

Hebrew and Torah

Tzav Lev 6:1(8)-8:36

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Please excuse typos. Hebrew is often not able to be transliterated by the standard rules. Therefore we select the closest phonetic options we can to equate the Hebrew sounds to English. Sometimes it just doesn't work but we give it our best.

Translation **COMPLETE JEWISH BIBLE**

An English Version of the Tanakh (Old Testament) and B'rit Hadashah (New Testament)

by David H. Stern

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Mishnah

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פרק ו

[פרשת צו] א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:

vaydaber YHWH el-Mosheh lemor.

Lev 6.1 (6:8) Adonai said to Moshe, -- verses in brackets (6:8) KJV etc.

ב צו אֶת־אֶהְרֹן וְאֶת־בָּנָיו לֵאמֹר זֹאת תּוֹרַת הָעֹלָה הוּא הָעֹלָה עַל־מֹקְדָה
עַל־הַמִּזְבֵּחַ כָּל־הַלַּיְלָה עַד־הַבֹּקֶר וְאִשׁ הַמִּזְבֵּחַ תּוֹקֵד בּוֹ:

*tzav et-Aharon ve'et-banav lemor zot torat haolah hiv haolah al mokdah
al-hamizbeach kal-halaylah ad-haboker veesh hamizbeach tokad bo.*

2(9) "Give this order to Aharon and his sons: 'This is the law for the burnt offering [Hebrew: 'olah]: it is what goes up [Hebrew: 'olah] on its firewood upon the altar all night long, until morning; in this way the fire of the altar will be kept burning.

ג וְלָבַשׁ הַכֹּהֵן מִדּוֹ בָד וּמְכַנְסֵי־בַד וְלָבַשׁ עַל־בְּשָׂרוֹ וְהָרִים אֶת־הַדָּשָׁן אֲשֶׁר
תֹּאכַל הָאִשׁ אֶת־הָעֹלָה עַל־הַמִּזְבֵּחַ וְשָׂמוּ אֶצֶל הַמִּזְבֵּחַ:

*velavash hakohen mido vad umichnesey-bad yelbash al-besaro veherim et-hadeshen asher
tochal haish et-haolah al-hamizbeach vesamo etzel hamizbeach.*

3(10) When the fire has consumed the burnt offering on the altar, the cohen, having put on his linen garment and covered himself with his linen shorts, is to remove the ashes and put them beside the altar.

ד וּפָשַׁט אֶת־בְּגָדָיו וְלָבַשׁ בְּגָדִים אֲחֵרִים וְהוֹצִיא אֶת־הַדָּשָׁן אֶל־מַחוּץ
לְמַחֲנֶה אֶל־מְקוֹם טָהוֹר:

ufashat et-begadav velavash begadim acherim vehotzi et-hadeshen el-michutz lamachaneh el-makom tahor.

4(11) Then he is to remove those garments and put on others, before carrying the ashes outside the camp to a clean place.

ה וְהָאִשׁ עַל־הַמִּזְבֵּחַ תּוֹקֵד־בוֹ לֹא תִכָּבֶה וּבַעַר עָלֶיהָ הַכֹּהֵן יַעֲצִים בַּבֹּקֶר בַּבֹּקֶר
וְעָרַד עָלֶיהָ הָעֹלָה וְהִקְטִיר עָלֶיהָ חֶלְבֵי הַשְּׁלָמִים:

*vehaesh al-hamizbeach tokid-bo lo tichbeh uvier aleyah hakohen etzim baboker baboker
vearach aleyha haolah vehiktir aleyha chelvey hashlamim.*

5(12) In this way, the fire on the altar will be kept burning and not be allowed to go out. Each morning, the cohen is to kindle wood on it, arrange the burnt offering and make the fat of the peace offerings go up in smoke.

ו אִשׁ תָּמִיד תּוֹקֵד עַל־הַמִּזְבֵּחַ לֹא תִכָּבֶה:

esh tamid tokad hamizbeach lo tichbeh.

6(13) Fire is to be kept burning on the altar continually; it is not to go out.

ז וְזֹאת תּוֹרַת הַמִּנְחָה הַקֶּרֶב אֲתָהּ בְּנֵי־אֶהְרֹן לִפְנֵי יְהוָה אֶל־פְּנֵי הַמִּזְבֵּחַ:

vezot torat haminchah hakrev otah beney-Aharon lifney YHWH eo-peney hamizbeach.

7(14) "This is the law for the grain offering: the sons of Aharon are to offer it before Adonai in front of the altar.

ח וְהָרִים מִמֶּנּוּ בְּקִמְצוֹ מִסֹּלֶת הַמִּנְחָה וּמִשְׂמֶנֶה וְאֵת כָּל־הַלְּבָנָה אֲשֶׁר

עַל־הַמִּנְחָה וְהִקְטִיר הַמִּזְבֵּחַ רֵיחַ נִיחֹחַ אֲזָכְרָתָהּ לַיהוָה:

*veherim minenu bekumtzo misolet haminchah umishamnah ve'et kal-halvonah asher
al-haminchah vehiktir hamizbeach reyach nichocha azkaratah laYHWH.*

8(15) He is to take from the grain offering a handful of its fine flour, some of its olive oil and all of the frankincense which is on the grain offering; and he is to make this reminder portion of it go up in smoke on the altar as a fragrant aroma for Adonai.

