the parents upon the children, upon the third and upon the fourth generations of those who reject Me, <sup>6</sup>but showing kindness to the thousandth generation of those who love Me and keep My commandments.

<sup>7</sup>You shall not swear falsely by the name of the Eternal your God; for the Eternal will not clear one who swears falsely by **God’s**His name.

<sup>8</sup>Remember the sabbath day and keep it holy. <sup>9</sup>Six days you shall labor and do all your work, <sup>10</sup>but the seventh day is a sabbath of the Eternal your God: you shall not do any work—you [DS76], your son or daughter, your male or female

slave, or your cattle, or the stranger who is within your settlements. <sup>11</sup>For in six days the Eternal made heaven and earth and sea, ~~and~~ and all that is in them, ~~and~~ and ~~then~~He rested on the seventh day; therefore the Eternal blessed the sabbath day and hallowed it.

<sup>12</sup>Honor your father and your mother, that you may long endure on the land that the Eternal your God is assigning to you.

<sup>13</sup>You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbor.

<sup>14</sup>You shall not covet your neighbor's house: you shall not covet your neighbor's wife, ~~nor his~~ male ~~nor~~ female slave, ~~nor his~~ ox ~~nor his~~ ass, ~~nor~~ anything that is your neighbor's[DS77].

<sup>15</sup>All the people witnessed the thunder and lightning, the blare of the horn and the mountain smoking; and when the people saw it, they fell back and stood at a distance. <sup>16</sup>"You speak to us," they said to Moses, "and we will obey; but let not God speak to us, lest we die." <sup>17</sup>Moses answered the people, "Be not afraid; for God has come only in order to test you, and in order that the fear of ~~God~~ ~~Him~~ may be ever with you, so that you do not go astray." <sup>18</sup>So the people remained at a distance, while Moses approached the thick cloud where God was.

<sup>19</sup>The Eternal One said to Moses:

Thus shall you say to the Israelites: You yourselves saw that I spoke to you from the very heavens: <sup>20</sup>With Me, therefore, you shall not make any gods of silver, nor shall you make for yourselves any gods of gold. <sup>21</sup>Make for Me an altar of earth and sacrifice on it your burnt offerings and your sacrifices of well-being, your sheep and your oxen; in every place where I cause My name to be mentioned I will come to you and bless you. <sup>22</sup>And if you make for Me an altar of stones, do not build it of hewn stones; for by wielding your tool upon them you have profaned them. <sup>23</sup>Do not ascend My altar by steps, that your nakedness may not be exposed upon it.

#### MISHPATIM

**21** These are the rules that you shall set before them:

<sup>2</sup>When you[DS78] acquire a Hebrew slave, ~~he~~ ~~that~~ ~~per-~~ ~~son~~[DS79] shall serve six years; ~~and shall go free~~ in the seventh year ~~he shall go free~~, without payment. <sup>3</sup>If ~~he~~ ~~a~~ ~~male~~ ~~slave~~ came single, he shall leave single; if he had a wife, his wife shall leave with him. <sup>4</sup>If his master gave him a wife, and she has borne him children, the wife and her children shall belong to the master, and he shall leave alone. <sup>5</sup>But if the slave declares, "I love my master, and my wife and children: I do not wish to go free," <sup>6</sup>his master shall take him before

God. He shall be brought to the door or the doorpost, and his master shall pierce his ear with an awl; and he shall then remain his ~~master's~~ slave for life.

<sup>7</sup>When a ~~man~~ ~~parent~~ sells ~~his~~ ~~a~~ daughter as a slave[DS80], she shall not ~~be~~ ~~go~~ freed as male slaves ~~are~~ ~~do~~[DS81]. <sup>8</sup>If she proves to be displeasing to her (~~male~~) master, who designated her for himself, he must let her be redeemed; he shall not have the right to sell her to outsiders, since he broke faith with her. <sup>9</sup>And if ~~he~~ ~~the~~ ~~master~~ designated her for ~~his~~ ~~a~~ son[DS82], he shall deal with her as is the practice with free maidens. <sup>10</sup>If he marries another, he must not withhold from this one her food, her clothing, or her conjugal rights. <sup>11</sup>If he fails her in these three ways, she shall go free, without payment.

<sup>12</sup>~~He~~ ~~One~~ who fatally strikes ~~a~~ ~~man~~ ~~another~~ ~~person~~[DS83] shall be put to death. <sup>13</sup>If ~~he~~ ~~a~~ ~~male~~ ~~killer~~ did not do it by design, but it came about by an act of God, I will assign you a place to which he can flee[DS84].

<sup>14</sup>When ~~a~~ ~~person~~ ~~man~~ schemes against another[DS85] and kills ~~through~~ ~~treachery~~ ~~him~~ ~~treacherously~~, you shall take ~~him~~ ~~that~~ ~~person~~[DS86] from My very altar to be put to death.

<sup>15</sup>~~He~~ ~~One~~ who strikes ~~his~~ ~~one's~~ father or ~~his~~ mother shall be put to death[DS87].

<sup>16</sup>~~He~~ ~~One~~ who kidnaps a ~~man~~ ~~person~~[DS88]—whether ~~he~~ ~~has~~ ~~having~~ sold ~~him~~ or ~~is~~ still holding ~~him~~ ~~the~~ ~~victim~~—shall be put to death.

<sup>17</sup>~~He~~ ~~One~~ who insults ~~his~~ ~~one's~~ father or ~~his~~ mother shall be put to death.[DS89]

<sup>18</sup>When ~~men~~ ~~individuals~~ quarrel[DS90] and one strikes the other with stone or fist, and ~~he~~ ~~the~~ ~~victim~~ does not die but has to take to ~~his~~ bed—; <sup>19</sup>if ~~he~~ ~~that~~ ~~victim~~ then gets up and walks outdoors upon ~~his~~ ~~a~~ staff, the assailant shall go unpunished; ~~and~~ ~~except~~ ~~that~~ ~~he~~ ~~must~~ ~~for~~ ~~paying~~ for ~~the~~ ~~his~~ idleness and ~~the~~ ~~his~~ cure.

<sup>20</sup>When a ~~man~~ ~~person~~ [who is a slave owner] strikes ~~a~~ ~~his~~ slave, male or female, with a rod, ~~and~~ ~~he~~ ~~who~~ dies there and then, ~~he~~ ~~it~~ must be avenged. <sup>21</sup>But if ~~he~~ ~~the~~ ~~victim~~ survives a day or two, ~~he~~ ~~it~~ is not to be avenged, since ~~he~~ ~~the~~ ~~one~~ is the other's property[DS91].

<sup>22</sup>When ~~men~~ ~~individuals~~ fight[DS92], and one of them pushes a pregnant woman and a miscarriage results, but no other damage ensues, the one responsible shall be fined according as the woman's husband may exact ~~from~~ ~~him~~, the payment to be based on reckoning. <sup>23</sup>But if other damage ensues, the penalty shall be life for life, <sup>24</sup>eye for eye, tooth for tooth, hand for hand, foot for foot, <sup>25</sup>burn for burn, wound for wound, bruise for bruise.

<sup>26</sup>When a ~~person~~ ~~man~~ [who is a slave owner] strikes the eye of ~~a~~ ~~his~~ slave, male or female, and destroys it, ~~that~~ ~~per-~~ ~~son~~ ~~he~~ shall let ~~him~~ ~~the~~ ~~slave~~ go free on account of ~~his~~ ~~the~~ eye.

<sup>27</sup>If ~~the~~ ~~owner~~ ~~he~~ knocks out the tooth of ~~a~~ ~~his~~ slave, male or female, ~~that~~ ~~person~~ ~~he~~ shall let ~~him~~ ~~the~~ ~~slave~~ go free on account of ~~his~~ ~~the~~ tooth.

<sup>28</sup>When an ox gores a man or a woman to death, the ox shall be stoned and its flesh shall not be eaten, but the owner

of the ox is not to be punished. <sup>29</sup>If, however, that ox has been in the habit of goring, and its owner, though warned, has failed to guard it, and it kills a man or a woman—the ox shall be stoned and its owner, too, shall be put to death. <sup>30</sup>If ransom is ~~imposed~~~~laid upon him~~, ~~the owner~~~~he~~ must pay whatever is ~~imposed~~~~laid upon him~~ to redeem ~~the owner's own~~~~his~~ life. <sup>31</sup>So, too, if it gores a minor, male or female, [~~the~~~~its~~ owner] shall be dealt with according to the same rule. <sup>32</sup>But if the ox gores a slave, male or female, [~~its owner~~]~~he~~ shall pay thirty shekels of silver to the master, and the ox shall be stoned.

<sup>33</sup>When a ~~person~~~~man~~ opens a pit, or digs a pit and does not cover it, and an ox or an ass falls into it, <sup>34</sup>the one responsible for the pit must make restitution; ~~he shall~~ ~~—~~~~paying~~ the price to the owner, but ~~shall~~~~keeping~~ the dead animal.

<sup>35</sup>When a ~~person~~~~man~~'s ox injures ~~a~~~~his~~ neighbor's ox and it dies, they shall sell the live ox and divide its price; they shall also divide the dead animal. <sup>36</sup>If, however, it is known that the ox was in the habit of goring, and its owner has failed to guard it, ~~that person~~~~he~~ must restore ox for ox, but shall keep the dead animal.

<sup>37</sup>When a ~~person~~~~man~~ steals an ox or a sheep, and slaughters it or sells it, ~~that person~~~~he~~ shall pay five oxen for the ox, and four sheep for the sheep.—<sup>22</sup>If the thief is seized while tunneling, and ~~he is~~ beaten to death, there is no bloodguilt in ~~that~~~~his~~~~[DS93]~~ case. <sup>2</sup>If the sun has ~~d already~~ risen ~~on him~~, there is bloodguilt in that case.—~~The thief~~~~He~~ must make restitution; ~~and~~ if ~~he~~ ~~lacks~~ the means, ~~he~~ shall be sold for ~~his~~~~the~~ theft. <sup>3</sup>But if what ~~was stolen~~~~he stole~~—whether ox or ass or sheep—is found alive ~~and~~ in ~~hand~~~~his~~ possession, ~~he~~~~that~~ ~~person~~ shall pay double.

<sup>4</sup>When a ~~person~~~~man~~ ~~lets his~~~~who owns~~ livestock ~~lets it~~ loose to graze in another's land, and so allows a field or a vineyard to be grazed bare, ~~he must make~~ restitution ~~must be made~~~~[DS94]~~ for the impairment of that field or vineyard.~~[DS95]~~

<sup>5</sup>When a fire is started and spreads to thorns, so that stacked, standing, or growing grain is consumed, ~~he~~~~the one~~ who started the fire must make restitution.

<sup>6</sup>When a ~~person~~~~man~~ gives money or goods to another for safekeeping, and they are stolen from ~~the man's~~~~that other~~ ~~person's~~ house:—if ~~the thief is~~ caught, ~~the thief~~~~he~~ shall pay double; <sup>7</sup>if the thief is not caught, the owner of the house shall depose before God ~~that he has not laid~~~~and deny~~ ~~laying~~ hands on the other's property. (<sup>8</sup>In all charges of misappropriation—pertaining to an ox, an ass, a sheep, a garment, or any other loss, whereof one party alleges, “This is it”—the case of both parties shall come before God: ~~he~~~~the one~~ whom God declares guilty shall pay double to the other.)~~[DS96]~~

<sup>9</sup>When a ~~person~~~~man~~ gives to another an ass, an ox, a sheep or any other animal to guard, and it dies or is injured or is carried off, with no witness about, <sup>10</sup>an oath before the Eternal shall decide between the two of them that the one has not laid hands on the property of the other; the owner must acquiesce, and no restitution shall be made. <sup>11</sup>But if [the ani-

mal] was stolen from ~~the guardian~~~~him~~, ~~he shall make~~ restitution ~~shall be made~~ to its owner~~[DS97]~~. <sup>12</sup>If it was torn by beasts, ~~the guardian~~~~he~~ shall bring it as evidence;—~~he need~~ not ~~needing to~~ replace what has been torn by beasts.

<sup>13</sup>When a ~~person~~~~man~~ borrows [an animal] from another and it dies or is injured, its owner not being with it, ~~that per-~~~~son~~~~he~~ must make restitution. <sup>14</sup>If its owner was with it, no restitution need be made; but if it was hired, ~~he is entitled to~~ ~~the hire~~~~that payment is due~~~~[DS98]~~.

<sup>15</sup>If a man~~[DS99]~~ seduces a virgin for whom the bride-price has not been paid, and lies with her, he must make her his wife by payment of a bride-price. <sup>16</sup>If her father refuses to give her to him, he must still weigh out silver in accordance with the bride-price for virgins.

<sup>17</sup>You shall not tolerate a sorceress.

<sup>18</sup>Whoever lies with a beast~~[DS100]~~ shall be put to death.

<sup>19</sup>Whoever sacrifices to a god other than the Eternal alone shall be proscribed.

<sup>20</sup>You shall not wrong ~~a stranger~~ ~~nor~~ oppress ~~him a~~ ~~stranger~~~~[DS101]~~, for you were strangers in the land of Egypt.

<sup>21</sup>You ~~[communal leaders]~~ shall not ill-treat any widow or orphan~~[DS102]~~. <sup>22</sup>If you do mistreat them, I will heed their outcry as soon as they cry out to Me, <sup>23</sup>and My anger shall blaze forth and I will put you to the sword, and your own wives shall become widows and your children orphans.

<sup>24</sup>If you lend money to My people, to the poor among you, do not act toward them as a creditor; exact no interest from them~~[DS103]~~. <sup>25</sup>If you take your neighbor's garment in pledge, you must return it ~~to him~~ before the sun sets; <sup>26</sup>it is ~~his~~~~the~~ only ~~available~~ clothing, ~~—~~~~the sole covering for his~~ ~~it is~~ ~~what covers the~~ skin. In what else shall ~~he~~~~[your neighbor]~~ sleep? Therefore, if ~~he~~~~that person~~ cries out to Me, I will pay heed, for I am compassionate.

<sup>27</sup>You shall not revile God, nor put a curse upon a chief-tain among your people.

<sup>28</sup>You shall not put off the skimming of the first yield of your vats. You shall give Me the ~~male~~ first-born among your ~~sons~~~~children~~~~[DS104]~~. <sup>29</sup>You shall do the same with your cattle and your flocks: seven days it shall remain with its mother; on the eighth day you shall give it to Me.

<sup>30</sup>You shall be holy people~~[DS105]~~ to Me: you must not eat flesh torn by beasts in the field; you shall cast it to the dogs.

<sup>23</sup>You must not carry false rumors; you shall not join hands with the guilty to act as a malicious witness: <sup>2</sup>You shall neither side with the mighty to do wrong—you shall not give perverse testimony in a dispute so as to pervert it in favor of the mighty—<sup>3</sup>nor shall you show deference to a poor ~~person-~~~~man~~~~[DS106]~~ in ~~a~~~~his~~ dispute.

<sup>4</sup>When you encounter your enemy's ox or ass wander-ing, you must take it back ~~to him~~~~[DS107]~~.

<sup>5</sup>When you see the ass of your enemy lying under its burden and would refrain from raising it, you must nevertheless help raise it with him.

<sup>6</sup>You shall not subvert the rights of your needy in their disputes. <sup>7</sup>Keep far from a false charge; do not bring death on those who are innocent and in the right, for I will not acquit the wrongdoer. <sup>8</sup>Do not take bribes, for bribes blind the clear-sighted and upset the pleas of those who are in the right.

<sup>9</sup>You shall not oppress a stranger, for you know the feelings of the stranger, having yourselves been strangers in the land of Egypt [DS108].

<sup>10</sup>Six years you shall sow your land and gather in its yield; <sup>11</sup>but in the seventh you shall let it rest and lie fallow. Let the needy among your people eat of it, and what they leave let the wild beasts eat. You shall do the same with your vineyards and your olive groves.

<sup>12</sup>Six days you shall do your work, but on the seventh day you shall cease from labor, in order that your ox and your ass may rest, and that your home-born slave~~your bondman~~ and the stranger may be refreshed [DS109].

<sup>13</sup>Be on guard concerning all that I have told you. Make no mention of the names of other gods; they shall not be heard on your lips.

<sup>14</sup>Three times a year you shall hold a festival for Me: <sup>15</sup>You shall observe the Feast of Unleavened Bread—eating unleavened bread for seven days as I have commanded you—at the set time in the month of Abib, for in it you went forth from Egypt; and none shall appear before Me empty-handed; <sup>16</sup>and the Feast of the Harvest, of the first fruits of your work, of what you sow in the field; and the Feast of Ingathering at the end of the year, when you gather in the results of your work from the field. <sup>17</sup>Three times a year all your males shall appear before the Sovereign, the Eternal.

<sup>18</sup>You shall not offer the blood of My sacrifice with anything leavened; and the fat of My festal offering shall not be left lying until morning.

<sup>19</sup>The choice first fruits of your soil you shall bring to the house of the Eternal your God.

You shall not boil a kid in its mother's milk.

<sup>20</sup>I am sending an angel [DS110] before you to guard you on the way and to bring you to the place that I have made ready. <sup>21</sup>Pay heed to him and obey him. Do not defy him, for he will not pardon your offenses, since My Name is in him; <sup>22</sup>but if you obey him and do all that I say, I will be an enemy to your enemies and a foe to your foes.

<sup>23</sup>When My angel goes before you and brings you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, and I annihilate them, <sup>24</sup>you shall not bow down to their gods in worship or follow their practices, but shall tear them down and smash their pillars to bits. <sup>25</sup>You shall serve the Eternal your God, and He who will bless your bread and your water. And I will remove sickness from your midst. <sup>26</sup>No woman in your land shall miscarry or be barren. I will let you enjoy the full count of your days.

<sup>27</sup>I will send forth My terror before you, and I will throw into panic all the people among whom you come, and I will make all your enemies turn tail before you. <sup>28</sup>I will send a plague ahead of you, and it shall drive out before you the Hivites, the Canaanites, and the Hittites. <sup>29</sup>I will not drive them out before you in a single year, lest the land become desolate and the wild beasts multiply to your hurt. <sup>30</sup>I will drive them out before you little by little, until you have increased and possess the land. <sup>31</sup>I will set your borders from the Sea of Reeds to the Sea of Philistia, and from the wilderness to the Euphrates; for I will deliver the inhabitants of the land into your hands, and you will drive them out before you. <sup>32</sup>You shall make no covenant with them and their gods. <sup>33</sup>They shall not remain in your land, lest they cause you to sin against Me; for you will serve their gods—and it will prove a snare to you.

**24**Then [God]He said to Moses, “Come up to the Eternal, with Aaron, Nadab and Abihu, and seventy elders of Israel, and bow low from afar. <sup>2</sup>Moses alone shall come near the Eternal; but the others shall not come near, nor shall the people come up with him.”

<sup>3</sup>Moses went and repeated to the people all the commands of the Eternal and all the rules; and all the people answered with one voice, saying, “All the things that the Eternal has commanded we will do!” <sup>4</sup>Moses then wrote down all the commands of the Eternal.

Early in the morning, he set up an altar at the foot of the mountain, with twelve pillars for the twelve tribes of Israel. <sup>5</sup>He designated some young men among the Israelites [DS111], and they offered burnt offerings and sacrificed bulls as offerings of well-being to the Eternal. <sup>6</sup>Moses took one part of the blood and put it in basins, and the other part of the blood he dashed against the altar. <sup>7</sup>Then he took the record of the covenant and read it aloud to the people. And they said, “All that the Eternal has spoken we will faithfully do!” <sup>8</sup>Moses took the blood and dashed it on the people and said, “This is the blood of the covenant that the Eternal now makes with you concerning all these commands.”

<sup>9</sup>Then Moses and Aaron, Nadab and Abihu, and seventy elders of Israel ascended; <sup>10</sup>and they saw the God of Israel: —under His whose feet there was the likeness of a pavement of sapphire, like the very sky for purity. <sup>11</sup>Yet [God]He did not raise His-a hand against the leaders of the Israelites; they beheld God, and they ate and drank.

<sup>12</sup>The Eternal One said to Moses, “Come up to Me on the mountain and wait there, and I will give you the stone tablets with the teachings and commandments which I have inscribed to instruct them.” <sup>13</sup>So Moses and his attendant Joshua arose, and Moses ascended the mountain of God. <sup>14</sup>To the elders he had said, “Wait here for us until we return to you. You have Aaron and Hur with you; let anyone who has a legal matter approach them.”

<sup>15</sup>When Moses had ascended the mountain, the cloud covered the mountain. <sup>16</sup>The Presence of the Eternal abode on Mount Sinai, and the cloud hid it for six days. On the seventh day [God]He called to Moses from the midst of the cloud. <sup>17</sup>Now the Presence of the Eternal appeared in the sight of the Israelites as a consuming fire on the top of the mountain. <sup>18</sup>Moses went inside the cloud and ascended the mountain; and Moses remained on the mountain forty days and forty nights.

#### T'RUMAH

**25**The Eternal One spoke to Moses, saying: <sup>2</sup>Tell the Israelite people to bring Me gifts; you shall accept gifts for Me from every person whose heart ~~so-moves-him~~is so moved<sup>[DS112]</sup>. <sup>3</sup>And these are the gifts that you shall accept from them: gold, silver, and copper; <sup>4</sup>blue, purple, and crimson yarns, fine linen, goats' hair; <sup>5</sup>tanned ram skins, dolphin skins, and acacia wood; <sup>6</sup>oil for lighting, spices for the anointing oil and for the aromatic incense; <sup>7</sup>lapis lazuli and other stones for setting, for the ephod and for the breastpiece. <sup>8</sup>And let them make Me a sanctuary that I may dwell among them. <sup>9</sup>Exactly as I show you—the pattern of the Tabernacle and the pattern of all its furnishings—so shall you make it.

<sup>10</sup>They shall make an ark of acacia wood, two and a half cubits long, a cubit and a half wide, and a cubit and a half high. <sup>11</sup>Overlay it with pure gold—overlay it inside and out—and make upon it a gold molding round about. <sup>12</sup>Cast four gold rings for it, to be attached to its four feet, two rings on one of its side walls and two on the other. <sup>13</sup>Make poles of acacia wood and overlay them with gold; <sup>14</sup>then insert the poles into the rings on the side walls of the ark, for carrying the ark. <sup>15</sup>The poles shall remain in the rings of the ark: they shall not be removed from it. <sup>16</sup>And deposit in the Ark [the tablets of] the Pact which I will give you.

<sup>17</sup>You shall make a cover of pure gold, two and a half cubits long and a cubit and a half wide. <sup>18</sup>Make two cherubim of gold—make them of hammered work—at the two ends of the cover. <sup>19</sup>Make one cherub at one end and the other cherub at the other end; of one piece with the cover shall you make the cherubim at its two ends. <sup>20</sup>The cherubim shall have their wings spread out above, shielding the cover with their wings. They shall confront each other, the faces of the cherubim being turned toward the cover. <sup>21</sup>Place the cover on top of the Ark, after depositing inside the Ark the Pact that I will give you. <sup>22</sup>There I will meet with you, and I will impart to you—from above the cover, from between the two cherubim that are on top of the Ark of the Pact—all that I will command you concerning the Israelite people.

<sup>23</sup>You shall make a table of acacia wood, two cubits long, one cubit wide, and a cubit and a half high. <sup>24</sup>Overlay it with pure gold, and make a gold molding around it. <sup>25</sup>Make a rim of a hand's breadth around it, and make a gold molding

for its rim round about. <sup>26</sup>Make four gold rings for it, and attach the rings to the four corners at its four legs. <sup>27</sup>The rings shall be next to the rim, as holders for poles to carry the table. <sup>28</sup>Make the poles of acacia wood, and overlay them with gold; by these the table shall be carried. <sup>29</sup>Make its bowls, ladles, jars and jugs with which to offer libations; make them of pure gold. <sup>30</sup>And on the table you shall set the bread of display, to be before Me always.

<sup>31</sup>You shall make a lampstand of pure gold; the lampstand shall be made of hammered work; its base and its shaft, its cups, calyxes, and petals shall be of one piece. <sup>32</sup>Six branches shall issue from its sides; three branches from one side of the lampstand and three branches from the other side of the lampstand. <sup>33</sup>On one branch there shall be three cups shaped like almond-blossoms, each with calyx and petals, and on the next branch there shall be three cups shaped like almond-blossoms, each with calyx and petals; so for all six branches issuing from the lampstand. <sup>34</sup>And on the lampstand itself there shall be four cups shaped like almond-blossoms, each with calyx and petals: <sup>35</sup>a calyx, of one piece with it, under a pair of branches; and a calyx, of one piece with it, under the second pair of branches, and a calyx, of one piece with it, under the last pair of branches; so for all six branches issuing from the lampstand. <sup>36</sup>Their calyxes and their stems shall be of one piece with it, the whole of it a single hammered piece of pure gold. <sup>37</sup>Make its seven lamps—the lamps shall be so mounted as to give the light on its front side—<sup>38</sup>and its tongs and fire pans of pure gold. <sup>39</sup>It shall be made, with all these furnishings, out of a talent of pure gold. <sup>40</sup>Note well, and follow the patterns for them that are being shown you on the mountain.

**26**As for the tabernacle, make it of ten strips of cloth; make these of fine twisted linen, of blue, purple, and crimson yarns, with a design of cherubim worked into them. <sup>2</sup>The length of each cloth shall be twenty-eight cubits, and the width of each cloth shall be four cubits, all the cloths to have the same measurements. <sup>3</sup>Five of the cloths shall be joined to one another, and the other five cloths shall be joined to one another. <sup>4</sup>Make loops of blue wool on the edge of the outermost cloth of the one set; and do likewise on the edge of the outermost cloth of the other set: <sup>5</sup>make fifty loops on the one cloth, and fifty loops on the edge of the end cloth of the other set, the loops to be opposite one another. <sup>6</sup>And make fifty gold clasps, and couple the cloths to one another with the clasps, so that the Tabernacle becomes one whole.

