

of the tzon (flock) tamim (without blemish).

[24] And thou shalt offer them before Hashem, and the Kohanim shall cast melach upon them, and they shall offer them up for an olah unto Hashem.

[25] Shivat yamim shalt thou prepare daily a se'ir (goat) for a chattat; they shall also prepare a young bull, and a ram out of the tzon (flock), temimim (ones without blemish).

[26] Shivat yamim shall they make kapporah for the Mizbe'ach and make it tahor and so consecrate it.

[27] And when these yamim are expired, it shall be, that upon the Yom HaShemini, and so forward, the Kohanim shall make your olot upon the Mizbe'ach, and your Shelamim; and I will accept you, saith Adonoi Hashem.

44 Then he [*the angelic being*] brought me back the derech sha'ar HaMikdash HaKhitzon, which looketh toward the east; and it was shut.

[2] Then said Hashem unto me: This sha'ar shall be shut, it shall not be opened, and no ish shall enter in by it; because Hashem Elohei Yisroel, hath entered in by it, therefore it shall be shut.

[3] It is for the Nasi; the Nasi [*see 34:23-24; 37:24-25, a 'Dovid' or Messianic figure*], he only shall sit in it to eat lechem before Hashem; he shall enter by the derech ulam hash'a'ar, and shall exit by its derech.

[4] Then he [*the angelic being*] brought me the derech sha'ar hatzafon to the front of the Beis [*HaMikdash*]; and I looked, and, hinei, the Kavod Hashem filled the Beis Hashem; and I fell upon my face.

[5] And Hashem said unto me, Ben Adam, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the chukkot Beis Hashem, and all the torot thereof; and mark well the entrances of the Beis [*HaMikdash*], with every exit of the Mikdash.

[6] And thou shalt say to the meri (rebellious), even to the Bais Yisroel, Thus saith Adonoi Hashem; O ye Bais Yisroel, let it suffice you of all your to'avot (abominations), [7] In that ye have admitted into My Mikdash bnei nechor (foreigners), arelim in lev, and arelim in basar, to be in My Mikdash, to defile it, even My Beis, when ye offer My lechem, the chelev and the dahm, and they have broken My Brit (Covenant) because of all your to'avot (abominations).

[8] And ye have not been shomer over the mishmeret of Mine Kadashim; but ye have set as shomrim of My mishmeret in My Mikdash any for yourselves.

[9] Thus saith Adonoi Hashem: No ben nechor, arel lev, nor arel basar, shall enter into My Mikdash, of any ben nechor that is among the Bnei Yisroel.

[10] And the Levi'im that went far away from Me, when Yisroel went astray, which went astray away from Me after their gillulim (idols); they shall even bear their avon.

[11] Yet they shall be mesharetim (ministers) in My Mikdash, pekuddot (the ones who have charge) at the Sha'arei HaBeis [*HaMikdash*] and mesharetim in HaBeis [*HaMikdash*]; they shall do the shochet slaughter of the olah (burnt offering) and the zevach for the people, and they shall stand before them to minister unto them.

[12] Because they ministered unto them before their gillulim, and caused Bais Yisroel a michshol avon; therefore have I lifted up Mine Yad against them, saith Adonoi Hashem, and nas'u (they shall bear) their avon.

[13] And they shall not come near unto Me, to do the office of a Kohen unto Me, nor to come near to any of My kadashim, in the Kodesh HaKodashim; but nas'u their shame, and their to'avot which they have committed.

[14] But I will make them Shomrei Meshmeret HaBeis [*HaMikdash*], for all the avodah thereof, and for all that shall be done therein.

[15] But the Kohanim the Levi'im, the Bnei Tzadok, that were shomer over the Mishmeret of My Mikdash when the Bnei Yisroel went astray from Me, they shall come near to Me to minister unto Me, and they shall stand before Me to offer unto Me the chelev and the dahm, saith Adonoi Hashem;

[16] They shall enter into My Mikdash, and they shall come near to My Shulchan, to minister unto Me, and they shall be shomer over My mishmeret.

[17] And it shall come to pass, when they enter in at the Sha'arei HeKhatzer HaPenimit, they shall be clothed with linen; and no tzemer shall come upon them, while they minister at the Sha'arei HeKhatzer HaPenimit, within.

[18] They shall have linen turbans upon their rosh, and shall have linen breeches upon their loins; they shall not gird themselves with that [*clothing*] with which one perspires.

[19] And when they go forth into HaKhatzer HaKhitzonah, even into