ט וְהִנּוֹתֶרֶת מִמֶּנָּה יֹאכְלוּ אֶהָרֹן וּבָנָיו מִצֹּת תֹּאכַל בְּמִקּוֹם קֹדֶשׁ בְּחֹצֵר
אֶהֱל־מוֹעֵד יֹאכְלוּהָ:

vehanoteret mimenah Aharon uvanav matzot teachel vemakom kadosh bachatzar ohel-moed yochluha.

9(16) The rest of it Aharon and his sons are to eat; it is to be eaten without leaven in a holy place — they are to eat it in the courtyard of the tent of meeting.

י לֹא תֹאפֶה חֻמֶץ חֶלְקָם נָתַתִּי אֹתָהּ מֵאִשֵּׁי קֹדֶשׁ קֹדָשִׁים הִוא כַּחֲטָאת וְכֹאֲשָׁם:
lo teafeh chametz chelkam natati otah meishay kodesh kadashim hiv kachatat vechaasham.

10(17) It is not to be baked with leaven. I have given it as their portion of my offerings made by fire; like the sin offering and the guilt offering, it is especially holy.

יא כָּל־זָכָר בְּבִנְי־אֶהָרֹן יֹאכְלֶנָּה חֶק־עוֹלָם לְדֹרֹתֵיכֶם מֵאִשֵּׁי יְהוָה כֹּל
אֲשֶׁר־יִגַע בָּהֶם יִקְדָּשׁ:

kjal-zachar bivney Aharon yochalena chak-olam ledoroteychem meishey YHWH kol asher-yiga mahem yikdash.

11(18) Every male descendant of Aharon may eat from it; it is his share of the offerings for Adonai made by fire forever through all your generations. Whatever touches those offerings will become holy.”

[שְׁנִי] יב וַיֹּדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:

vaydaber YHWH el-Mosheh lemor.

12(19) Adonai said to Moshe,

יג זֶה קָרְבָּן אֶהָרֹן וּבָנָיו אֲשֶׁר־יִקְרִיבוּ לַיהוָה בַּיּוֹם הַמָּשָׁח אֹתוֹ עֲשִׂיתָהּ הָאִפֶּה
סֹלֶת מִנְחָה תָּמִיד מִחֲצִיתָהּ בַּבֶּקֶר וּמִחֲצִיתָהּ בָּעֶרֶב:

*zeh karban Aharon uvanav asher-yakrivu laYHWH beyom himashach oto asirit
haefah solet minchah tamid machatzitah baboker umachatzitah baarev.*

13(20) “This is the offering for Adonai that Aharon and his sons are to offer on the day he is anointed: two quarts of fine flour, half of it in the morning and half in the evening, as a grain offering from then on.

יד עַל־מִחְבַּת בִּשְׁמֹן תַּעֲשֶׂה מֵרֶבֶכֶת תִּבְיָאֵנָה תִּפְיִי מִנְחַת
פְּתִים תִּקְרִיב רֵיח־נִיחֹחַ לַיהוָה:

al-machavat bashemen teaseh murbechet tevenah tufiney minchat pitim takriv reyach-nichoach laYHWH.

14(21) It is to be well mixed with olive oil and fried on a griddle; then bring it in, break it in pieces and offer the grain offering as a fragrant aroma for Adonai.

טו וְהִכְהֹן הַמָּשִׁיחַ תַּחֲתָיו מִבָּנָיו יַעֲשֶׂה אֹתָהּ חֶק־עוֹלָם לַיהוָה כָּלִיל תִּקְטָר:
vehakohen hamashiach tachtav mibanav yaase ota hak-olam liYHWH kalil taktar.

15(22) The anointed cohen who will take Aharon’s place from among his descendants will offer it; it is a perpetual obligation. It must be entirely made to go up in smoke for Adonai;

טז וְכָל־מִנְחַת כֹּהֵן כָּלִיל תִּהְיֶה לֹא תֹאכַל:

vechal-minchat kohen kalil tiyeh lo teachel.

16(23) every grain offering of the cohen is to be entirely made to go up in smoke — it is not to be eaten.”

יז וַיֹּדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:

vaydaber YHWH el-Mosheh lemor.

17(24) Adonai said to Moshe,

יח דַּבֵּר אֶל־אֶהָרֹן וְאֶל־בָּנָיו לֵאמֹר זֹאת תּוֹרַת הַחֲטָאת בְּמִקּוֹם אֲשֶׁר תִּשְׁחֹט
הַעֲלֶה תִשְׁחֹט הַחֲטָאת לִפְנֵי יְהוָה קֹדֶשׁ קֹדָשִׁים הִוא:

*daber el-Aharon ve'el -banav lemor zot torat hachatat binkom asher tishachet
haolah tishachet hachatat lifney YHWH kodesh kadashim hiv.*

18(25) “Tell Aharon and his sons, “This is the law for the sin offering: the sin offering is to be slaughtered before Adonai in the place where the burnt offering is slaughtered; it is especially holy.

