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צו Tzav

Leviticus 6:1-8:36

## 6

- וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
- 1 וַיֹּהִי הוּא spoke to Moses, saying:
- 2 Command Aaron and his sons thus: This is the ritual of the burnt offering: The burnt offering itself shall remain where it is burned upon the altar all night until morning, while the fire on the altar is kept going on it.
- וְלִבֶּשׁ הַכֹּהֵן מִדָּבָר וּמִכְנָסֵי־בָד יִלְבֹּשׁ עַל־בְּשָׂרוֹ וְהָרִים אֶת־הַדָּשָׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת־הָעֵלָה עַל־הַמִּזְבֵּחַ וְשָׂמוּ אֶצְל הַמִּזְבֵּחַ:
- 3 The priest shall dress in linen raiment, with linen breeches next to his body; and he shall take up the ashes to which the fire has reduced the burnt offering on the altar and place them beside the altar.
- וּפָשַׁט אֶת־בְּגָדָיו וְלִבֶּשׁ בְּגָדִים אֲחֵרִים וְהוֹצִיא אֶת־הַדָּשָׁן אֶל־מִחוּץ לַמִּחָנֶה אֶל־מְקוֹם טָהוֹר:
- 4 He shall then take off his vestments and put on other vestments, and carry the ashes outside the camp to a pure place.
- וְהָאֵשׁ עַל־הַמִּזְבֵּחַ תִּקְדָּבֹו לֹא תִכָּבֶה וּבֹעֵר עָלֶיהָ הַכֹּהֵן עֲצִים בִּבְקָר בִּבְקָר וְעֵרֶךְ עָלֶיהָ הָעֵלָה וְהַקְטִיר עָלֶיהָ חֲלָבֵי הַשְּׁלָמִים:
- 5 The fire on the altar shall be kept burning, not to go out: every morning the priest shall feed wood to it, lay out the burnt offering on it, and turn into smoke the fat parts of the offerings of well-being.
- אֵשׁ תָּמִיד תִּקְדַּר עַל־הַמִּזְבֵּחַ לֹא תִכָּבֶה:
- 6 A perpetual fire shall be kept burning on the altar, not to go out.
- וְזֹאת תֹּרַת הַמִּנְחָה הַקֹּלֵב אֹתָהּ בְּנֵי־אַהֲרֹן לִפְנֵי יְהוָה אֶל־פְּנֵי הַמִּזְבֵּחַ:
- 7 And this is the ritual of the meal offering: Aaron's sons shall present it before הוּא, in front of the altar.
- וְהָרִים מִמֶּנּוּ בְּקִמְצוֹ מִסֵּלַת הַמִּנְחָה וּמִשְׁמֶנָּה וְאֵת כָּל־הַלֶּבֶנָה אֲשֶׁר עַל־הַמִּנְחָה וְהַקְטִיר הַמִּזְבֵּחַ רִיחַ נִיחָח אֲזַכְּרָתָהּ לִיהוָה:
- 8 A handful of the choice flour and oil of the meal offering shall be taken from it, with all the frankincense that is on the meal offering, and this token portion shall be turned into smoke on the altar as a pleasing odor to הוּא.
- וְהַנּוֹתֵרֶת מִמֶּנָּה יֹאכְלוּ אַהֲרֹן וּבָנָיו מִצֹּת תֹּאכַל בְּמִקְוֶה קֹדֶשׁ בְּחֻצֵּר אֹהֶל־מוֹעֵד יֹאכְלוּהָ:
- 9 What is left of it shall be eaten by Aaron and his sons; it shall be eaten as unleavened cakes, in the sacred precinct; they shall eat it in the enclosure of the Tent of Meeting.
- לֹא תֵאֲפֹה חֲמֵץ חֲלָקִים נִתְּנִי אֹתָהּ מֵאֲשֵׁי קֹדֶשׁ קֹדְשִׁים הוּא כַחַטָּאת וּכְאֵשֶׁם:
- 10 It shall not be baked with leaven; I have given it as their portion from My offerings by fire; it is most holy, like the sin offering and the guilt offering.
- כָּל־זָכָר בְּבְנֵי אַהֲרֹן יֹאכְלֶנָה חֲקִיעוּלָם לְדֹרֹתֵיכֶם מֵאֲשֵׁי יְהוָה כָּל אֲשֶׁר־יִגַּע בָּהֶם יִקְדָּשׁ:
- 11 Only the males among Aaron's descendants may eat of it, as their due for all time throughout the ages from הוּא's offerings by fire. Anything that touches these shall become holy.
- וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
- 12 וַיֹּהִי הוּא spoke to Moses, saying:

- 13 This is the offering that Aaron and his sons shall offer to יהוה on the occasion of his (his Or “their.”) anointment: a tenth of an ephah of choice flour as a regular meal offering, half of it in the morning and half of it in the evening,
- 14 shall be prepared with oil on a griddle. You shall bring it well soaked, and offer it as a meal offering of baked (baked Meaning of Heb. tuphine uncertain.) slices, of pleasing odor to יהוה.
- 15 And so shall the priest, anointed from among his sons to succeed him, prepare it; it is יהוה’s—a law for all time—to be turned entirely into smoke.
- 16 So, too, every meal offering of a priest shall be a whole offering; it shall not be eaten.
- 17 וידבר יהוה אל־משה לאמר:
- 18 Speak to Aaron and his sons thus: This is the ritual of the sin offering: the sin offering shall be slaughtered before יהוה, at the spot (the spot Cf. 1.11.) where the burnt offering is slaughtered: it is most holy.
- 19 The priest who offers it as a sin offering shall eat of it; it shall be eaten in the sacred precinct, in the enclosure of the Tent of Meeting.
- 20 Anything that touches its flesh shall become holy; and if any of its blood is spattered upon a garment, you shall wash the bespattered part in the sacred precinct.
- 21 An earthen vessel in which it was boiled shall be broken; if it was boiled in a copper vessel, [the vessel] shall be scoured and rinsed with water.
- 22 Only the males in the priestly line may eat of it: it is most holy.
- 23 But no sin offering may be eaten from which any blood is brought into the Tent of Meeting for expiation in the sanctuary; any such shall be consumed in fire.
- זֶה קֶרְבַּן אֲהֹרֹן וּבָנָיו אֲשֶׁר־יִקְרִיבוּ לַיהוָה בְּיוֹם הַמִּשָּׁח אֹתוֹ עֲשִׂילֹת הָאֵפָה סֵלֶת מִנְחָה תָמִיד מִחֲצִיתָהּ בַּבֹּקֶר וּמִחֲצִיתָהּ בָּעֶרֶב:
- עַל־מִחְבֹּת בִּשְׁמֵן תַּעֲשֶׂה מִרְבֶּכֶת תְּבִיאָנָה תְּפִינִי מִנְחֹת פְּתִים תִּקְרִיב רֵיחַ־נִיחֹחַ לַיהוָה:
- וְהִכֹּחַן הַמִּשִּׁית תַּחֲתָיו מִבָּנָיו יַעֲשֶׂה אֹתָהּ חִקְעוּלָם לַיהוָה כָּלִיל תִּקְטֹר:
- וְכָל־מִנְחֹת כֹּהֵן כָּלִיל תְּהִיָּה לֹא תֵאָכֵל:
- וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
- דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר זֹאת תּוֹרַת הַחֹטָאֹת בַּמָּקוֹם אֲשֶׁר תִּשְׁחָט הָעֹלָה תִשְׁחָט הַחֹטָאֹת לִפְנֵי יְהוָה קֹדֶשׁ קֹדְשִׁים הוּא:
- הַכֹּהֵן הַמִּחְטֵא אֹתָהּ יֹאכֹלֶנָה בַּמָּקוֹם קֹדֶשׁ תֹּאכֹל בַּחֲצֵר אֹהֶל מוֹעֵד:
- כָּל אֲשֶׁר־יִגָּע בַּבִּשָּׂרָה יִקְדָּשׁ וְאֲשֶׁר יִזֶּה מִדָּמָהּ עַל־הַבְּגָד אֲשֶׁר יִזֶּה עָלֶיהָ תִכְבֵּס בַּמָּקוֹם קֹדֶשׁ:
- וְכָל־יִידִיחָרָשׁ אֲשֶׁר תִּבְשַׁלְּבוּ יִשְׁבֹּר וְאִם־בְּכֵלִי נִחֲשֶׁת בִּשְׁלָהּ וּמִרְקַן וְשִׁטָּף בַּמַּיִם:
- כָּל־זָכָר בְּכֹהֲנִים יֹאכֹל אֹתָהּ קֹדֶשׁ קֹדְשִׁים הוּא:
- וְכָל־חֹטָאֹת אֲשֶׁר יִזְבֹּא מִדָּמָהּ אֶל־אֹהֶל מוֹעֵד לְכַפֵּר בַּקֹּדֶשׁ לֹא תֹאכֹל בָּאֵשׁ תִּשְׂרָף:

## 7

- 1 This is the ritual of the guilt offering: it is most holy.