<sup>7</sup>You shall then make cloths of goats' hair for a tent over the Tabernacle; make the cloths eleven in number. <sup>8</sup>The length of each cloth shall be thirty cubits, and the width of each cloth shall be four cubits, the eleven cloths to have the same measurements. <sup>9</sup>Join five of the cloths by themselves, and the other six cloths by themselves; and fold over the sixth cloth at the front of the tent. <sup>10</sup>Make fifty loops on the edge of

the outermost cloth of the one set, and fifty loops on the edge of the cloth of the other set. <sup>11</sup>Make fifty copper clasps, and fit the clasps into the loops, and couple the tent together so that it becomes one whole. <sup>12</sup>As for the overlapping excess of the cloths of the tent, the extra half-cloth shall overlap the back of the Tabernacle, <sup>13</sup>while the extra cubit at either end of each length of tent cloth shall hang down to the bottom of the two sides of the Tabernacle and cover it. <sup>14</sup>And make for the tent a covering of tanned ram skins, and a covering of dolphin skins above.

<sup>15</sup>You shall make the planks for the Tabernacle of acacia wood, upright. <sup>16</sup>The length of each plank shall be ten cubits and the width of each plank a cubit and a half. <sup>17</sup>Each plank shall have two tenons, parallel to each other; do the same with all the planks of the Tabernacle. <sup>18</sup>Of the planks of the Tabernacle, make twenty planks on the south side: <sup>19</sup>making forty silver sockets under the twenty planks, two sockets under the one plank for its two tenons and two sockets under each following plank for its two tenons; <sup>20</sup>and for the other side wall of the Tabernacle, on the north side, twenty planks, <sup>21</sup>with their forty silver sockets, two sockets under the one plank and two sockets under each following plank. <sup>22</sup>And for the rear of the Tabernacle, to the west, make six planks; <sup>23</sup>and make two planks for the corners of the Tabernacle at the rear. <sup>24</sup>They shall match at the bottom, and terminate alike at the top inside one ring; thus shall it be with both of them: they shall form the two corners. <sup>25</sup>Thus there shall be eight planks with their sockets of silver: sixteen sockets, two sockets under the first plank, and two sockets under each of the other planks.

<sup>26</sup>You shall make bars of acacia wood: five for the planks of the one side wall of the Tabernacle, <sup>27</sup>five bars for the planks of the other side wall of the Tabernacle, and five bars for the planks of the wall of the Tabernacle at the rear to the west. <sup>28</sup>The center bar halfway up the planks shall run from end to end. <sup>29</sup>Overlay the planks with gold, and make their rings of gold, as holders for the bars; and overlay the bars with gold. <sup>30</sup>Then set up the Tabernacle according to the manner of it that you were shown on the mountain.

<sup>31</sup>You shall make a curtain of blue, purple, and crimson yarns, and fine twisted linen; it shall have a design of cherubim worked into it. <sup>32</sup>Hang it upon four posts of acacia wood overlaid with gold and having hooks of gold, [set] in four sockets of silver. <sup>33</sup>Hang the curtain under the clasps, and carry the Ark of the Pact there, behind the curtain, so that the curtain shall serve you as a partition between the Holy and the Holy of Holies. <sup>34</sup>Place the cover upon the Ark of the Pact in the Holy of Holies. <sup>35</sup>Place the table outside the curtain, and the lampstand by the south wall of the Tabernacle opposite the table, which is to be placed by the north wall.

<sup>36</sup>You shall make a screen for the entrance of the Tent, of blue, purple, and crimson yarns, and fine twisted linen, done in embroidery. <sup>37</sup>Make five posts of acacia wood for the

screen and overlay them with gold—their hooks being of gold—and cast for them five sockets of copper.

**27** You shall make the altar of acacia wood, five cubits long and five cubits wide—the altar is to be square—and three cubits high. <sup>2</sup>Make its horns on the four corners, the horns to be of one piece with it; and overlay it with copper. <sup>3</sup>Make the pails for removing its ashes, as well as its scrapers, basins, flesh hooks, and fire pans—make all its utensils of copper. <sup>4</sup>Make for it a grating of meshwork in copper; and on the mesh make four copper rings at its four corners. <sup>5</sup>Set the mesh below, under the ledge of the altar, so that it extends to the middle of the altar. <sup>6</sup>And make poles for the altar, poles of acacia wood, and overlay them with copper. <sup>7</sup>The poles shall be inserted into the rings, so that the poles remain on the two sides of the altar when it is carried. <sup>8</sup>Make it hollow, of boards. As you were shown on the mountain, so shall they be made.

<sup>9</sup>You shall make the enclosure of the Tabernacle:

On the south side, a hundred cubits of hangings of fine twisted linen for the length of the enclosure on that side—<sup>10</sup>with its twenty posts and their twenty sockets of copper, the hooks and bands of the posts to be of silver.

<sup>11</sup>Again a hundred cubits of hangings for its length along the north side—with its twenty posts and their twenty sockets of copper, the hooks and bands of the posts to be of silver.

<sup>12</sup>For the width of the enclosure, on the west side, fifty cubits of hangings, with their ten posts and their ten sockets.

<sup>13</sup>For the width of the enclosure on the front, or east side, fifty cubits: <sup>14</sup>fifteen cubits of hangings on the one flank, with their three posts and their three sockets; <sup>15</sup>fifteen cubits of hangings on the other flank, with their three posts and their three sockets; <sup>16</sup>and for the gate of the enclosure, a screen of twenty cubits, of blue, purple, and crimson yarns, and fine twisted linen, done in embroidery, with their four posts and their four sockets.

<sup>17</sup>All the posts round the enclosure shall be banded with silver and their hooks shall be of silver; their sockets shall be of copper.

<sup>18</sup>The length of the enclosure shall be a hundred cubits, and the width fifty throughout; and the height five cubits—[with hangings] of fine twisted linen. The sockets shall be of copper: <sup>19</sup>all the utensils of the Tabernacle, for all its service, as well as all its pegs and all the pegs of the court, shall be of copper.

T'TZAVEH

<sup>20</sup>You shall further instruct the Israelites to bring you clear oil of beaten olives for lighting, for kindling lamps regularly. <sup>21</sup>Aaron and his sons shall set them up in the Tent of Meeting, outside the curtain which is over [the Ark of] the

Pact, [to burn] from evening to morning before the Eternal. It shall be a due from the Israelites for all time, throughout the ages.

**28**You shall bring forward your brother Aaron, with his sons, from among the Israelites, to serve Me as priests: Aaron, Nadab and Abihu, Eleazar and Ithamar, the sons of Aaron. <sup>2</sup>Make sacral vestments for your brother Aaron, for dignity and adornment. <sup>3</sup>Next you shall instruct all who are skillful, whom I have endowed with the gift of skill, to make Aaron's vestments, for consecrating him to serve Me as priest. <sup>4</sup>These are the vestments they are to make: a breastpiece, an ephod, a robe, a fringed tunic, a headdress, and a sash. They shall make those sacral vestments for your brother Aaron and his sons, for priestly service to Me; <sup>5</sup>they, therefore, shall receive the gold, the blue, purple, and crimson yarns, and the fine linen.

<sup>6</sup>They shall make the ephod of gold, of blue, purple, and crimson yarns, and of fine twisted linen, worked into designs. <sup>7</sup>It shall have two shoulder-pieces attached; they shall be attached at its two ends. <sup>8</sup>And the decorated band that is upon it shall be made like it, of one piece with it: of gold, of blue, purple, and crimson yarns, and of fine twisted linen. <sup>9</sup>Then take two lazuli stones and engrave on them the names of the sons of Israel: <sup>10</sup>six of their names on the one stone, and the names of the remaining six on the other stone, in the order of their birth. <sup>11</sup>On the two stones you shall make seal engravings—the work of a lapidary—of the names of the sons of Israel. Having bordered them with frames of gold, <sup>12</sup>attach the two stones to the shoulder-pieces of the ephod, as stones for remembrance of the Israelite people, whose names Aaron shall carry upon his two shoulder-pieces for remembrance before the Eternal.

<sup>13</sup>Then make frames of gold <sup>14</sup>and two chains of pure gold; braid these like corded work, and fasten the corded chains to the frames.

<sup>15</sup>You shall make a breastpiece of decision, worked into a design; make it in the style of the ephod: make it of gold, of blue, purple, and crimson yarns, and of fine twisted linen. <sup>16</sup>It shall be square and doubled, a span in length and a span in width. <sup>17</sup>Set in it mounted stones, in four rows of stones. The first row shall be a row of carnelian, chrysolite, and emerald; <sup>18</sup>the second row: a turquoise, a sapphire, and an amethyst; <sup>19</sup>the third row: a jacinth, an agate, and a crystal; <sup>20</sup>and the fourth row: a beryl, a lapis lazuli, and a jasper. They shall be framed with gold in their mountings. <sup>21</sup>The stones shall correspond [in number] to the names of the sons of Israel: twelve, corresponding to their names. They shall be engraved like seals, each with its name, for the twelve tribes.

<sup>22</sup>On the breastpiece make braided chains of corded work in pure gold. <sup>23</sup>Make two rings of gold on the breastpiece, and fasten the two rings at the two ends of the breastpiece, <sup>24</sup>attaching the two golden cords to the two rings at the ends of the breastpiece. <sup>25</sup>Then fasten the two ends of the

cords to the two frames, which you shall attach to the shoulder-pieces of the ephod, at the front. <sup>26</sup>Make two rings of gold and attach them to the two ends of the breastpiece, at its inner edge, which faces the ephod. <sup>27</sup>And make two other rings of gold and fasten them on the front of the ephod, low on the two shoulder-pieces, close to its seam above the decorated band. <sup>28</sup>The breastpiece shall be held in place by a cord of blue from its rings to the rings of the ephod, so that the breastpiece rests on the decorated band and does not come loose from the ephod. <sup>29</sup>Aaron shall carry the names of the sons of Israel on the breastpiece of decision over his heart, when he enters the sanctuary, for remembrance before the Eternal at all times. <sup>30</sup>Inside the breastpiece of decision you shall place the Urim and Thummim, so that they are over Aaron's heart when he comes before the Eternal. Thus Aaron shall carry the instrument of decision for the Israelites over his heart before the Eternal at all times.

<sup>31</sup>You shall make the robe of the ephod of pure blue. <sup>32</sup>The opening for the head shall be in the middle of it; the opening shall have a binding of woven work round about—it shall be like the opening of a coat of mail—so that it does not tear. <sup>33</sup>On its hem make pomegranates of blue, purple, and crimson yarns, all around the hem, with bells of gold between them all around: <sup>34</sup>a golden bell and a pomegranate, a golden bell and a pomegranate, all around the hem of the robe. <sup>35</sup>Aaron shall wear it while officiating, so that the sound of it is heard when he comes into the sanctuary before the Eternal and when he goes out—that he may not die.

<sup>36</sup>You shall make a frontlet of pure gold and engrave on it the seal inscription: “Holy to the Eternal.” <sup>37</sup>Suspend it on a cord of blue, so that it may remain on the headdress; it shall remain on the front of the headdress. <sup>38</sup>It shall be on Aaron's forehead, that Aaron may take away any sin arising from the holy things that the Israelites consecrate, from any of their sacred donations; it shall be on his forehead at all times, to win acceptance for them before the Eternal.

<sup>39</sup>You shall make the fringed tunic of fine linen.

You shall make the headdress of fine linen.

You shall make the sash of embroidered work.

<sup>40</sup>And for Aaron's sons also you shall make tunics, and make sashes for them, and make turbans for them, for dignity and adornment. <sup>41</sup>Put these on your brother Aaron and on his sons as well; anoint them, and ordain them and consecrate them to serve Me as priests.

<sup>42</sup>You shall also make for them linen breeches to cover their nakedness; they shall extend from the hips to the thighs. <sup>43</sup>They shall be worn by Aaron and his sons when they enter the Tent of Meeting or when they approach the altar to officiate in the sanctuary, so that they do not incur punishment and die. It shall be a law for all time for him and for his offspring [DS113] to come.

<sup>29</sup>This is what you shall do to them in consecrating them to serve Me as priests: Take a young bull of the herd and two rams without blemish; <sup>2</sup>also unleavened bread, unleavened cakes with oil mixed in, and unleavened wafers spread with oil—make these of choice wheat flour. <sup>3</sup>Place these in one basket and present them in the basket, along with the bull and the two rams. <sup>4</sup>Lead Aaron and his sons up to the entrance of the Tent of Meeting, and wash them with water. <sup>5</sup>Then take the vestments, and clothe Aaron with the tunic, the robe of the ephod, the ephod, and the breastpiece, and gird him with the decorated band of the ephod. <sup>6</sup>Put the headdress on his head, and place the holy diadem upon the headdress. <sup>7</sup>Take the anointing oil and pour it on his head and anoint him. <sup>8</sup>Then bring his sons forward; clothe them with tunics <sup>9</sup>and wind turbans upon them. And gird both Aaron and his sons with sashes. And so they shall have priesthood as their right for all time.

You shall then ordain Aaron and his sons. <sup>10</sup>Lead the bull up to the front of the Tent of Meeting, and let Aaron and his sons lay their hands upon the head of the bull. <sup>11</sup>Slaughter the bull before the Eternal, at the entrance of the Tent of Meeting, <sup>12</sup>and take some of the bull's blood and put it on the horns of the altar with your finger; then pour out the rest of the blood at the base of the altar. <sup>13</sup>Take all the fat that covers the entrails, the protuberance on the liver, and the two kidneys with the fat on them, and turn them into smoke upon the altar. <sup>14</sup>The rest of the flesh of the bull, its hide, and its dung shall be put to the fire outside the camp; it is a purgation offering.

<sup>15</sup>Next take the one ram, and let Aaron and his sons lay their hands upon the ram's head. <sup>16</sup>Slaughter the ram, and take its blood and dash it against all sides of the altar. <sup>17</sup>Cut up the ram into sections, wash its entrails and legs, and put them with its quarters and its head. <sup>18</sup>Turn all of the ram into smoke upon the altar. It is a burnt offering to the Eternal, a pleasing odor, an offering by fire to the Eternal.

<sup>19</sup>Then take the other ram, and let Aaron and his sons lay their hands upon the ram's head. <sup>20</sup>Slaughter the ram, and take some of its blood and put it on the ridge of Aaron's right ear and on the ridges of his sons' right ears, and on the thumbs of their right hands, and on the big toes of their right feet; and dash the rest of the blood against every side of the altar round about. <sup>21</sup>Take some of the blood that is on the altar and some of the anointing oil and sprinkle upon Aaron and his vestments, and also upon his sons and his sons' vestments. Thus shall he and his vestments be holy, as well as his sons and his sons' vestments.

<sup>22</sup>You shall take from the ram the fat parts—the broad tail, the fat that covers the entrails, the protuberance on the liver, the two kidneys with the fat on them—and the right thigh; for this is a ram of ordination. <sup>23</sup>Add one flat loaf of bread, one cake of oil bread, and one wafer, from the basket of unleavened bread that is before the Eternal. <sup>24</sup>Place all

these on the palms of Aaron and his sons, and offer them as an elevation offering before the Eternal. <sup>25</sup>Take them from their hands and turn them into smoke upon the altar with the burnt offering, as a pleasing odor before the Eternal; it is an offering by fire to the Eternal.

<sup>26</sup>Then take the breast of Aaron's ram of ordination and offer it as an elevation offering before the Eternal; it shall be your portion. <sup>27</sup>You shall consecrate the breast that was offered as an elevation offering and the thigh that was offered as a gift offering from the ram of ordination—from that which was Aaron's and from that which was his sons'—<sup>28</sup>and those parts shall be a due for all time from the Israelites to Aaron and his descendants [DS114]. For they are a gift; and so shall they be a gift from the Israelites, their gift to the Eternal out of their sacrifices of well-being.

<sup>29</sup>The sacral vestments of Aaron shall pass on to his sons after him, for them to be anointed and ordained in. <sup>30</sup>He among his sons who becomes priest in his stead, who enters the Tent of Meeting to officiate within the sanctuary, shall wear them seven days.

<sup>31</sup>You shall take the ram of ordination and boil its flesh in the sacred precinct; <sup>32</sup>and Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the entrance of the Tent of Meeting. <sup>33</sup>These things shall be eaten only by those for whom expiation was made with them when they were ordained and consecrated; they may not be eaten by a lay person [layman] [DS115], for they are holy. <sup>34</sup>And if any of the flesh of ordination, or any of the bread, is left until morning, you shall put what is left to the fire; it shall not be eaten, for it is holy.

<sup>35</sup>Thus you shall do to Aaron and his sons, just as I have commanded you. You shall ordain them through seven days, <sup>36</sup>and each day you shall prepare a bull as a purgation offering for expiation; you shall purge the altar by performing purification upon it, and you shall anoint it to consecrate it. <sup>37</sup>Seven days you shall perform purification for the altar to consecrate it, and the altar shall become most holy; whatever touches the altar shall become consecrated.

<sup>38</sup>Now this is what you shall offer upon the altar: two yearling lambs each day, regularly. <sup>39</sup>You shall offer the one lamb in the morning, and you shall offer the other lamb at twilight. <sup>40</sup>There shall be a tenth of a measure of choice flour with a quarter of a *hin* of beaten oil mixed in, and a libation of a quarter *hin* of wine for one lamb; <sup>41</sup>and you shall offer the other lamb at twilight, repeating with it the meal offering of the morning with its libation—an offering by fire for a pleasing odor to the Eternal, <sup>42</sup>a regular burnt offering throughout the generations, at the entrance of the Tent of Meeting before the Eternal.

For there I will meet with you, and there I will speak with you, <sup>43</sup>and there I will meet with the Israelites, and it shall be sanctified by My Presence. <sup>44</sup>I will sanctify the Tent of Meeting and the altar, and I will consecrate Aaron and his sons to serve Me as priests. <sup>45</sup>I will abide among the Israel-

ites, and I will be their God. <sup>46</sup>And they shall know that I the Eternal am their God, who brought them out from the land of Egypt that I might abide among them, I the Eternal their God.

**30**You shall make an altar for burning incense; make it of acacia wood. <sup>2</sup>It shall be a cubit long and a cubit wide—it shall be square—and two cubits high, its horns of one piece with it. <sup>3</sup>Overlay it with pure gold: its top, its sides round about, and its horns; and make a gold molding for it round about. <sup>4</sup>And make two gold rings for it under its molding; make them on its two side walls, on opposite sides. They shall serve as holders for poles with which to carry it. <sup>5</sup>Make the poles of acacia wood, and overlay them with gold.

<sup>6</sup>Place it in front of the curtain that is over the Ark of the Pact—in front of the cover that is over the Pact—where I will meet with you. <sup>7</sup>On it Aaron shall burn aromatic incense: he shall burn it every morning when he tends the lamps, <sup>8</sup>and Aaron shall burn it at twilight when he lights the lamps—a regular incense offering before the Eternal throughout the ages. <sup>9</sup>You shall not offer alien incense on it, or a burnt offering or a meal offering; neither shall you pour a libation on it. <sup>10</sup>Once a year Aaron shall perform purification upon its horns with blood of the purgation offering of purification; purification shall be performed upon it once a year throughout the ages. It is most holy to the Eternal.

#### KI TISA

<sup>11</sup>The Eternal One spoke to Moses, saying: <sup>12</sup>When you take a census of the Israelite peoplemen according to their army enrollment, each DS116 shall pay the Eternal a ransom for himself on being enrolled, that no plague may come upon them through their being enrolled. <sup>13</sup>This is what everyone who is entered in the records shall pay: a half-shekel by the sanctuary weight—twenty *gerahs* to the shekel—a half-shekel as an offering to the Eternal. <sup>14</sup>Everyone who is entered in the records, from the age of twenty years up, shall give the Eternal's offering: <sup>15</sup>the rich shall not pay more and the poor shall not pay less than half a shekel when giving the Eternal's offering as expiation for your persons. <sup>16</sup>You shall take the expiation money from the Israelites and assign it to the service of the Tent of Meeting; it shall serve the Israelites as a reminder before the Eternal, as expiation for your persons.

<sup>17</sup>The Eternal One spoke to Moses, saying: <sup>18</sup>Make a laver of copper and a stand of copper for it, for washing; and place it between the Tent of Meeting and the altar. Put water in it, <sup>19</sup>and let Aaron and his sons wash their hands and feet [in water drawn] from it. <sup>20</sup>When they enter the Tent of Meeting they shall wash with water, that they may not die; or when they approach the altar to serve, to turn into smoke an offering by fire to the Eternal, <sup>21</sup>they shall wash their hands and feet, that they may not die. It shall be a law for all time for

them—for him and his offspring DS117—throughout the ages.

<sup>22</sup>The Eternal One spoke to Moses, saying: <sup>23</sup>Next take choice spices: five hundred weight of solidified myrrh, half as much—two hundred and fifty—of fragrant cinnamon, two hundred and fifty of aromatic cane, <sup>24</sup>five hundred—by the sanctuary weight—of cassia, and a *hin* of olive oil. <sup>25</sup>Make of this a sacred anointing oil, a compound of ingredients expertly blended, to serve as sacred anointing oil. <sup>26</sup>With it anoint the Tent of Meeting, the Ark of the Pact, <sup>27</sup>the table and all its utensils, the lampstand and all its fittings, the altar of incense, <sup>28</sup>the altar of burnt offering and all its utensils, and the laver and its stand. <sup>29</sup>Thus you shall consecrate them so that they may be most holy; whatever touches them shall be consecrated. <sup>30</sup>You shall also anoint Aaron and his sons, consecrating them to serve Me as priests.

<sup>31</sup>And speak to the Israelite people, as follows: This shall be an anointing oil sacred to Me throughout the ages. <sup>32</sup>It must not be rubbed on any person's body, and you must not make anything like it in the same proportions; it is sacred, to be held sacred by you. <sup>33</sup>Whoever compounds its like, or puts any of it on a lay person layman DS118, shall be cut off from his kin DS119.

<sup>34</sup>And the Eternal One said to Moses: Take the herbs stacte, onycha, and galbanum—these herbs together with pure frankincense; let there be an equal part of each. <sup>35</sup>Make them into incense, a compound expertly blended, refined, pure, sacred. <sup>36</sup>Beat some of it into powder, and put some before the Pact in the Tent of Meeting, where I will meet with you; it shall be most holy to you. <sup>37</sup>But when you make this incense, you must not make any in the same proportions for yourselves; it shall be held by you sacred to the Eternal. <sup>38</sup>Whoever makes any like it, to smell of it, shall be cut off from his kin.

**31**The Eternal One spoke to Moses: <sup>2</sup>See, I have singled out by name Bezalel son of Uri son of Hur, of the tribe of Judah. <sup>3</sup>I have endowed him with a divine spirit of skill, ability, and knowledge in every kind of craft; <sup>4</sup>to make designs for work in gold, silver, and copper, <sup>5</sup>to cut stones for setting and to carve wood—to work in every kind of craft. <sup>6</sup>Moreover, I have assigned to him Oholiab son of Ahisamach, of the tribe of Dan; and I have also granted skill to all who are skillful, that they may make everything that I have commanded you: <sup>7</sup>the Tent of Meeting, the Ark for the Pact and the cover upon it, and all the furnishings of the Tent; <sup>8</sup>the table and its utensils, the pure lampstand and all its fittings, and the altar of incense; <sup>9</sup>the altar of burnt offering and all its utensils, and the laver and its stand; <sup>10</sup>the service vestments, the sacral vestments of Aaron the priest and the vestments of his sons, for their service as priests; <sup>11</sup>as well as the anointing oil and the

aromatic incense for the sanctuary. Just as I have commanded you, they shall do.

<sup>12</sup>And the Eternal One said to Moses: <sup>13</sup>Speak to the Israelite people and say: Nevertheless, you must keep My sabbaths, for this is a sign between Me and you throughout the ages, that you may know that I the Eternal have consecrated you. <sup>14</sup>You shall keep the sabbath, for it is holy for you. **One**He who profanes it shall be put to death: whoever does work on it, that person shall be cut off from among his-kin. <sup>15</sup>Six days may work be done, but on the seventh day there shall be a sabbath of complete rest, holy to the Eternal; whoever does work on the sabbath day shall be put to death. <sup>16</sup>The Israelite people shall keep the sabbath, observing the sabbath throughout the ages as a covenant for all time: <sup>17</sup>it shall be a sign for all time between Me and the people of Israel. For in six days the Eternal made heaven and earth, and on the seventh day **[God]He** ceased from work and was refreshed.

<sup>18</sup>**When He finished Upon finishing** speaking with him on Mount Sinai, **[God]He** gave Moses the two tablets of the Pact, stone tablets inscribed with the finger of God.

**32**When the people saw that Moses was so long in coming down from the mountain, the people **[DS120]** gathered against Aaron and said to him, “Come, make us a god who shall go before us, for that man Moses, who brought us from the land of Egypt—we do not know what has happened to him.” <sup>2</sup>Aaron said to them, “**[You men.] Take** off the gold rings that are on the ears of your wives **[DS121]**, your sons, and your daughters, and bring them to me.” <sup>3</sup>And all the people took off the gold rings that were in their ears and brought them to Aaron. <sup>4</sup>This he took from them and cast in a mold, and made it into a molten calf. And they exclaimed, “This is your god, O Israel, who brought you out of the land of Egypt!” <sup>5</sup>When Aaron saw this, he built an altar before it; and Aaron announced: “Tomorrow shall be a festival of the Eternal!” <sup>6</sup>Early next day, the people offered up burnt offerings and brought sacrifices of well-being; they sat down to eat and drink, and then rose to dance.

