

Korban

In Judaism, the **korban** (קָרְבָּן *qorbān*), also spelled *qorban* or *corban*, is any of a variety of sacrificial offerings described and commanded in the Torah. The plural form is **korbanot**.

A korban was a kosher animal sacrifice, such as a bull, sheep, goat, or a dove that underwent *shechita* (Jewish ritual slaughter). Sacrifices could also consist of grain, meal, wine, or incense.^{[1][2][3]} Offerings were often cooked and most of it eaten by the offerer, with parts given to the Kohen priests and small parts burned on the altar of the Temple in Jerusalem. Only in special cases was all of the offering given only to God, such as in the case of the scapegoat.^{[4][5]} Common varieties of korban included the zevah (זֶבַח), peace offering, and olah.

The Hebrew Bible says that God commanded the Israelites to offer offerings and sacrifices on various altars. The sacrifices were only to be offered by the hands of the Kohanim. Before building the Temple in Jerusalem, when the Israelites were in the desert, sacrifices were only to be offered in the Tabernacle. After the invasion of Canaan, the main sacrificial centre was at Shiloh, though sacrifice also took place at Beth-Shemesh,^[6] Mizpah,^[7] Ramah,^[8] and Gilgal,^[9] while family and clan sacrifices were commonplace^[10] Under Saul the main center of sacrifice was Nob,^[11] though private offerings continued to be made at Shiloh.^[12] David created a new cult center in Jerusalem at the threshing floor of Araunah,^[13] to which he moved the Ark.^{[14][15]} According to the Hebrew Bible, after the building of Solomon's Temple, sacrifices were only to be carried out there.^[16] After the Temple was destroyed, sacrifices were resumed when the Second Temple was built until it was also destroyed in 70 CE. After the destruction of the Second Temple sacrifices were prohibited because there was no longer a Temple, the only place allowed by halakha for sacrifices. Offering of sacrifices was briefly reinstated during the Jewish–Roman wars of the second century CE and was continued in certain communities thereafter.^{[4][1][17]}

When sacrifices were offered in ancient times, they were offered as a fulfillment of the 613 commandments. Since there is no longer a Temple, modern religious Jews instead pray or give tzedakah instead.^[18]

The practice and nature of sacrifices in Judaism are based on the 613 commandments, theology and *halakha*. According to the Jewish perception the coming of the messiah will not remove the requirement to keep the 613 commandments.^[19] Most Orthodox Jews believe that animal sacrifice will be resumed once the Third Temple is built, others believe that prayer and tzedakah will suffice.

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Etymology

Qorban* and *qarab

The Semitic root √QRB (קרב) means "be near";^[20] other words from the root include *qarov* "close" and *qerovim* "relatives." The same stem is found in Hebrew and, for example, in the Akkadian language noun *aqribtu* "act of offering." The Hebrew feminine noun *korban* (plural "korbanot" קִרְבָּנוֹת) first occurs in the Bible in Leviticus 1:2 and occurs 80 times in the Masoretic Text; 40 times in Leviticus, 38 in Numbers and 2 in Ezekiel. The related form *qurban* appears only in the Book of Nehemiah 10:35 and 13:31 "wood offering." Traditionally the etymology is from the verb stem *qarab* and indicates the purpose to bring man close to God.^{[21][22]}

The Septuagint generally translates the term in Greek as *δῶρον* "gift", *θυσία* "sacrifice", or *προσφορά* "offering up". By the Second Temple period, Hellenistic Jewish texts use *korban* specifically to mean a vow. The New Testament preserves *korban* once as a transliterated loan-word for a vow, once also a related noun, *κορβανάς* "temple treasury", otherwise using *δῶρον*, *θυσία* or *προσφορά* and other terms drawn from the Septuagint. Josephus also generally uses other words for "offering" but uses *korban* for the vow of the Nazirites (Antiquities of the Jews 4:73 / 4,4,4) and cites Theophrastus as having cited a *korban* vow among the Tyrians (Against Apion 1.167 / 1,22,4).^[23]

Purpose

Contrary to the view that korbanot in the Torah were for sins, their use was far more complex—only some korbanot were used to atone for unintentional sins, and these sacrifices only accompanied the important required core means of atonement to be ever considered legitimate. Besides this one exception, there were the overwhelming majority of other purposes for bringing korbanot, and the expiatory effect is often incidental, and is subject to significant limitations. Korbanot are brought purely for the purpose of communing with God and becoming closer to him. Also, they were brought for the purpose of expressing thanks, gratitude, and love to God.^[24]

Further, the use of korbanot was circumscribed for certain types of sins. Sins in Judaism consist of different grades of severity:^[25]

- The lightest is the *ḥeṭ*, *ḥaṭṭa'ah*, or *ḥaṭṭat* (lit. "fault," "shortcoming," "misstep"), an infraction of a commandment committed in ignorance of the existence or meaning of that command.
- The second kind is the *awon*, a breach of a minor commandment committed with a full knowledge of the existence and nature of that commandment (*bemezid*).
- The gravest kind is the *pesha* or *mered*, a presumptuous and rebellious act against God. Its worst form is the *resha*, such an act committed with a wicked intention.