- 2 The guilt offering shall be slaughtered at the spot where the burnt offering is slaughtered, and the blood shall be dashed on all sides of the altar.
- וְזֹאת תּוֹרַת הָאֲשָׁם קֹדֶשׁ קֹדְשִׁים הוּא:
- בַּמָּקוֹם אֲשֶׁר יִשְׁחָטוּ אֶת־הָעֹלָה יִשְׁחָטוּ אֶת־הָאֲשָׁם וְאֶת־דָּמָּו יִזְרֹק עַל־הַמִּזְבֵּחַ סָבִיב:

- וְאֵת כָּל־חֵלְבוֹ יִקְרִיב מִמֶּנּוּ אֶת הָאֵלֶּה וְאֶת־הַחֹלֶב הַמִּכֶּסֶה  
אֶת־הַקֶּרֶב: 3 All its fat shall be offered: the broad tail; the  
fat that covers the entrails;
- וְאֵת שְׁתֵּי הַכִּלְיֹת וְאֶת־הַחֹלֶב אֲשֶׁר עֲלֵיהֶן אֲשֶׁר עַל־הַכְּסָלִים  
וְאֶת־הַיִּתְרֹת עַל־הַכֶּבֶד עַל־הַכִּלְיֹת יְסִירָנָה: 4 the two kidneys and the fat that is on them at the  
loins; and the protuberance on the liver, which  
shall be removed with the kidneys.
- וְהַקְטִיר אֹתָם הַכֹּהֵן הַמִּזְבֵּחַ אֲשֶׁה לַיהוָה אֲשֶׁם הוּא: 5 The priest shall turn them into smoke on the altar  
as an offering by fire to יהוה; it is a guilt  
offering.
- כִּלְזָכָר בַּכֹּהֲנִים יֹאכְלֵנּוּ בַּמָּקוֹם קֹדֶשׁ יֹאכֹל קֹדֶשׁ קֹדָשִׁים הוּא: 6 Only the males in the priestly line may eat of it;  
it shall be eaten in the sacred precinct: it is  
most holy.
- כַּחַטָּאת כַּאֲשֶׁם תֹּוֹרָה אַחַת לָהֶם הַכֹּהֵן אֲשֶׁר יְכַפֵּר־בּוֹ לוֹ יִהְיֶה: 7 The guilt offering is like the sin offering. The  
same rule applies to both: it shall belong to the  
priest who makes expiation thereby.
- וְהַכֹּהֵן הַמִּקְרִיב אֶת־עֹלֹת אִישׁ עֹר הָעֹלָה אֲשֶׁר הִקְרִיב לַכֹּהֵן לוֹ יִהְיֶה: 8 So, too, the priest who offers another person's  
burnt offering shall keep the skin of the burnt  
offering that was offered.
- וְכָל־מִנְחָה אֲשֶׁר תֹּאפֶה בַּתַּנּוּר וְכָל־נִעְשָׂה בַּמִּרְחָשׁ וְעַל־מַחְבֵּת  
לַכֹּהֵן הַמִּקְרִיב אֹתָהּ לוֹ תִּהְיֶה: 9 Further, any meal offering that is baked in an  
oven, and any that is prepared in a pan or on a  
griddle, shall belong to the priest who offers it.
- וְכָל־מִנְחָה בְּלוֹלָה־בְּשֶׁמֶן וְחֻרְבָּה לְכָל־בְּנֵי אַהֲרֹן תִּהְיֶה אִישׁ כְּאָחִיו: 10 But every other meal offering, with oil mixed in  
or dry, shall go to the sons of Aaron all alike.
- וְזֹאת תֹּוֹרַת זֶבַח הַשְּׁלָמִים אֲשֶׁר יִקְרִיב לַיהוָה: 11 This is the ritual of the sacrifice of well-being  
that one may offer to יהוה:
- אִם עַל־תּוֹדָה יִקְרִיבֶנּוּ וְהִקְרִיב | עַל־זֶבַח הַתּוֹלָה חֲלוֹת מִצּוֹת בְּלוֹלֹת  
בְּשֶׁמֶן וְרִיקִי מִצּוֹת מִשְׁחִים בְּשֶׁמֶן וְסֹלֶת מְרֻבֶּכֶת חֲלוֹת בְּלוֹלֹת  
בְּשֶׁמֶן: 12 One who offers it for thanksgiving shall offer,  
together with the sacrifice of thanksgiving,  
unleavened cakes with oil mixed in—unleavened  
wafers spread with oil—and cakes of choice flour  
with oil mixed in, well soaked.