<sup>7</sup>The Eternal One spoke to Moses, “Hurry down, for your people, whom you brought out of the land of Egypt, have acted basely. <sup>8</sup>They have been quick to turn aside from the way that I enjoined upon them. They have made themselves a molten calf and bowed low to it and sacrificed to it, saying: ‘This is your god, O Israel, who brought you out of the land of Egypt!’”

<sup>9</sup>The Eternal further said to Moses, “I see that this is a stiffnecked people. <sup>10</sup>Now, let Me be, that My anger may blaze forth against them and that I may destroy them, and make of you a great nation.” <sup>11</sup>But Moses implored the Eternal his God, saying, “Let not Your anger, Eternal One, blaze forth against Your people, whom You delivered from the land of Egypt with great power and with a mighty hand. <sup>12</sup>Let not

the Egyptians say, ‘It was with evil intent that **He** delivered them **[DS122]**, only to kill them off in the mountains and annihilate them from the face of the earth.’ Turn from Your blazing anger, and renounce the plan to punish Your people. <sup>13</sup>Remember Your servants, Abraham, Isaac, and Israel, how You swore to them by Your Self and said to them: I will make your offspring as numerous as the stars of heaven, and I will give to your offspring this whole land of which I spoke, to possess forever.” <sup>14</sup>And the Eternal renounced the punishment **He had** planned **to bring upon for His God’s** people.

<sup>15</sup>Thereupon Moses turned and went down from the mountain bearing the two tablets of the Pact, tablets inscribed on both their surfaces: they were inscribed on the one side and on the other. <sup>16</sup>The tablets were God’s work, and the writing was God’s writing, incised upon the tablets. <sup>17</sup>When Joshua heard the sound of the people in its boisterousness, he said to Moses, “There is a cry of war in the camp.” <sup>18</sup>But he answered,

“It is not the sound of the tune of triumph,  
Or the sound of the tune of defeat;  
It is the sound of song that I hear!”

<sup>19</sup>As soon as Moses came near the camp and saw the calf and the dancing, he became enraged; and he hurled the tablets from his hands and shattered them at the foot of the mountain. <sup>20</sup>He took the calf that they had made and burned it; he ground it to powder and strewed it upon the water and so made the Israelites drink it.

<sup>21</sup>Moses said to Aaron, “What did this people do to you that you have brought such great sin upon them?” <sup>22</sup>Aaron said, “Let not my lord be enraged. You know that this people is bent on evil. <sup>23</sup>They said to me, ‘Make us a god to lead us; for that man Moses, who brought us from the land of Egypt—we do not know what has happened to him.’ <sup>24</sup>So I said to them, ‘Whoever has gold, take it off!’ They gave it to me and I hurled it into the fire and out came this calf!”

<sup>25</sup>Moses saw that the people were out of control—since Aaron had let them get out of control—so that they were a menace to any who might oppose them. <sup>26</sup>Moses stood up in the gate of the camp and said, “Whoever is for the Eternal, come here!” And all the **Levites men of Levi** **[DS123]** rallied to him. <sup>27</sup>He said to them, “Thus says the Eternal, the God of Israel: Each of you put sword on thigh, go back and forth from gate to gate throughout the camp, and slay **sib-ling**brother, neighbor, and kin.” <sup>28</sup>The **men of Levites** did as Moses had bidden; and some three thousand of the people fell that day. <sup>29</sup>And Moses said, “Dedicate yourselves to the Eternal this day—for each of you has been against **son-and-brother**blood relations **[DS124]**—that **[God]He** may bestow a blessing upon you today.”

<sup>30</sup>The next day Moses said to the people, “You have been guilty of a great sin. Yet I will now go up to the Eternal; perhaps I may win forgiveness for your sin.” <sup>31</sup>Moses went back to the Eternal and said, “Alas, this people is guilty of a great sin in making for themselves a god of gold. <sup>32</sup>Now, if

You will forgive their sin [well and good]; but if not, erase me from the record which You have written!”<sup>33</sup> But the Eternal said to Moses, “~~Only one~~He who has sinned against Me, ~~him only~~ will I erase from My record.<sup>34</sup> Go now, lead the people where I told you. See, My angel shall go before you. But when I make an accounting, I will bring them to account for their sins.”

<sup>35</sup>Then the Eternal sent a plague upon the people, for what they did with the calf that Aaron made.

**33**Then the Eternal One said to Moses, “Set out from here, you and the people that you have brought up from the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, ‘To your offspring will I give it’—<sup>2</sup>I will send an angel before you, and I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites—<sup>3</sup>a land flowing with milk and honey. But I will not go in your midst, since you are a stiffnecked people, lest I destroy you on the way.”

<sup>4</sup>When the people heard this harsh word, they went into mourning, and none put on ~~his~~ finery.

<sup>5</sup>The Eternal said to Moses, “Say to the Israelite people, ‘You are a stiffnecked people. If I were to go in your midst for one moment, I would destroy you. Now, then, leave off your finery, and I will consider what to do to you.’”<sup>6</sup> So the Israelites remained stripped of the finery from Mount Horeb on.

<sup>7</sup>Now Moses would take the Tent and pitch it outside the camp, at some distance from the camp. It was called the Tent of Meeting, and whoever sought the Eternal would go out to the Tent of Meeting that was outside the camp.<sup>8</sup> Whenever Moses went out to the Tent, all the people would rise and stand, ~~each at the entrance of his tent~~at the entrance of each tent<sup>[DS125]</sup>, and gaze after Moses until he had entered the Tent.<sup>9</sup> And when Moses entered the Tent, the pillar of cloud would descend and stand at the entrance of the Tent, while ~~[God]He~~ spoke with Moses.<sup>10</sup> When all the people saw the pillar of cloud poised at the entrance of the Tent, all the people would rise and bow low, ~~each~~at the entrance of ~~his~~ each tent<sup>[DS126]</sup>.<sup>11</sup> The Eternal would speak to Moses face to face, as one ~~person~~man speaks to another<sup>[DS127]</sup>. And he would then return to the camp; but his attendant, Joshua son of Nun, a youth, would not stir out of the Tent.

<sup>12</sup>Moses said to the Eternal, “See, You say to me, ‘Lead this people forward,’ but You have not made known to me whom You will send with me. Further, You have said, ‘I have singled you out by name, and you have, indeed, gained My favor.’<sup>13</sup> Now, if I have truly gained Your favor, pray let me know Your ways, that I may know You and continue in Your favor. Consider, too, that this nation is Your people.”<sup>14</sup> And ~~[God]He~~ said, “I will go in the lead and will lighten your burden.”<sup>15</sup> And he ~~said to Him~~replied, “Unless You go in the

lead, do not make us leave this place.<sup>16</sup> For how shall it be known that Your people have gained Your favor unless You go with us, so that we may be distinguished, Your people and I, from every people on the face of the earth?”

<sup>17</sup>And the Eternal One said to Moses, “I will also do this thing that you have asked; for you have truly gained My favor and I have singled you out by name.”<sup>18</sup> He said, “Oh, let me behold Your Presence!”<sup>19</sup> And ~~[God]He~~ answered, “I will make all My goodness pass before you, and I will proclaim before you the name Eternal, and the grace that I grant and the compassion that I show.”<sup>20</sup> ~~continuing, “But,” He said,~~ “you cannot see My face, for ~~mana~~ human being may not see Me and live<sup>[DS128]</sup>.”<sup>21</sup> And the Eternal said, “See, there is a place near Me. Station yourself on the rock<sup>22</sup> and, as My Presence passes by, I will put you in a cleft of the rock and shield you with My hand until I have passed by.<sup>23</sup> Then I will take My hand away and you will see My back; but My face must not be seen.”

**34**The Eternal One said to Moses: “Carve two tablets of stone like the first, and I will inscribe upon the tablets the words that were on the first tablets, which you shattered.<sup>2</sup> Be ready by morning, and in the morning come up to Mount Sinai and present yourself there to Me, on the top of the mountain.<sup>3</sup> No one else shall come up with you, and no one else shall be seen anywhere on the mountain; neither shall the flocks and the herds graze at the foot of this mountain.”

<sup>4</sup>So Moses carved two tablets of stone, like the first, and early in the morning he went up on Mount Sinai, as the Eternal had commanded him, taking the two stone tablets with him.<sup>5</sup> The Eternal came down in a cloud; ~~and~~He stood with him there, ~~and~~proclaiming~~ed~~ the name Eternal.<sup>6</sup> The Eternal ~~One~~ passed before him and proclaimed: “The Eternal! the Eternal! a God compassionate and gracious, slow to anger, abounding in kindness and faithfulness,<sup>7</sup> extending kindness to the thousandth generation, forgiving iniquity, transgression, and sin; ~~yet~~ He ~~does~~ not remitting~~ing~~ all punishment, but visiting~~ing~~ the iniquity of parents upon children and children’s children, upon the third and fourth generations.”

<sup>8</sup>Moses hastened to bow low to the ground in homage,<sup>9</sup> and said, “If I have gained Your favor, O ~~my~~ Lord<sup>[DS129]</sup>, pray, let ~~the~~ my Lord go in our midst, even though this is a stiffnecked people. Pardon our iniquity and our sin, and take us for Your own!”

<sup>10</sup>He~~[God]~~ said: I hereby make a covenant. Before all your people I will work such wonders as have not been wrought on all the earth or in any nation; and all the people who are with you shall see how awesome are the Eternal’s deeds which I will perform for you.<sup>11</sup> Mark well what I command you this day. I will drive out before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites.<sup>12</sup> Beware of making a covenant with the inhabitants of the land against which you are advancing, lest

they be a snare in your midst. <sup>13</sup>No, you must tear down their altars, smash their pillars, and cut down their sacred posts; <sup>14</sup>for you must not worship any other god, because the Eternal, whose name is Impassioned, is an impassioned God. <sup>15</sup>You must not make a covenant with the inhabitants of the land, for they will lust after their gods and sacrifice to their gods and invite you, and you will eat of their sacrifices. <sup>16</sup>And when you take wives from among their daughters for your sons, their daughters will lust after their gods and will cause your sons to lust after their gods.

<sup>17</sup>You shall not make molten gods for yourselves.

<sup>18</sup>You shall observe the Feast of Unleavened Bread—eating unleavened bread for seven days, as I have commanded you—at the set time of the month of Abib, for in the month of Abib you went forth from Egypt.

<sup>19</sup>Every first issue of the womb is Mine, from all your livestock that drop a male as firstling, whether cattle or sheep. <sup>20</sup>But the firstling of an ass you shall redeem with a sheep; if you do not redeem it, you must break its neck. And you must redeem every male first-born among your sonschildren [DS130].

None shall appear before Me empty-handed.

<sup>21</sup>Six days you shall work, but on the seventh day you shall cease from labor; you shall cease from labor even at plowing time and harvest time.

<sup>22</sup>You shall observe the Feast of Weeks, of the first fruits of the wheat harvest; and the Feast of Ingathering at the turn of the year. <sup>23</sup>Three times a year all your males shall appear before the Sovereign Eternal, the God of Israel. <sup>24</sup>I will drive out nations from your path and enlarge your territory; no one will covet your land when you go up to appear before the Eternal your God three times a year.

<sup>25</sup>You shall not offer the blood of My sacrifice with anything leavened; and the sacrifice of the Feast of Passover shall not be left lying until morning.

<sup>26</sup>The choice first fruits of your soil you shall bring to the house of the Eternal your God.

You shall not boil a kid in its mother's milk.

<sup>27</sup>And the Eternal One said to Moses: Write down these commandments, for in accordance with these commandments I make a covenant with you and with Israel.

<sup>28</sup>And he was there with the Eternal forty days and forty nights; he ate no bread and drank no water; and he wrote down on the tablets the terms of the covenant, the Ten Commandments.

<sup>29</sup>So Moses came down from Mount Sinai. And as Moses came down from the mountain bearing the two tablets of the Pact, Moses was not aware that the skin of his face was radiant, since he had spoken with GodHim. <sup>30</sup>Aaron and all the Israelites saw that the skin of Moses' face was radiant; and they shrank from coming near him. <sup>31</sup>But Moses called to them, and Aaron and all the chieftains in the assembly returned to him, and Moses spoke to them. <sup>32</sup>Afterward all the

Israelites came near, and he instructed them concerning all that the Eternal had imparted to him on Mount Sinai. <sup>33</sup>And when Moses had finished speaking with them, he put a veil over his face.

<sup>34</sup>Whenever Moses went in before the Eternal to speak with Himconverse, he would leave the veil off until he came out; and when he came out and told the Israelites what he had been commanded, <sup>35</sup>the Israelites would see how radiant the skin of Moses' face was. Moses would then put the veil back over his face until he went in to speak with GodHim.

#### VAYAK'HEIL

<sup>35</sup>Moses then convoked the whole Israelite community and said to them:

These are the things that the Eternal has commanded you to do: <sup>2</sup>On six days work may be done, but on the seventh day you shall have a sabbath of complete rest, holy to the Eternal; whoever does any work on it shall be put to death. <sup>3</sup>You shall kindle no fire throughout your settlements on the sabbath day.

<sup>4</sup>Moses said further to the whole community of Israelites:

This is what the Eternal has commanded: <sup>5</sup>Take from among you gifts to the Eternal; everyone whose heart is so moveds him [DS131] shall bring them—gifts for the Eternal: gold, silver, and copper; <sup>6</sup>blue, purple, and crimson yarns, fine linen, and goats' hair; <sup>7</sup>tanned ram skins, dolphin skins, and acacia wood; <sup>8</sup>oil for lighting, spices for the anointing oil and for the aromatic incense; <sup>9</sup>lapis lazuli and other stones for setting, for the ephod and the breastpiece.

<sup>10</sup>And let all among you who are skilled come and make all that the Eternal has commanded: <sup>11</sup>the Tabernacle, its tent and its covering, its clasps and its planks, its bars, its posts, and its sockets; <sup>12</sup>the ark and its poles, the cover, and the curtain for the screen; <sup>13</sup>the table, and its poles and all its utensils; and the bread of display; <sup>14</sup>the lampstand for lighting, its furnishings and its lamps, and the oil for lighting; <sup>15</sup>the altar of incense and its poles; the anointing oil and the aromatic incense; and the entrance screen for the entrance of the Tabernacle; <sup>16</sup>the altar of burnt offering, its copper grating, its poles, and all its furnishings; the laver and its stand; <sup>17</sup>the hangings of the enclosure, its posts and its sockets, and the screen for the gate of the court; <sup>18</sup>the pegs for the Tabernacle, the pegs for the enclosure, and their cords; <sup>19</sup>the service vestments for officiating in the sanctuary, the sacral vestments of Aaron the priest and the vestments of his sons for priestly service.

<sup>20</sup>So the whole community of the Israelites left Moses' presence. <sup>21</sup>And everyone who excelled in ability and everyone whose spirit was moved him [DS132] came, bringing to the Eternal anhis offering for the work of the Tent of Meeting and for all its service and for the sacral vestments. <sup>22</sup>Men and women, all whose hearts moved them, all who would make an

elevation offering of gold to the Eternal, came bringing brooches, earrings, rings, and pendants—gold objects of all kinds. <sup>23</sup>And everyone who ~~had in his possession~~ blue, purple, and crimson yarns, fine linen, goats' hair, tanned ram skins, and dolphin skins, brought them; <sup>24</sup>everyone who would make gifts of silver or copper brought them as gifts for the Eternal; and everyone who ~~had in his possession~~ acacia wood for any work of the service brought that. <sup>25</sup>And all the skilled women spun with their own hands, and brought what they had spun, in blue, purple, and crimson yarns, and in fine linen. <sup>26</sup>And all the women who excelled in that skill spun the goats' hair. <sup>27</sup>And the chieftains brought lapis lazuli and other stones for setting, for the ephod and for the breastpiece; <sup>28</sup>and spices and oil for lighting, for the anointing oil, and for the aromatic incense. <sup>29</sup>Thus the Israelites, all the men and women whose hearts moved them to bring anything for the work that the Eternal, through Moses, had commanded to be done, brought it as a freewill offering to the Eternal.

<sup>30</sup>And Moses said to the Israelites: See, the Eternal has singled out by name Bezalel, son of Uri son of Hur, of the tribe of Judah. <sup>31</sup>~~He has~~ ~~endowed~~ ~~him~~ with a divine spirit of skill, ability, and knowledge in every kind of craft. <sup>32</sup>and ~~has inspir~~ ~~ed~~ him to make designs for work in gold, silver, and copper, <sup>33</sup>to cut stones for setting and to carve wood—to work in every kind of designer's craft—<sup>34</sup>and to give directions. He and Oholiab son of Ahisamach of the tribe of Dan <sup>35</sup>have been endowed with the skill to do any work—of the carver, the designer, the embroiderer in blue, purple, crimson yarns, and in fine linen, and of the weaver—as workers in all crafts and as makers of designs. **36**Let, then, Bezalel and Oholiab and all the skilled persons whom the Eternal has endowed with skill and ability to perform expertly all the tasks connected with the service of the sanctuary carry out all that the Eternal has commanded.

<sup>2</sup>Moses then called Bezalel and Oholiab, and every skilled person whom the Eternal had endowed with skill, everyone who excelled in ability, to undertake the task and carry it out. <sup>3</sup>They took over from Moses all the gifts that the Israelites had brought, to carry out the tasks connected with the service of the sanctuary. But when these continued to bring freewill offerings to him morning after morning, <sup>4</sup>all the artisans who were engaged in the tasks of the sanctuary came, ~~each~~ from the task upon which ~~he~~ ~~each~~ ~~one~~ was engaged DS133, <sup>5</sup>and said to Moses, “The people are bringing more than is needed for the tasks entailed in the work that the Eternal has commanded to be done.” <sup>6</sup>Moses thereupon had this proclamation made throughout the camp: “Let no man or woman make further effort toward gifts for the sanctuary!” So the people stopped bringing: <sup>7</sup>their efforts had been more than enough for all the tasks to be done.

<sup>8</sup>Then all the skilled among those engaged in the work made DS134 the Tabernacle of ten strips of cloth, which they made of fine twisted linen, blue, purple, and crimson yarns;

into these they worked a design of cherubim. <sup>9</sup>The length of each cloth was twenty-eight cubits, and the width of each cloth was four cubits, all cloths having the same measurements. <sup>10</sup>They joined five of the cloths to one another, and they joined the other five cloths to one another. <sup>11</sup>They made loops of blue wool on the edge of the outermost cloth of the one set, and did the same on the edge of the outermost cloth of the other set: <sup>12</sup>they made fifty loops on the one cloth, and they made fifty loops on the edge of the end cloth of the other set, the loops being opposite one another. <sup>13</sup>And they made fifty gold clasps and coupled the units to one another with the clasps, so that the Tabernacle became one whole.

<sup>14</sup>They made cloths of goats' hair for a tent over the Tabernacle; they made the cloths eleven in number. <sup>15</sup>The length of each cloth was thirty cubits, and the width of each cloth was four cubits, the eleven cloths having the same measurements. <sup>16</sup>They joined five of the cloths by themselves, and the other six cloths by themselves. <sup>17</sup>They made fifty loops on the edge of the outermost cloth of the one set, and they made fifty loops on the edge of the end cloth of the other set. <sup>18</sup>They made fifty copper clasps to couple the Tent together so that it might become one whole. <sup>19</sup>And they made a covering of tanned ram skins for the tent, and a covering of dolphin skins above.

<sup>20</sup>They made the planks for the Tabernacle of acacia wood, upright. <sup>21</sup>The length of each plank was ten cubits, the width of each plank a cubit and a half. <sup>22</sup>Each plank had two tenons, parallel to each other; they did the same with all the planks of the Tabernacle. <sup>23</sup>Of the planks of the Tabernacle, they made twenty planks for the south side, <sup>24</sup>making forty silver sockets under the twenty planks, two sockets under one plank for its two tenons and two sockets under each following plank for its two tenons; <sup>25</sup>and for the other side wall of the Tabernacle, the north side, twenty planks, <sup>26</sup>with their forty silver sockets, two sockets under one plank and two sockets under each following plank. <sup>27</sup>And for the rear of the Tabernacle, to the west, they made six planks; <sup>28</sup>and they made two planks for the corners of the Tabernacle at the rear. <sup>29</sup>They matched at the bottom, but terminated as one at the top into one ring; they did so with both of them at the two corners. <sup>30</sup>Thus there were eight planks with their sockets of silver: sixteen sockets, two under each plank.

<sup>31</sup>They made bars of acacia wood, five for the planks of the one side wall of the Tabernacle, <sup>32</sup>five bars for the planks of the other side wall of the Tabernacle, and five bars for the planks of the wall of the Tabernacle at the rear, to the west; <sup>33</sup>they made the center bar to run, halfway up the planks, from end to end. <sup>34</sup>They overlaid the planks with gold, and made their rings of gold, as holders for the bars; and they overlaid the bars with gold.

<sup>35</sup>They made the curtain of blue, purple, and crimson yarns, and fine twisted linen, working into it a design of cherubim. <sup>36</sup>They made for it four posts of acacia wood and

overlaid them with gold, with their hooks of gold; and they cast for them four silver sockets.

<sup>37</sup>They made the screen for the entrance of the Tent, of blue, purple, and crimson yarns, and fine twisted linen, done in embroidery; <sup>38</sup>and five posts for it with their hooks. They overlaid their tops and their bands with gold; but the five sockets were of copper.

**37**Bezalel made the ark of acacia wood, two and a half cubits long, a cubit and a half wide, and a cubit and a half high. <sup>2</sup>He overlaid it with pure gold, inside and out; and he made a gold molding for it round about. <sup>3</sup>He cast four gold rings for it, for its four feet: two rings on one of its side walls and two rings on the other. <sup>4</sup>He made poles of acacia wood, overlaid them with gold, <sup>5</sup>and inserted the poles into the rings on the side walls of the ark for carrying the ark.

<sup>6</sup>He made a cover of pure gold, two and a half cubits long and a cubit and a half wide. <sup>7</sup>He made two cherubim of gold; he made them of hammered work, at the two ends of the cover: <sup>8</sup>one cherub at one end and the other cherub at the other end; he made the cherubim of one piece with the cover, at its two ends. <sup>9</sup>The cherubim had their wings spread out above, shielding the cover with their wings. They faced each other; the faces of the cherubim were turned toward the cover.

<sup>10</sup>He made the table of acacia wood, two cubits long, one cubit wide, and a cubit and a half high; <sup>11</sup>he overlaid it with pure gold and made a gold molding around it. <sup>12</sup>He made a rim of a hand's breadth around it and made a gold molding for its rim round about. <sup>13</sup>He cast four gold rings for it and attached the rings to the four corners at its four legs. <sup>14</sup>The rings were next to the rim, as holders for the poles to carry the table. <sup>15</sup>He made the poles of acacia wood for carrying the table, and overlaid them with gold. <sup>16</sup>The utensils that were to be upon the table—its bowls, ladles, jugs, and jars with which to offer libations—he made of pure gold.

<sup>17</sup>He made the lampstand of pure gold. He made the lampstand—its base and its shaft—of hammered work; its cups, calyxes, and petals were of one piece with it. <sup>18</sup>Six branches issued from its sides: three branches from one side of the lampstand, and three branches from the other side of the lampstand. <sup>19</sup>There were three cups shaped like almond-blossoms, each with calyx and petals, on one branch; and there were three cups shaped like almond-blossoms, each with calyx and petals, on the next branch; so for all six branches issuing from the lampstand. <sup>20</sup>On the lampstand itself there were four cups shaped like almond-blossoms, each with calyx and petals: <sup>21</sup>a calyx, of one piece with it, under a pair of branches; and a calyx, of one piece with it, under the second pair of branches; and a calyx, of one piece with it, under the last pair of branches; so for all six branches issuing from it. <sup>22</sup>Their calyxes and their stems were of one piece with it, the whole of it a single hammered piece of pure gold. <sup>23</sup>He made

its seven lamps, its tongs, and its fire pans of pure gold. <sup>24</sup>He made it and all its furnishings out of a talent of pure gold.

<sup>25</sup>He made the incense altar of acacia wood, a cubit long and a cubit wide—square—and two cubits high; its horns were of one piece with it. <sup>26</sup>He overlaid it with pure gold: its top, its sides round about, and its horns; and he made a gold molding for it round about. <sup>27</sup>He made two gold rings for it under its molding, on its two walls—on opposite sides—as holders for the poles with which to carry it. <sup>28</sup>He made the poles of acacia wood, and overlaid them with gold. <sup>29</sup>He prepared the sacred anointing oil and the pure aromatic incense, expertly blended.

**38**He made the altar for burnt offering of acacia wood, five cubits long and five cubits wide—square—and three cubits high. <sup>2</sup>He made horns for it on its four corners, the horns being of one piece with it; and he overlaid it with copper. <sup>3</sup>He made all the utensils of the altar—the pails, the scrapers, the basins, the flesh hooks, and the fire pans; he made all these utensils of copper. <sup>4</sup>He made for the altar a grating of mesh-work in copper, extending below, under its ledge, to its middle. <sup>5</sup>He cast four rings, at the four corners of the copper grating, as holders for the poles. <sup>6</sup>He made the poles of acacia wood and overlaid them with copper; <sup>7</sup>and he inserted the poles into the rings on the side walls of the altar, to carry it by them. He made it hollow, of boards.

<sup>8</sup>He made the laver of copper and its stand of copper, from the mirrors of the women **DS135** who performed tasks at the entrance of the Tent of Meeting.

