Parshas Tzav — 10 Nissan 5756, 29 & 30 March 1996

Parsha Questions

1. In verse 6:2, Hashem tells Moshe, “‘Tzav’ (command) Aaron...” When is the word ‘Tzav’ used?

2. Until when may the fats and limbs of an Olah be placed on the Mizbe’ach?

3. If, while removing the ashes from the Mizbe’ach, the Kohen finds limbs that were not consumed, what must he do with them?

4. What was the first Korban (sacrifice) brought each day?

5. If someone extinguishes the fire on the Mizbe’ach, how many Torah violations have been transgressed?

6. When a Kohen is inaugurated to serve in the Beis Hamikdash, what offering must he bring?

7. How often must the Kohen Gadol bring a Korban Minchah?

8. What is the difference between a “Minchas Kohen” and a “Minchas Yisrael”?

9. When is a Kohen disqualified from eating from the Chatass (sin offering)?

10. What is the difference between a copper and earthenware vessel regarding the removing of absorbed tastes?

11. Can an animal that has already been dedicated for an Asham be replaced with by another animal?

12. List three types of Kohanim who may not partake of the Asham.

13. List three types of Kohanim who have no share in the skins of the Olah offering.

14. In which 4 instances is a Korban Todah brought?

15. How does a Korban become “Pigul”?

16. How does the Torah punish a tamei person who eats a Korban?

17. What position did Moshe fill during the seven days of the inauguration of the Mishkan?

18. How many days prior to Yom Kippur must the Kohen Gadol separate from his family?

19. What other service requires that the Kohen separate from his family?

20. What are the 5 categories of Korbanos listed in this Parsha?

Bonus Q:

During the consecration of the Kohanim, Moshe slaughtered the sin-offering. However his name is mentioned only in connection with receiving the blood and sprinkling it on the altar. (8:15)

Why is Moshe’s name mentioned only in connection with receiving the blood and sprinkling it on the altar, but not in connection with the slaughtering?

I Did Not Know That!

When the Kohanim ate from the Korbanos, their eating also achieved atonement.

Sforno

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**Answers to this Week’s Questions**

All references are to the verses and Rashi’s commentary, unless otherwise stated.

1. 6:2 - It is used to indicate a command that urges performance now, and for future generations.
2. 6:2 - Until morning [dawn].
3. 6:3 - Return them to the Mizbe’ach.
4. 6:5 - The Tamid offering.
5. 6:6 - Two.
6. 6:13 - A Korban Minchah – A tenth part of an ephah of flour, half of it in the morning and half in the afternoon.
7. 6:13 - Daily
8. 6:15 - The Minchas Kohen is burnt completely. Only a kometz (handful) of the Minchas Yisrael is burnt, and the remainder is eaten by the Kohanim.
9. 6:19 - If he is tamei (spiritually impure) at the time of the sprinkling of the blood.
10. 6:21 - In a copper vessel the absorbed taste can be removed through “scouring and rinsing” while in an earthenware vessel it can never be removed.
11. 7:1 - No.
12. 7:7 - a) A Tvul Yom – A tamei person who has gone to the Mikveh and is awaiting sunset to become Tahor (spiritually pure); b) A Mechusar Kipurim – A Tamei person who has gone to the Mikveh but has yet to bring his required sacrifice to become Tahor; c) An O nan – A mourner prior to the burial of the deceased.
13. 7:8 - a) A Tvul Yom; b) A Mechusar Kipurim; c) An O nan (see answer 12 for more detail).
14. 7:12 - a) After a safe arrival from an ocean voyage; b) After a safe arrival from a desert journey; c) After being freed from prison; d) After recovering from illness.
15. 7:18 - The person slaughters the animal with the intention that it be eaten after the prescribed time.
16. 7:20 - With Kares (spiritual excision).
17. 8:28 - He served as the Kohan.
18. 8:34 - Seven days.
19. 8:34 - The burning of the Parah Adumah (red cow).
20. Olah (6:2); Minchah (6:7); Chatass (6:18); Asham (7:1); Shlamim (7:11).

**Bonus**

The slaughter of offerings is valid, even if performed by a non-Kohen. Receiving the blood and sprinkling it on the altar, however, is valid only if performed by a Kohen. Since Moshe was not a Kohen, the Torah emphasizes his priestly status by mentioning his name in connection with acts permitted only by a Kohen.

Meshech Chochma

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