These three terms are mentioned by the Psalmist (cvi. 6): "We have sinned [*ḥaṭa'nu*], . . . we have committed iniquity [*he'-ewinu*], we have done wickedly [*hirsha'nu*]" (comp. I Kings viii. 47; Dan. ix. 5).^[25]

With few exceptions, korbanot could only be used as a means of atoning for the first type of sin, that is sins committed in ignorance that the thing was a sin.^[26] In addition, korbanot have no expiating effect unless the person making the offering sincerely repents his or her actions before making the offering, and makes restitution to any person who was harmed by the violation.^[26]

Hebrew Bible

Offerings are mentioned in the Book of Genesis, but further outlined in the later four books of the Torah, including aspects of their origins and history.^[27]

Offerings were practiced in the Tabernacle and during the eras of Solomon's Temple and the Second Temple in Jerusalem until the total destruction of Judea, Jerusalem, and the Second Temple by the Roman Empire in 70 CE.^[28] Every regular weekday, Sabbath, and many Jewish holidays had their own unique offerings.^[29]

The priests performed the offerings first in the ancient tabernacle and then in the Temple.^[30] The Hebrew Bible describes the kohanim (hereditary priesthood) as descendants of Aaron who meet certain marital and ritual purity requirements.^[31] The High Priest of Israel played a crucial role in this regard on Yom Kippur, a day when multiple offerings were offered.^[32]



The High Priest offers the sacrifice of a goat

Women and offerings

Women were required to perform a number of offerings, including:

- The offerings following childbirth as described in the Book of Leviticus, 12.
- Thank offering and its accompanying meal offering following recovery from illness or danger.
- The Passover sacrifice on Passover. Women could offer the sacrifice and hold a Passover Seder themselves if they wished, even if married.
- Sin offerings or guilt offerings in atonement for transgressions and unintentional errors.
- Offerings relevant to fulfillment of, or transgression of, the Nazirite vow.
- Offerings following cure from certain diseases and unusual bodily discharges.



The High Priest offers incense on the altar.

Women could also voluntarily participate in a number of other offerings and rituals for which they were not obligated, including:

- First Fruits on the holiday of Shavuot.
- Temple tax - The half-shekel tax for Temple needs.
- Voluntary offerings, peace offerings and a variety of other voluntary and donative offerings.
- Semicha (laying on hands) of sacrificial animals for sacrifices they were not required to perform (Berachot 19a).
- Women could slaughter their sacrificial animals themselves if they wished.

In the Nevi'im

Many books of the Nevi'im section of the Hebrew Bible such as the Book of Isaiah and Book of Jeremiah spoke out against those Israelites who brought forth sacrifices but did not act in accord with the precepts of the Law. The Prophets disparaged sacrifices that were offered without a regeneration of the heart, i.e., a determined turning from sin and returning to God by striving after righteousness (Book of Hosea 14:1-2, Joel 2:13, Micah 6:6-8). At the same time, prophets stressed the importance of offerings combined with justice and good even as they taught that offerings were unacceptable unless combined with heartfelt repentance and good deeds. Malachi, the last prophet in the Hebrew Bible, emphasized that the goal of repentance is not to end sacrifices, but to make the offerings fit for acceptance once again (Book of Malachi, 3:3-4). Similarly, the Book of Isaiah despite disparagement of sacrifices without justice, portrays sacrifice as having a role complementary with prayer in a universalistic eschatology (Isaiah 56:1; 6-7).

Rabbinical interpretation

100 among the 613 commandments

According to Maimonides, about one hundred of the permanent 613 commandments based on the Torah, by rabbinical enumeration, directly concern sacrifices, excluding those commandments that concern the actual Temple and the priests themselves of which there are about another fifty.^[33]

Instructions in Mishnah and Talmud

The Mishnah and Talmud devote a very large section, known as a *sefer*, to the study and analysis of this subject known as Qodashim, whereby all the detailed varieties of korbanot are enumerated and analyzed in great logical depth, such as *qodshim kalim* ("of minor degree of sanctity") and *qodashei qodashim* ("of major degree of sanctity"). In addition, large parts of every other book of the Talmud discuss various kinds of sacrifices. *Pesachim* is largely devoted to a discussion of how to offer the Passover sacrifice. *Yoma* contains a detailed discussion of the offerings and Temple ritual on Yom Kippur (Day of Atonement), and there are sections in *sefer Moed* (Festivals) for the special offerings and Temple ritual for other major Jewish holidays. *Sheqalim* discusses the annual half-shekel offering for Temple maintenance and Temple governance and management, *Nashim* discusses the offerings made by Nazirites and the suspected adultress, etc.