- עַל־חֲלוֹת לָחֶם חֲמֵץ יִקְרִיב קֶרֶבֶנוּ עַל־זֶבַח תּוֹדַת שְׁלָמִיו: 13 This offering, with cakes of leavened bread added,  
shall be offered along with one's thanksgiving  
sacrifice of well-being.
- וְהִקְרִיב מִמֶּנּוּ אֶחָד מִכָּל־קֶרְבָּנוֹ תְּרוּמָה לַיהוָה לַכֹּהֵן הַזֹּרֵק אֶת־יָדָם  
הַשְּׁלָמִים לוֹ יִהְיֶה: 14 Out of this the person shall offer one of each  
kind (kind Lit. "offering.") as a gift to יהוה; it  
shall go to the priest who dashes the blood of the  
offering of well-being.
- וּבִשֶׁר זֶבַח תּוֹדַת שְׁלָמִיו בַּיּוֹם קֶרְבָּנוֹ יֹאכֹל לֹא־יָנִיחַ מִמֶּנּוּ  
עַד־בֹּקֶר: 15 And the flesh of the thanksgiving sacrifice of  
well-being shall be eaten on the day that it is  
offered; none of it shall be set aside until  
morning.
- וְאִם־נִדָּר | אֹו נִדְּבָה זֶבַח קֶרְבָּנוֹ בַּיּוֹם הִקְרִיבוֹ אֶת־זִבְחוֹ יֹאכֹל  
וּמִמָּחֳרָת וְהַנּוֹתָר מִמֶּנּוּ יֹאכֹל: 16 If, however, the sacrifice offered is a votive or  
a freewill offering, it shall be eaten on the day  
that one offers the sacrifice, and what is left of  
it shall be eaten on the morrow.

- 17 What is then left of the flesh of the sacrifice shall be consumed in fire on the third day.
- 18 If any of the flesh of the sacrifice of well-being is eaten on the third day, it shall not be acceptable; it shall not count for the one who offered it. It is an offensive thing, and the person who eats of it shall bear the guilt.
- 19 Flesh that touches anything impure shall not be eaten; it shall be consumed in fire. As for other flesh, only one who is pure may eat such flesh.
- 20 But the person who, in a state of impurity, eats flesh from the sacrifices of well-being, that person shall be cut off from kin.
- 21 When a person touches anything impure, be it human impurity or an impure animal or any impure creature, (creature Heb. sheqe, lit. "abomination"; several mss. and ancient versions read there "swarming things.") and eats flesh from the sacrifices of well-being, that person shall be cut off from kin.
- 22 And יהוה spoke to Moses, saying:
- 23 Speak to the Israelite people thus: You shall eat no fat (fat i.e., hard, coarse fat (suet); cf. 3.3-5.) of ox or sheep or goat.
- 24 Fat from animals that died or were torn by beasts may be put to any use, but you must not eat it.
- 25 If anyone eats the fat of animals from which offerings by fire may be made to יהוה, the person who eats it shall be cut off from kin.
- 26 And you must not consume any blood, either of bird or of animal, in any of your settlements.
- 27 Anyone who eats blood shall be cut off from kin.
- 28 And יהוה spoke to Moses, saying:
- 29 Speak to the Israelite people thus: The offering to יהוה from a sacrifice of well-being must be presented by the one who offers that sacrifice of well-being to יהוה:
- 30 one's own hands shall present יהוה's offerings by fire. The offerer shall present the fat with the breast, the breast to be elevated as an elevation offering before יהוה;
- 31 the priest shall turn the fat into smoke on the altar, and the breast shall go to Aaron and his sons.