יט הכהן המחטא אתה לאכלנה במקום קדש תאכל בַחצר אהל מועד:

hakohen hamchate otah yochalenah bemakom kadosh teachel bachatzar ohel moed.

19(26) The cohen who offers it for sin is to eat it — it is to be eaten in a holy place, in the courtyard of the tent of meeting.

כ כל אשר יגע בבשרה יקדש ואשר יזה מדמה על-הבגד אשר יזה עליה

תכבס במקום קדש:

kol asher-yiga bivsarrah yikdash vaasher yizeh midamah al-habeged asher yizeh ale'yah techabes bemakom kadosh.

20(27) Whatever touches its flesh will become holy; if any of its blood splashes on any item of clothing, you are to wash it in a holy place.

כא וכלי-חרש אשר תבשל-בו ישבר ואם-בכלי נחשת בשלה

ומרק וישטף במים:

uchli-cheres asher tivushal-bo yishaver veim-bichli nechoshet bushalah umorak veshutaf bamayim.

21(28) The clay pot in which it is cooked must be broken; if it is cooked in a bronze pot, it must be scoured and rinsed in water.

כב כל-זכר בפהנים לאכל אתה קדש קדשים הוא:

cal-zachar bakohanim yochal otah kodesh kadashim hiv.

22(29) Any male from a family of cohanim may eat the sin offering; it is especially holy.

כג וכל-חטאת אשר יובא מדמה אל-אהל מועד לכפר בקדש

לא תאכל באש תשרף:

vechal-chatat asher yuva midamah el-ohel moed lechaper bakodesh lo teachal baesh tisharef.

23(30) But no sin offering which has had any of its blood brought into the tent of meeting to make atonement in the Holy Place is to be eaten; it is to be burned up completely.

פרק ז

א וזאת תורת האשם קדש קדשים הוא:

vezot torat haasam kodesh kodesh kadashim hu.

Lev 7.1 “This is the law for the guilt offering: it is especially holy.

ב במקום אשר ישחטו את העלה ישחטו את האשם ואת דמו יזרק

על-המזבח סביב:

bimkom asher yishchatu et-haolah yishchatu et-haasham vet-damo yizrok al-hamizbeach saviv.

2 They are to slaughter the guilt offering in the place where they slaughter the burnt offering, and its blood is to be splashed against all sides of the altar.

ג ואת-כל-חלבו יקריב ממנו את האלה ואת-החלב המכסה את-הקרב:

veet-kal-chelbo yakriv mimenu et haalyah veet-hachelev hamchaseh et-hakerev.

3 He is to offer all its fat — the fat tail, the fat covering the inner organs,

ד ואת שתי הכליות ואת-החלב אשר עליהן אשר על-הכסלים ואת-היתרת

על-הכבד על-הכלית יסירנה:

veet shetey haklayot veet-hachelev asher aleyhen asher al-haksalim veet-hayoteret

al-hakaved al-haklayot yesirenah.

4 the two kidneys, the fat on them near the flanks, and the covering of the liver, which he will remove with the kidneys.

ה והקטיר אתם הכהן המזבח אשה ליהוה אשם הוא:

vehiktir otam hakohen hamizbechah isheh laYHWH asham hu.

5 The cohen will make them go up in smoke on the altar as an offering made by fire to Adonai ; it is a guilt offering.

ו כָּל־זָכָר בְּפִהְיָם יֹאכְלֵנוּ בְּמִקּוֹם קָדוֹשׁ יֹאכֹל קֹדֶשׁ קֹדָשִׁים הוּא׃

kal-zachar bakhanim yochalenu bemakom kadosh yeachel kodesh kadashim hu.

6 Every male from a family of cohanim may eat it; it is to be eaten in a holy place; it is especially holy.

ז כַּחֲטָאת׃ כַּאֲשֶׁם תּוֹרָה אַחַת לָהֶם הַכֹּהֵן אֲשֶׁר יִכְפֹּר־בּוֹ לוֹ יִהְיֶה׃

kachatat kaasham torah achat lahem hakohen asher yechaper-bo lo yiyeh.

7 The guilt offering is like the sin offering; the same law governs them — it will belong to the cohen who uses it to make atonement.

ח וְהַכֹּהֵן הַמְקַרֵּב אֶת־עֹלֹת אִישׁ עֹר הַעֲלָה אֲשֶׁר הִקְרִיב לַכֹּהֵן לוֹ יִהְיֶה׃

vehakohen hamakriv et-olat ish or haolah asher hikriv lakohen lo yiyeh.

8 “The cohen who offers someone’s burnt offering will possess the hide of the burnt offering which he has offered.