<sup>9</sup>He made the enclosure:

On the south side, a hundred cubits of hangings of fine twisted linen for the enclosure—<sup>10</sup>with their twenty posts and their twenty sockets of copper, the hooks and bands of the posts being silver.

<sup>11</sup>On the north side, a hundred cubits—with their twenty posts and their twenty sockets of copper, the hooks and bands of the posts being silver.

<sup>12</sup>On the west side, fifty cubits of hangings—with their ten posts and their ten sockets, the hooks and bands of the posts being silver.

<sup>13</sup>And on the front side, to the east, fifty cubits: <sup>14</sup>fifteen cubits of hangings on the one flank, with their three posts and their three sockets, <sup>15</sup>and fifteen cubits of hangings on the other flank—on each side of the gate of the enclosure—with their three posts and their three sockets.

<sup>16</sup>All the hangings around the enclosure were of fine twisted linen. <sup>17</sup>The sockets for the posts were of copper, the hooks and bands of the posts were of silver, the overlay of their tops was of silver; all the posts of the enclosure were banded with silver.—<sup>18</sup>The screen of the gate of the enclosure, done in embroidery, was of blue, purple, and crimson yarns, and fine twisted linen. It was twenty cubits long. Its height—or width—was five cubits, like that of the hangings

of the enclosure. <sup>19</sup>The posts were four; their four sockets were of copper, their hooks of silver; and the overlay of their tops was of silver, as were also their bands.—<sup>20</sup>All the pegs of the Tabernacle and of the enclosure round about were of copper.

#### P'KUDEI

<sup>21</sup>These are the records of the Tabernacle, the Tabernacle of the Pact, which were drawn up at Moses' bidding—the work of the Levites under the direction of Ithamar son of Aaron the priest. <sup>22</sup>Now Bezalel, son of Uri son of Hur, of the tribe of Judah, had made all that the Eternal had commanded Moses; <sup>23</sup>at his side was Oholiab son of Ahisamach, of the tribe of Dan, carver and designer, and embroiderer in blue, purple, and crimson yarns and in fine linen.

<sup>24</sup>All the gold that was used for the work, in all the work of the sanctuary—the elevation offering of gold—came to 29 talents and 730 shekels by the sanctuary weight. <sup>25</sup>The silver of those of the community who were recorded came to 100 talents and 1,775 shekels by the sanctuary weight: <sup>26</sup>a half-shekel a head, half a shekel by the sanctuary weight, for each one who was entered in the records, from the age of twenty years up, 603,550 men DS136. <sup>27</sup>The 100 talents of silver were for casting the sockets of the sanctuary and the sockets for the curtain, 100 sockets to the 100 talents, a talent a socket. <sup>28</sup>And of the 1,775 shekels he made hooks for the posts, overlay for their tops, and bands around them.

<sup>29</sup>The copper from the elevation offering came to 70 talents and 2,400 shekels. <sup>30</sup>Of it he made the sockets for the entrance of the Tent of Meeting; the copper altar and its copper grating and all the utensils of the altar; <sup>31</sup>the sockets of the enclosure round about and the sockets of the gate of the enclosure; and all the pegs of the Tabernacle and all the pegs of the enclosure round about.

**39**Of the blue, purple, and crimson yarns they also made the service vestments for officiating in the sanctuary; they made Aaron's sacral vestments—as the Eternal had commanded Moses.

<sup>2</sup>The ephod was made of gold, blue, purple, and crimson yarns, and fine twisted linen. <sup>3</sup>They hammered out sheets of gold and cut threads to be worked into designs among the blue, the purple, and the crimson yarns, and the fine linen. <sup>4</sup>They made for it attaching shoulder-pieces; they were attached at its two ends. <sup>5</sup>The decorated band that was upon it was made like it, of one piece with it; of gold, blue, purple, and crimson yarns, and fine twisted linen—as the Eternal had commanded Moses.

<sup>6</sup>They bordered the lazuli stones with frames of gold, engraved with seal engravings of the names of the sons of Israel. <sup>7</sup>They were set on the shoulder-pieces of the ephod, as

stones of remembrance for the Israelites—as the Eternal had commanded Moses.

<sup>8</sup>The breastpiece was made in the style of the ephod: of gold, blue, purple, and crimson yarns, and fine twisted linen. <sup>9</sup>It was square; they made the breastpiece doubled—a span in length and a span in width, doubled. <sup>10</sup>They set in it four rows of stones. The first row was a row of carnelian, chrysolite, and emerald; <sup>11</sup>the second row: a turquoise, a sapphire, and an amethyst; <sup>12</sup>the third row: a jacinth, an agate, and a crystal; <sup>13</sup>and the fourth row: a beryl, a lapis lazuli, and a jasper. They were encircled in their mountings with frames of gold. <sup>14</sup>The stones corresponded [in number] to the names of the sons of Israel: twelve, corresponding to their names; engraved like seals, each with its name, for the twelve tribes.

<sup>15</sup>On the breastpiece they made braided chains of corded work in pure gold. <sup>16</sup>They made two frames of gold and two rings of gold, and fastened the two rings at the two ends of the breastpiece, <sup>17</sup>attaching the two golden cords to the two rings at the ends of the breastpiece. <sup>18</sup>They then fastened the two ends of the cords to the two frames, attaching them to the shoulder-pieces of the ephod, at the front. <sup>19</sup>They made two rings of gold and attached them to the two ends of the breastpiece, at its inner edge, which faced the ephod. <sup>20</sup>They made two other rings of gold and fastened them on the front of the ephod, low on the two shoulder-pieces, close to its seam above the decorated band. <sup>21</sup>The breastpiece was held in place by a cord of blue from its rings to the rings of the ephod, so that the breastpiece rested on the decorated band and did not come loose from the ephod—as the Eternal had commanded Moses.

<sup>22</sup>The robe for the ephod was made of woven work, of pure blue. <sup>23</sup>The opening of the robe, in the middle of it, was like the opening of a coat of mail, with a binding around the opening, so that it would not tear. <sup>24</sup>On the hem of the robe they made pomegranates of blue, purple, and crimson yarns, twisted. <sup>25</sup>They also made bells of pure gold, and attached the bells between the pomegranates, all around the hem of the robe, between the pomegranates: <sup>26</sup>a bell and a pomegranate, a bell and a pomegranate, all around the hem of the robe for officiating in—as the Eternal had commanded Moses.

<sup>27</sup>They made the tunics of fine linen, of woven work, for Aaron and his sons; <sup>28</sup>and the headdress of fine linen, and the decorated turbans of fine linen, and the linen breeches of fine twisted linen; <sup>29</sup>and sashes of fine twisted linen, blue, purple, and crimson yarns, done in embroidery—as the Eternal had commanded Moses.

<sup>30</sup>They made the frontlet for the holy diadem of pure gold, and incised upon it the seal inscription: “Holy to the Eternal.” <sup>31</sup>They attached to it a cord of blue to fix it upon the headdress above—as the Eternal had commanded Moses.

<sup>32</sup>Thus was completed all the work of the Tabernacle of the Tent of Meeting. The Israelites did so; just as the Eternal had commanded Moses, so they did.

<sup>33</sup>Then they brought the Tabernacle to Moses, with the Tent and all its furnishings: its clasps, its planks, its bars, its posts, and its sockets; <sup>34</sup>the covering of tanned ram skins, the covering of dolphin skins, and the curtain for the screen; <sup>35</sup>the Ark of the Pact and its poles, and the cover; <sup>36</sup>the table and all its utensils, and the bread of display; <sup>37</sup>the pure lampstand, its lamps—lamps in due order—and all its fittings, and the oil for lighting; <sup>38</sup>the altar of gold, the oil for anointing, the aromatic incense, and the screen for the entrance of the Tent; <sup>39</sup>the copper altar with its copper grating, its poles and all its utensils, and the laver and its stand; <sup>40</sup>the hangings of the enclosure, its posts and its sockets, the screen for the gate of the enclosure, its cords and its pegs—all the furnishings for the service of the Tabernacle, the Tent of Meeting; <sup>41</sup>the service vestments for officiating in the sanctuary, the sacral vestments of Aaron the priest, and the vestments of his sons for priestly service. <sup>42</sup>Just as the Eternal had commanded Moses, so the Israelites had done all the work. <sup>43</sup>And when Moses saw that they had performed all the tasks—as the Eternal had commanded, so they had done—Moses blessed them.

**40**And the Eternal One spoke to Moses, saying:

<sup>2</sup>On the first day of the first month you shall set up the Tabernacle of the Tent of Meeting. <sup>3</sup>Place there the Ark of the Pact, and screen off the ark with the curtain. <sup>4</sup>Bring in the table and lay out its due setting; bring in the lampstand and light its lamps; <sup>5</sup>and place the gold altar of incense before the Ark of the Pact. Then put up the screen for the entrance of the Tabernacle.

<sup>6</sup>You shall place the altar of burnt offering before the entrance of the Tabernacle of the Tent of Meeting. <sup>7</sup>Place the laver between the Tent of Meeting and the altar, and put water in it. <sup>8</sup>Set up the enclosure round about, and put in place the screen for the gate of the enclosure.

<sup>9</sup>You shall take the anointing oil and anoint the Tabernacle and all that is in it to consecrate it and all its furnishings, so that it shall be holy. <sup>10</sup>Then anoint the altar of burnt offering and all its utensils to consecrate the altar, so that the altar shall be most holy. <sup>11</sup>And anoint the laver and its stand to consecrate it.

<sup>12</sup>You shall bring Aaron and his sons forward to the entrance of the Tent of Meeting and wash them with the water. <sup>13</sup>Put the sacral vestments on Aaron, and anoint him and consecrate him, that he may serve Me as priest. <sup>14</sup>Then bring his sons forward, put tunics on them, <sup>15</sup>and anoint them as you have anointed their father, that they may serve Me as priests.

This their anointing shall serve them for everlasting priesthood throughout the ages.

<sup>16</sup>This Moses did; just as the Eternal had commanded him, so he did.

<sup>17</sup>In the first month of the second year, on the first of the month, the Tabernacle was set up. <sup>18</sup>Moses set up the Tabernacle, placing its sockets, setting up its planks, inserting its bars, and erecting its posts. <sup>19</sup>He spread the tent over the Tabernacle, placing the covering of the tent on top of it—just as the Eternal had commanded Moses.

<sup>20</sup>He took the Pact and placed it in the ark; he fixed the poles to the ark, placed the cover on top of the ark, <sup>21</sup>and brought the ark inside the Tabernacle. Then he put up the curtain for screening, and screened off the Ark of the Pact—just as the Eternal had commanded Moses.

<sup>22</sup>He placed the table in the Tent of Meeting, outside the curtain, on the north side of the Tabernacle. <sup>23</sup>Upon it he laid out the setting of bread before the Eternal—as the Eternal had commanded Moses. <sup>24</sup>He placed the lampstand in the Tent of Meeting opposite the table, on the south side of the Tabernacle. <sup>25</sup>And he lit the lamps before the Eternal—as the Eternal had commanded Moses. <sup>26</sup>He placed the altar of gold in the Tent of Meeting, before the curtain. <sup>27</sup>On it he burned aromatic incense—as the Eternal had commanded Moses.

<sup>28</sup>Then he put up the screen for the entrance of the Tabernacle. <sup>29</sup>At the entrance of the Tabernacle of the Tent of Meeting he placed the altar of burnt offering. On it he offered up the burnt offering and the meal offering—as the Eternal had commanded Moses. <sup>30</sup>He placed the laver between the Tent of Meeting and the altar, and put water in it for washing. <sup>31</sup>From it Moses and Aaron and his sons would wash their hands and feet; <sup>32</sup>they washed when they entered the Tent of Meeting and when they approached the altar—as the Eternal had commanded Moses. <sup>33</sup>And he set up the enclosure around the Tabernacle and the altar, and put up the screen for the gate of the enclosure.

When Moses had finished the work, <sup>34</sup>the cloud covered the Tent of Meeting, and the Presence of the Eternal filled the Tabernacle. <sup>35</sup>Moses could not enter the Tent of Meeting, because the cloud had settled upon it and the Presence of the Eternal filled the Tabernacle. <sup>36</sup>When the cloud lifted from the Tabernacle, the Israelites would set out, on their various journeys; <sup>37</sup>but if the cloud did not lift, they would not set out until such time as it did lift. <sup>38</sup>For over the Tabernacle a cloud of the Eternal rested by day, and fire would appear in it by night, in the view of all the house of Israel throughout their journeys.

**[DS1]** 1:1. *b'nei yisrael* (NJPS: “the sons of Israel”). The contextual sense (given the phrase “each coming with his household”) is as NJPS has it. No change to NJPS. (NRSV: “the sons of Israel.”)

**[DS2]** 1:7. *b'nei yisrael* (NJPS: “Israelites”). Starting here and continuing through the entire account of the Exodus (chaps. 1–14), the main terms employed to refer to the Israelites (*b'nei*, literally “sons of,” and *am*, literally “people”) are ambiguous with regard to gender. In the Bible generally, in some contexts these terms clearly refer to all-male bodies of the people; in other contexts, they clearly refer to the people as a whole. (Poythress & Grudem concur that *banim* and its construct form, *b'nei*, is not necessarily gender specific; p. 98.) Therefore one must examine the context carefully in each instance, in order to determine whether a gendered or a neutral sense is meant. No change to NJPS here. (NRSV: “Israelites.”)

**[DS3]** 1:9–11. *am b'nei yisrael . . . l'ma'an annoto b'sivlotam* (NJPS: “the Israelite people . . . to oppress them with forced labor”). Who was forced to do corvée labor, the adults or only the men? The evidence is ambiguous. When Moses says to Pharaoh, “Let my *am* go!” he is clearly talking about the people as a whole; he insists on everyone’s being allowed to worship God in the wilderness. The labor imposed on the Israelites (1:11, 14) is not clearly gendered: an ancient audience would have understood “field labor” as work that both women and men engaged in (so too with gathering stubble for straw, 5:12; but cf. “men” in 5:9—see my note there). At the same time, there are grounds for rendering *am* as “men”; the text describes the people in military terms in 6:26, 7:4, 13:18, and elsewhere, which (in a world in which only men were warriors) implies an all-male sense. (NJPS renders *am* as “people” in this passage but as “men” in the military setting of 14:6, Gen. 33:15, and Deut. 2:32–33; cf. Num. 25:1 and my note below at 14:6.) The present translation takes the military language as metaphoric: the people as a whole were *like* God’s conquering army. Indeed, the “stripping of the enemy”—normally a [male] warrior’s function—was accomplished by Israelite women (3:22); and it was the women who presumably baked the matzah (despite the grammatically masculine verbal inflection) in 12:39. See further my printed comment at 12:37.

What does Egyptology tell us about the historical situation? Records of Egyptian practice do not tell us “what actually happened,” for the historicity of the Torah’s account is far from sure. But what was the milieu? Nahum Sarna viewed the text’s description of bondage in terms of the realia of ancient Egypt, based on archeological and historical sources such as a 1952 monograph (by Bakir) titled *Slavery in Pharaonic Egypt*. He concluded that

“What we are dealing with is state slavery, the organized imposition of forced labor upon the male population. . . . The nefarious scheme of the pharaoh [was] to reduce the male Israelite population through state-imposed enslavement. . . . There is no evidence that the Israelite women were enslaved” (*Understanding Exodus* [1986], pp. 21, 23, 21). His assessment, however, is contradicted by evidence that Carol Meyers cites (pers. comm., 11/12/04): “The servitude of foreigners in Egypt was not exclusive to men, of that I am certain. Amarna letters and other texts refer to females as well as males being sent to Egypt as booty; and female workers were deployed in many sectors. . . . Egyptian texts mention women as well as men allotted to do agricultural work in state fields.”

A more pointed question is: How would an ancient Israelite audience have understood the key terms in this passage? The answer depends upon their own experience with *corvée* labor, and whether it ever involved women as well as men. In that sense, the experience of the long Egyptian domination of Canaan (as reflected in the Amarna letters cited by Meyers) may be relevant. Furthermore, the Bible tells us of the “perpetual slavery” of Gibeonites as wood choppers and water drawers (Josh. 9:23), and the latter task in the ancient Near East was quintessentially female. (The genders involved in the *corvée* that King Solomon imposed is less clear; I Kings 5:27–30; 12:18; II Chron 2:17; cf. 8:7–9.) More tellingly, key leaders of exilic Jewry promulgated a view of their people’s status as “bondage” (Ezra 9:9; Jer. 25:11; Isa. 14:3). Although that condition for a time involved forced labor for at least the “young men” (Lam. 5:13), it appears intended as a state of the nation as a whole. In short, at every historical stage, we can expect an audience to relate to “Egyptian bondage” as involving both men and women. No change to NJPS.

**[DS4]** (Recasting sentence structure in order to make for more felicitous English is a stratagem employed by NJPS elsewhere, and adopted here.)

**[DSS]** 2:1. *bat levi* (NJPS: “a Levite woman”). Generally in NJPS, the noun or adjective “Levite” refers to an inherited profession and official class. Occasionally, however, NJPS employs the term “Levite” to mean “a member of the tribe of Levi,” following the same pattern used for the brother tribes of Judah (“Judites”), Reuben, (“Reubenites”), and so on. This overlapping terminology creates gender ambiguity: in NJPS it’s sometimes not clear whether “Levite” includes the females associated with the tribe of Levi. For clarity, the present translation uses the term “Levite” only in the former, “professional” sense. “Levite” is thus analogous to “priest” in that both are gendered—in ancient Israel, both roles were limited to males only—a specification that is understood and therefore will not be explicit in translation.

Given the present definition of “Levite,” the NJPS expression “a Levite woman” is an oxymoron. In context, the plain sense of *levi* must be rendered here in a more familial way. To reiterate, in this verse I am adapting NJPS so as to protect the male-only understanding of the term “Levite” elsewhere in the Torah. Hence, “a woman of Levi.” (NRSV: “a Levite woman.”)

**[DS6]** 2:24. *b’rito* (NJPS: “His covenant”). This is the first of many cases where the context already makes clear which (or whose) covenant is meant; therefore in translation I dispense with the masculine inflection because it risks misleading readers with regard to God’s gender. Hence, “the covenant.”

**[DS7]** 3:6. *va-yomer* (NJPS: “He said”). NJPS renders this same word in v. 7 as “[He] continued.” Such a rendering here would better reflect the Hebrew word order while avoiding the need for a (gendered) pronoun for the Deity. Hence, “and continued.”

**[DS8]** 3:6. *elohei avicha* (literally, “God of your father”; NJPS same). In this context, *avicha* is multivocal. The first question is whether its plain sense refers to Moses’ literal father (namely, Amram; so Midrash Exod. R. 3.1) or rather Moses’ biological and spiritual progenitors, expressed as a singular collective. The latter view is that of Ibn Ezra and of Ramban, presumably influenced by the fact that what comes next is a list of forebears. Gunther Plaut likewise makes a similar comment, *ad loc.* So too Nahum Sarna in the *JPS Torah Commentary*: “In the present instance, the epithet [‘the God of your father’] identifies the God who is addressing Moses with the One who made promises of peoplehood and national territory to each of the patriarchs.”

If so, then why did the NJPS translators render as “father” (in the singular)? Apparently they thought the collective idiom worked in English too, while preserving a distinction from the Hebrew plural, *elohei avotecha*, in 3:13 ff. (This explains why NJPS rendered “*elohei av . . .*” as “God of . . . father” in two other cases where the plain sense of “father” is not the actual male progenitor: Exod. 15:2 and II Kings 20:5. Compare, too, the same construction in Gen. 31:42, where NJPS renders Jacob’s phrase *elohei avi* as “the God of my father” even though the following phrase refers to both Abraham and Isaac.) The present translation, at any rate, takes *avicha* as a collective.

If so, then which forebears are part of the collective—both patriarchs and matriarchs? One could make a case for rendering *av* in male terms (like NJPS), because as Sarna wrote, what is implicitly behind God’s speech in the verses that follow are the promises made specifically to the patriarchs.

However, two points argue for an inclusive sense. First, while one could argue in most ancient Israelite contexts that *av* refers to patrilineage (for that

is how family was reckoned), in this case Genesis underscored that all of these patriarchs and matriarchs are lineal descendants of Terah. In other words, Sarah, Rebekah, Rachel, and Leah are a crucial part of the biological patrilineage (Naomi Steinberg, *Kinship and Marriage in Genesis*).

Second, what is foremost in God's opening words in this verse is the relationship cultivated with a particular family of human beings *as their God*, thus setting this deity apart from all of the gods worshipped in Egypt and even in Midian. In that respect, *av* here refers most plainly to the spiritual ancestry of the nascent people. And in that too the matriarchs share, for Genesis makes clear that each matriarch worshipped this same God. In sum, the plain sense of *avicha* here includes both patriarchs and matriarchs.

What about the fact that what follows the word *avicha* is a list of three *men*? Those men were indeed the ones to whom relevant promises were made. And God addressed them in their capacity as (male) heads of their corporate households. An ancient Israelite audience would not have viewed the patriarchs apart from the body that they headed: a promise made to the patriarch was a promise to the entire household.

To mark the slight shift in topic between those with whom God had a relationship (patriarchs and matriarchs) and the list of recipients of direct promises (patriarchs only), an em dash would be a clearer punctuation mark than a comma. Hence, "God of your ancestors—" (Similarly for *elohei avoteichem* in 3:13, 3:15, and 3:16, below.) (NRSV: "God of your father" here, but "God of your ancestors" in the other three instances.)

**DS9** 3:13. *mah-sh'mo* (NJPS: "What is His name?"). Ramban remarked, "This verse cries out for explanation." That is, it's not at all clear what Moses imagines that the Israelites would actually be asking by this question. It depends upon whether one presumes that the Israelites retained some knowledge of their ancestors' God during their term in Egypt, and whether their conception was monotheistic. Here we must make an interpretive choice with little to go on. One could justifiably contend that Moses knew the Israelites to be devoted monotheists who would naturally inquire about Moses' own experience of their God: "What is [God's] name?" Arguably, however, their sense of the ancestral deity was sketchy, and the terms of the question imply that its questioner is by definition not a pure monotheist. Carol Meyers concurs, remarking that "they are using god in a generic sense. . . . That's why they need to know their god's name!" (pers. comm., 9/19/03). Moses has used grammatically masculine language, so we know that a goddess is excluded from consideration. Hence (as Susan Niditch suggests) a change to lower case: "What is his name?"

**[DS10]** 3:18. *nikrah aleinu* (NJPS: “manifested Himself to us”). NJPS supplied the word “Himself,” presumably because in English the verb “manifest” is generally transitive. According to the OED, that verb is also used intransitively in reference to spirits and ghosts. Arguably that rarer, intransitive usage most closely matches the equally rare Hebrew *niph'al* form of the verbal root *k-r-h* here—the unusual setting in which Israelite religion is being described to an outsider. (See Gunther Plaut’s comment on the word *ha-ivri-im*, “the Hebrews,” in this verse; and compare Num. 23:4.) However, we judged that intransitive usage (“manifested to us”) to be too strange, opting instead for an adjectival formulation: “became manifest to us.” (NRSV: “has met with us”; Robert Alter: “happened upon us.”)

**[DS11]** 4:5. *elohei avotam* (NJPS: “the God of their fathers”). Most of the argument in my note at 3:6 applies here as well. However, in contrast to 3:6, em dashes are already employed in this sentence; thus they cannot be used again as clarifying punctuation. Hence, “the God of their ancestors.” (NRSV: “the God of their ancestors.”)

**[DS12]** 4:10. *adonai* (NJPS: “O Lord”). See below at 5:22. Hence, “O my lord.”

**[DS13]** 4:11. *adam* (NJPS: “man”). This grammatically masculine term, which typically refers to male social gender, can have a generic sense. In the context of rhetorical questions that emphasize and magnify God’s power, an ancient Israelite audience would have taken the references to abilities and disabilities in their widest possible sense—as referring to humankind, not only to men. (Similarly, Poythress & Grudem, p. 140.)

Presumably NJPS meant “man” in its neutral sense. For clarity, I am substituting a more clearly neutral rendering. Like the other grammatically singular words in this sentence, *adam* is meant as a collective noun and thus can be rendered as a plural (cf. NJPS at 1:10, 3:8, 10:2, 23:6–7, etc.). Hence, “humans.” (NRSV: “mortals.”)

**[DS14]** 4:11. *yasum* (NJPS: “makes him”), but “him” is not literally in the Hebrew text; it was supplied by the translators (as English syntax requires), presumably in its neutral sense (see previous note). Hence, for clarity, “them.” (NRSV: “them.”)

**[DS15]** 4:14. *ha-levi* (NJPS: “the Levite”). At 2:1, I ruled that this translation will use “Levite” in its “professional” sense only. But here the Torah throws a curve ball by anachronistically referring to Aaron as *ha-Levi*; cf. Gunther Plaut and also Nahum Sarna, *ad loc.* The Torah is addressing the origin of the Levites—apparently establishing their credentials, as it were—taking for granted that the audience knows well the eventual development of *levi* into

its professional sense. (So too at 6:19 [*ha-levi*] and 6:25 [*ha-lviim*].) In recognition of the foreshadowing, no change to NJPS. (NRSV: “the Levite.”)

**DS16** 4:18. *achai* (literally: “my brothers”). Taken literally, this term does not fit the context, for Moses has only one brother; hence NJPS: “my kinsmen.” (The Hebrew plural does function to reinforce the verse’s allusion to the Joseph story—but this is not its plain sense.) Yet there is no reason to understand this as a gendered term: why would Moses care about only his male relatives, or wish to state that he did? Given that Moses’ female relatives have already played a vital role in the story, an ancient audience would not assume that Moses was speaking only about his male brethren. We can look to the example of 2:11, where NJPS renders a third-person inflection of the same word, *echav*: “when Moses had grown up, he went out to his kinsfolk.” Such a gender-neutral rendering seems more accurate here. Hence, “my kinsfolk.” (NRSV: “my kindred.”)