The Talmud provides extensive details not only on how to perform sacrifices but how to adjudicate difficult cases, such what to do if a mistake was made and whether improperly performing one of the required ritual elements invalidates it or not. The Talmud explains how to roast the Passover offering, how to dash blood from different kinds of sacrifices upon the altar, how to prepare the incense, the regulatory code for the system of taxation that financed the priesthood and public sacrifices, and numerous other details.

Rationale and rabbinic commentary

Maimonides, a medieval Jewish scholar, drew on the early critiques of the need for sacrifice, taking the view that God always held sacrifice inferior to prayer and philosophical meditation. However, God understood that the Israelites were used to the animal sacrifices that the surrounding pagan tribes used as the primary way to commune with their gods. As such, in Maimonides' view, it was only natural that Israelites would believe that sacrifice would be a necessary part of the relationship between God and man. Maimonides concludes that God's decision to allow sacrifices was a concession to human psychological limitations. It would have been too much to have expected the Israelites to leap from pagan worship to prayer and meditation in one step. In *The Guide for the Perplexed*, he writes:

But the custom which was in those days general among men, and the general mode of worship in which the Israelites were brought up consisted in sacrificing animals... It was in accordance with the wisdom and plan of God...that God did not command us to give up and to discontinue all these manners of service. For to obey such a commandment would have been contrary to the nature of man, who generally cleaves to that to which he is used; it would in those days have made the same impression as a prophet would make at present [the 12th Century] if he called us to the service of God and told us in His name, that we should not pray to God nor fast, nor seek His help in time of trouble; that we should serve Him in thought, and not by any action.^[34]

In contrast, many others such as Nahmanides (in his commentary on Leviticus 1:9) disagreed. Nahmanides cites the fact that the Torah records the practices of animal and other sacrifices from the times of Abraham, Isaac, and Jacob and earlier. Indeed, the purpose of recounting the near sacrifice of Isaac was to illustrate the sublime significance and need of animal sacrifices as supplanting the abomination of human sacrifices.

In spiritual practice

The korban also has a spiritual meaning, and refers to some part of an individual's ego, which is given up as a sacrifice to God in honor of the mortality of the worshipper. In keeping with the root of the word, meaning to draw close, and to the common usage as the sacrifice of an animal, so too can the worshipper sacrifice something of this world in order to become closer to God.^[35]

The end of sacrifices

With the destruction of the Second Temple in Jerusalem by the Romans, the Jewish practice of offering korbanot stopped for all intents and purposes. Despite subsequent intermittent periods of small Jewish groups offering the traditional sacrifices on the Temple Mount, the practice effectively ended.

Rabbinic Judaism was forced to undergo a significant development in response to this change; no longer could Judaism revolve around the Temple services. The destruction of the Temple led to a development of Judaism in the direction of text study, prayer, and personal observance. Orthodox Judaism regards this as being largely an alternative way of fulfilling the obligations of the Temple. Other branches of Judaism (Conservative, Reform, and Reconstructionist) regard the korbanot as an ancient ritual that will not return. A range of responses is recorded in classical rabbinic literature, describing this subject.

Once, Rabbi Yohanan ben Zakkai was walking with his disciple, Rabbi Y'hoshua, near Jerusalem after the destruction of the Temple. Rabbi Y'hoshua looked at the Temple ruins and said "Alas for us!! The place that atoned for the sins of the people Israel lies in ruins!" Then Rabbi Yohannan ben Zakkai spoke to him these words of comfort: 'Be not grieved, my son. There is another equally meritorious way of gaining ritual atonement, even though the Temple is destroyed. We can still gain ritual atonement through deeds of loving-kindness. For it is written "Loving kindness I desire, not sacrifice." (Hosea 6:6) Midrash Avot D'Rabbi Nathan 4:5

In the Babylonian Talmud, a number of sages opined that following Jewish law, doing charitable deeds, and studying Jewish texts is greater than performing animal sacrifices.

Rabbi Elazar said: Doing righteous deeds of charity is greater than offering all of the sacrifices, as it is written: "Doing charity and justice is more desirable to the Lord than sacrifice" (Proverbs 21:3).
Babylonian Talmud, Sukkah 49

Nonetheless, numerous texts of the Talmud stress the importance of and hope for eventual re-introduction of sacrifices, and regard their loss as a terrible tragedy. Partaking of sacrificial offerings was compared to eating directly at one's Father's table, whose loss synagogue worship does not quite entirely replace. One example is in *Berachot*:

And I said to him: I heard a heavenly voice that was cooing like a dove and saying, "Woe to the children because of whose sins I destroyed My house, and burned My temple, and exiled them among the nations of the world. And he [Elijah the prophet] said to me: "By your life and the life of your head! It is not only at this moment that [the heavenly voice] says this. But on each and every day it says this three times. And not only this, but at the time that the people of Israel enter the synagogues and houses of study, and respond (in the Kaddish) "May His great name be blessed", the Holy One, Blessed is He, shakes His head and says: "Fortunate for the king who is praised this way in his house. What is there for the Father who has exiled His children. And woe to the children who have been exiled from their Father's table." (Talmud *Berachot* 3a).