ט וְכָל־מִנְחָה אֲשֶׁר תִּאָּפֶה בַּתֹּנֹר וְכָל־נֶעֱשֶׂה בַּמְרֻחֶשֶׁת וְעַל־מַחֲבַת לַכֹּהֵן

הַמְקַרֵּב אֹתָהּ לוֹ תִּהְיֶה׃

vechal-mincha asher teafeh batanur vechal-naasah bamarcheshet veal-machavat lakohen hamakriv otah lo tiyeh.

9 “Every grain offering baked in the oven, cooked in a pot or fried on a griddle will belong to the cohen who offers it.

י וְכָל־מִנְחָה בְּלוּלָה־בְּשֶׁמֶן וְחִרְבָּה לְכָל־בְּנֵי אַהֲרֹן תִּהְיֶה אִישׁ כְּאָחִיו׃

vechal-mincha velulah-bashemen vachare bah lechal-beney Aharon tiyeh ish keachiv.

10 But every grain offering which is mixed with olive oil or is dry will belong to all the sons of Aharon equally.

[שְׁלִישִׁי] יֵא וְזֹאת תּוֹרַת זִבְחַת הַשְּׁלָמִים אֲשֶׁר יִקְרִיב לַיהוָה׃

vezot torat zevach hashlamim asher yakriv laYHWH.

11 “This is the law for sacrificing peace offerings offered to Adonai:

יב אִם עַל־תּוֹדָה יִקְרִיבֶנּוּ וְהִקְרִיב | עַל־זִבְחַת הַתּוֹדָה חֲלוֹת מִצּוֹת בְּלוּלֹת בְּשֶׁמֶן

וְרִקְיָקִי מִצּוֹת מְשֻׁחִים בְּשֶׁמֶן וְסֹלֶת מְרֻבֶּכֶת חֲלוֹת בְּלוּלֹת בְּשֶׁמֶן׃

im all-todah yakrivenu vehikriv al-zavach hatodah halot matzot belulot bashemen

urkiyeki matzot meshuchim bashamen vesolet murbechet chalot belulot bashamen.

12 If a person offers it for giving thanks, he is to offer it with the thanksgiving sacrifice of unleavened cakes mixed with olive oil, matzah spread with olive oil, and cakes made of fine flour mixed with olive oil and fried.

יג עַל־חֲלוֹת לֶחֶם חָמֵץ יִקְרִיב קָרְבָּנוֹ עַל־זִבְחַת תּוֹדַת שְׁלָמָיו׃

al-chalot lechem chametz yakriv karbano al-zavach todat shelamav.

13 With cakes of leavened bread he is to present his offering together with the sacrifice of his peace offerings for giving thanks.

יד וְהִקְרִיב מִמֶּנּוּ אֶחָד מִכָּל־קָרְבָּנוֹ תְּרוּמָה לַיהוָה לַכֹּהֵן הַזֶּה

אֶת־דָּם הַשְּׁלָמִים לוֹ יִהְיֶה׃

vehikriv mimenu echad mikal-karban terumah laYHWH lakohen hazorek et-dam hashlamim lo yiyeh.

14 From each kind of offering he is to present one as a gift for Adonai; it will belong to the cohen who splashes the blood of the peace offerings against the altar.

טו וּבֶשֶׂר זִבְחַת תּוֹדַת שְׁלָמָיו בְּיוֹם קָרְבָּנוֹ יֹאכֹל לֹא־יִנְיַח מִמֶּנּוּ עַד־בֹּקֶר׃

uvshar zevach todat shelamav beyom karbano yeachel lo-yaniach mimenu ad-boker.

15 The meat of the sacrifice of his peace offerings for giving thanks is to be eaten on the day of his offering; he is not to leave any of it until morning.

טז וְאִם־נֶדֶר | אִו נִדְבָּה זִבְחַת קָרְבָּנוֹ בְּיוֹם הִקְרִיבוֹ אֶת־זִבְחוֹ יֹאכֹל וּמִמָּחָרֹת

וְהַנּוֹתָר מִמֶּנּוּ יֹאכֹל׃

veim neder o nedavah aebach karbano beyom hakrivo et-zivcho yeachel umimacharat vehanotar mimenu yeachel.

16 But if the sacrifice connected with his offering is for a vow or is a voluntary offering, then, while it is to be eaten on the day he offers his sacrifice, what remains of it may be eaten the next day.

יז וְהִנּוֹתָר מִבֶּשֶׂר הַזֶּבַח בַּיּוֹם הַשְּׁלִישִׁי בָאֵשׁ יִשָּׂרֵף:

vehanotar mibsar hazavach bayom hashelishi baesh yisaref.

17 However, what remains of the meat of the sacrifice on the third day is to be burned up completely.

יח וְאִם הָאָכַל יֵאָכַל מִבֶּשֶׂר-זֶבַח שְׁלָמָיו בַּיּוֹם הַשְּׁלִישִׁי לֹא יִרְצֶה הַמִּקְרִיב אֹתוֹ

לֹא יִחָשֵׁב לוֹ פְּגוּל יִהְיֶה וְהִנֵּפֶשׁ הָאֲכָלָת מִמֶּנּוּ עֹנָה תִשָּׂא:

veim heachol yeachel mibsar-zebach shelamav bayom hashlishi lo yeratzeh hamakriv oto lo yechashev lo pigul yiyeh vehanefesh haochelet mimenu avonah tisha.