- והנוותר מבשר הזבח ביום השלישי באש ישרף:
- ואם האכל יאכל מבשר-זבח שלמיו ביום השלישי לא ירצה המקריב אתו לא יחשב לו פגול יהיה והנפש האכלת ממנו עונה תשא:
- והבשר אשר יגע בכל-טמא לא יאכל באש ישרף והבשר כל-טהור יאכל בשר:
- והנפש אשר-תאכל בשר מזבח השלמים אשר ליהוה וטמאתו עליו ונכרתה הנפש ההוא מעמיה:
- והנפש כיתגע בכל-טמא בטמאת אדם או בבהמה טמאה או בכל-שקץ טמא ואכל מבשר-זבח השלמים אשר ליהוה ונכרתה הנפש ההוא מעמיה: \*
- וידבר יהוה אלימשה לאמר:
- דבר אל-בני ישראל לאמר כל-חלב שור וכשב ועז לא תאכלו:
- וחלב נבלה וחלב טרפה יעשה לכל-מלאכה ואכל לא תאכלו:
- כי כל-אכל חלב מן-הבהמה אשר יקריב ממנה אשה ליהוה ונכרתה הנפש האכלת מעמיה:
- וכל-דם לא תאכלו בכל מושבתיכם לעוף ולבהמה:
- כל-נפש אשר-תאכל כל-דם ונכרתה הנפש ההוא מעמיה: \*
- וידבר יהוה אלימשה לאמר:
- דבר אל-בני ישראל לאמר המקריב את-זבח שלמיו ליהוה יביא את-קרבנו ליהוה מזבח שלמיו:
- ידיו תביאנה את אשי יהוה את-החלב על-החזה יביאנו את החזה להניף אותו תנופה לפני יהוה:
- והקטיר הכהן את-החלב המזבחה והיה החזה לאהרן ולבניו:

- 32 And the right thigh from your sacrifices of well-being you shall present to the priest as a gift;
- 33 he from among Aaron's sons who offers the blood and the fat of the offering of well-being shall get the right thigh as his portion.
- 34 For I have taken the breast of elevation offering and the thigh of gift offering from the Israelites, from their sacrifices of well-being, and given them to Aaron the priest and to his sons as their due from the Israelites for all time.
- 35 Those shall be the perquisites (perquisites Lit. "anointment," i.e., accruing from anointment.) of Aaron and the perquisites of his sons from offerings by fire, once they have been inducted (inducted Lit. "brought forward.") to serve as priests;
- 36 these commanded to be given them, once they had been anointed, as a due from the Israelites for all time throughout the ages.
- 37 Such are the rituals of the burnt offering, the meal offering, the sin offering, the guilt offering, the offering of ordination, and the sacrifice of well-being,
- 38 with which charged Moses on Mount Sinai, when commanding that the Israelites present their offerings to the Lord, in the wilderness of Sinai.

## 8

- 1 וידבר יהוה אל־משה לאמר:
- 2 קח את־אהרן ואת־בניו אתו ואת הבגדים ואת־השמן המשחה ואת־פר־החטאת ואת־שני האילים ואת־סל המצות:
- 3 ואת כל־העדה הקהל אל־פֶּתַח אֹהֶל מוֹעֵד:
- 4 ויעש משה כאשר צוה יהוה אתו ונתקהל העדה אל־פֶּתַח אֹהֶל מוֹעֵד:
- 1 וידבר יהוה spoke to Moses, saying:
- 2 Take Aaron along with his sons, and the vestments, the anointing oil, the bull of sin offering, the two rams, and the basket of unleavened bread;
- 3 and assemble the community leadership (community leadership Heb. kol ha-'edah, lit. "whole congregation," which here denotes the part ("leadership") that acts on behalf of the whole ("congregation"). See the Dictionary under 'edah.) at the entrance of the Tent of Meeting.
- 4 Moses did as commanded him. And when the leadership (leadership Heb. ha-'edah, lit. "congregation." Cf. at v. 3.) was assembled at the entrance of the Tent of Meeting,

- 5 וַיֹּאמֶר מֹשֶׁה אֶל־הָעֵדָה זֶה הַדְּבָר אֲשֶׁר־צִוָּה יְהוָה לַעֲשׂוֹת: Moses said to the leadership, (leadership Heb. ha-edah, lit. "congregation." Cf. at v. 3.) "This is what הוּדָי has commanded to be done."
- 6 וַיִּקְרַב מֹשֶׁה אֶת־אַהֲרֹן וְאֶת־בָּנָיו וַיִּרְחֹץ אֹתָם בַּמַּיִם: Then Moses brought Aaron and his sons forward and washed them with water.
- 7 וַיָּתֵן עָלָיו אֶת־הַכֹּתֶנֶת וַיַּחְגֹּר אוֹתוֹ בְּאַבְלֹט וַיַּלְבֵּשׁ אוֹתוֹ אֶת־הַמְּעִיל וַיָּתֵן עָלָיו אֶת־הָאֶפֶד וַיַּחְגֹּר אוֹתוֹ בְּחֹשֶׁב הָאֶפֶד וַיֹּאפֶד לוֹ בּוֹ: He put the tunic on him, girded him with the sash, clothed him with the robe, and put the ephod on him, girding him with the decorated band with which he tied it to him.