Another example is in *Sheqalim*:

Rabbi Akiva said: Shimon Ben Loga related the following to me: I was once collecting grasses, and I saw a child from the House of Avitnas (the incense-makers). And I saw that he cried, and I saw that he laughed. I said to him, "My son, why did you cry?" He said, "Because of the glory of my Father's house that has decreased." I asked "And why did you laugh?" He said to me "Because of the glory prepared for the righteous in the future." I asked "And what did you see?" [that brought on these emotions]. "The herb maaleh ashan is growing next to me. [*Maaleh Ashan* is the secret ingredient in the incense that made the smoke rise, which according to the Talmud the House of Avitnas never revealed.]"

Liturgical attention to end of sacrifices

Numerous details of the daily religious practice of an ordinary Jew are connected to keeping memory of the rhythm of the life of the Temple and its sacrifices. For example, the Mishna begins with a statement that the Shema Yisrael prayer is to be recited in the evening at the time when Kohanim who were tamei (ritually impure) are permitted to enter to eat their heave offering (a food-tithe given to priests) following purification. A detailed discussion of the obligations of tithing, ritual purity, and other elements central to the Temple and priesthood is required in order to determine the meaning of this contemporary daily Jewish obligation.

Other occasions

Jewish services for Shabbat, Jewish holidays and other occasions include special prayers for the restoration of sacrifices. For example, the traditional Yom Kippur liturgy contains repeated prayers for the restoration of sacrifices and every High Holiday Amidah contains Isaiah 56:7:

Even them will I bring to My holy mountain, and make them joyful in My house of prayer; their burnt-offerings and their sacrifices shall be acceptable upon Mine altar; for My house shall be called a house of prayer for all peoples.^[36]

Modern view and resumption of sacrifices

Future of sacrifices in Judaism

The prevailing belief among rabbinic Jews is that in the messianic era, the Messiah will come and a Third Temple will be built. It is believed that the korbanot will be reinstated, but to what extent and for how long is unknown. Some biblical and classical rabbinic sources hold that most or all sacrifices will not need to be offered.

- In the future all sacrifices, with the exception of the Thanksgiving-sacrifice, will be discontinued. (Midrash Vayikra Rabbah 9:7)
- All sacrifices will be annulled in the future. (Tanchuma Emor 14, Vayikra Rabbah 9:7)
- Then the grain-offering of Judah and Jerusalem will be pleasing to God as in the days of old, and as in ancient years. (Malachi 3:4)
- It is impossible to go suddenly from one extreme to the other;...the custom which was in those days general among all men, and the general mode of worship in which the Israelites were brought up consisted of sacrificing animals in the temples... For this reason God allowed this kind of service to continue. The sacrificial system is not the primary object, rather supplications, and prayer. (Maimonides, The Guide to the Perplexed III 32)

The majority view of classical rabbis is that the Torah's commandments will still be applicable and in force during the messianic era. However, a significant minority of rabbis held that most of the commandments will be nullified in the messianic era, thus holding that sacrifices will not be reinstated. Examples of such rabbinic views include:

- Babylonian Talmud, Tractate Niddah 61b and Tractate Shabbat 151b.
- Midrash Shochar Tov (Mizmor 146:5) states that God will permit what is now forbidden.

Orthodox Judaism holds that in the messianic era, most or all of the *korbanot* will be reinstated, at least for a time. Conservative Judaism and Reform Judaism, hold that no animal sacrifices will be offered in a rebuilt Temple at all, following the position of Tanchuma Emor 14 and Vayikra Rabbah 9:7.

Nineteenth and twentieth century

In the 1800s a number of Orthodox rabbis studied the idea of reinstating *korbanot* on the Temple Mount, even though the messianic era had not yet arrived and the Temple was not rebuilt. A number of responsa concluded that within certain parameters, it is permissible according to Jewish law to offer such sacrifices.

During the early 20th century, Israel Meir Kagan advised some followers to set up special *yeshivas* for married students known as *Qodshim Kolelim* that would specialize in the study of the *korbanot* and study with greater intensity the *qodshim* sections of the Talmud in order to prepare for the arrival of the Jewish Messiah who would oversee the rebuilding of the original Temple of Solomon in Jerusalem that would be known as the Third Temple. His advice was taken seriously and today there are a number of well-established Haredi institutions in Israel that focus solely on the subject of the *korbanot*, *qodshim*, and the needs of the future Jewish Temple, such as the Brisk tradition and Soloveitchik dynasty.

