

Lev. 6:1 The LORD 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** [עַל־יִזְקָה] upon the altar all night until morning, while the fire on the altar is kept going on it. 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. ⁴ He shall then take off his vestments and put on other vestments, and carry the ashes outside the camp to a clean place. 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. ⁶ A perpetual fire shall be kept burning on the altar, not to go out.

MASORAH: **Where it is burned.** The ן of the Hebrew word מוֹקֵה is to be written noticeably smaller than the other letters (Masorah).

Aron Dotan, "Masorah," *Encyclopedia Judaica*

1.2.2.4 LARGE AND SMALL LETTERS. The custom of writing some letters differently – smaller or larger than usual – never became halakhically fixed. Thus there are several discrepancies between the various manuscript texts of the Bible. Even the lists of the Masorah are not uniform: Ginsburg compared some ten different lists (*The Massorah*, vol. 4 (1905), 40-41). The number of large letters is greater than the number of small letters. One of the large letters is already indicated in the Talmud (Meg. 16b) in the name of R. Johanan (third century C.E.). In Soferim 9:1-7 at least four large letters and one small one are mentioned. Their number grew as time passed, but in the older manuscripts, such as those of Aleppo and Leningrad, there are still relatively few of these letters.



זאת תורת העֹלָה הוא העֹלָה עַל־יִזְקָה עַל־הַמִּזְבֵּחַ כָּל־הַלַּיְלָה עַד־הַבֹּקֶר	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
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Baruch Levine, *Leviticus* (JPS Torah Commentary)

The burnt offering itself shall remain The Hebrew syntax is unusual. The construction *hi' ha-olah* is usually rendered "it is the burnt offering," but this sense would not be suitable here. The translation reflects the fact that in certain contexts the pronouns "he" and "she" are used for emphasis, in the sense of "himself" and "herself." Compare Jeremiah 6:6 *hi' ha-'ir*, "the city itself." ⁹ [Also cf. Exod. 21:4; Num. 35:19; Deut. 31:6.]

where it is burned Rather, "on its fireplace." Hebrew *moked*, from the verb *yakad*, "to burn, blaze," designates the spot on top of the altar grill where the firewood was placed. The same verb accounts for the Hofal form *tukad*, "is kept burning," at the end of the verse and in verses 5–6 below. ¹⁰ [Also cf. Exod. 38:1; Lev. 4:1 for forms of the verb *y-k-d*, "to blaze, burn."]

[HALOT] יָקַד : qal: impf. יִקַּד, וַיִּקַּד; pt. יִקְדָּה: to burn Dt 32²² Is 10¹⁶ 65⁵. †
hof: impf. יִקְדָּה: to be kindled Lv 6^{2,5f} Jr 15¹⁴ 17⁴. †

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RASHI: **The burnt offering itself.** This apparently redundant expression tells us that animals that have been involved in bestiality and the like may not be used as a burnt offering even if they are accidentally put up on the altar, since their disqualification took place before they were brought into the courtyard and not in the holy place itself.

IBN EZRA: **Where it is burned.** OJPS “on its firewood.” It is not clear whether this word *mokdah* (found only here in the Bible) is a variant of the word *mokéd* (literally “hearth”) or a different noun from the same root.

GERSONIDES: **Where it is burned.** It should rather be translated “on its hearth” (compare OJPS). There should be a fire that is specifically dedicated to it alone.

OJPS: it is that which goeth up on **its** firewood
Everett Fox: that is what goes-up on **the** blazing-hearth
Robert Alter: It is the very burnt offering over its flame

It is the very burnt offering. The semantic force of the Hebrew phrase *hi' ha'olah* is to emphasize the noun (*'olah*) that follows the indicative pronoun (*hi'*).

flame. The literal sense is “place of burning” (though the translation “hearth” proposed by some modern scholars sounds altogether too domestic for a cultic setting). Stylistically, this entire passage about the burnt offering is dominated by terms related to burning, as if to focus the idea of a sacred fire that burns perpetually, coordinated with the sacrificial fire that entirely consumes the burnt offering.

Jouön-Muraoka § 94h Rare suffix forms on singular nouns.

Sing. 3rd f. הַ - (without *mappiq*, § 25 a) is sometimes found, especially before certain consonants, mainly the *bgadkfat*, before ב: Nu 15.28, 31; Ez 16.44; 24.6; before פ: Ps 48.14; before ת: Ez 47.10; Jb 31.22; before י: Na 3.9; before כ: 2Kg 8.6; Pr 12.28; before ה: Is 21.2; Jr 20.17; before ו: **Lv 6.2.**

Jacob Milgrom, *Leviticus 1-16* (Anchor Bible)

that is, the burnt offering. *hi' (hw')* *hā'ōlā*, in other words, the *Tāmīd* offering, which is the final sacrifice of the day and which lies smoldering on the altar all through the night (*Leqah Tov*, Abrahavanel). Its requirements (Exod 29:38–41) and mode of preparation (Lev 1:10–13) are presumed. Alternatively, the referent is all burnt offerings (chap. 1), whose incineration may continue through the night (Wessely 1846). The third-person pronouns can be used for emphasis (e.g., Exod 21:4; Num 35:19; Jer 6:6).

hearth (môqēdā). Read *môqēdāh (mappiq in the heh)*, “its hearth” (with many manuscripts; cf. LXX and Zeb 83b [Rashi]), namely, the altar’s. The *mappiq* is frequently missing from the MT (e.g., Exod 9:18; Lev 13:4; Num 15:31; 32:42). For the singular *môqēd*, see Isa 33:14; Ps 102:4; in rabbinic times, the hearth was called *bêt hammôqēd (m. Tāmīd 1:1; m. Šabb. 1:11)*. Perhaps the term *môqēd* was reserved exclusively for the hearth of the sacrificial altar; the ordinary fireplace would have been called *yāqûd* (Isa 30:14).

עַל־הַמִּזְבֵּחַ
עַל־הַמִּזְבֵּחַ

הוּא הָעֹלָה עַל מִזְבֵּחַהּ
הוּא מִזְבֵּחַהּ

זֹאת הַתּוֹרֶת הָעֹלָה
זֹאת הַתּוֹרֶת הָעֹלָה

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