- 8 וַיִּשֶׂם עָלָיו אֶת־הַחֹשֶׁן וַיִּתֵּן אֶל־הַחֹשֶׁן אֶת־הָאוּרִים וְאֶת־הַתֻּמִּיִּם: He put the breastpiece on him, and put into the breastpiece the Urim and Thummim. (Urim and Thummim See note at Exod. 28.30.)
- 9 וַיִּשֶׂם אֶת־הַמִּצְנֶפֶת עַל־רֹאשׁוֹ וַיִּשֶׂם עַל־הַמִּצְנֶפֶת אֶל־מֹול פָּלָיו אֶת צִיץ הַזָּהָב וְנֹר הַקֹּדֶשׁ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: And he set the headdress on his head; and on the headdress, in front, he put the gold frontlet, the holy diadem—as הוּדָי had commanded Moses.
- 10 וַיִּקַּח מֹשֶׁה אֶת־שֶׁמֶן הַמִּשְׁחָה וַיִּמְשַׁח אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־אֲשֶׁר־בּוֹ וַיִּקְדֵּשׁ אֹתָם: Moses took the anointing oil and anointed the Tabernacle and all that was in it, thus consecrating them.
- 11 וַיִּזְ מִמֶּנּוּ עַל־הַמִּזְבֵּחַ שֶׁבַע פְּעָמִים וַיִּמְשַׁח אֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו וְאֶת־הַכֶּלֶר וְאֶת־כִּנּוֹ לַקֹּדֶשׁ: He sprinkled some of it on the altar seven times, anointing the altar, all its utensils, and the laver with its stand, to consecrate them.
- 12 וַיִּצֹק מִשְׁמֶן הַמִּשְׁחָה עַל רֹאשׁ אַהֲרֹן וַיִּמְשַׁח אוֹתוֹ לַקֹּדֶשׁ: He poured some of the anointing oil upon Aaron's head and anointed him, to consecrate him.
- 13 וַיִּקְרַב מֹשֶׁה אֶת־בָּנֵי אַהֲרֹן וַיַּלְבֵּשֶׁם כֹּתֶנֶת וַיַּחְגֹּר אוֹתָם אֲבָלֹט וַיַּחְבֵּשׁ לָהֶם מִגְבָּעוֹת כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: Moses then brought Aaron's sons forward, clothed them in tunics, girded them with sashes, and wound turbans upon them, as הוּדָי had commanded Moses.
- 14 וַיֵּלֶךְ אֵת פֶּר הַחֲטָאֹת וַיִּסְמְךְ אַהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ פֶּר הַחֲטָאֹת: He led forward the bull of sin offering. Aaron and his sons laid their hands upon the head of the bull of sin offering,
- 15 וַיִּשְׁחָט וַיִּקַּח מֹשֶׁה אֶת־הַדָּם וַיָּתֵן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב בְּאֶצְבָּעוֹ וַיַּחֲטֵא אֶת־הַמִּזְבֵּחַ וְאֶת־הַדָּם יִצֹק אֶל־יְסוֹד הַמִּזְבֵּחַ וַיִּקְדֹּשֻׁהוּ לְכַפֵּר עָלָיו: and it was slaughtered. Moses took the blood and with his finger put some on each of the horns of the altar, purifying the altar; then he poured out the blood at the base of the altar. Thus he consecrated it in order to make expiation upon it.
- 16 וַיִּקַּח אֶת־כָּל־הַחֵלֶב אֲשֶׁר עַל־הַלְּרֵב וְאֵת יִתְרַת הַכֹּבֵד וְאֶת־שֶׁתִּי הַכִּלִּית וְאֶת־חִלְבֵּהֶן וַיִּקְטֹר מִשָּׁה הַמִּזְבֵּחַ: Moses then took all the fat that was about the entrails, and the protuberance of the liver, and the two kidneys and their fat, and turned them into smoke on the altar.
- 17 וְאֶת־הַפֶּר וְאֶת־עֲרוֹ וְאֶת־בִּשְׁרוֹ וְאֶת־פִּרְשׁוֹ שָׂרֵף בָּאֵשׁ מִחוּץ לַמַּחֲנֶה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: The rest of the bull, its hide, its flesh, and its dung, he put to the fire outside the camp—as הוּדָי had commanded Moses.