Efforts to restore korbanot

A few groups, notably the Temple Institute and the Temple Mount Faithful, have petitioned the Israeli government to rebuild a Third Temple on the Temple Mount and restore sacrificial worship. The Israeli government has not responded favorably. Most Orthodox Jews regard rebuilding a Temple as an activity for a Jewish Messiah as part of a future Jewish eschatology, and most non-Orthodox Jews do not believe in the restoration of sacrificial worship at all. The Temple Institute has been constructing ritual objects in preparation for a resumption of sacrifices.

View among modern Jewish denominations

Contemporary Orthodox Judaism

Today Orthodox Judaism includes mention of each *korban* on either a daily basis in the *siddur* (daily prayer book), or in the *machzor* (holiday prayerbook) as part of the prayers for the relevant days concerned. They are also referred to in the prayerbooks of Conservative Judaism, in an abbreviated fashion.

On each Jewish holiday the sections in the Torah mentioning that festival's *korbanot* is read out loud in synagogue.

Daily services

In the very early morning daily *Shacharit* prayers for example, they include the following in order of mention, actually called the *korbanot*. The following example is taken from the Nusach Ashkenaz.

- *Kiyor* Describing the basin containing pure water to wash up before touching the *korbanot* (offerings), based on Exodus 30: 17-21.^[37]
- *Trumat Hadeshen* Removing the ashes of the *korban olah* (elevation offering), based on Leviticus 6:1-6.^[38]
- *korban Tamid* Perpetual daily offerings: "...Fire-offering...male yearling lambs unblemished two a day..." based on Numbers 28:1-8.^[39]
- *Ketoret Incense* [from] spices: "...stacte, onycha, and galbanum, ...and frankincense..." Based on Exodus 30:34-36;7-8...^[37]"myrrh, cassia, spikenard, saffron, costus, aromatic bark, cinnamon, ley, salt, amber..." based on the Babylonian Talmud Kritut 6a; Jerusalem Talmud *Yoma* 4:5; 33a.
- *korban Musaf* The additional offerings for Shabbat: "On the Sabbath...two male lambs...fine flour for a meal offering mixed with oil and its wine libation..." based on Numbers 28:9-10.^[39]
- *korban Rosh Chodesh* Offering for the new month: ...Two young bulls, one ram, seven lambs...fine flour ...mixed with olive oil...one he goat... and its wine libation." Based on Numbers 28: 11-15.^[39]
- *Zevachim* Chapter 5 of Mishnah Zevachim is then cited. (It was included in the *siddur* at this stage because it discusses all the sacrifices and the sages do not dispute within it):
 - A. *Eizehu mekoman shel z'vachim* Places for the *zevachim korbanot* to be offered: "...The slaughter of the bull and the he-goat of Yom Kippur is in the north [of the altar]..."
 - B. *Parim hanisrafim* Bulls that are completely burned: "...These are burned in the place where the [altar] ashes are deposited."
 - C. *Chatot hatzibur v'hayachid* Sin offerings of the community and the individual: "...The he-goats...are eaten within the [Temple courtyard] curtains by male priests...until midnight."
 - D. *Ha'olah qodesh qodashim* The elevation offering is among the offerings with a major-degree-of-holiness: "...it is entirely consumed by fire."
 - E. *Zivchei shalmei tzibur v'ashamot* Communal peace offerings and guilt offerings: "...are eaten within the [Temple courtyard] by males of the priesthood...until midnight."
 - F. *Hatodah v'eil nazir qodashim kalim* The thanksgiving offering and the ram of a Nazirite are offerings of a minor-degree holiness: "They are eaten throughout the city [of Jerusalem] by anyone, prepared in any manner...until midnight..."
 - G. *Sh'lamim qodashim kalim* The peace offerings are of lesser (lighter) holiness: "...Is eaten by the *kohanim*...throughout the city [of Jerusalem] by anyone..."
 - H. *Hab'chor vehama'aser vehapesach qodashim kalim* The firstborn and tithe of animals and the Passover offering are offerings of lesser (lighter) holiness: "...The Passover offering is eaten only at night...only if roasted."
- *Rabbi Yishmael omer* Rabbi Yishmael says: Through thirteen rules is the Torah elucidated. (Introduction to the *Sifra*, part of the Oral Law).
- *Yehi Ratzon* (Ending) The study session concludes with a prayer ("May it be thy will...) for the restoration of the Temple in Jerusalem and the resumption of sacrifices. (...that the Temple be rebuilt speedily in our days, and grant our portion in your Torah and there we shall serve you with reverence as in days of old and in former years. And may the grain offering of Judah and Jerusalem be pleasing to God, as in days of old and in former years.)"