**DS17** 4:19. *kol ha-anashim ha-m’vakshim* (NJPS: “all the men who sought”). NRSV renders neutrally: “all those who were seeking.” Certainly that would be appropriate if the word *ha-anashim* were not present in the text—that is, if it said *kol ha-m’vakshim*, “all [those] who sought,” rather than *kol ha-anashim ha-m’vakshim*, “all the *anashim* who sought.” The word *ha-anashim* appears to bear some specific meaning here; does it warrant being reflected in the translation? At the time NJPS was prepared, the word “men” carried three senses (like *anashim* in Hebrew), of “persons,” of “males,” and of “people in power.” NJPS rarely distinguished between these senses (see my note at 16:20). However, over the years, English usage has shifted and split the various meanings apart. Which of the three senses is in the foreground here? In context, *anashim* refers to those who *had the authority* to punish him for insurrection—persons of rank (Ibn Ezra: “the king and the courtiers who knew Moses”)—not simply “persons” on the one hand, nor “males” on the other. (See also the discussion of *anashim* at 10:7.) The ancient audience would have taken as a given that in Egypt, it was men who were in positions of punitive authority. Therefore, gender is not the salient aspect of *anashim* here. Hence, “all the authorities who sought.”

**DS18** 4:22–23. *b’ni b’chori . . . b’ni . . . et bincha b’chorcha* (NJPS: “My first-born son . . . My son . . . your first-born son”). The term *b’chor* is usually male; but occasionally, it is accompanied by the additional specification *zachar* (male; Num. 3:40–43; Deut. 15:19), which implies that *b’chor* alone can have a generic sense. Which sense is meant here? A midrashic reading takes *ben b’chor* in Exodus as an inclusive term (see below, at 11:5). However, an ancient Israelite audience probably would have taken it as a male-

only term. For the gender roles of the time included patrilineal inheritance; normally a father would bestow an extra share of the patrimony on the first-born son, accompanied by the expectation that this son render extra service to the family. (As I discuss in my notes at Num. 5:8, 27:11, and Deut. 25:5, a daughter could apparently both inherit the patrimony and carry on the family line, but only under special circumstances including the absence of sons.) Here the text’s imagery is more compelling if it is taken in that light: what’s at stake is God’s “patrimony” on earth. (Similarly Susan Niditch, pers. comm.) Indeed, Ibn Ezra wrote (ad loc.) that the meaning of the image is: “This nation’s ancestors were the first to serve me. Therefore I am partial to this nation, as a father is partial to a son who serves him.” (The Hebrew word for “serves” is the same as for “worship” in 4:23.) No change to NJPS. (NRSV: “firstborn son.”)

[DS19] 5:2. *asher eshma b’kolo* (NJPS: “that I should heed Him”). In his opening statement, Moses has used grammatically masculine gender for God. Thus it is reasonable that a polytheistic Pharaoh (and his translator) would respond with a sense that this deity is male (rather than female). Yet as a polytheist he would not ascribe the kind of absolute loyalty that is implied by the upper case letter in the NJPS rendering “Him”; however, a lower-case “him” would be natural. Hence, “that I should heed him.”

[DS20] 5:3. See at 3:18.

[DS21] 5:6. *shot’rav* (NJPS: “and foremen” [of the people]). The plural term *shot’rim* (with various inflections or suffixes) appears five times in this chapter (also vv. 10, 14, 15, 19). Like other grammatically masculine terms that typically refer to male social gender, they sometimes have a generic sense. In this context, an ancient Israelite audience would have taken the term in its male-only sense, because they understood that public roles of authority were filled only by men. To that audience, this “fact” would go without saying, such that an accurate rendering ought not to make an issue of the gender. Although NJPS may not have meant “foremen” as a gendered term, in contemporary English that rendering has come to convey a male-only sense. One could thus object that “foremen” calls undue attention to gender, as opposed to, say, “overseers.” Yet “foremen” seemed minimally acceptable during production of the revised edition—and the nuance is probably too subtle to be worth changing in a future printing. No change to NJPS. (NRSV: “supervisors.”)

[DS22] 5:9. *anashim* (NJPS: “men”). See my printed comment. Why is Pharaoh made to employ this term here, rather than the more usual term *am* (“people”; e.g., 5:6–7, 10–12)? Is *anashim* meant in its gender-inclusive sense? In my note above at 1:9–11, I concluded that an ancient audience would have

been presumed that women took part in the *corvée*'s field work and wherever carrying water was involved. Brickmaking, however, would have been understood as a men's occupation (Nahum Sarna, *Understanding Exodus*, p. 23). Here, therefore, where Pharaoh mentions brickmaking and *anashim* together, an ancient audience would have understood that Pharaoh was singling out the men for harsher treatment. Such a focus on the Israelite men fits the larger story, in that Pharaoh's direct statements have otherwise also focused only on the men: his concern to avoid being attacked in rebellion (1:10, which is implicitly a worry about combatants—namely, men), and both of his orders to kill only *male* infants (1:16, 1:22). (Apparently it was based on these textual clues that Ibn Ezra concluded that Pharaoh focused on the Israelite men in general: “the purpose of the oppression was to dry up their sperm” [“long” commentary, at 1:11].) Thus, no change to NJPS. (NRSV: “them,” equating *anashim* with the *am*, “people”).

**[DS23]** 5:22. *adonai* (NJPS: “O Lord”). (See my printed comment.) As a form of address in the Bible, *adon* is not infrequent, yet it is never applied to women. More tellingly, in five passages (Gen. 16:4, 8, 9; Isa. 24:2; Ps. 123:2; Prov. 30:23; and esp. II Kings 5:3), a female slave's mistress is called *g'virah*, whereas in the latter four passages a male slavemaster is called *adon* (cf. Gen. 18:12, 45:8; Is. 24:2; Mal. 1:6). Likewise, a queen or queen mother is termed *g'virah* (I Kings 11:9, 15:13 [= II Chron. 15:16]; II Kings 10:13; Jer. 13:18, 29:2), while the king is sometimes called *adon* (e.g., I Sam. 16:16; I Kings 1:47; II Kings 5:1). We must therefore infer that Moses is resorting to a masculine metaphor as he calls God his *adon*. (However, in the slavery laws I take *adon* in a generic sense, for it appears that both women and men owned slaves.) Which image is being invoked? As we have seen, two are possible, both of which employ the same language of *eved* and *adon*. Both find support elsewhere in the Torah. On the metaphor of slave (*eved*) and (male) householder (*adon*) applied to Moses and God, respectively, see Baruch Levine (*AB*) at Num. 12:7. And on Moses as royal minister (*eved*) and God as king (*adon*), see Jeffrey Tigay, *Deuteronomy*, at Deut. 34:5. In short, the masculine sense of the term is germane. Yet the downstyle employed by Stern at Gen. 18:27 ff. is preferable because it makes the metaphor more apparent. Hence, “O my lord.”

**[DS24]** 6:25. *rashei avot ha-lviyim* (NJPS: “heads of the fathers' houses of the Levites”). This statement is anachronistic and anticipates the later institution of Levites, rhetorical features that pose a challenge when rendering its plain sense in context. NJPS takes *avot* as elliptical for *beit avot*, supplying the word “houses,” which seems reasonable. (For other instances of words that NJPS supplies for clarity, see 16:28, 38:8.) Yet this is the only genealogical

setting in the Torah where NJPS renders (*beit*) *avot* as “fathers’ houses”; everywhere else—even with regard to Levites—it is “ancestral houses” (Num. 1:47, 3:15, 3:20, and many times thereafter; contrast, in another setting, the singular *beit av*: “her father’s house[hold]” in Lev. 22:13, Num. 30:4, 17). What is presented in these other genealogical settings is obviously a patri-lineage—in context, that goes without saying—so that by employing “ancestral” rather than “fathers’,” NJPS is not being gender-inclusive so much as contextually precise. Thus “ancestral” is not a misleadingly generic term. Now, I infer that NJPS copy editors, in imposing a consistent style, simply overlooked this lone case in Exodus. Hence, for consistency, “. . . ancestral houses . . .” (Regarding the rendering of “Levites,” see above at 2:1.) (NRSV: “. . . ancestral houses . . .”)

**[DS25]** 7:11–12. *la-chachamim v’la-m’chash’fim . . . chartumei mitzrayaim . . . va-yashlichu ish matteihu* (NJPS: “the wise men and the sorcerers; and the Egyptian magicians . . . each cast down his rod”). All of these grammatically masculine terms have a neutral sense in some contexts. In particular, as Harry Orlinsky noted (“Male Oriented Language,” p. 269, n. 6), the plural form of the associated verbs “points to *ish* as a singular collective” and therefore it does not necessarily refer only to men here; cf. I Chron. 16:3. I follow Carol Meyers’ suggestion that an ancient audience would have understood women as part of this scene: “Israelites presumably were comfortable with the tradition of ‘wise women’ [for the Bible recognized women for their wisdom in II Sam. 14:2, 20:16; Prov. 31:26] . . . ‘Sorcerers’ almost certainly included women; see Exod. 22:17” (pers. comm., 10/16/03 and 10/14/03). Indeed, “wise woman” was a historically well-known category in Egypt, which further justifies a generic rendering of *chacham* (as “wise ones”). However, although women were also among Egypt’s magicians since pre-dynastic times, the particular term rendered by NJPS as “magicians” comes directly from an Egyptian word that applies only to men, usually translated by Egyptologists as “lector priests.” That the text makes recourse to a specialized Egyptian term suggests that the Israelite audience was familiar enough with the institution of lector priests to have known that they were men. (This argument is not conclusive, however, because the audience could have gleaned the meaning of *chartumim* from the context of the obviously parallel yet more familiar Hebrew terms that preceded it.) Thus I translate the first two terms neutrally but not the third, which is the active group who turns rods into serpents. Hence, “the wise ones and the sorcerers; and the Egyptian magicians . . . each cast down his rod.” (NRSV, however, renders as if all three groups consisted only of men.)

**[DS26]** 8:8. *al d'var ha-tz'fard'im asher sam l'far-o* (NJPS: “in the matter of the frogs which He had inflicted upon Pharaoh”). In order to avoid the appearance of ascribing gender to God, I occasionally resort to a passive rendering, especially (as here) when a 3rd-person masculine perfect verb has no immediately stated subject; the Hebrew verb is arguably meant in an impersonal sense, as NJPS understood in other contexts (e.g., Gen. 11:9; Exod. 39:2, 8, 22; Lev. 27:11). A passive construction is acceptable because the context makes clear that God is the ultimate agent. Hence, “in the matter of the frogs which had been inflicted upon Pharaoh.”

**[DS27]** 8:13. *ba-adam u-va-b'heimah* (NJPS: “upon man and beast”). Probably the Hebrew phrase is a merism, expressing a totality via contrasting parts: all civilized creatures. On how NJPS handled merism, see the *JPS Notes*, p. 37. At first I thought that when counterposed to “beast,” “man” is unlikely to be misconstrued as referring only to males; yet I have found that “man” still makes contemporary readers hesitate needlessly and is therefore best avoided. The obvious alternative is “human.” Admittedly “man and beast” has a concise and familiar ring to it in English. (Concerned about readers’ attachment to the familiar phrasing, I considered also changing “beast” to a synonym. But I could find no good synonym in English, given that NJPS has already reserved “livestock” to render *mikneh*, and “cattle” to render *bakar*.) Arguably, however, “human and beast” better echoes the Hebrew phrase’s rhythmic and pausal quality. One can only hope that readers eventually get used to the sound of it. Hence, “upon human and beast.” (NRSV: “on humans and animals,” which seems to dilute the merism.)

**[DS28]** 10:2. *bincha u-ven-bincha* (literally, “your son and your son’s son; NJPS: “your sons and . . . your sons’ sons”). NJPS reasonably takes the singular as a collective. At the same time, I believe that an ancient audience would have interpreted the recounting of the Egyptian experience mentioned here as intended for the ears of all one’s descendants, not only males. The Exodus story is the central Israelite narrative. It is inconceivable that men hid from women why everyone was expected to observe the Passover festival. As Carol Meyers remarks, “This seems to be part of the didactic language of the Torah that the NJPS has elsewhere rendered inclusively” (e.g., Deut. 6:20–21; cf. Exod. 12:26 in the plural). Therefore I view this as a case of the “male oriented language originated by Bible translators” that Orlinsky decried (see the chumash’s preface). To be fair to NJPS, prior lexicography (such as reflected in *BDB*) and translations do not seem to have granted the possibility that in its singular form, *ben* could ever mean “child” rather than “son.” At any rate, the rendering here deserves to be changed for greater accuracy. In so doing we can draw from Deut. 6:2, where NJPS renders the

same expression (in a different context) as “your children and your children’s children.” Hence, “your children and . . . your children’s children.”

(NRSV: “your children and grandchildren.”)

**[DS29]** 10:6. *avotecha v’avot avotecha* (NJPS: “your fathers nor fathers’ fathers”). Alternatively, “your parents nor grandparents” (cf. NJPS Exod. 34:7, where *avot* is rendered as “parents”; so NRSV here). But because Moses here is engaging in a power showdown, I understand him to be displaying his male feathers. That is, he is pointedly emphasizing both the authority of Pharaoh’s male lineage (given that dynastic succession in ancient Egypt tended to be patrilineal), and each (male) king’s responsibility to protect the land from harm. No change to NJPS. (NRSV: “your parents nor your grandparents.”)

**[DS30]** 10:7. *ha-anashim* (NJPS: “the men”). NJPS seems to read the negotiations in this passage (vv. 7–11) as being in terms of “the men” versus “the whole people” (= men, women, and children); this is David Sperling’s sense as well, and I find it plausible. However, that reading does not explain why Pharaoh then asks Moses *mi va-mi*, “Who in particular [are the ones to go]?” (v. 8). Furthermore, even before Pharaoh’s question in v. 8, one would presume that, in the context of negotiations, the Egyptian government is going to offer its despised Israelite subjects as little as possible; thus an ancient audience would have taken *ha-anashim* in v. 7 in its most restrictive sense. And the narrowest sense of *ha-anashim* is not “men” in general but rather “(male) persons of consequence; persons of distinction.” (See at Num. 13:2–3: Rashi, Ibn Ezra, Rashbam, Baruch Levine (*AB*), Jacob Milgrom). As Ramban comments: “Pharaoh initially wanted [only] leaders and elders to go—*anashim* who would be identified by name.” Hence, “their notables.” (NRSV: “the people.”)

**[DS31]** 10:10. *tapchem* (NJPS: “your children”). Carol Meyers, citing the entry in *Theological Dictionary of the Old Testament*, points out that *taf* is a technical term meaning “dependent”: “Women are usually part of that collective term . . . and thus are often invisible in translations that render the term . . . ‘children’” (*Women in Scripture*, p. 223). So too already *BDB* (addenda, p. 1124); *KB*, p. 378. The technical sense fits this context: Moses has not otherwise mentioned adult women yet he has implicitly included them, given that their social role included tending both of the elements that he does mention: the “sons and daughters” and the “flocks and herds.” Furthermore, the category whom Pharaoh nixes in the next verse is “everyone but the men.” An ancient Israelite audience would naturally have understood *tapchem* in terms of a basic social dichotomy: men and their dependents (roughly

equivalent to today’s dichotomy of entrepreneurs and employees). Hence, “your dependents.” (NRSV: “your little ones.”)

**DS32** 10:11. *ha-g’varim* (NJPS: “you menfolk”). In reply to Moses’ expansive answer, Pharaoh subtly advances from his original offer, as if construing his advisors’ earlier term, *anashim*, in its somewhat more general sense as adult males (= *g’varim*). Ibn Ezra remarks, “The word *gever* refers [only] to males throughout the Bible, unlike the word *adam*.” That may be an overstatement but it does seem to apply here. (Cf. 12:37, which also counterposes *taf* with *gever*.) No change to NJPS. (NRSV: “your men.”)

**DS33** 10:23. *lo ra’u ish et achiv, v’lo kamu ish mi-tachtav* (NJPS: “people could not see one another, and . . . no one could get up from where he was”). Although *ish* is literally “man,” as Harry Orlinsky noted (“Male Oriented Language,” p. 269, n. 6), the plural form of the associated verbs “points to *ish* as a singular collective” that is not limited to males. Clearly NJPS recognized this (“people . . . no one”). Presumably, too, the darkness—while miraculous—does not see fit to discriminate by gender. Thus NJPS intended the rendering “he” in its neutral sense. This usage now calls for an equivalent expression in English that is more clearly gender-neutral. Hence, “. . . no one could move about.” (NRSV: “. . . they could not move from where they were.”)

**DS34** 10:24. *gam tapchem* (NJPS: “even your children”). See above, at 10:10. Hence, “even your dependents.” (NRSV: “even your children.”)

**DS35** 11:5. *kol b’chor* (NJPS: “every first-born”). In the Bible, the grammatically masculine term *b’chor* is sometimes marked as male via apposition (*b’chor . . . ha-zachar*, Deut. 15:19; *kol b’chor zachar*, Num. 3:40, 43; with *ben*, e.g., Deut. 21:15; Exod. 4:22–23), which suggests that an ancient audience would have understood *b’chor*—alone and unqualified—as potentially generic. Such is the case here. Then does the tenth plague, which strikes the *b’chor*, involve only males, or females too?

The Midrash, in various ways, expanded the number of people included in the definition of *b’chor* and thus killed in the tenth plague (see, e.g., Rashi at 12:30), just as the Midrash amplified the impact of the plagues generally, in tribute to God’s power (see famously the traditional Passover Haggadah). In particular, an influential midrash held that also female Egyptian first-born died (Exod. Rabbah § 18.3; this justified the practice in some medieval Jewish communities of firstborn women’s taking part in the annual Fast of the Firstborn—see *Mishnah B’rurah* at *Orach Chayim* § 470.1; Judith Antonelli, pp. 161, 164).

Ramban understood (at 12:30) that the plain-sense scope of the tenth

plague can be inferred from the subsequent ritual regulations. Applying that reasoning to the gender question, I infer from a presumed correspondence between narrative and ritual that the tenth plague killed only males. For the related metaphors and legal sequelae—i.e., that to which the plague narrative functions to give meaning—clearly involve only males. (See my comments at 4:22–23 and Num. 3:12.) The ancient audience would have understood the narrative in terms of the male-only rites with which they were familiar.

Having established the male-only sense of *b'chor* here, we still face the challenge of how to render it. In translation, “first-born” alone is misleading because the English term is generic, while the lack of specificity confounds the readers’ understanding as to who will be affected by the plague and by rituals later consequent upon it. When only males are intended, a contextual translation should be more specific.

However, I do perceive a distinction in the Torah’s language: It is more vague as to whom the tenth plague killed than it is as to whom the later lore applies. Therefore I have made a distinction: I have rendered the references to victims of the plague in terms of “[male] first-born” (with brackets that respect the textual ambiguity), whereas the consequent references to Israelite life are to “male first-born” (without brackets). (But cf. Deut. 25:6.) Hence here, “every [male] first-born.” (NRSV: “every firstborn.”)

**DS36** 12:3. *kol adat yisrael* (NJPS: “the whole community of Israel”). The operative word here, *edah*, can variously refer to all the Israelites, the adult males, or the chieftains (see Jacob Milgrom on Numbers, Excursus 1 and at 1:2 for citations). I explain in my note at Lev. 24:14–15 and at Num. 1:2 why a concern for gender precision prompted my revisiting the rendering of this term in those two books; those arguments apply here as well. Generally when the prose text seems to point to a more specific institution that represents the nation as a whole, I have tried to spotlight that smaller body. (This helps to make clear whether women are or are not directly involved.) Which sense of *edah* would an ancient audience have understood here? Let’s look at the five group designations mentioned in this passage. God tell Moses to address *kol adat yisrael* (v. 3) so that *kol k’hal adat yisrael* (NJPS: “all the assembled congregation of the Israelites”) will carry out certain instructions (v. 6). Moses then summons *kol ziknei yisrael* (NJPS: “all the elders of Israel”) and it is to them whom he delivers the instructions (v. 21). We are then told that *ha-am* (NJPS: “the people”) bowed in response (v. 27) and that *b’nei yisrael* (NJPS: “the Israelites”) carried out the instructions (v. 28).

The plain sense appears to be, first, that the instructions apply to the entire people. (The generic term *nefesh* is used for its constituents (v. 19); and if an individual *ger* can take part (v. 48), then surely all ordinary Israelites do

as well.) Second, Moses (as a matter of both practicality and political savvy) interacts directly with only the leadership and charges them with conveying the instructions to the entire people (Ibn Ezra at v. 21). However, the text telescopes the larger and the smaller bodies. The message itself (vv. 3b–20; 21b–27), although spoken to the smaller body, is couched as if it were being addressed to the entire people. Thus v. 3b states that “each of them” is to perform the paschal sacrifice, where the only antecedent is the *kol adat yisrael* to whom Moses is to speak. Then the text nowhere states that the elders actually communicate the message; we are simply informed that “the Israelites” carried it out, obviously having been told what to do. (In my view, this elliptical construction is a rhetorical device that supports the larger, mythic telescoping of past and present in this passage. These instructions are not only for the Israelites who are about to leave Egypt but explicitly also for the audience of the text, who are hearing this story long after it was said to have taken place.) Although arguably *kol adat yisrael* here refers to “the community leadership of Israel” (compare Lev. 4:13, 8:3, 9:5, 24:14), and likewise *ha-am* in v. 27b seems to refer to “the men” (the elders) whom Moses has been addressing (cf. Ibn Ezra ad loc.), those terms at the same time resonate too strongly with their broader sense here to warrant a more narrow rendering. The leadership body has been moved into the background. No change to NJPS. (NRSV: “the whole congregation of Israel.”)

**[DS37]** 12:6. *kol k’hal adat yisrael* (NJPS: “all the assembled congregation of the Israelites”). Compared to the expression used in v. 3 (see my note there), this one more clearly refers to the entire people. Everyone takes part in the slaughter and consumption of the paschal sacrifice. (On women’s participation in sacrifices, including the slaughter, see my notes at Lev. 1:2, 1:5.) No change to NJPS. (NRSV: “the whole assembled congregation of Israel.”)

**[DS38]** 12:12. See above at 11:5 regarding “first-born.”

**[DS39]** 12:19. *nichratah ha-nefesh ha-hi . . . ba-ger uv-ezrach ha-aretz* (NJPS: “that person shall be cut off . . . whether he is a stranger or a citizen of the country”). As NJPS recognized, the grammatically feminine word *nefesh* is by default gender-inclusive (as are the two categories of *ger* and *ezrach*; on the former, see my printed comments at Exod. 12:48 and Num. 9:14). Presumably, too, the stricture against eating leavened foods does not exclude anyone. Thus the word “he” (supplied by the translators) was intended in its neutral sense. This now calls for an equivalent expression in English that is more clearly gender-neutral. Hence the sentence is recast for clarity: “that person—whether a stranger or a citizen of the country—shall be cut off . . .” (NRSV does not directly render *ha-nefesh ha-hi* and leaves the final phrase

dangling: “shall be cut off from the congregation of Israel, whether an alien or a native of the land.”)

[DS40] 12:25. *ka’asher dibber* (NJPS: “as He has promised”). This now calls for an equivalent but gender-neutral English idiom. Throughout (but noted only here), I am adopting the expression “as promised” as being the more usual English way to express the thought conveyed by the Hebrew idiom. Hence, “as promised.”

[DS41] 12:27. *ha-am* (NJPS: “the people”). See above at 12:3. No change to NJPS.

[DS42] 12:29. See above at 11:5 regarding “first-born.”

[DS43] 12:37. *g’varim* (NJPS: “men”). As I state in my printed comment, the spotlight is on men, to underscore the militaristic portrayal of Israelite departure (v. 51) and later conquest of Canaan: this is the Eternal’s army. What argues further for taking *g’varim* as men (versus women) is the tally between the number given here and the results of the later wilderness censuses for the army; in one such census, it’s stated that only males are counted (and only within a certain age range at that; Num. 1:2–3). Also, the term *gever* rarely if ever has an inclusive sense; thus Ibn Ezra remarks on 10:11, “*gever* refers [only] to males throughout the Bible, unlike the word *adam*.” (This seems even more true of the plural form than of the singular.) See there for a similar apposition of *gever* with *taf*. No change to NJPS. (NRSV: “men.”)

[DS44] 12:37. *taf* (NJPS: “children”). Carol Meyers asks rhetorically, “Where are the women?” She raises the possibility that a masculine term like *g’varim* may have been “meant to include the female half of a conjugal pair” (pers. comm., 3/4/05)—as is found with *atah* (“you,” 2ms) in Exod. 20:10 and Deut. 12:12; see my notes there. Those instances appear in the context of the functions of a household (homestead), and the text here may likewise mean to suggest that just as the Israelites had gathered by household during the previous night (12:3), so too they now journeyed in household groups, in which case *gever* and *taf* should be rendered “couples” and “children,” respectively. However, as stated in the previous note, *g’varim* does not seem like a good candidate for inclusive usage. On balance, Meyers and I both believe that an ancient Israelite audience would have understood the apposition of *gever* with *taf* in the same terms that she has described elsewhere, adduced above at 10:10. Hence, “dependents.” (NRSV: “children.”)

