

Beit Chachamin

PARSHAT TZAV

28TH MARCH, 2026

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THE BIG RECAP [PARSHA SUMMARY]

1 – God tells Moses to command Aaron and his sons about the burnt offering that stays on the altar all night. The priest wears linen garments to remove the ashes and place them beside the altar, then changes clothes to take the ashes outside the camp. The grain offering is described along with the daily grain offering of the anointed priest, and unlike other grain offerings, it is burned completely on the altar.

2 –The laws of the sin offering are set out: it is slaughtered before God in a holy place, some blood is applied to the altar, and its fat is burned, while eligible priests eat the meat in a holy place if the blood is not taken inside. The laws of the guilt offering are listed, its blood dashed on the altar and its fat burned. It is holy and eaten by the priests. This section also lists which parts of burnt, grain, sin, and guilt offerings belong to the priests, and states that one law applies to both the sin and guilt offerings.

3 – The offerings of well-being (shelamim) are described, starting with the thanksgiving offering, which is brought with various unleavened breads and also leavened bread, and some goes to the priest. Flesh of a thanksgiving offering must be eaten on the day it is offered, while vowed or freewill offerings may be eaten on the first and second day, but anything left over to the third day must be burned. The text warns that meat touched by impurity may not be eaten and that a person who is impure may not eat sacred meat. It repeats the prohibitions on eating specific fats and any blood, and then closes by summarizing all the laws of the aforementioned offerings.

4 – God instructs Moses to take Aaron and his sons, their special garments, the anointing oil, and the animals and offerings needed for their ordination, and to assemble the whole community at the Tent of Meeting. In front of the people, Moses washes Aaron and his sons with water. He dresses Aaron in the tunic, sash, robe, ephod and its decorated band, and the breastplate, placing the Urim and Thummim in the breastplate. Moses then sets the headdress on Aaron's head and clothes Aaron's sons in tunics, sashes, and headdresses.

5 – Moses brings the bull of the sin offering; Aaron and his sons lay their hands on its head, it is slaughtered, and Moses puts some of the blood on the altar's horns and pours the rest at its base. He burns the fat, kidneys, and lobe of the liver on the altar, while the hide, flesh, and dung are burned outside the camp. Then Moses brings the ram of the burnt offering; Aaron and his sons lay hands on it, it is slaughtered, and its blood is dashed against the altar. The ram is cut up, washed, and burned entirely on the altar as a burnt offering, a fire offering of pleasing odor to God.

6 – Moses brings the second ram, the ram of ordination, and Aaron and his sons lay their hands on its head. After it is slaughtered, Moses puts some of its blood on the ridge of Aaron's right ear, the thumb of his right hand, and the big toe of his right foot, and does the same for Aaron's sons, then sprinkles the remaining blood on the altar. He takes specific fats, the right thigh, and three kinds of bread from the basket and places them on the hands of Aaron and his sons, and they wave them as a wave offering before God. Moses then takes these from their hands and burns them on the altar, and he receives a piece as his own wave-offering portion.

7 – Moses takes some of the anointing oil and some of the blood from the altar and sprinkles it on Aaron, his garments, his sons, and their garments, making them and their clothing holy together. He tells Aaron and his sons to cook the flesh of the ordination offerings and eat it with the bread at the entrance of the Tent of Meeting, where they must remain. Whatever is left of the flesh and bread must be burned. Aaron and his sons are commanded to stay at the Tent entrance for seven days and nights, carrying out God's commandment to complete their ordination so that they do not die..

PARSHAT TZAV

Parashat Tzav frames daily service as a site of ongoing holiness and covenantal relationship between God and the Israelites.

LEVITICUS 6:5-6

**וְהָאֵשׁ עַל־הַמִּזְבֵּחַ תִּקְדָּֽבוּ לֹא תִכָּבֶה וּבַעַר עָלֶיהָ הַכֹּהֵן עֲצִים בַּבֶּקֶר בַּבֶּקֶר וְעָרַךְ עָלֶיהָ
הָעֵלָה וְהַקְטִיר עָלֶיהָ חֲלָבֵי הַשְּׁלָמִים
אֵשׁ תָּמִיד תִּקְדָּֽד עַל־הַמִּזְבֵּחַ לֹא תִכָּבֶה:**

A perpetual fire shall be kept burning on the altar, not to go out.
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.

LEVITICUS 6:13

**זֶה קִרְבַּן אֶהְרֹן וּבָנָיו אֲשֶׁר־יִקְרִיבוּ לָהּ בְּיוֹם הַמִּשָּׁח אֹתוֹ עֲשִׂירַת הָאֶפֶה סֹלֶת מִנְחָה
תָּמִיד מִחֲצִיתָהּ בַּבֶּקֶר וּמִחֲצִיתָהּ בְּעֶרְבֹ:**

This is the offering that Aaron and his sons shall offer to GOD on the occasion of his anointment: a tenth of an ephah of choice flour as a regular grain offering, half of it in the morning and half of it in the evening,

LEVITICUS 6:15-16

**וְהַכֹּהֵן הַמִּשָּׁיחַ תַּחֲתָיו מִבָּנָיו יַעֲשֶׂה אֹתָהּ חֻק־עוֹלָם לָהּ כָּל־לַיִל תִּקְטָר:
וְכָל־מִנְחַת כֹּהֵן כָּל־לַיִל תִּהְיֶה לֹא תֹאכַל:**

And so shall the priest, anointed from among his sons to succeed him, prepare it; it is GOD's—a law for all time—to be turned entirely into smoke.

So, too, every grain offering of a priest shall be a whole offering: it shall not be eaten.

These verses together portray a vision of temple service that is steady and all-encompassing: the altar's fire never goes out, the grain offering of the priest is brought morning and evening, and the priestly mincha is given entirely to God. In this way, Parashat Tzav invites us to see daily, repeatable acts rather than dramatic, one-time moments, as the place where holiness is continuously sustained and renewed.