The Amidah

- *Retzai* Every the Orthodox Amidah, the central prayer of Jewish services, contains the paragraph: "Be favorable, Oh Lord of Holies of Your House, and accept the fire-offerings of Israel and their prayer with love and favor, and may the service of your people Israel always be favored." Conservative Judaism removes the fire-offerings clause from this prayer.
- *Yehi Ratzon* Private recitation of the Amidah traditionally ends with the *Yehi Ratzon* prayer for the restoration of the Temple.
- The Amidah itself is said to represent liturgically the *purpose* of the daily korban, while the recitation of the korbanot sections fulfill the *formal responsibility* to perform them, in the absence of the Temple.

The weekday Torah reading

- A set of blessings connected with the weekday Torah reading include a prayer for the restoration of the Temple: "May it be the will before our Father who is in heaven to establish the House of our lives and to return his Shekhinah *into our midst, speedily, in our days, and let us say Amen.*"

In Conservative Judaism

Conservative Judaism disavows the resumption of qorbanot. Consistent with this view, it has deleted prayers for the resumption of sacrifices from the Conservative *siddur*, including both the morning study section from the sacrifices, prayers for the restoration of qorbanot in the Amidah, and various mentions elsewhere. Consistent with its view that a priesthood and sacrificial system will not be restored, Conservative Judaism has also lifted certain restrictions on *kohanim*, including limitations on marriage prohibiting marrying a divorced woman or a convert. Conservative Judaism does, however, believe in the restoration of a Temple in some form, and in the continuation of kohanim and Levites under relaxed requirements, and has retained references to both in its prayer books. Consistent with its stress on the continuity of tradition, many Conservative synagogues have also retained references to Shabbat and Festival qorbanot, changing all references to sacrifices into the past tense (e.g. the Orthodox "and there we will sacrifice" is changed to "and there they sacrificed"). Some more liberal Conservative synagogues, however, have removed all references to sacrifices, past or present, from the prayer service. The most recent official Conservative prayer book, Sim Shalom, provides both service alternatives.

In Reform and Reconstructionist Judaism

Reform Judaism and Reconstructionist Judaism disavow all belief in a restoration of a Temple, the resumption of qorbanot, or the continuation of identified Cohens or Levites. These branches of Judaism believe that all such practices represent ancient practices inconsistent with the requirements of modernity, and have removed all or virtually all references to qorbanot from their prayer books.

See also

- Abomination (Judaism)
- Dušni Brav
- Hakarat HaTov
- Holy Qurbana
- Incense offering
- Kourbania

- [Priesthood \(Ancient Israel\)](#)
- [Psalm 100](#)
- [Qurbani](#)
- [Red heifer](#)
- [Wave offering](#)

Notes

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21. Solomon Schechter in *Understanding rabbinic Judaism, from Talmudic to modern times* ed. Jacob Neusner p229 "Hence the injunction to bring a Korban (sacrifice) even in this case; the effect of the Korban, as its etymology (Karab) indicates, is to bring man back to God, or rather to facilitate this approach."
22. *Judaism in biological perspective: biblical lore and Judaic practices* Rick Goldberg - 2008 "The traditional etymology of korban is of a valuable object "brought near to God " (through the sacrificial act)."
23. S Zeitlin *Korban* The Jewish Quarterly Review, 1962 - JSTOR "Josephus, in *Against Apion*, who endeavored to ... Greek world was acquainted with the Judaeans, wrote that, "The laws of the Tyrians forbid men to swear foreign oaths, among which he [Theophrastus] enumerates some others and particularly that called korban, which oath ..."
24. "Jewish Practices & Rituals: Sacrifices and Offerings (Korbanot)" (<https://www.jewishvirtuallibrary.org/jsource/Judaism/qorbanot.html>). *Jewish Virtual Library*. AICE. Retrieved 27 August 2017.
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27. Carasik, Michael (2009). *מקראות גדולות: Leviticus* (<https://books.google.com/books?id=Alx1rJsiDFAC>). Jewish Publication Society. ISBN 978-0-8276-0897-9., page 3 "The majority of Leviticus deals with the offerings: how they are to be made, by whom, and where, as well as the ancillary rules that go along"
28. Baruch A. Levine *In the presence of the Lord: a study of cult and some cultic terms* 1974 Page 99 "The Bible gives evidence of two modes of sacrifice in ancient Israel: 1) Altar sacrifices, of which at least some part was consumed by the altar fire, or was burnt as incense, and 2) Offerings placed before the deity and ..."
29. James E Smith *The Pentateuch* Page 392 2006 "Leviticus 23 presents in chronological order a list of "the Lord's appointed feasts. ... Special offerings were presented each day of the feast."
30. Henry W. Soltau *The Tabernacle, the Priesthood, and the Offerings-* 1972
31. Martha Himmelfarb *A kingdom of priests: ancestry and merit in ancient Judaism* Page 5 2006 "On the other hand, P and H, the priestly sources, grant the priesthood only to descendants of Aaron, Levi's great-grandson."
32. Alfred Edersheim *The Temple -- Its Ministry and Services* "The Duties of the High-priest - Seven days before the Day of Atonement the high-priest left his own house in Jerusalem, and took up his abode in his chambers in the Temple."