18 If any of the meat of the sacrifice of his peace offerings is eaten on the third day, the sacrifice will neither be accepted nor credited to the person offering it; rather, it will have become a disgusting thing, and whoever eats it will bear the consequences of his wrongdoing.

יט וְהַבֶּשֶׂר אֲשֶׁר-יִגַע בְּכָל-טֵמֵא לֹא יֵאָכַל בָּאֵשׁ יִשָּׂרֵף וְהַבֶּשֶׂר כָּל-טָהוֹר יֵאָכַל בָּשָׂר:

vehabasar asher-yiga bechal-tame lo yeachel baesh yisaref vehabasar kal-tahor yochal basar.

19 Meat which touches something unclean is not to be eaten but burned up completely. As for the meat, everyone who is clean may eat it;

כ וְהִנֵּפֶשׁ אֲשֶׁר-תֵּאָכַל בָּשָׂר מִזֶּבַח הַשְּׁלָמִים אֲשֶׁר לַיהוָה וְטִמְאַתּוֹ עָלָיו

וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מֵעַמּוּיָהּ:

vehanefesh asher-tochal basar mizbach hashlamim asher laYHWH vetumato alav venichrtah hanefesh hahiv meameyah.

20 but a person in a state of uncleanness who eats any meat from the sacrifice of peace offerings made to Adonai will be cut off from his people.

כא וְנִפֶּשׁ כִּי-תִגַע בְּכָל-טֵמֵא בְטִמְאַת אָדָם אֹו | בְּבִהֵמָה טֵמְאָה אֹו בְּכָל-שִׂקְץ

טֵמֵא וְאָכַל מִבֶּשֶׂר-זֶבַח הַשְּׁלָמִים אֲשֶׁר לַיהוָה וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מֵעַמּוּיָהּ:

venefesh ki-tiga bechal-tame betumat adam o bevheman temeah o bechal-sheketz

tame veachal mibsar-zebach hashlamim asher laYHWH venichretah hanefesh haiv meameyah.

21 Anyone who touches something unclean — whether the uncleanness be from a person, from an unclean animal or from some other unclean detestable thing — and then eats the meat from the sacrifice of peace offerings for Adonai, that person will be cut off from his people.”

כב וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:

vaydaber YHWH el-Mosheh lemor.

22 Adonai said to Moshe,

כג דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר כָּל-חֵלֶב שׁוֹר וְכֶשֶׂב וְעִז לֹא תֵאָכְלוּ:

daber le-beney Yisrael lemor kal-chelev shor vecheseb vaez lo tochelu.

23 “Say to the people of Isra’el, ‘You are not to eat the fat of bulls, sheep or goats.

כד וְחֵלֶב נְבִלָה וְחֵלֶב טְרֵפָה יַעֲשֶׂה לְכָל-מְלָאכָה וְאָכַל לֹא תֵאָכְלֶהּ:

vechelev nevelah vechelev terefah yeaseh lechal-melachah veachol lo tochelucu.

24 The fat of animals that die of themselves or are killed by wild animals may be used for any other purpose, but under no circumstances are you to eat it.

כה כִּי כָל-אֲכָל חֵלֶב מִן-הַבְּהֵמָה אֲשֶׁר יִקְרִיב מִמֶּנָּה אִשָּׁה לַיהוָה

וְנִכְרְתָה הַנֶּפֶשׁ הָאֲכָלָת מֵעַמּוּיָהּ:

ki kal-ochel chelev min-habhemah asher yakriv mimenah isheh laYHWH venichretah hanefesh haochelet meameyah.

25 For whoever eats the fat of animals of the kind used in presenting an offering made by fire to Adonai will be cut off from his people.

כּוּ וְכַל־דָּם לֹא תֹאכְלוּ בְּכֹל מִזְבְּחֵיכֶם לְעוֹף וְלַבְּהֵמָה:

vechal-dam lo tochelu bechol moshboteychem laof velabhemah.

26 You are not to eat any kind of blood, whether from birds or animals, in any of your homes.

כּוּ כָּל־נֶפֶשׁ אֲשֶׁר־תֹאכַל כָּל־דָּם וְנִכְרַתָּה הַנֶּפֶשׁ הַהוּא מֵעַמִּיהָ:

kal-nefesh asher-tochal kal-dam venichretah hanefesh hahiv meameyah.

27 Whoever eats any blood will be cut off from his people.”

כַּח וַיִּדְבֵר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:

vaydaber YHWH el-Mosheh lemor. 28 Adonai said to Moshe,

כֹּט דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הַמִּקְרִיב אֶת־זֶבַח שְׁלָמָיו לַיהוָה יָבִיא

אֶת־קָרְבָּנוֹ לַיהוָה מִזֶּבַח שְׁלָמָיו:

daber el-beney Yisrael lemor hamakriv et-zevach shelamav laYHWH yavi et-karbano laYHWH mizebach shelamav.