[DS45] 12:44. *kol eved ish miknat kasef* (NJPS: “any slave a man has bought”). An ancient audience would have taken the grammatically masculine noun *eved* in its gender-specific sense here, because of the requirement of circumcision that follows. This is an instance where the NJPS rendering (“slave”) is

confusingly gender neutral; thus I insert the adjective “male” for clarity. Meanwhile, that same ancient audience would have taken the grammatically masculine noun *ish* (literally, “man”) generically here, for they would have known that women owned slaves (Gen. 16:8, 24:59, 24:61, 29:24, 29:29). Hence, “any male slave a person has bought.” (NRSV: “any slave who has been purchased.”)

[DS46] 12:48. *ger* (NJPS: “stranger”). See my printed comment, which explains the change to “male stranger.” (NRSV: “alien.”)

[DS47] 12:48. *arel* (NJPS: “uncircumcised person”). The rendering “person” is unduly generic here, even confusing. Hence, “uncircumcised man.” (NRSV: “uncircumcised person.”)

[DS48] 13:2. See above at 11:5 regarding “first-born.” Hence, for clarity, “male first-born” and “[male] issue of the womb.”

[DS49] 13:5. *la-avotecha* (NJPS: “to your fathers”). The term *avot* can have either a male-only or an inclusive sense, depending upon context. Early in production I changed “fathers” to “ancestors” throughout the Torah; but well into Deuteronomy, I settled on a meaningful distinction: In the specific context of God’s *promises of land*, an ancient audience would have heard the term *avot* as referring to the patriarchs specifically. That’s because in ancient Israel the ancestral land holding was patrimonial—typically inherited and controlled by males. (Compare my rendering in situations regarding other gendered social institutions; see my notes to Exod. 12:3, Lev. 24:14 and 26:7. See also my note at Num. 20:15.) This is one of the passages in which I neglected to reverse the change in the printed edition. Thus for consistency the rendering here should probably be changed in a future printing back to say “to your fathers.” (Contrast this with my inclusive rendering elsewhere of expressions like *elohei avotecha*: “God of your ancestors”—see my note at Exod. 3:6.)

[DS50] 13:5. *asher nishba . . . latet lach* (NJPS: “which He swore . . . to give you”). With this Hebrew idiom, when an active subject is specified, I have let stand NJPS’s rendering of both verbs as active: “that the Eternal swore . . . to assign.” (The verb *nishba* is active in force, even though its grammatical form usually has a passive sense.) However, when (as here) the subject is only implied, I render both parts of the idiom impersonally (cf. at 8:8). That God is the actor remains clear from the context and from the reference to the well-known promises themselves. Hence, “which was sworn . . . to be given you.”

[DS51] 13:8. *l’vincha* (NJPS: “to your son”). Like 10:2 (see my note there), this may be another case of inadvertent gender bias on the part of NJPS transla-

tors. The immediate context mentions a ban on leavened food, which is gender-inclusive. Indeed, given that in ancient Israel, food storage-and-preparation was a female gender role (Carol Meyers, *WIS*, pp. 213–214), this ban would have affected females *more* than males. Yet the larger context mentions consecrating first-born males, and it may be that NJPS translators rendered here in that light (see my note below, at v. 14). Carol Meyers raises the possibility that the masculine possessive suffix, rather than being gender-inclusive, refers here to men (fathers); and that perhaps fathers taught sons whereas mothers taught daughters—in which case “son” is best rendering (pers. comm., 3/4/05). Regardless, there’s no reason to assume that the text meant for a parent (whether father or mother) to exclude daughters from such basic education on national identity, or that an ancient audience would have taken it that way. Rather, they would have understood this as a charge for one parent or the other to educate their daughters as well as their sons. Hence, “to your child.” So too in v. 14, below. (NRSV: “your child.”)

**[DS52]** 13:11. *v’la-avotecha* (NJPS: “and to your fathers”). See my note at v. 5. The revised edition reads: “and to your ancestors.” For consistency, the rendering here should probably be changed in a future printing back to say “and to your fathers.”

**[DS53]** 13:13. *v’chol b’chor adam b’vanecha* (NJPS: “every first-born male among your children”). See my note at 11:5 regarding “first-born.” (NJPS does not directly render the generic term *adam*; it seems to incorporate that word into its rendering of *banecha* generically as “your children” rather than “your sons.” But *adam* may be seen instead as establishing the transition in subject from one’s beasts to one’s (human) progeny. See further my second note at v. 15, below.) Hence, “every male first-born among your children.” (NRSV: “every firstborn male among your children.”)

**[DS54]** 13:14. *bincha* (NJPS: “your son”). See my note at 10:2. Here NJPS seems to presume that it is only the redeemed son who later takes an interest in what happened and why. Yet the text has just stated that this parent has multiple “children” (NJPS); the same question could be posed by any of them, whether sons or daughters. Hence, “a child of yours.” (NRSV: “your child.”)

**[DS55]** 13:15. *kol b’chor* (NJPS: “every first-born”). See my note at 11:5 regarding “first-born.” Hence, “every [male] first-born.”

**[DS56]** 13:15. *v’chol b’chor banai* (NJPS: “every first-born among my sons”). The construct phrase *b’chor banim* appears only in the same context of redemption—in 22:28, 34:30, and (in the plural form *b’chorot baneinu*, with reference to “the Torah”) Neh. 10:37. Compare the similar (but non-

construct) expression *v'chol b'chor adam b'vanecha* above, v. 13. On why *b'chor* needs to be rendered more specifically, see my note at 11:5. If, as I suggest, the ancient audience understood *b'chor* in the context of redemption as referring to a son, then the construct form does not require *banim* to be understood restrictively as “sons.” Given the relatively high valuation that ancient Israelite society placed on women (according to Carol Meyers, *Discovering Eve*), I believe that audience members who had only daughters, or who had daughters as well as sons, or who had sisters as well as brothers (and so on) would have heard *banim* in inclusive terms. (Cf. my note at 10:2 regarding “son.”) Because parents would naturally explain the redemption rite to all of their children, there is no reason to exclude daughters from view. Hence, “every male first-born among my children.”

**DS57** 14:6. *am* (NJPS: “men”). NJPS also renders *am* as “men” in Esau’s informal reference of Gen. 33:15, and in battle at Deut. 2:32–33. Usually, however, in a military context like this one, NJPS sometimes renders *am* as “troops” (I Sam. 11:1), “force” (Judg. 20:16), “forces” (Deut. 20:1), or “army” (Judg. 20:22). Any of those renderings would be more precise, because the issue here is not “men” as opposed to “women.” (Probably “army” is not a good choice here, because NJPS employs it to render *machaneh* later in this episode.) Here the term and its emphatic position in the verse seem to refer his standing troops as a body. Hence, “force.” (NRSV: “army.”)

**DS58** 15:1 ff. See printed comments. When warrior imagery is apparent in poetry, I am retaining male pronouns in order to carry the metaphor. (Notice that in v. 21, this male imagery is placed in the mouth of Miriam.) Conceivably, one could object to the equation of warrior with male here on the grounds that Canaanite (pre-Israelite) culture portrayed a goddess (Anat) also as a fierce warrior (in the Baal epic of Ugarit). However, it appears that in the Canaanite pantheon, Anat held an exceptional “tomboy” status (see Phyllis Day, “Why Is Anat a Warrior and Hunter?” in D. Jobling, et al., eds., *The Bible and the Politics of Exegesis* [Pilgrim, 1991], pp. 141–146). Carol Meyers adds: “I don’t think the goddess issue is relevant for the very reason that goddesses can do what humans can’t or don’t. My understanding of warrior imagery for Anat, Ishtar, and other such ancient Near Eastern deities is that battle language and iconography are expressions of power” (pers. comm., 11/17/03). In other words, the language for Anat appropriates, rather than undercuts, the male orientation of war imagery. Thus even in comparison to other epic poetry, it seems safe to assume that ancient Israelites could have portrayed their one God as warrior only in male terms. Tikva Frymer-Kensky sees the expression *ish milchamah* as an explicitly male image (pers. comm., 11/20/03); and Susan Niditch concurs (pers. comm., 5/19/04). Hence, out of

respect for the biblical author’s poetic license, I have retained NJPS’s masculine English pronouns for God in vv. 1–3.

**[DS59]** 15:2. *avi* (NJPS: “my father”). See above at 3:6. Hence, “my ancestors.” (NRSV: “my father’s.”)

**[DS60]** 15:20. *miryam ha-n’viah* (NJPS: “Miriam the prophetess”). Contemporary English style has generally dropped gender-specific terms like “actress,” “Jewess,” etc., as being sexist because of their diminutive connotation (*The Handbook of Nonsexist Writing*, 2nd ed. [2001]). Hence, “Miriam the prophet.” (NRSV: “Miriam the prophet.”)

**[DS61]** 15:20. *va-tikach . . . ha-tof b’yadah* (NJPS: “took a timbrel in her hand”). See printed comment. The key difference between the two meanings of the English word “timbrel”—as “tambourine” and as “hand-drum” is that only the latter is an instrument that controls tempo. Thus the rendering of *tof* is a matter of gender accuracy because, as Carol Meyers writes, “women were probably the percussionists in ancient Israel, which goes against western conventions that associate men with drums!” (She further notes that “tambourines, it seems, don’t predate the Roman period.”) (pers. comm., 10/16/03, 10/14/03) Hence, “picked up a hand-drum.” (NRSV: “took a tambourine in her hand.”)

**[DS62]** 16:1, 2. *kol adat b’nei yisrael* (NJPS: “the whole Israelite community”). See the discussion of *edah* (“community”) at the start of Numbers. This translation understands that women were full participants in the activities (traveling, grumbling, gathering, and eating) narrated in the present passage. Thus the context of *edah* here is generic. (According to Carol Meyers, food gathering in ancient Israel was not a gender-restricted activity.) No change to NJPS. (NRSV: “the whole congregation of the Israelites.”)

**[DS63]** 16:16. *ish l’asher b’oholo tikkachu* (NJPS: “each of you shall fetch for those in his tent”). Here (twice in this verse) and again in vv. 18 and 21, *ish* (literally, “man”) is used idiomatically in its distributive sense of “each one, anyone.” As Harry Orlinsky put it (“Male Oriented Language,” p. 269, n. 6), the plural form of the associated verbs “points to *ish* as a singular collective.” Thus the NJPS translators employed the English masculine pronouns here in a neutral sense. For clarity, I am substituting a more gender-neutral equivalent. Hence, “you shall each fetch for those in your tent.” (NRSV: “all providing for those in their tents.”)

**[DS64]** 16:20. *anashim mi-mennu* (literally, “men of them”; NJPS: “some of them”). The verse’s phrasing is unusual and thus NJPS takes *anashim* non-specifically; hence, “some.” (In a few other places in the Bible, *anashim* may convey this sense, Num. 9:6, 14:22, II Chron. 30:11; but note the singular *ish*

*mei-hem*, “any of them,” in Josh. 10:8; II Kings 10:14. Contrast the more clear expression *min ha-am*, “some of the people,” in v. 27.) Harry Orlinsky noted that *anashim* appears here in a generic context and thus must be understood in a gender-neutral sense; he marveled that even “all of the word for word versions” (such as the King James Version) have rendered *anashim* this way here (“Male Oriented Language,” p. 269, n. 6).

However, perhaps *anashim* here means not merely “some” but specifically “some notables.” (That such notables were male goes without saying.) Such a reading is most clearly attested in Num. 13:3 (see Rashi, Ibn Ezra, Rashbam, Baruch Levine [AB], and Jacob Milgrom) and in my view, appears far more frequently in the Torah than is commonly acknowledged (see my notes at Exod. 4:19, 10:7, 17:9, 18:21; Num. 1:5, 17; 11:26; 13:2, 16, 31; 14:36, 38; 16:2, 35; 22:20; 34:17, 19). The proposed reading would better explain Moses’ reaction (“Moses was angry with them”; v. 20b). That is, if these *anashim* were not merely ordinary folk but influential ones, Moses would have more reason to be angry—about their setting a bad example, and about their passive-aggressive challenge to his authority. This may have been Rashi’s point when, based on Midrash Tanchuma, he glossed *anashim* here as “Dathan and Abiram” (referring to the Reubenites who later led a rebellion against Moses; see Num. 16).

Ibn Ezra’s comment here is consistent with either interpretation, and either one is defensible. Which, then, is the plain sense? I suspect that an ancient Israelite audience would have heard the phrase as “some of their notables,” because that sense of *anashim* appears to be more common and it makes the verse more poignant. However, during production of the book, I was overawed by Orlinsky’s remark. Hence, I made no change to NJPS. (NRSV: “some.”)

**[DS65]** 16:28. *ad anah m’antem* (NJPS: “how long will you men refuse”). The word “men” is not in the Hebrew. NJPS supplied it because “you” in English is ambiguous in number; the insertion clarifies that the “you” being addressed by God is plural—so that the reader doesn’t mistakenly infer that only Moses himself is being addressed. (For NJPS to represent “you” as referring to men-in-general understands that God is speaking hyperbolically, for the remark was provoked by the actions of only “some of the people” in v. 27. The question “how long” does suggest some exasperation!) NJPS was using “men” in a neutral sense. For clarity, I am substituting a more gender-neutral equivalent. Hence, “how long will you all refuse.” (NRSV: “how long will you refuse.”)

**[DS66]** 16:29. *sh’vu ish tachtav, al yeitzei ish mimkomo* (NJPS: “Let everyone remain where he is: let no one leave his place”). The Torah’s requirement of

rest on the Sabbath nowhere discriminates by gender. The plural form of the verb *sh'vu* points to *ish* as a singular collective (Harry Orlinsky, “Male Oriented Language,” p. 269, n. 6). Thus the NJPS translators employed masculine pronouns here in a neutral sense. For clarity, I am substituting a more gender-neutral equivalent. Hence, “Let everyone remain in place: let no one leave the vicinity.” (NRSV: “each of you stay where you are; do not leave your place.”)

**DS67** 17:9. *b'char lanu anashim* (NJPS: “pick some men for us”). In a military context, both the biblical author and the ancient audience took male gender as a given. Neither party would have had “men” per se in mind as the contextual sense of *anashim*. Thus, that literal rendering here is unduly mechanical and imprecise. True, “men” is sometimes used in English vernacular in the sense of “troops” (although in today’s U.S. army, the inclusive term “soldiers” is used rather than “men”; Chaplain [Captain] Howard M. Fields, pers. comm., 11/30/04). So the point bears restating: If Moses were speaking English, then he would *not* say “men” to describe the troops unless he were either: (a) making an issue of their gender (and we’ve just said that he’s not doing so); or (b) using “men” in its occasionally gender-neutral sense, which is too ambiguous for this translation.

The lexicons and concordances that I checked do not recognize “troops” as a sense of *anashim*, yet in several other instances *anashim* arguably does convey that nuance: Num. 31:3; Josh. 10:18; I Sam. 22:6; Jer. 26:22; II Chron. 24:24; and perhaps others. It seems to me that “men” is an obsolete rendering in those contexts.

Ibn Ezra (in his longer commentary) perceptively sees *anashim* here as meaning “experienced, valiant, proven fighters.” He likens the usage to the description of the scouts in Num. 13:3 (*kulam anashim*—“all of them were notables”). In both instances, the term *anashim* appears unadorned and in absolute form (i.e., neither *ha-anashim* nor *anshei*, and without adjectives). Ibn Ezra’s insight has appeal because it explains why Moses said here to “choose” the troops rather than simply “take” them: one must have criteria of some kind in order to make a selection. Indeed, the participle form *bachur* is elsewhere a technical term for expert fighters—select troops (NJPS: “picked [men]” in Exod. 14:7, Judges 20:16–17, and II Chron. 25:5). Hence, “Pick some troops for us.” (NRSV: “choose some men for us.”)

**DS68** 18:4. *elohei avi* (NJPS: “the God of my father”). Most of the argument in my note at 3:6 applies here as well. Hence, “my ancestors’ God.” (NRSV: “the God of my father.”)

**DS69** 18:21. *anshei chayil . . . anshei emet* (NJPS: “capable men . . . trustworthy men”). The grammatically masculine word *anshei* is the construct form of the term *anashim*. The ancient audience took as a given that Jethro and Moses would have in mind only men, as with all formal public leadership roles in that society. Thus, Jethro’s point must be that the candidates should have demonstrated that have the desired qualities. The term *anshei* can mean “individuals who possess the quality of” (*anshei ha-shem*, Gen. 6:4; *anshei kodesh*, Exod. 22:30; *anshei middot*, Num. 13:32; *anshei chayil*, Judg. 20:44; *anshei chesed*, Isa. 57:1; etc.), which fits the context here. In contrast, the NJPS rendering risks misleading contemporary readers into imagining that the salient issue is “men” versus “women.” For clarity, I am substituting wording that more precisely reflects how the ancient audience understood the Hebrew. Hence, “capable individuals . . . trustworthy ones”; and thus too “capable individuals” in v. 25. (NRSV renders as “men” here but as “individuals” in the parallel text in Deuteronomy. NLT renders as “men” in both passages.)

**DS70** 19:6. *mamlechet* (NJPS: “kingdom of”). See at Deut. 3:4. No change to NJPS. (NRSV: “kingdom.”)

**DS71** 19:7–8. *l’ziknei ha-am . . . va-ya’anu chol ha-am* (NJPS: “the elders of the people. . . all the people answered”). This account (chapters 19–20) refers to those present at the Revelation as *ha-am*. The social gender of that grammatically masculine noun comes from its context: it can refer to men only (e.g., Gen. 33:15, Num. 25:1, 31:32, Deut. 3:3 [in light of 3:6]), or it can have an inclusive sense (e.g., Exod. 36:6, Deut. 31:12). Note that its gender sense can change from one verse to another in the same passage (e.g., Exod. 14:5–6).

Julie K. Gordon attempts to resolve the gender ambiguity by asserting that the plural verbs and nouns associated in this passage with *ha-am* indicates that this term refers to “the entire people” (“We All Stood at Sinai,” p. 145). However, I do not find such plurals to be a reliable indicator of social gender, given that the Bible uses plurals even where *am* arguably has a male-only sense (e.g., below, v. 15; Num. 31:3; Judges 8:5, 9:37). Rather, the grammar alone is ambiguous with regard to the social gender of *ha-am* in this passage. (Regarding the grammatical construction at v. 15, which has been taken as an indicator of gender in the larger passage, see my note there.)

The text’s interplay of “elders” and “people” is an additional consideration, but it does not seem conclusive with regard to the social gender of *ha-am*. On one hand, *ha-am* (v. 8) may refer specifically to the (male) elders (v. 7) in their capacity as representatives of the people; cf. 4:29–31 and see my note at 12:3. Essentially this view requires construing *ha-am* elliptically as

“[elders of] the people.” On the other hand, cf. 24:1–2, where *ziknei yisrael* (elders; v. 1) is distinguished from *ha-am* (people; v. 2), which suggests that here in ch. 19 the text may be construed as elliptical in a different way: it goes without saying that the elders proceed to relate Moses’ words to the people, who then speak in v. 8) rather than assume that the (male) elders stand in for *ha-am* throughout this passage. Again, either an exclusive or inclusive reading is plausible.

Given the ambiguity, how would that ancient audience have understood *ha-am* in the context of this passage? Did they have a predisposition to imagine that women were excluded from the Revelation at Sinai—or included? The audience did have some reason to presume women’s exclusion. In that culture, the basic social unit was the corporate household (*beit av*; because it was more extensive and comprehensive than a “household” in the contemporary American sense, some scholars render this term as “homestead”). The male who headed a household could represent it and contract agreements on its behalf. Thus Genesis portrays God as making covenants with the patriarchs in their capacity as representatives of their entire household. This suggests that God could have made the covenant at Sinai with only the men.

On the other hand, elsewhere in the Bible, God is portrayed as communicating with women even where men are available conduits (e.g., Hagar, Rebekah, Miriam, the wife of Manoah). More to the point, it appears that the ancient audience who encountered this text within a work known as “the Torah” would have imagined that women were part of whatever body was present at the instigation of a national covenant with God: in their day, that was apparently the way things were done (Neh. 8:1–3; cf. Tamara Cohn Eskenazi, *Women In Scripture*, p. 288; see also Deut. 5:3, 29:9–10; but cf. II Sam. 5:3). Therefore they would have understood the ambiguous employment of *ha-am* in this passage as being gender inclusive.

NJPS likewise renders this passage as if *ha-am* did include women. No change to NJPS.

**[DS72]** 19:13. *im b’heimah im ish* (NJPS: “beast or man”). In the context of trespassing, NJPS surely employed “man” in a generic sense. For clarity, I am substituting a more gender-neutral equivalent. One could render *ish* as “human,” but that is how NJPS generally renders the term *adam* when the Torah counterposes it with *b’heimah* (“beast”). I might as well reflect in translation a distinction between the two terms. Hence, “beast or person.” (NRSV: “animal or human being.”)

**[DS73]** 19:13. *lo yichyeh* (NJPS: “he shall not live”). On the generic sense of “he,” see previous note. For clarity, I am substituting a more gender-neutral

equivalent. Wherever a practice is being discouraged, it seems best not to render singular language with a generic plural, for that would suggest that people are expected to be flouting the rule in droves. Rather, I emulate the NJPS practice of supplying a term as needed for clarity (see my notes below at 36:8 and 38:26). Hence, “a trespasser shall not live.” (NRSV: “they shall not live.”)

**[DS74]** 19:15. *va-yomer el ha-am . . . al tigshu el ishah* (NJPS: “he said to the people, ‘. . . do not go near a woman’”). In ancient Israelite society, which acknowledged only heterosexual sex as legitimate, the latter clause would have implied that Moses was addressing only men. From this fact, Judith Plaskow (*Standing Again at Sinai*, pp. 25–27), Athalya Brenner (“An Afterword,” p. 256), Drorah Setel (“Exodus,” *Women’s Bible Commentary*, p. 37), Marc Brettler (*Women in Scripture*, p. 191), and others infer that the term *ha-am* refers to men not only in this verse but also throughout the Revelation passage. Richard Elliott Friedman grants this possibility yet also posits that “it may reflect a perception that a command to abstain from sex for three days needs to be particularly directed to men because men are more likely than women to violate the instruction” (ad loc.). The latter speculation strikes me as the best fit with the available evidence, as I shall now explain.

On the inclusive social-gender sense of the noun *ha-am* (“the people”) in this passage, see my note above at vv. 7–8. There is no contradiction here if we presume that the ancient Israelites believed that the role of initiating (hetero)sexual relations is properly limited to the male gender. This view is consistent with the extensive sexual regulations of Leviticus 18 and 20, which are addressed only to men (as shown not only by language but also by subject matter), except for the laws about bestiality, where women are mentioned as the active party (18:23b; 20:16): between human beings, as a matter of social norms, only the man initiates sexual activity. Leviticus 20:10 reinforces this view by portraying the man as the more active party in cases of adultery, even while both the law’s penalty and its wording (*no’efet*, “adulteress”) make clear that the woman is not overlooked as a participant (cf. Deut. 22:22). Meanwhile, biblical cases in which women appear to initiate sexual relations (Gen. 19:32–35; Gen. 30:16; Prov. 7:13–18; Song of Songs) all can be discounted as non-normative situations or surrealistic writing. Tikva Frymer-Kensky’s remark on Torah law serves as an apt summary: “It is only when the text considers sexual lust that it stops being inclusive” (“Deuteronomy,” *Women’s Bible Commentary*, p. 59). If the ancient audience shared this biblical view—as is plausible—they would have understood that “of course” Moses’ public pronouncement on this topic would not have been addressed to women. That Moses couched the present instruction in

male terms would have seemed unremarkable; furthermore, it would have implied nothing about women’s inclusion (or lack thereof) within the term *ha-am* in the larger passage.

(A contemporary analogy: This is like a flight attendant who announces: “As we prepare for landing, please discontinue the use of all electronic devices.” It would be an obvious logical fallacy for a listener to infer that everyone on board must be operating such devices. Rather, it goes without saying that the instruction is addressed only to the people among those present to whom it applies.)

Today’s readers do not share the same assumptions about gender as were apparently held by the ancient audience. Nowadays we tend to be bewildered—if not misled—by Moses’ unstated shift in the present verse from speaking to the people in general to addressing only the men. For clarity, I give readers an indication of what the ancestors took for granted; I signal the shift via a bracketed insertion. Hence, “he said to the people, ‘. . . [the men among] you should not go near a woman.’” (NRSV: Same as NJPS.)

**DS75** 20:2. *elohecha* (NJPS: “your God”). The address here, as throughout the Decalogue, uses a grammatically masculine singular form. Such a form either refers to a man (only) or it is generic. Ironically, from this grammatical form some feminists (e.g., Judith Plaskow [*Standing Again at Sinai*, pp. 25–26, 82]; Athalya Brenner [“An Afterword,” p. 256]) take the language as excluding women, whereas some complementarians (anti-feminists) take it as inclusive: Poythress & Grudem explain that “in many . . . instances, the masculine singular is used in addressing a whole community. Men and women are included as addressees, by implication from context” (p. 158, regarding v. 14).

In the case of the Decalogue’s legal genre, the text’s ancient Israelite audience would have taken it in the widest sense, in the absence of indications that gender is at stake (see Methodology). The wording of v. 10 (see below) underscores this point. Robert Alter reflects this perspective in his remark that the Decalogue is “framed as a series of imperatives in the second-person singular and thus addressing every man and woman of the Israelite nation,” the rhetorical nuance being that this expresses “the keenest sense of urgency” (303). On the ancient interpretation of second-person address, see also my note and printed comment at Deut. 1:1. No change to NJPS.