- 33.
1. Not to burn anything on the Golden Altar besides incense (Exodus 30:9)
 2. To offer only unblemished animals (Leviticus 22:21)
 3. Not to dedicate a blemished animal for the altar (Leviticus 22:20)
 4. Not to slaughter it (Leviticus 22:22)
 5. Not to sprinkle its blood (Leviticus 22:24)
 6. Not to burn its *khelev* (Leviticus 22:22)
 7. Not to offer a temporarily blemished animal (Deuteronomy 17:1)
 8. Not to sacrifice blemished animals even if offered by non-Jews (Leviticus 22:25)
 9. Not to inflict wounds upon dedicated animals (Leviticus 22:21)
 10. To redeem dedicated animals which have become disqualified (Deuteronomy 12:15)
 11. To offer only animals which are at least eight days old (Leviticus 22:27)
 12. Not to offer animals bought with the wages of a harlot or the animal exchanged for a dog (Deuteronomy 23:19)
 13. Not to burn honey or yeast on the altar (Leviticus 2:11)
 14. To salt all sacrifices (Leviticus 2:13)
 15. Not to omit the salt from sacrifices (Leviticus 2:13)
 16. Carry out the procedure of the burnt offering as prescribed in the Torah (Leviticus 1:3)
 17. Not to eat its meat (Deuteronomy 12:17)
 18. Carry out the procedure of the sin offering (Leviticus 6:18)
 19. Not to eat the meat of the inner sin offering (Leviticus 6:23)
 20. Not to decapitate a fowl brought as a sin offering (Leviticus 5:8)
 21. Carry out the procedure of the guilt offering (Leviticus 7:1)
 22. The *kohanim* must eat the sacrificial meat in the Temple (Exodus 29:33)
 23. The *kohanim* must not eat the meat outside the Temple courtyard (Deuteronomy 12:17)
 24. A non-*kohen* must not eat sacrificial meat (Exodus 29:33)
 25. To follow the procedure of the peace offering (Leviticus 7:11)
 26. Not to eat the meat of minor sacrifices before sprinkling the blood (Deuteronomy 12:17)
 27. To bring meal offerings as prescribed in the Torah (Leviticus 2:1)
 28. Not to put oil on the meal offerings of wrongdoers (Leviticus 5:11)
 29. Not to put frankincense on the meal offerings of wrongdoers (Leviticus 3:11)
 30. Not to eat the meal offering of the High Priest (Leviticus 6:16)
 31. Not to bake a meal offering as leavened bread (Leviticus 6:10)
 32. The *kohanim* must eat the remains of the meal offerings (Leviticus 6:9)
 33. To bring all avowed and freewill offerings to the Temple on the first subsequent festival (Deuteronomy 12:5-6)
 34. To offer all sacrifices in the Temple (Deuteronomy 12:11)
 35. To bring all sacrifices from outside Israel to the Temple (Deuteronomy 12:26)
 36. Not to slaughter sacrifices outside the courtyard (of the Temple) (Leviticus 17:4)
 37. Not to offer any sacrifices outside the courtyard (of the Temple) (Deuteronomy 12:13)
 38. To offer two lambs every day (Numbers 28:3)
 39. To light a fire on the altar every day (Leviticus 6:6)
 40. Not to extinguish this fire (Leviticus 6:6)
 41. To remove the ashes from the altar every day (Leviticus 6:3)
 42. To burn incense every day (Exodus 30:7)
 43. The *Kohen Gadol* must bring a meal offering every day (Leviticus 6:13)