29 “Say to the people of Isra’el, ‘A person who offers his sacrifice of peace offerings to Adonai is to bring part of his sacrifice of peace offerings as his offering for Adonai.

לִ יָדָיו תְּבִיאֵינָה אֶת אֲשֵׁי יְהוָה אֶת־הַחֶלֶב עַל־הַחֹזֶה יְבִיאֵנוּ אֶת הַחֹזֶה לְהַנִּיף

אֹתוֹ תְנוּפָה לִפְנֵי יְהוָה:

yadav tevienah et ishe YHWH et-hachelev al-hechazeh yevienu et hechazeh lehanif oto tenufah lifney YHWH.

30 He is to bring with his own hands the offerings for Adonai made by fire — he is to bring the breast with its fat.

The breast is to be waved as a wave offering before Adonai.

לֹא וְהִקְטִיר הַכֹּהֵן אֶת־הַחֶלֶב הַמִּזְבֵּחַ וְהָיָה הַחֹזֶה לְאַהֲרֹן וּלְבָנָיו:

vehiktir hakohen et-hachelev hamizbechah vehayah hechazeh leAharon ulbanav.

31 The cohen is to make the fat go up in smoke on the altar, but the breast will belong to Aharon and his descendants.

לֵב וְאֵת שׁוֹק הַיָּמִין תִּתְּנוּ תְרוּמָה לְכַהֵן מִזִּבְחֵי שְׁלָמֵיכֶם:

veet shok hayamin titnu terumah lakohen mizibchay shalmeychem.

32 You are to give the right thigh from your sacrifices of peace offerings to the cohen as a contribution.

לֵג הַמִּקְרִיב אֶת־דָּם הַשְּׁלָמִים וְאֶת־הַחֶלֶב מִבְּנֵי אַהֲרֹן לֹו תִהְיֶה שׁוֹק הַיָּמִין לְמָנָה:

hamakriv et-dam hashelamim veet-hachelev mibney Aharon lo tiyeh shok hayamin lemanah.

33 The descendant of Aharon who offers the blood of the peace offerings is to have the right thigh as his share.

לֹד כִּי אֶת־חֹזֶה הַתְּנוּפָה וְאֵת | שׁוֹק הַתְּרוּמָה לְקַחְתִּי מֵאֵת בְּנֵי־יִשְׂרָאֵל מִזִּבְחֵי

שְׁלָמֵיהֶם וְאַתֶּן אֹתָם לְאַהֲרֹן הַכֹּהֵן וּלְבָנָיו לְחֶק־עוֹלָם מֵאֵת בְּנֵי יִשְׂרָאֵל:

ki et-chazeh hatnufah veet shok haterumah lakochti meet beney Yisrael mizibechey

shalmeyhem vaeten otam leAharon hakohen ulbanav lechak-olam meet beney Yisrael.

34 For the breast that has been waved and the thigh that has been contributed I have taken from the people of Isra’el out of their sacrifices of peace offerings and given them to Aharon the cohen and to his descendants as their share

forever from the people of Isra’el.”

לֹה זֹאת מִשְׁחַת אַהֲרֹן וּמִשְׁחַת בָּנָיו מֵאֲשֵׁי יְהוָה בְּיוֹם הַקְּרִיב אֹתָם לְכַהֵן לַיהוָה:

zot mishchat Aharon umishchat manav meishey YHWH beyom hikriv otam lechahen laYHWH.

35 On the day when Aharon and his sons were presented to serve Adonai in the office of cohen, this portion was set aside for him and his descendants from the offerings for Adonai made by fire.

לֹו אֲשֶׁר צָוָה יְהוָה לָתֵת לָהֶם בְּיוֹם מִשְׁחוֹ אֹתָם מֵאֵת בְּנֵי יִשְׂרָאֵל

חֻקַּת עוֹלָם לְדֹרֹתָם:

asher tzivah YHWH latet lahem beyom mashcho otam meet beney Yisrael chukat olam ledorotam.

36 On the day they were anointed, Adonai ordered that this be given to them by the people of Isra’el. It is their share forever through all their generations.

לֹא זֶאת הַתּוֹרָה לַעֲלֹה לַמִּנְחָה וְלַחֲטָאת וְלֶאֱשָׁם וְלַמִּלּוּאִים וְלַזֶּבַח הַשְּׁלָמִים:

Zot hatora laola lamincha velachatat velachatat velaasham velamiluim ulzebach hashlamim.

37 This is the law for the burnt offering, the grain offering, the sin offering, the guilt offering, the consecration offering and the sacrifice of peace offerings

לֶח אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה בְּהַר סִינַי בְּיוֹם צִוְתוֹ אֶת־בְּנֵי יִשְׂרָאֵל לְהַקְרִיב

אֶת־קַרְבָּנֵיהֶם לַיהוָה בְּמִדְבַר סִינַי:

Asher tzivah YHWH et-Mosheh behar Sinai beyom tzafto et-beney Yisrael lehakriv et-karbaneyhem laYHWH bemidbar Sinai.