**DS76** 20:10. *atah* (“you” [masc.]; NJPS: “you”). The address here continues to use a grammatically masculine form, yet the lack of mention of a wife—conspicuous by its absence in this commandment’s list of household roles—pointedly signals that *atah* is meant in an inclusive sense here. So writes Tikva Frymer-Kensky: “the omission of a phrase ‘and your wife’

shows that the ‘you’ that the law addresses includes both women and men, each treated as a separate moral agent” (“Deuteronomy,” *Women’s Bible Commentary*, p. 59). See further my note at Deut. 5:14. No change to NJPS.

**[DS77]** 20:14. *lo tachmod eishet rei’echa* (NJPS: “you shall not covet your neighbor’s wife”). Some scholars, such as Athalya Brenner (“An Afterword,” p. 257), Drorah Setel (“Exodus,” *Women’s Bible Commentary*, p. 37), and Marc Brettler (*Women in Scripture*, p. 191), believe that this clause not only excludes women from the audience of this commandment but also indicates that the entire Decalogue is addressed to “a male community.” Yet the textual features can be explained in a simpler manner that is more consistent with ancient Israelite understandings of gender.

In this verse, the mention of “wife” but not “husband” is attributable to the society’s gender asymmetry with regard to the structure of marriage, as I explain in my printed comments here and at Deut. 5:18 (which follow Tikva Frymer-Kensky). To the text’s ancient audience, such asymmetry was taken for granted. Regarding the clause in question, the text is indeed momentarily addressing only men—about a possibility that applies only to them. But what does this mention of “wife” tell us about who was gathered at Sinai (according to the text)? Merely that *some* of those present must have had wives.

Consider that when anyone is speaking on a particular topic to a varied group and giving examples, some of those examples will naturally apply to certain members of the group but not others. The same hyperliteral reading that justifies concluding that “you” refers solely to men would also justify the obviously absurd conclusion that every Israelite neighbor must have been a married adult male who owned both a slave and a donkey—and that all of those elements in his household were superior to all of the corresponding elements in “your” household!

Rather, the entries in the list are simply the featured exemplars, being the most valued aspects of a corporate household—the basic unit of society. Furthermore, the fact that the precept’s wording temporarily narrows its focus so as to address only men would have seemed unremarkable to the text’s ancient Israelite audience because of the gender roles that they took for granted. In short, the text’s audience would have understood the plain sense of this verse in the following way: Each aspect of this precept is addressed to whoever it applies among those present to hear it.

To a contemporary audience—which holds different assumptions about gender—the unannounced shift in address admittedly can come across as unsettling. It seems to me that, alas, the potential for misreading cannot be fixed via an alternate rendering or a clarifying insertion; rather, it is a matter better

suited for commentary. The clause here is accurately translated as NJPS has it. (But cf. Deut. 5:18.) No change to NJPS. (NRSV: Same as NJPS.)

**[DS78]** 21:2–6. *ki tikneh eved . . . adonav . . . adoneha . . . v'avado* (NJPS: “when you acquire a . . . slave . . . his master . . . the master . . . he shall then remain his slave”). It appears that not only men but also women owned slaves (Gen. 16:8, 24:59, 24:61, 29:24, 29:29; see Carolyn Pressler, “Wives and Daughters, Bond and Free,” p. 166). Therefore in the slavery laws, an ancient Israelite audience would have taken “you” and *adon* (“master”) in a generic sense. It is not clear whether NJPS intended its masculine pronouns here in a generic sense. At any rate, to reflect the ancient understanding, I render using gender-neutral language for the slave in v. 2, and for the master in v. 6. (Miller & Swift’s handbook meanwhile suggests that “master” has recently become a gender-inclusive term.) Hence, “when you acquire a . . . slave . . . his master . . . the master . . . he shall then remain his master’s slave.” (In contrast, NRSV renders in masculine terms only.)

**[DS79]** 21:2. *eved ivri . . . yaavod . . . yeitzei la-chofshi* (NJPS: “a Hebrew slave . . . he shall serve . . . he shall go free”). As a grammatically masculine term, *eved ivri* can refer potentially not only to men but also women? Which gender(s) is the law addressing here? It seems safe to presume that the ancient Israelite audience knew of a few actual cases of women among them who sold themselves into slavery. These would have been women not under the authority of a man—that is, widows, abandoned wives, divorcées, prostitutes—who suddenly faced hard times. (Communal efforts to care for the poor and vulnerable were not always successful, particular after a catastrophe of some sort.) Carolyn Pressler has assessed their situation; based partly on the practices of nearby societies, she makes the following observations: “Cuneiform records suggest that they could have given themselves into bondage in order to survive or been forced into slavery because of debt. . . . There are several references to the release of freeborn slaves in cuneiform documents and biblical law. In every [other] case . . . the release includes both males and females.” The Bible meanwhile gives no indication that a woman who sold herself as a general household slave was to be treated differently from a male slave. Therefore, Pressler asserts, “The burden of proof lies with those who believe that the law of release excludes all women” (“Wives and Daughters, Bond and Free,” pp. 170, 166–167, with discussion through 172). In short, it seems best to conclude an ancient Israelite audience would have understood *eved ivri* as a generic term. In order to reflect that ancient understanding accurately, I render the masculine language in gender-neutral terms. Hence, “a Hebrew slave . . . that person shall serve . . . and . . . shall go free.” (In contrast, NRSV renders in masculine terms only.)

[DS80] 21:7. *ish . . . bito* (NJPS: “man . . . his daughter”). See my printed comment. In my printed comments at Deut. 1:31 and 8:5, where I also render *ish* as “parent,” I argue that the authorial choice of *ish* over the more usual term *av* (“father”) signals a generic sense. However, such a signal is not so clear here, because in this passage *ish* also functions as a key word; see below at v. 12. Therefore I must parse its gender sense on legal rather than rhetorical grounds. The law is couched in the language of the *typical* case, in which the usual head of household is male. This does not exhaust the possibilities. Carolyn Pressler observes cautiously: “It seems likely that the term ‘father’ could implicitly include the mother. In the absence of the father, an Israelite mother appears to have had the authority to sell or surrender her children into slavery (cf. II Kings 4:1). A range of cuneiform documents also record the sale of children by mothers” across the ancient Near East (“Wives and Daughters, Bond and Free,” in *Gender and Law*, pp. 166–167; see further there). Contra my classification in Table 2, p. xxx, NJPS may have meant “man” here in a generic sense (see below at v. 12). At any rate, I take it that an ancient audience would have been familiar with cases of a mother selling a child, and therefore they would have heard this law as generic. In contrast, contemporary readers are not likely to conceive of the possibility of a mother selling a child. This now calls for making explicit the generic sense of *ish* that seems to be implicit. Hence, “parent . . . a daughter.” (NRSV: “man . . . his daughter.”)

[DS81] 21:7. *lo teitzei k’tzeit ha-avadim* (NJPS [1967; 1999]: “she shall not be freed as male slaves are”). But JPS *Notes* (1969) stated that this rendering was supposed to be changed to “. . . go free as male slaves do,” so as to match the pending re-rendering in v. 2 from “be freed” to “go free.” The reason given at v. 2 in JPS *Notes* for its projected change is sound: the earlier formulation was liable to be misunderstood as meaning that the owner has a choice in the matter. The wording was indeed changed in v. 2 in 1985; unfortunately, it appears that the parallel change in v. 7 was overlooked in the 1985 and the 1999 NJPS revisions. Hence I have now introduced the correction. (Not a matter of gender per se.)

[DS82] 21:9. *livno yiyadennah* (NJPS: “he designated her for his son”). The case described in this verse is logically distinct from that of the (male) master who designates the slave for himself (v. 8). Carolyn Pressler observes that “the master who purchases a slave wife for a son could have been a woman” (op. cit., p. 166; see my note at 21:2–6). Because the ancient Israelite audience was familiar with women owning slaves, they would have taken the grammatically masculine language here in its neutral sense. To reflect their under-

standing, I render the slave’s master in gender-neutral terms. Hence, “the master designated her for a son.” (NRSV: “he designates her for his son.”)

**DS83** 21:12. *makkeh ish va-met* (NJPS: “he who fatally strikes a man”). That NJPS chose “man” as a rendering for *ish* here seems intentional rather than an oversight, because they do so consistently in this Covenant Collection—in 21:7, 14, 20, 33, 35; 22:4, 6, 9, 13). But did the translators choose “man” because they thought that these passages referred only to males, or was it a matter of English style? The whole force of the biblical emphasis on the sacredness of human life impels the conclusion that the laws of murder applied equally to women and men (see the case of the goring ox later in this chapter, vv. 28–32; Gen. 9:5–6). Ancient Israelites would have understood the killer and the victim as generic roles. And as for most other parts of this Collection where “man” appears, the biblical authors give many indications that in their world, women owned or managed property, including slaves; thus the audience can be presumed to have taken *ish* in a generic sense in all such instances (see also my note at 21:7, above). These inferences are typical of the NJPS translators. Thus I believe that NJPS intended “man” in a generic sense in most cases in this Collection. (The passage does contain some cases where *ish* is obviously intended in a male sense because it is counterposed with *ishah* [woman] or *b’tulah* [young woman; virgin].) Therefore I attribute the NJPS rendering as “man” to English style from an era when even American legal codes spoke generically in masculine terms. But this is no longer the legal parlance in our country. Hence, “when a person schemes against another.” (Compare at 33:11.) (NRSV: “But if someone willfully attacks.”)

**DS84** 21:13. *va-asher lo tzadah . . . makom asher yanus shamah* (NJPS: “if he did not do it by design . . . a place to which he can flee”). The Hebrew continues in grammatically masculine terms. For the preceding verse—which prescribes a categorical penalty for homicide—I argued that NJPS had meant “he” neutrally, which is probably what NJPS intended here as well. Yet in this case, it appears that a male sense is actually the correct one. According to this project’s consultants (see at Num. 35:6), an ancient Israelite audience—given their view of gender roles—would have understood from the very idea of “a place to which [the killer] can flee” that in contrast to the previous verse, the subject here is male. (In other words, gender-inclusive language would be misleading.) To reflect their understanding, I indicate the implicit shift in subject via a bracketed insertion. Hence, “if [a male killer] did not do it by design . . .” (NRSV: “if it was not premeditated . . . a place to which the killer may flee.”)

[DS85] 21:14. *v'chi yazid ish al-re'eihu* (NJPS: “when a man schemes against another”). See above at v. 12, where I infer that NJPS generally intended a generic sense of “man” in this passage. For parallel “one . . . another” formulations in 10:23 and 18:16, NJPS rendered *ish* as “person.” This is another indication that NJPS employed “man” in this law code in a neutral sense. For clarity, I am substituting a more gender-neutral equivalent. Hence, “when a person schemes against another.” (Compare at 33:11.) (NRSV: “but if someone willfully attacks . . . another.”)

[DS86] 21:14. *l'horgo . . . tikkachennu* (NJPS: “and kills him . . . you shall take him”). The language that refers to both killer and victim is grammatically masculine. Poythress & Grudem maintain that the text is here using “a specific case in order to state a legal principle” (p. 123). That is, the text relates what to do if a *male* kills in treachery, and from that it implies what to do if a *woman* kills in treachery. Such a reading is plausible, and my first draft indeed took that approach. However, apart from the grammatical gender with which it is expressed, nothing about the case itself is gender-specific from an ancient Israelite perspective—either party could easily be of either gender. (On ancient Israel’s awareness of violent women, see my note below at v. 18; see also the example of Jael in Judges 4–5.) Therefore, as explained above at v. 12, the ancient audience would have understood the references to killer and victim as generic. To reflect their understanding, I render in neutral terms. Hence, “and kills . . . you shall take that person.” (NRSV: “and kills . . . you shall take the killer.”)

[DS87] 21:15, 17. *u-makkeh . . . u-m'kallel* (NJPS: “he who strikes . . . he who insults.”) Nahum Sarna commented on v. 15 that it applied to “a son or daughter,” although he gave no justification for his claim. Given the fact that the grammatically masculine language could be taken as gender-inclusive, rabbinic exegesis interpreted the terms broadly; Rashi—following the Mechilta—stated that both males and females are forbidden to curse parents by Exod. 21:17. But halachah does not necessarily follow the plain sense of a verse as understood in an earlier era.

Regarding that earlier era, Carol Meyers makes a case for rendering the masculine language in male terms: “It is my understanding that these laws are dealing with a social problem known to exist in extended or compound families in which the authority of the senior adults [over the allocation and disposition of basic subsistence tasks] is challenged by adult children. However, adult females (except daughters-in-law) would not be present because of the patrilocal nature of Israelite society. I.e., I think these two stipulations are addressed to adult male sons. Note a similar law in Hammurabi’s Code has just the son” (pers. comm.).

I agree that a son was far more likely than a daughter to run afoul of such a law, because as I understand it, the gender conditioning in families was such that males were more likely to rebel openly (Deut. 21:18), whereas females were more likely to rebel via indirect subversion (Deut. 22:20). Does this mean, then, that an ancient Israelite audience would have heard this law only in terms of sons? No, because they knew situations, albeit relatively rare, where a grown daughter, too, was tempted to insult or strike her parents. Thus Micah observes that “daughter rises up against mother” (Mic. 7:6). A daughter could reach majority in her parents’ household and—for a variety of reasons—still not be married. Additionally, even after marriage, she might still live next door; the society’s preference for patrilocality with endogamy meant that parents and daughter tended to remain geographically close.

Therefore I believe that the ancient audience would have understood this law in gender-inclusive terms (while knowing that it was directed mainly to the more common case of uppity sons). To reflect their understanding, I render with neutral language. Hence, “one who strikes one’s father or mother . . . one who insults one’s father or mother.” (NRSV: “whoever strikes father or mother . . . whoever curses father or mother.”)

**[DS88]** 21:16. *ish* (NJPS: “a man”). Presumably, NJPS meant “man” in a neutral sense (see my note at v. 12). It’s obvious that victims of kidnapping are not logically restricted to males. Further, the text creates the expectation of gender inclusiveness by inserting its mention of this crime between two other crimes in which either “father *or* mother” are the named victims (emphasis added). I know of no evidence that ancient Israelites would have expected that kidnapping should be punished differently depending upon the victim’s gender. Thus I believe that they would have understood *ish* generically here. To reflect that understanding, I render in neutral terms. Hence, “a person.” (NRSV: “a person.”)

**[DS89]** 21:17. See above at v. 15.

**[DS90]** 21:18. *v’chi y’rivun anashim* (NJPS: “when men quarrel”). Like many grammatically masculine nouns that refer to human beings—especially plural nouns—the term *anashim* theoretically has a neutral sense. Yet unlike its singular mate, *ish*, which has many clear attestations as “person,” the instances where *anashim* plausibly means “persons” (Exod. 16:20; here; 21:22; Num. 14:22; Deut. 25:1) will admit other interpretations as well. (The construct form, *anshei*, has an attested neutral sense, but that may be idiomatic—not necessarily generalizable to *anashim* standing alone.)

Granted that in ancient Israel, it was men—whether by dint of nature or nurture—rather than women who were acknowledged to be the typical inju-

rious fighters. The question is whether or not the ancient audience would have registered the term *anashim* in a wider sense, to cover the (rarer) cases of violent women as well.

Tikva Frymer-Kensky perceives a “common belief in the ancient Near East . . . that women are not fighters” (“Gender and Law: An Introduction,” p. 19), which would argue against presuming that an ancient Israelite audience would have taken *anashim* in a gender-inclusive way. However, despite such an apparent social norm (the strength of which is not clearly established), the Israelite audience may well have known of women who had struck other women anyway—or threatened to do so. Carol Meyers notes that there was ample opportunity for friction, given that “people were probably more often with people of their own gender during much of the work day” (pers. comm.). The biblical text, too, seems to imply that it was Sarah’s violence that prompted her slave Hagar to flee in Gen. 15:6. As for women’s violent impulses generally, the text matter-of-factly discusses the case of a woman who joins a fight between two men (Deut. 25:11).

Another possible objection to an inclusive reading arises from the later Mishnaic law that a woman was not liable for torts so long as she was married. A wife’s violent behavior was regulated by different laws. However, even if that exemption were true also in ancient Israel, not all women were married; some were widows or divorcees, and some of those may well have been violent—what then?

In short, I see no compelling proof of which gender sense the ancient Israelites would have taken the term *anashim* in this context. Compare at v. 22, below. But I place the burden of proof on those who would exclude women. Hence, “when individuals quarrel.” (NRSV: “when individuals quarrel.”)

**DS91** 21:21. *kaspo hu* (literally: “he is his silver”; NJPS: “he is the other’s property”). Given that the preceding verse states that the slave might be female, surely NJPS used “he” in a generic sense. NJPS meanwhile supplies “the other” for clarity, referring to the master. A clearer yet neutral English idiom is “the one . . . the other”—as employed by NJPS in Gen. 4:19, 29:28, 32:9; Exod. 14:19, etc. Hence, “the one is the other’s property.” (NRSV: “the slave is the owner’s property.”) (Robert Alter employs “they” as a singular pronoun: “they are his money.” His note explains why he departs from his usually literal rendering: “The Hebrew says ‘he’ . . . because the masculine form has grammatical precedence, referring to him or her.”)

**DS92** 21:22. *v’chi yinnatzu anashim* (NJPS: “when men fight”). Carol Meyers speculates that an ancient Israelite audience might have taken *anashim* in a generic sense, explaining that “pregnant women might be injured by such a brawl among women” (pers. comm.). See at v. 18, above, and compare *an-*

*shei* in 22:30. Hence, “when individuals fight.” (NRSV: “when people who are fighting.”)

[DS93] 22:1. *ein lo damim* (NJPS: “there is no bloodguilt in his case”). Scholars are divided as to whose bloodguilt this text is referring to; JPS *Notes* cites the discussion in Luzzatto. It seems to me that the preposition *lo* can refer to either a person (such as the dead thief) or the situation; the outcome is not appreciably altered either way. I know of no compelling reason to conclude that an ancient Israelite audience would have excluded the possibility of a tunneling female thief (however remote), nor would have thought that she should be treated differentially from a male thief. It seems the least misleading to render *lo* in terms of the situation. Indeed, in the following verse, NJPS rendered the same idiom—framed positively—as “there is bloodguilt in that case.” So too here, for the negative: “there is no bloodguilt in that case.” (NRSV: “no bloodguilt is incurred.”)

[DS94] 22:4. *ish . . . y’shallem* (NJPS: “a man . . . he must make restitution”). On the neutral sense of *ish* here and the likelihood that NJPS meant “man” and “he” in that neutral sense, see at 21:12. For clarity, NJPS had rendered this same verb and inflection in the passive voice in v. 10 (see JPS *Notes*, loc. cit.). I will adopt the same stratagem here—where it’s equally necessary to clarify that a neutral sense is intended. In both passages, the responsible party is clear from the context. (In contrast, as Poythress & Grudem pointedly note, NRSV’s wording of the verse leaves unclear “who is to make restitution to whom”; pp. 123–124). Hence, “restitution must be made.” (NRSV: “restitution shall be made.”)

[DS95] 22:4. *meitav sadeihu u-meitav karmo* (NJPS: “for the impairment of that field or vineyard”). Literally, “the excellence of his field and the excellence of his vineyard.” This is a banner example of how NJPS’s idiomatic approach to translation already rendered grammatically masculine inflections in gender-neutral terms. No change to NJPS. (NRSV understands the antecedents differently: “from the best in the owner’s field or vineyard.”)

[DS96] 22:8. Parentheses added for clarity, in the recognition that verse 8 addresses a separate case that is only loosely related to what precedes and follows it; see Nahum Sarna’s comment *ad loc.* (which cited rabbinic authorities). (This is not a matter of gender *per se.*)

[DS97] 22:11. *y’shallem* (NJPS: “he must make restitution”). On rendering in the passive voice—“restitution must be made”—see at 22:4. (NRSV: “restitution shall be made.”)

[DS98] 22:14. *ba bischaro* (literally, “he comes with its payment”; NJPS: “he is entitled to the hire”). Because the *ish* of v. 13 is generic, the sense here of the

grammatically masculine possessive suffix is also generic. NJPS resorted to an English idiom—one which changes the antecedent from being the animal’s borrower to its owner. No matter, for in ancient Israel, either party in the case could easily have been a woman. As elsewhere in these laws, NJPS employed “he” here in a generic sense (see my note at 21:14). For clarity, I am substituting a more gender-neutral equivalent, with no antecedent: “that payment is due.” (NRSV: “only the hiring fee is due.”)

**DS99** 22:15. *ish* (NJPS: “man”). This is one of those cases where *ish* is obviously intended in a male sense because it is counterposed with *b’tulah* [young woman; virgin]; see my note at 21:12. No change to NJPS.

**DS100** 22:18. *kol-shochev im b’heimah* (NJPS: “whoever lies with a beast”). A grammatically masculine participle. Neither the Bible nor the ancient Israelite audience expected gender symmetry with regard to sex, so a neutral sense cannot be automatically assumed. Yet the Bible uses the idiom *shachav im* for women as well as men, as can be seen with Lot’s daughters (Gen. 19:32–35). Further, 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 at issue with regard to a beast. Therefore we can conclude that the masculine language here would have been taken in a generic sense, as NJPS has done. No change to NJPS.

**DS101** 22:20. *v’ger lo toneh v’lo tilchatzennu* (NJPS: “you shall not wrong a stranger or oppress him”). On the generally gender-inclusive sense of the grammatically masculine term *ger* (“stranger”), see my printed comments at Exod. 12:48 and Num. 9:14. In its rendering here, NJPS seems to have meant “him” in an inclusive sense (see my note at 21:14). For clarity, I am substituting a more gender-neutral equivalent. Hence, “you shall not wrong nor oppress a stranger.” (NRSV: “you shall not wrong or oppress a resident alien.”)

**DS102** 22:21. *kol almanah v’yatom lo t’annun* (NJPS: “you shall not ill-treat any widow or orphan”). The plural verb leaves vague the intended social gender of the subject: who is the “you”? From v. 23 it’s clear that they are presumed to be husbands and fathers. Indeed, an Israelite audience would have understood the subjects to be male already here in v. 21, because in the ancient Near East the role of assisting and protecting widows and the fatherless was classically the responsibility of the (male) leadership—the king, the elders, and the local heads of a *beit av* (“homestead”). (Regarding King David, see II Sam. 14; *sarim*, Isa. 1:23; the king, Jer. 22:3; *n’si’ei yisrael*, Ezek. 22:6–7; *am ha-aretz* and priests, Zech. 7:10; for ancient Near Eastern

kings, see *EJ*, “Widows.”) In other words, vv. 21–23 are addressed foremost to those who have the true capacity (authority and power) in this regard to the precept; and this unannounced shift in address would have been unremarkable to the ancient audience. However, to a contemporary audience—which holds different assumptions about gender—the NJPS rendering comes across as unduly neutral. A clarifying insertion is warranted to avoid misleading the reader. In early drafts I rendered the clause as “you [men] shall not ill-treat . . .” but that was somewhat inaccurate, for most men were not in positions of leadership. Hence, “you [communal leaders] shall not ill-treat . . .” (NRSV: “you shall not abuse.”)

**DS103** 22:24. *he-ani . . . lo-tihyeh lo k'nosheh . . . lo t'simun alav neshech* (literally: “the poor (man) . . . do not be to him like a creditor . . . do not place upon him interest”; NJPS: “the poor . . . do not act toward them as a creditor . . . exact no interest from them”). The Hebrew is couched in the masculine singular. An ancient Israelite audience—no doubt well aware of widows, abandoned wives, and other women living in poverty—would have understood this verse as gender-inclusive. The Bible too portrays poor women as debtors (e.g., II Kings 4:1–2). Meanwhile, NJPS rendered in terms of the plural, apparently understanding that the context established at the start of the verse (*am*, “people”) casts the singular as a collective. I perceive no significant change in meaning either way, except that the plural formulation is gender-inclusive. No change to NJPS. (NRSV: “the poor . . . you shall not deal with them as a creditor; you shall not exact interest from them.”)

**DS104** 22:28. *b'chor banecha* (NJPS: “the first-born among your sons”). Regarding this expression, see my second note at 13:15. The same reasoning applies here. Hence, “the male first-born among your children.” (NRSV: “the firstborn of your sons.”)

**DS105** 22:30. *anshei kodesh* (literally, “men of holiness”; NJPS: “holy people”). The grammatically masculine word *anshei* is the construct form of the term *anashim*. Many such words that refer to groups are known to have a neutral sense at times—especially plurals like this one. Here the second half of the verse places this term into the context of eating (or more precisely, *not* eating). Neither the ancient Israelites nor the Torah’s authors are known to have made food distinctions on the basis of gender. Therefore, the ancient audience would have taken this rule as applicable to both men and women. That is, *anshei* appears here in its attested (neutral) sense of “those who possess the quality of . . .” (see at 18:21). No change to NJPS. (NRSV: “people consecrated to me.”)

**DS106** 23:3. *dal . . . b'rivo* (NJPS: “a poor man . . . in his dispute”). The word *dal* is grammatically masculine, yet many such nouns that refer to human types are known to have a gender-inclusive sense. An ancient Israelite audience would have understood this term as neutral in this context, knowing that many (if not most) of their poor were women. Cuneiform records show that in nearby societies, poor women could and sometimes did turn to the courts for redress of grievances; presumably the same was the case in Israel. Indeed, here NJPS appears to have meant “man . . . his” in their neutral sense (cf. NJPS at 22:24 and see my note at 21:14 regarding NJPS masculine renderings in legal settings). For clarity, I am substituting a more gender-neutral equivalent. A plural rendering (taking the Hebrew singular as a collective) would be properly inclusive, yet it would weaken the sense of vulnerability conveyed by the text’s expressing the situation in terms of an individual. Hence, “a poor person . . . in a dispute.” (NRSV: “the poor in a lawsuit.”)