44. To bring two additional lambs as burnt offerings on Shabbat (Numbers 28:9)
45. To bring additional offerings on the New Month (Rosh Khodesh) (Numbers 28:11)
46. To bring additional offerings on Passover (Numbers 28:19)
47. To offer the wave offering from the meal of the new wheat (Leviticus 23:10)
48. To bring additional offerings on Shavuot (Numbers 28:26)
49. To bring two leaves to accompany the above sacrifice (Leviticus 23:17)
50. To bring additional offerings on Rosh Hashana (Numbers 29:2)
51. To bring additional offerings on Yom Kippur (Numbers 29:8)
52. To bring additional offerings on Sukkot (Numbers 29:13)
53. To bring additional offerings on Shmini Atzeret (Numbers 29:35)
54. Not to eat sacrifices which have become unfit or blemished (Deuteronomy 14:3)
55. Not to eat from sacrifices offered with improper intentions (Leviticus 7:18)
56. Not to leave sacrifices past the time allowed for eating them (Leviticus 22:30)
57. Not to eat from that which was left over (Leviticus 19:8)
58. Not to eat from sacrifices which became impure (Leviticus 7:19)
59. An impure person must not eat from sacrifices (Leviticus 7:20)
60. To burn the leftover sacrifices (Leviticus 7:17)
61. To burn all impure sacrifices (Leviticus 7:19)
62. To follow the [sacrificial] procedure of Yom Kippur in the sequence prescribed in *Parshah Acharei Mot* (After the death of Aaron's sons...) (Leviticus 16:3)
63. One who profaned property must repay what he profaned plus a fifth and bring a sacrifice (Leviticus 5:16)
64. Not to work consecrated animals (Deuteronomy 15:19)
65. Not to shear the fleece of consecrated animals (Deuteronomy 15:19)
66. To slaughter the paschal sacrifice at the specified time (Exodus 12:6)
67. Not to slaughter it while in possession of leaven (Exodus 23:18)
68. Not to leave the fat overnight (Exodus 23:18)
69. To slaughter the second Paschal lamb (Numbers 9:11)
70. To eat the Passover sacrifice with matzah and marror on the night of the 15th of Nissan (Exodus 12:8)
71. To eat the second Paschal Lamb on the night of the 15th of Iyar (Numbers 9:11)
72. Not to eat the Paschal meat raw or boiled (Exodus 12:9)
73. Not to take the Paschal meat from the confines of the group (Exodus 12:46)
74. An apostate must not eat from it (Exodus 12:43)
75. A permanent or temporary hired worker must not eat from it (Exodus 12:45)
76. An uncircumcised male must not eat from it (Exodus 12:48)
77. Not to break any bones from the paschal offering (Exodus 12:46)
78. Not to break any bones from the second paschal offering (Numbers 9:12)
79. Not to leave any meat from the Paschal offering over until morning (Exodus 12:10)
80. Not to leave the second Paschal meat over until morning (Numbers 9:12)
81. Not to leave the meat of the holiday offering of the 14th until the 16th (Deuteronomy 16:4)
82. To celebrate on Passover, Shavuot, and Sukkot at the Temple (bring a peace offering) (Exodus 23:14)
83. To rejoice on these three Festivals (bring a peace offering) (Deuteronomy 16:14)
84. Not to appear at the Temple without offerings (Deuteronomy 16:16)

85. Not to refrain from rejoicing with, and giving gifts to, the Levites (Deuteronomy 12:19)
 86. The *kohanim* must not eat unblemished firstborn animals outside Jerusalem (Deuteronomy 12:17)
 87. Every person must bring a sin offering for his transgression (Leviticus 4:27)
 88. Bring an *asham talui* when uncertain of guilt (Leviticus 5:17-18)
 89. Bring an *asham vadai* when guilt is ascertained (Leviticus 5:25)
 90. Bring an *oleh v'yored* offering (if the person is wealthy, an animal; if poor, a bird or meal offering) (Leviticus 5:7-11)
 91. The Sanhedrin must bring an offering when it rules in error (Leviticus 4:13)
 92. A woman who had a running issue (unnatural menstrual flow) must bring an offering after she goes to the ritual bath (Leviticus 15:28-29)
 93. A woman who gave birth must bring an offering after she goes to the bath (Leviticus 12:6)
 94. A man who had a running issue (unnatural semen flow) must bring an offering after he goes to the bath (Leviticus 15:13-14)
 95. A *metzora* (a person with tzaraas) must bring an offering after going to the Mikveh (Leviticus 14:10)
 96. Not to substitute another beast for one set apart for sacrifice (temurah) (Leviticus 27:10)
 97. The new animal, in addition to the substituted one, retains consecration (Leviticus 27:10)
 98. Not to change consecrated animals from one type of offering to another (Leviticus 27:26)
 99. Carry out the procedure of the red heifer (Numbers 19:2)
 100. Carry out the laws of the sprinkling water (Numbers 19:21)
 101. Break the neck of a calf by the river valley following an unsolved murder (Deuteronomy 21:4)
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- [Jewish Encyclopedia.com comprehensive article on the sacrifices \(http://www.jewishencyclopedia.com/view.jsp?artid=35&letter=S&search=Sacrifices\)](http://www.jewishencyclopedia.com/view.jsp?artid=35&letter=S&search=Sacrifices)
- [Sacrifice Handbook: detailed descriptions of the Torah's system of Korbanot \(http://www.tanakhprofiles.org/showappendix.php\)](http://www.tanakhprofiles.org/showappendix.php) (in Hebrew)
- [Topical index of Talmud passages on Temple sacrifices \(http://www.webshas.org/zevach/avodos.htm\)](http://www.webshas.org/zevach/avodos.htm)

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