38 which Adonai ordered Moshe on Mount Sinai on the day he ordered the people of Isra'el to present their offerings to Adonai, in the Sinai Desert.

Talmud - Mas. Tamid 28a

...

CHAPTER I

MISHNAH. ... THE ONE ON WHOM THE LOT HAD FALLEN TO CLEAR THE ASHES FROM THE ALTAR MADE READY TO DO SO. THEY SAID TO HIM: 'BE CAREFUL NOT TO TOUCH ANY VESSEL UNTIL YOU HAVE WASHED YOUR HANDS AND FEET FROM THE LAVER. SEE, THE FIREPAN IS IN THE CORNER BETWEEN THE ASCENT AND THE ALTAR ON THE WEST OF THE ASCENT'. NO ONE ENTERED WITH HIM,¹⁸ NOR DID HE CARRY ANY LIGHT¹⁹ BUT HE WALKED **BY THE LIGHT OF THE ALTAR FIRE**. NO-ONE SAW HIM²⁰

(18) Because no-one was allowed in the Azarah save for purposes of service.

(19) Because he needed to have both hands free.

(20) Because he was hidden by the ascent.

Talmud - Mas. Tamid 28b

OR HEARD A SOUND FROM HIM UNTIL THEY HEARD THE NOISE OF THE WOODEN MACHINE WHICH BEN KATIN MADE FOR HAULING UP THE LAVER,¹ WHEN THEY SAID, THE TIME HAS COME. HE WASHED HIS HANDS AND FEET FROM THE LAVER, THEN TOOK THE SILVER FIREPAN AND WENT UP TO THE TOP OF THE ALTAR AND CLEARED AWAY THE CINDERS² ON EITHER SIDE AND SCOOPED UP THE ASHES³ IN THE CENTRE...

CHAPTER II

MISHNAH. WHEN HIS BRETHREN SAW THAT HE HAD DESCENDED [FROM THE ASCENT]. THEY CAME RUNNING AND HASTENED TO WASH THEIR HANDS AND FEET IN THE LAVER. THEY THEN TOOK THE SHOVELS AND THE FORKS¹³ AND WENT UP TO THE TOP OF THE ALTAR. SUCH LIMBS AND PIECES OF FAT AS HAD NOT BEEN CONSUMED SINCE THE EVENING THEY REMOVED TO THE SIDES OF THE ALTAR.¹⁴ IF THERE WAS NOT ROOM ON THE SIDES THEY ARRANGED THEM ON THE SURROUND¹⁵ AND ON THE ASCENT.¹⁶ THEY THEN BEGAN TO THROW THE ASHES ON TO THE HEAP.¹⁷ THIS HEAP WAS IN THE MIDDLE OF THE ALTAR, AND SOMETIMES THERE WAS AS MUCH AS THREE HUNDRED KOR ON IT. ON FESTIVALS THEY DID NOT USE TO CLEAR AWAY THE ASH BECAUSE IT WAS RECKONED AN ORNAMENT TO THE ALTAR.¹⁸ IT NEVER HAPPENED THAT THE PRIEST WAS NEGLECTFUL¹ IN TAKING OUT THE ASHES.²

(13) To collect the ashes and to turn the limbs.

(14) With the intention of replacing them after the fire had been lit. Once the pieces had left the altar, it would not have been permitted to replace them, since they were reckoned as nothar.

(15) The ledge running round the altar half way up. V. Mid. III, 1.

(16) Which was counted as part of the altar. The 'and' is not in the text, but seems necessary for the sense, v. Sh. Mek. Var. lec. 'or on the Ascent'.

(17) Lit., 'apple'.

(18) Showing that a large number of sacrifices had been brought.

(1) I.e., if the ashes were left, it was not through neglect.

(2) Outside the camp, when there was a large quantity on the altar.

Talmud - Mas. Tamid 29a

... THEY PICKED OUT FROM THERE SOME SPECIALLY GOOD FIG-TREE BRANCHES AND WITH THESE HE LAID A SECOND FIRE FOR THE INCENSE⁹ NEAR THE SOUTH-WESTERN CORNER SOME FOUR CUBITS TO THE NORTH OF IT,¹⁰ ... THEY THEN KINDLED THE TWO FIRES AND DESCENDED AND WENT TO THE CHAMBER OF HEWN STONE.¹²

(9) I.e., to obtain coals for kindling the incense. For this it was reckoned a mark of respect to have a special fire.

(10) These five cubits of the altar faced the doorway of the Hekal, and could therefore be described as being

‘before the Lord’, and it was considered meritorious to obtain the coals for the incense from this space. The fifth cubit had to be used because four were taken up by the projections of the altar.
(12) To cast further lots, half of this chamber being in unconsecrated ground. The Chamber of Hewn Stone was the Hall wherein the Great Sanhedrin used to sit. Schurer II, p. 264 identifies it with the Chamber ‘close to the Xystus’ on the western border of the Temple Mount, v. J. E. XII, 576.