**DS107** 23:4–5. *hashev t'shivennu lo . . . azov ta'azov imo* (NJPS: “you must take it back to him . . . you must nevertheless raise it with him”). The Hebrew is couched in the grammatical masculine, which can have a neutral sense. An ancient Israelite audience, knowing well that both men and women owned oxen or asses, would have understood this verse in inclusive terms. Indeed, here NJPS appears to have meant “him” in its neutral sense (see my note at 21:14 regarding NJPS masculine renderings in legal settings). For clarity, I am substituting a more gender-neutral equivalent. My recasting of the English phrasing in this verse and the next is modeled after NRSV’s elegant reading. Hence, “you must take it back . . . you must nevertheless help raise it.” (NRSV: “you shall bring it back . . . you must help to set it free.”)

**DS108** 23:9. *v'ger lo tilchatz* (NJPS: “you shall not oppress a stranger”). On the noun *ger* as a gender-inclusive term, see my printed comments at Exod. 12:48 and Num. 9:14. No change to NJPS. (NRSV: “you shall not oppress a resident alien.”)

**DS109** 23:12. *ben amat'cha* (NJPS: “your bondman”). This is the only place in the Tanakh where NJPS employs the word “bondman”; elsewhere, various inflected forms of *ben amah* are rendered as “son of the slave-woman; son of his handmaid; son of your maidservant.” In *JPS Notes*, Orlinsky explains tersely that the unusual rendering here is intentional and meant to be gender-inclusive: “Understanding the use of *ben . . .* as merely denoting the species or category; Driver, ‘. . . intended, it must be supposed, to represent slaves in general.’” For clarity, I am substituting a more gender-neutral equivalent—a term that includes female slaves/servants. It seems significant to reflect that the text mentions a home-born slave rather than a purchased one: together

with the term *ger*, the term *ben amah* seem to form a merism (the “lifelong member of your household” versus the “new arrival from afar”—thus including the entire homestead’s populace in between). NJPS and Chaim Stern both employed the term “homeborn slave” to render the recurring term *y’lid bayit* in Genesis 17, and that seems an acceptable, neutral rendering here as well. Hence, “your home-born slave.” (NRSV: “the homeborn slave.”)

**DS110** 23:20–21. *mal’ach . . . hishamer mi-panav u-shma b’kolo* (NJPS: “an angel . . . pay heed to him and obey him”). The Hebrew is couched in the grammatical masculine. However, this does not in itself determine this angel’s gender, who is being announced but has not yet arrived—that is, it is not yet identified as a particular being. In the ancient Near East, the gender attributed to celestial beings presumably reflected the corresponding human gender roles. Generally, angels were messengers (the same Hebrew word refers to both); in the ancient Near East, both men and women worked in that capacity (Samuel A. Meier, “Women and Communication in the Ancient Near East,” *JAOS* 111.3 [1991], pp. 540–547). Therefore an ancient Israelite audience would have taken the text’s initial, impersonal reference to a “messenger” as gender neutral. However, these verses go on to specify that this angel is not to deliver a message but rather to serve as a *guard* and a *guide*, which on the human plane were roles reserved for men (Carol Meyers, pers. comm., 9/19/03, 10/16/03). On that basis, the audience would have taken this heralded angel to be male. No change to NJPS. (NRSV: “an angel . . . be attentive to him and listen to his voice.”)

**DS111** 24:5. *na’arei b’nei yisrael* (NJPS: “some young men among the Israelites”). The word *na’ar* is grammatically masculine, yet—especially in its plural construct form, as here—it does not necessarily refer only to males. (Nor does it necessarily mean “young”; to an ancient Israelite audience, it could as easily have meant an outsider who has established a dependent or client work relationship, including a *ger* who has found a patron; see Carolyn Leeb, *Away from the Father’s House: The Social Location of Na’ar and Na’arah in Ancient Israel*. As Leeb notes, *na’arim* in the sense of clients were known to have represented their homestead as emissaries, which may be the sense here. Perhaps the vagueness is intentional, suggesting a contextual rendering of “representatives” or “emissaries.”) Most likely, their mention here serves as an etiology for the *na’arim* who later functioned as servants in Israelite sanctuaries (I Sam. 2:11, 13, 15, 17, 18). At any rate, the plain-sense gender is not clear.

The activity of slaughtering animals and preparing the body parts for sacrificial offering was apparently not restricted to men in ancient Israel—and definitely a gender-inclusive activity in the ancient Near East generally (see

the discussion in my Leviticus comments and notes). According to v. 6, it is Moses rather than the *na'arim* who performs the “priestly” function of handling the blood, so there is nothing to support a supposition that the *na'arim* must necessarily be men.

Targum Onkelos, Ibn Ezra, and Ramban see “first-born sons” as the implicit meaning of *na'arim* here, apparently because they understand from elsewhere in the Torah that it was the latter who were the Israelites’ main cultic actors prior to the establishment of a formal priesthood. Yet if that were the intent, the text could easily have said *b'chorei* (“first-born”) rather than *na'arei*.

I remain unsure about this unusual expression in this unique context. The plain-sense gender is not clear. For the time being, no change to NJPS. (NRSV: “young men of the people of Israel.”)

**DS112** 25:2. *kol-ish asher yid'venu libo* (NJPS: “every person whose heart so moves him”). Eventually (in chap. 35) we will be told explicitly that women do contribute both materials and labor toward the Tabernacle’s construction. But how would an ancient audience have understood the potentially neutral *ish* at this point? If not from the materials list then from the purpose as revealed in v. 8, it would have been clear that God’s invitation was gender-inclusive. And from its rendering here of *ish* (literally, “man”) as “person” we know that NJPS intended “him” in a gender-neutral sense. For clarity, I am substituting a more gender-neutral rendering. Hence, “every person whose heart is so moved.” (NRSV preserves the active verb via a plural construction: “all whose hearts prompt them.”)

**DS113** 28:43. *zar'o* (literally: “his seed”; NJPS: “his offspring”). The word *zera* is generally used in a neutral sense (Gen. 9:9; 15:3, 5; 17:12; Gen. 46:6–7; Lev. 18:20–21; 20:2, 34; 22:13; Deut. 28:46, 59; 30:6, 19; 31:21; I Sam. 2:20), yet here and in two other passages—in 30:21 and in Num. 25:13—it refers to only the *male* descendants of Aaron. In these three passages, I presume that the text is taking for granted a general understanding of how lineage is counted: because daughters will typically grow up to marry and become part of another family, they are not really one’s lineal descendants in a long-term sense. An ancient Israelite audience would have inferred from that understanding, and from the reference to priesthood, that only the males were meant, without needing it further spelled out. Thus there was no need to use a more restrictive term than the generic *zera*. So too in English, “offspring” is a gender-inclusive term, yet the context sufficiently conveys the male-only requirement (the subject “Aaron and his sons” appears earlier in the verse; at issue is the priestly function of officiating in the sanctuary). Thus a more

precise, clarifying insertion is not called for. No change to NJPS. (NRSV: “his descendants.”)

**DS114** 29:28. *u-vanav* (literally: “and his sons”; NJPS: “and his descendants”). One could posit that NJPS rendered contextually here, treating the literal “sons” as not sufficiently suggestive of future generations “for all time”; hence, “descendants.” That this was not the case, however, can be seen from the NJPS use of “sons,” “daughters,” and “children” in nearly identical situations in Lev. 7:31–34; 10:14–15; and Num. 18:11, 19. Therefore, I conclude, NJPS rendered in neutral terms here, apparently understanding that the meat portions under discussion here were available to be eaten by all of the priestly household, not only the men. (So Lev. 10:14: “The breast of elevation offering and the thigh of gift offering you, and your sons *and daughters* with you, may eat . . .”) In contrast to 28:43, the immediate context here does not necessarily imply that the English word “descendants” should be understood as a male-only group. No change to NJPS. (NRSV interprets more restrictively: “and his sons.”)

**DS115** 29:33. *v'zar lo yochal* (NJPS: “they may not be eaten by a layman”). In this context, the grammatically masculine *zar* (literally, “outsider”) is priestly jargon for a non-priest; it logically refers to either a male or a female. NJPS surely intended “layman” in an inclusive sense, but like any false generic it is confusing. For clarity, I am substituting a more gender-neutral term. As it happens, in Lev. 22:10, 13, NJPS renders the equivalent expression *v'chol zar lo yochal* as “no lay person shall (or: may) eat.” Such a two-word rendering of *zar* seems suitable here too—and preferable to the relatively recent coinage “layperson.” (Alternatively, taking the term as a singular collective: “the laity.”) Hence, “they may not be eaten by a lay person.” (NRSV: “no one else shall eat of them.”)

**DS116** 30:12. *b'nei yisrael lifkudeihem, v'nat'nu ish kofer nafsho* (NJPS: “the Israelite people according to their enrollment, each shall pay a ransom for himself”). The references to human beings are grammatically masculine, although they can be understood in a neutral sense as well. For example, the plural form of the verb points to *ish* as a singular collective and gives it a neutral sense of “each” (Harry Orlinsky, “Male Oriented Language,” p. 269, n. 6).

However, as my printed comment points out, the context is a military one, which in the ancient world was a male domain. From the fact of the census—and especially from the term *p'kudeihem*—an ancient Israelite audience would have grasped that this passage refers only to men.

Therefore, NJPS is unduly generic when rendering *b'nei yisrael* as “the

Israelite people,” especially because their rendering of the rest of this passage also employs generic language: “everyone” and “the Israelites” (twice). Taken together, the translations risk misleading contemporary readers, who—being used to the idea that a “census” counts the entire population—logically conclude that women are part of the picture.

NJPS in fact faced an analogous challenge, in a similar context of military muster, in II Chron. 25:5. There, however, it rendered the object of the census, *y’hudah*, not as “Judah” but rather—for clarity—as “men of Judah.” Such a clarification is needed here too, to signal that this census does *not* apply to women.

For clarity, I make two changes to the rendering, bringing out the basic male sense of *b’nei yisrael* (“the Israelite men”) and highlighting the military nature of the census (“according to their army enrollment”). Hence, “the Israelite men according to their army enrollment, each shall pay a ransom for himself.”

(NRSV moves in the other direction, making its rendering even more gender neutral [compared to the earlier RSV]: “the Israelites to register them, . . . all of them shall give a ransom for their lives.”)

**DS117** 30:21. *zar’o* (literally: “his seed”; NJPS: “his offspring”). See my note above at 28:43. No change to NJPS. (NRSV: “his descendants.”)

**DS118** 30:33. *zar* (NJPS: “layman”). See note at 29:33, above. The same logic applies here. Hence, “lay person.” (NRSV: “unqualified person”—cf. 29:33.)

**DS119** 30:33. *ish . . . v’nichrat me-amav* (NJPS: “whoever . . . shall be cut off from his kin”). An ancient Israelite audience would have taken it for granted that women as well as men were quite capable of misusing or replicating the sacred anointing oil detailed in this passage. (The Bible describes women matter-of-factly as perfumers in I Sam. 8:13.) Thus that audience would have automatically taken these grammatically masculine words in their neutral sense. Meanwhile, by rendering the often inclusive term *ish* as “whoever,” NJPS shows its recognition of a generic sense here; thus “his” was also meant in a generic sense. For clarity, I create a more gender-neutral rendering via simplification: in context, the possessive pronoun is superfluous—for who else’s kin could be meant? Hence, “. . . cut off from kin.” (This formulation will likely strike readers as awkward at first, but that seems to be a function of its unfamiliarity only.) (NRSV: “cut off from the people.”)

**DS120** 32:1. *ha-am* (NJPS: “the people”). On whether or not the participants in the Golden Calf episode are men only, see my printed comment in the sidrah introduction. The actors are described in grammatically masculine terms,

which enables the Midrash to claim that women were not actively involved.

This story focuses on public worship, albeit of an illicit sort. I do not believe that extant evidence allows us to know to what extent—if any—the ancient Israelite audience viewed public worship as a gendered activity, such that (given the topic of public worship) they would have been inclined to take the ambiguous term *am* in a male-only sense.

As for the biblical view, it appears to have been more inclusive. To begin with, the Bible does not portray instances of public worship from which women were expressly forbidden. In some cases, such as the account of the dedication of Solomon’s Temple (I Kings 8), the text is noncommittal: the narrative spotlights the presence of the (male) leadership—as representatives of the people; at the same time, the text does not necessarily portray that women were absent. In my notes to Leviticus and to Deuteronomy, I argue that the Torah’s overall perspective was that for women to take part in public worship is normal. And if so, then logically I should understand that whenever the text is unclear about women’s participation, it is meant to be assumed. Perhaps more precisely: it is not what the author chooses to focus on. But at any rate, their presence goes without saying.

The present passage supplies some additional, circumstantial clues that *ha-am* is meant to mean “everybody.” In this regard, Carol Meyers offers three observations: (1) Verse 2 has Aaron talking about the rings on the ears of wives, sons, and daughters—and in v. 3, *kol ha-am* take off those rings, which suggests that *kol ha-am* means women as well as men [so too Ibn Ezra at v. 3]. (2) When v. 6 mentions that *ha-am* bring offerings, it employs language that elsewhere is usually gender-inclusive. [See Carol Meyers on Lev 2:1 in *Women in Scripture*.] (3) The consequent plague that strikes *ha-am* (v. 35) “would hardly have been gender-selective!” (pers. comm., 9/19/03). To those considerations I add a fourth, regarding an aspect of their worship (v. 19)—namely, the *m’cholot* (rendered by various scholars as “dance,” “music,” or “antiphonal singing”): whenever the Bible specifies the performers of this activity, they are always women (Exod. 15:20; Judg. 11:34, 21:21, 23; I Sam 18:6, 21:12; Jer. 31:4, 13). The mention of *m’cholot* thus points to women’s involvement in this episode (although given how little we know about *m’cholot*, it remains possible that Israelite men might at times have engaged in them apart from women).

In short, the preponderance of the evidence suggests that in this passage, the author intended *ha-am* in an inclusive sense. No change to NJPS (but cf. the next note). (NRSV: “the people.”)

**DS121** 32:2. *par’ku nizmei ha-zahav asher b’oznei n’sheichem* (NJPS: “take off the gold rings that are on the ears of your wives”). At this moment, Aaron is

obviously speaking only to men. Yet in the previous note I concluded that in this passage the term *am*—which appears both in the previous verse and in the next verse—includes the women. The principal actor in this drama is “the people.” If so, then in the present verse the spotlight suddenly and momentarily narrows onto (some of) the men.

I speculate that an ancient Israelite audience would have viewed this shift as unremarkable because of the gender roles that they took for granted. Namely, in that society it was the male head of the family group who had the final authority regarding donations made to God by members of that family (see Num. 30:7–16), just as with the disposition of other assets. If so, then the narrator did not need to announce the shift of focus (from the people to [some] men and back again), because the audience would have seen it as natural at this juncture for Aaron to have addressed those men directly.

This situation is like others in Exodus wherein differential gender roles—regarding who can initiate sex (19:15), who can flee to a place of asylum (21:13), and who is responsible for the welfare of widows and orphans (22:21)—prompt a temporary shift of address from a mixed group to only (certain) men. (Compare also 12:3 and 20:14.) Here, too, the NJPS rendering is unduly gender neutral. For a contemporary audience—which holds different assumptions about gender—is all too likely to draw the wrong conclusions from these shifts. To represent the text accurately to today’s readers, I supply a clarifying insertion in brackets, making clear that Aaron is momentarily addressing a subset of the populace. Hence, “[you men,] take off the gold rings . . .” (NRSV: same as NJPS.)

**DS122** 32:12. *hotzi’am* (NJPS: “He delivered them”). Contrary to NJPS’s capitalization, I assert that the plain sense here is that Moses would expect Egyptians to think in pagan (lower-case) terms. At the same time, they would presume Israel’s national god to be male—or at least, so Moses portrays it. Hence, “he delivered them.”

**DS123** 32:26, 28. *b’nei levi* (literally, “sons of Levi” or “members of [the tribe of] Levi”; NJPS: “the Levites”). See my note at 2:1. The NJPS rendering is confusing, because at this point in the story, the professional class called *halviyim*—which it also renders as “the Levites”—does not yet exist. (Contrast the text’s own similar anachronisms in 4:14; 6:19, 25.) The distinction between the tribe of Levi and the professional group “the Levites” matters when we ask whether females are included. Although here the referent excludes women either way, for consistency with other passages I prefer another rendering than “the Levites.” Hence, “the men of Levi.” (NRSV: “sons of Levi.”)

[DS124] 32:27–29. *v'hirgu ish et achiv v'ish et re'eihu v'ish et k'rovo . . . ish biv'no uv'achiv* (NJPS: “each of you . . . slay brother, neighbor, and kin. . . each of you has been against son and brother”). In speaking of the objects of the purge, the text uses grammatically masculine terms with masculine referents. Would an ancient Israelite audience have taken these terms literally? Probably not. A literal reading would imply that only men but no women (whom we have concluded were complicit in supplying material for the golden calf and for its illicit worship) were implicated and punished. What justification would the ancient audience have had for imagining that the administration of justice differentiated by gender? (Cf. Deut. 17:2–7, which prescribes stoning a “man or woman” who worships other gods.) True, it is the leadership that the Bible tends to hold accountable for the people’s sins, and the formal communal leaders were male. This might explain why “only” 3,000 were slain in this expedition (v. 28): they were the male leaders. But then I would expect a designation of the slain more specific than the generic term *ish* (v. 28). Ibn Ezra’s view is more plausible: those killed were “those who had recognizably taken part in the apostasy”—i.e., according to the evidence available at that point—which means that others involved went unpunished by the sword.

However, if “all the men of Levi” indeed rallied to Moses’ side (v. 26), then it would be a logical contradiction for them to have killed any actual “son and brother”—for all such folk were “men of Levi” too. Either “all the men of Levi” was an exaggeration, or the references to “brother” and “son” were not literal. (Yet the paradox doesn’t seem to have bothered Ibn Ezra, Ramban, or Rashbam.)

What else might “brother” and “son” mean? The word *ach* is well attested in wider senses—Gen. 25:18; 29:15; Exod. 2:11; 4:18; Lev. 19:17; Deut. 15:12; etc. In Deuteronomy, for example, it is a featured, gender-neutral expression of affiliation, which I regularly render there as “fellow Israelite.” The semantic range of *ben* also includes a non-literal expression of intimacy (I Sam. 26 and regularly in Wisdom literature), although a neutral sense is not so clearly attested.

We can safely assume, then, that regarding the words *ach* and *ben*, the ancient audience was very familiar with figurative usages, which would have seemed natural in this context. Taken together in context as a reference to the victims, these terms convey the Levites’ characteristically fierce determination. Note that the pathos and power of Moses’ statements lie in the concreteness of the terminology he uses to refer to the slain. Thus the rendering of these terms should be as concrete as possible.

On balance, given the possibility that women were among the victims

and the likelihood that the male terms were not taken literally anyway, it seems to me that a less literal and gender-neutral rendering is more likely the plain sense. Hence, “each of you . . . slay sibling, neighbor, and kin. . . each of you has been against blood relations.” (NRSV: “each of you kill your brother, your friend, and your neighbor. . . each one at the cost of a son or a brother.”)

**DS125** 33:8. *yakumu kol ha-am v'nitz'vu ish petach oholo* (NJPS: “all the people would rise and stand, each at the entrance of his tent”). The Israelite audience for this text did not conceive of women as confined inside their homes. (That is a much later social more in the Near East.) Rather, women worked outdoors—carrying water, growing or gathering foodstuffs, tending livestock, etc.—as much as indoors. Thus the ancient audience would surely have presumed that women were among those watching Moses, unless the text stated otherwise. The grammatical construction likewise supports a neutral reading: As Orlinsky has noted, the Hebrew idiom of a plural verb with the singular word *ish* is generic. Thus, NJPS intended “his” in a neutral sense. For clarity, I am substituting a more neutral rendering via an idiomatic equivalent. Hence, “. . . at the entrance of each tent.” (NRSV preserves the possessive via a plural: “all the people would rise and stand, each of them, at the entrance of their tents.”)

**DS126** 33:10. *v'kam kol ha-am v'hishtachavu ish petach oholo* (NJPS: “all the people would rise and bow low, each at the entrance of his tent”). The same reasoning applies here as at v. 8. Hence, “. . . at the entrance of each tent.” (NRSV: “all the people would rise and bow down, all of them, at the entrance of their tent.”)

**DS127** 33:11. *ka-asher y'dabber ish el-re'eihu* (NJPS: “as one man speaks to another”). The idiom *ish el-re'eihu* is recognized as generic. Indeed, for parallel “one . . . another” formulations in 10:23 and 18:16, NJPS rendered *ish* as “person.” Why, then, did the translation committee render *ish* as “man” here? Perhaps the translators believed that in a highly gendered society, Moses would not have spoken to a woman in the same intimate way that he would have spoken to a man. Yet the analogy is generic; it refers to human beings, not specifically to Moses. (Indeed, even in a segregated society, it would have worked equally well—perhaps better—to say “as one *woman* speaks to another.”) That is, this appears to be one of those rare cases in which NJPS “masculinized” the text unawaresly. (Cf. *ish al re'eihu* in 21:14; see my note there.) To represent how an ancient Israelite would have understood the Hebrew idiom, I render in gender-neutral terms. Hence, “as one person speaks to another.” (NRSV: “as one speaks to a friend.”)

**[DS128]** 33:20. *lo yir'ani ha-'adam va'chai* (NJPS: “man may not see Me and live”). When counterposed to the divine, *adam* is generic. Surely NJPS meant “man” in a generic sense here. For clarity, I am substituting a more gender-neutral equivalent. Hence, “a human being may not see Me and live.” (NRSV: “no one shall see me and live.”)

**[DS129]** 34:9. *adonai* (NJPS: “O Lord”). See my note at 5:22; see also 4:10, 4:13. Hence, “O my lord.”

**[DS130]** 34:20. *b'chor banecha* (NJPS: “first-born among your sons”). See my note at 13:15 regarding these two terms. Hence, “male first-born among your children.” (NRSV: “the firstborn of your sons.”)

**[DS131]** 35:5. *kol n'div libo* (NJPS: “everyone whose heart so moves him”). See my note at 25:1; the argument there also implies that NJPS is using “he” in a generic sense here. For clarity, I am substituting a more gender-neutral rendering. Hence, “everyone whose heart is so moved.” (NRSV: “whoever is of a generous heart.”)

**[DS132]** 35:21. *v'chol asher nad'vah rucho* (NJPS: “and everyone whose spirit moved him”). The next verse makes clear that this grammatically masculine impersonal construction is to be understood inclusively. Thus NJPS is using “him” in a generic sense. For clarity, I am substituting a more gender-neutral rendering. Hence, “and everyone whose spirit was moved.” (NRSV: “everyone whose spirit was willing.”) (On the same grounds, I have made similar alterations below, vv. 23–24.)

**[DS133]** 36:4. *ish-ish mi-m'lachto asher-hemah osim* (NJPS: “each from the task upon which he was engaged”). This intensified, elevated diction refers to the *chachamim* (“artisans”). Would an ancient audience have understood from the grammatically masculine language that only men were involved in the tasks performed under Bezalel’s direction? There is no reason to think so. The language is impersonal, not necessarily excluding women. Indeed, parallel formulas with *ish* appear elsewhere in this passage where it’s clear that women were included (35:21, 22). (On *ish* as a neutral singular collective when in the presence of a plural verb, see above at 16:16.). More to the point, the audience would have already known that the type of work included tasks that women commonly performed in the ancient world.

NJPS rendered *kol-ish chacham-lev* in 36:1–2 as “every skilled person” rather than “every skilled man” (in counterposition to *kol-ishah chachmat-lev* [“all the skilled women”] in 35:25), showing that it understood the artisans as including women. I must conclude that here in v. 4, NJPS intended “he” in a generic sense. For clarity, I am substituting a more gender-neutral rendering.

Hence, “from the task upon which each one was engaged.” (NRSV: “each from the task being performed.”)

**DS134** 36:8. *va-ya'asu kol chacham lev* (NJPS: “all the skilled . . . made”).

While this verb is plural, the verbs in the rest of the passage (through v. 38) are singular and grammatically masculine, apparently referring back to the collective *kol chacham lev*. Older translations such as the King James Version, OJPS, and RSV rendered those verbs with the singular “he,” without supplying a clear antecedent. However, NJPS continues with the plural throughout (elsewhere too it occasionally renders collectives in the plural.) Here NJPS did so probably out of a sense of proper English style (which is what prompted Robert Alter to render in the plural as well). The effect is appropriately inclusive, for women were involved in many of these activities. No change to NJPS. (NRSV retains the masculine singular formulation of the RSV.)

**DS135** 38:8. *ha-tzov'ot asher tzav'u* (literally: “those arrayed/arranged who did service”; NJPS: “the women who performed tasks”). The Hebrew is grammatically feminine. NJPS supplies the phrase “the women” for clarity. (In contrast, the similar Hebrew formulation in I Sam. 2:22 explicitly uses the term *ha-nashim*, “the women.”) This is a banner example of a situation wherein NJPS supplies clarifying language without brackets. (No change to NJPS.)

**DS136** 38:26. *shesh mei'ot elef u-sh'loshet alafim v'chamesh mei'ot va'chamishim* (NJPS: “603,550 men”). The ancient audience knew that censuses counted only men, but we moderns—who count women and children—are liable to be misled. NJPS supplies “men.” Perhaps it did so for the sake of good English style, but cf. Numbers 26, where in a similar situation it repeatedly supplied “persons.” At any rate, its effect here is to specify the gender appropriately. Indeed only men were counted, as Exod. 12:37 suggests and as Num. 1:2, taken together with 2:32, reiterates. No change to NJPS.