- 18 וַיִּקְרָב אֵת אֵיל הָעֹלָה וַיִּסְמְכוּ אַהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ הָאֵיל: Then he brought forward the ram of burnt offering. Aaron and his sons laid their hands upon the ram's head,

- 19 and it was slaughtered. Moses dashed the blood against all sides of the altar.
- 20 The ram was cut up into sections and Moses turned the head, the sections, and the suet into smoke on the altar;
- 21 Moses washed the entrails and the legs with water and turned all of the ram into smoke. That was a burnt offering for a pleasing odor, an offering by fire to הוהי —as הוהי had commanded Moses.
- 22 He brought forward the second ram, the ram of ordination. Aaron and his sons laid their hands upon the ram's head,
- 23 and it was slaughtered. Moses took some of its blood and put it on the ridge (ridge Or “lobe.”) of Aaron's right ear, and on the thumb of his right hand, and on the big toe of his right foot.
- 24 Moses then brought forward the sons of Aaron, and put some of the blood on the ridges of their right ears, and on the thumbs of their right hands, and on the big toes of their right feet; and the rest of the blood Moses dashed against every side of the altar.
- 25 He took the fat—the broad tail, all the fat about the entrails, the protuberance of the liver, and the two kidneys and their fat—and the right thigh.
- 26 From the basket of unleavened bread that was before הוהי, he took one cake of unleavened bread, one cake of oil bread, and one wafer, and placed them on the fat parts and on the right thigh.
- 27 He placed all these on the palms of Aaron and on the palms of his sons, and elevated them as an elevation offering before הוהי.
- 28 Then Moses took them from their hands and turned them into smoke on the altar with the burnt offering. This was an ordination offering for a pleasing odor; it was an offering by fire to הוהי.
- 29 Moses took the breast and elevated it as an elevation offering before הוהי; it was Moses' portion of the ram of ordination—as הוהי had commanded Moses.
- 30 And Moses took some of the anointing oil and some of the blood that was on the altar and sprinkled it upon Aaron and upon his vestments, and also upon his sons and upon their vestments. Thus he consecrated Aaron and his vestments, and also his sons and their vestments.
- וַיִּשְׁחָט וַיִּזְרֹק מִשָּׁה אֶת־הַדָּם עַל־הַמִּזְבֵּחַ כְּכִיב:
- וְאֶת־הָאֵיל נָתַח לַנְּתָחַיו וַיִּקְטֹר מִשָּׁה אֶת־הָרֹאשׁ וְאֶת־הַנְּתָחַיִם וְאֶת־הַפֶּדֶר:
- וְאֶת־הַקֶּרֶב וְאֶת־הַכִּרְעִים רָחַץ בַּמַּיִם וַיִּקְטֹר מִשָּׁה אֶת־כָּל־הָאֵיל הַמִּזְבֵּחַ עָלָה הוּא לַרִּיחַ־נִיחֹחַ אֲשֶׁה הוּא לַיהוָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:
- וַיִּקְרַב אֶת־הָאֵיל הַשְּׁנִי אֵיל הַמִּלְאִים וַיִּסְמְכוּ אֹהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ הָאֵיל:
- וַיִּשְׁחָט | וַיִּקַּח מִשָּׁה מִדָּמּוֹ וַיִּתֵּן עַל־תְּנוּךְ אָזְנוֹ־אֹהֲרֹן הַיְמָנִית וְעַל־בָּהֶן יָדוֹ הַיְמָנִית וְעַל־בָּהֶן רַגְלוֹ הַיְמָנִית:
- וַיִּקְרַב אֶת־בְּנֵי אֹהֲרֹן וַיִּתֵּן מִשָּׁה מִן־הַדָּם עַל־תְּנוּךְ אָזְנוֹם הַיְמָנִית וְעַל־בָּהֶן יָדָם הַיְמָנִית וְעַל־בָּהֶן רַגְלָם הַיְמָנִית וַיִּזְרֹק מִשָּׁה אֶת־הַדָּם עַל־הַמִּזְבֵּחַ כְּכִיב:
- וַיִּלָּקַח אֶת־הַחֵלֶב וְאֶת־הָאֵלִיָּה וְאֶת־כָּל־הַחֵלֶב אֲשֶׁר עַל־הַלֶּרֶב וְאֵת יִתְרַת הַכֹּהֵן וְאֶת־שְׁתֵּי הַכְּלִיֹּת וְאֶת־חִלְבֵּהֶן וְאֵת שׁוֹק הַיָּמִין:
- וּמִסֵּל הַמִּצּוֹת אֲשֶׁר | לִפְנֵי יְהוָה לָקַח חֲלֵת מִצָּה אֶחָת וְחֲלֵת לַחֵם שְׁמֹן אֶחָת וְרִקִּיק אֶחָד וְלִשֶׁם עַל־הַחֲלָבִים וְעַל שׁוֹק הַיָּמִין:
- וַיִּתֵּן אֶת־הַכֹּל עַל כַּפֵּי אֹהֲרֹן וְעַל כַּפֵּי בָנָיו וַיַּנִּיחָם אֹתָם תְּנוּפָה לִפְנֵי יְהוָה:
- וַיִּלָּקַח מֹשֶׁה אֹתָם מֵעַל כַּפֵּיהֶם וַיִּקְטֹר הַמִּזְבֵּחַ עַל־הָעֹלָה מִלְאִים הֵם לַרִּיחַ נִיחֹחַ אֲשֶׁה הוּא לַיהוָה:
- וַיִּקַּח מֹשֶׁה אֶת־הַחֹזֶה וַיַּנִּיפָהוּ תְנוּפָה לִפְנֵי יְהוָה מֵאֵיל הַמִּלְאִים לַמִּשָּׁה הַזֶּה לְמִלָּה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:
- וַיִּלָּקַח מִשָּׁה מִשְׁמֵן הַמִּשְׁחָה וּמִן־הַדָּם אֲשֶׁר עַל־הַמִּזְבֵּחַ וַיִּזְ עַל־אֹהֲרֹן עַל־בְּגָדָיו וְעַל־בְּגָדֵי בָנָיו אֹתָם וַיִּקְדֵּשׁ אֶת־אֹהֲרֹן אֶת־בְּגָדָיו וְאֶת־בְּגָדֵי בָנָיו אֹתָם:



- 31 וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן וְאֶל־בָּנָיו בְּשַׁלּוֹ אֶת־הַבָּשָׂר פָּתַח אֹהֶל מוֹעֵד  
וְשָׁם תֹּאכְלוּ אֹתוֹ וְאֶת־הַלֶּחֶם אֲשֶׁר בַּסֵּל הַמִּלֵּאִים כַּאֲשֶׁר צִוִּיתִי  
לֵאמֹר אֲהָרֹן וּבָנָיו יֹאכְלֶהּ׃
- 32 וְהַנּוֹתֵר בַּבָּשָׂר וּבַלֶּחֶם בָּאֵשׁ תִּשְׂרְפוּ׃
- 33 וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ שִׁבְעַת יָמִים עַד יוֹם מְלֹאת יָמֵי מִלֵּאֵיכֶם  
כִּי שִׁבְעַת יָמִים יִמְלֵא אֶת־יְדֵיכֶם׃
- 34 כָּאֲשֶׁר עָשָׂה בַּיּוֹם הַזֶּה צִוָּה יְהוָה לַעֲשׂוֹת לְכַפֵּר עֲלֵיכֶם׃
- 35 וּפֶתַח אֹהֶל מוֹעֵד תֵּשְׁבוּ יוֹמָם וּלְיָלָה שִׁבְעַת יָמִים וּשְׁמֹרְתֶם  
אֶת־מִשְׁמֶרֶת יְהוָה וְלֹא תָמוּתוּ כִּי־כֵן צִוִּיתִי׃
- 36 וַיַּעַשׂ אֲהֲרֹן וּבָנָיו אֵת כָּל־הַדְּבָרִים אֲשֶׁר־צִוָּה יְהוָה בְּיַד־מֹשֶׁה׃
- 31 Moses said to Aaron and his sons: Boil the flesh at the entrance of the Tent of Meeting and eat it there with the bread that is in the basket of ordination—as I commanded: (I commanded Or, vocalizing uwwethi, “I have been commanded”; cf. below, v. 35 and 10.13.) Aaron and his sons shall eat it;
- 32 and what is left over of the flesh and the bread you shall consume in fire.
- 33 You shall not go outside the entrance of the Tent of Meeting for seven days, until the day that your period of ordination is completed. For your ordination will require seven days.
- 34 Everything done today, הוהי has commanded to be done [seven days], to make expiation for you.
- 35 You shall remain at the entrance of the Tent of Meeting day and night for seven days, keeping הוהי’s charge—that you may not die—for so I have been commanded.
- 36 And Aaron and his sons did all the things that הוהי had commanded through Moses.