Talmud - Mas. Tamid 30a

CHAPTER III

MISHNAH. THE SUPERINTENDENT THEN SAID TO THEM: COME AND CAST LOTS, TO SEE WHO IS TO SLAUGHTER THE ANIMAL,³ AND WHO IS TO SPRINKLE THE BLOOD, AND WHO IS TO CLEAR THE ASHES FROM THE INNER ALTAR,⁴ AND WHO IS TO CLEAR THE ASH FROM THE CANDLESTICK, AND WHO IS TO LIFT THE LIMBS ON TO THE ASCENT, ... THEY GAVE THE ANIMAL FOR THE DAILY SACRIFICE A DRINK FROM A CUP OF GOLD.

(3) The lamb of daily sacrifice.

(4) The altar of incense.

Talmud - Mas. Tamid 30b

ALTHOUGH IT HAD BEEN EXAMINED ON THE PREVIOUS EVENING IT WAS NOW EXAMINED AGAIN BY TORCHLIGHT. THOSE ON WHOM THE LOT HAD FALLEN TO CLEAR THE ASH FROM THE INNER ALTAR AND FROM THE CANDLESTICK WENT ON IN FRONT WITH FOUR VESSELS IN THEIR HANDS ...

CHAPTER IV

MISHNAH. ... THOSE ON WHOM THE LOT FELL FOR THE LIMBS TOOK HOLD OF IT... ITS HEAD WAS TO THE SOUTH WHILE ITS FACE WAS TURNED TO THE WEST,²⁴ AND THE SLAUGHTERER STOOD TO THE EAST OF IT WITH HIS FACE TURNED TO THE WEST. THE MORNING SACRIFICE WAS KILLED BY THE NORTH-WESTERN CORNER OF THE ALTAR AT THE SECOND RING,²⁵ WHILE THE EVENING SACRIFICE WAS KILLED BY THE NORTH-EASTERN CORNER AT THE SECOND RING. WHILE ONE SLAUGHTERED ANOTHER RECEIVED THE BLOOD. THE LATTER PROCEEDED TO THE NORTH-EASTERN CORNER²⁶ AND CAST THE BLOOD ON THE EASTERN AND NORTHERN SIDES; HE THEN PROCEEDED TO THE SOUTHWESTERN CORNER AND CAST THE BLOOD ON THE WESTERN AND SOUTHERN SIDES. THE REMNANT OF THE BLOOD HE POURED OUT AT THE SOUTHERN BASE OF THE ALTAR...

(24) The side of the Shechinah.

(25) Near the altar were a number of rows of semi-circular hoops fixed in the ground under the which the head of the animal was put to keep it in place. The second row was chosen as not being in the shade of the altar; V. Gemara infra.

(26) He started from the ascent which was on the south side and began going round to the right, passing by the south-eastern corner because it had no foundation. On this passage cf. Yoma, 14b.

CHAPTER V

THE SUPERINTENDENT SAID TO THEM, PRONOUNCE ONE BLESSING,⁵ AND THEY DID SO: THEY THEN RECITED THE TEN COMMANDMENTS,⁶ AND THE FIRST, SECOND AND THIRD SECTIONS OF THE SHEMA', AND THEY BLESSED THE PEOPLE WITH THREE BENEDICTIONS,⁷ NAMELY, TRUE AND FIRM,⁸ AND ABODAH,⁹ AND THE PRIESTLY BENEDICTION.¹⁰ ON SABBATH THEY ADDED A BENEDICTION TO BE SAID BY THE WATCH WHICH WAS LEAVING.¹¹

HE SAID TO THEM, THOSE WHO ARE FRESH TO THE INCENSE COME AND DRAW LOTS,¹² AND ONE OR OTHER WAS SUCCESSFUL. HE THEN SAID, NEW AND OLD, COME AND DRAW LOTS TO SEE WHO

SHALL TAKE UP THE LIMBS FROM THE ASCENT TO THE ALTAR.¹³ R. ELlezer B. JACOB SAYS, THE ONE WHO LIFTS THE LIMBS ON TO THE ASCENT ALSO TAKES THEM UP TO THE ALTAR.¹⁴

... THE ONE WHO HAD BEEN SELECTED TO OFFER THE INCENSE TOOK UP THE SPOON, WHICH WAS IN SHAPE LIKE A BIG TIRKAB¹⁹ OF GOLD. IT HELD THREE KABS, AND THE [SMALL] DISH²⁰ WAS IN THE MIDDLE OF IT,

(5) There is a difference of opinion in Br. 11b as to whether this was 'Who fashionest light' or 'Great love' (P. B. p. 39). This and the succeeding prayers were said in the Chamber of Hewn Stone.

(6) V. Br. 12a.

(7) Since they had not time to say all the eighteen benedictions.

(8) The blessing following the Shema.

(9) The last but two of the eighteen benedictions.

(10) The last of the eighteen.

(11) They blessed the incoming watch. V. Ber. 12a.

(12) The incense was supposed to bring prosperity. and therefore a fresh priest was given the privilege of burning it every time.

(13) V. supra. p. 25.

(14) I.e., each one takes up to the altar the limb which he placed on the ascent.

(20) Wherewith to scoop up the incense.