

מקראות גדולות

The

COMMENTATORS'
BIBLE

THE JPS MIQRA'OT GEDOLOT

LEVITICUS ויקרא

*With the 1917 and 1985 English translations of
The Jewish Publication Society TANAKH, the questions of Abarbanel,
the commentaries of Rashi, Rashbam, Ibn Ezra, and Nahmanides,
and selections from the Masorah and from the commentaries of
Bekhor Shor, Kimhi, Hizkuni, Gersonides, Abarbanel, and Sforno*

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NJPS The LORD called to Moses and spoke to him from the **OJPS** The LORD called unto Moses, and spoke unto him out

RASHI 1 The LORD called to Moses. Every speech, utterance, and command is preceded by a call. The term implies affection. The ministering angels do the same:

ויקרא *אל-משה וידבר יהוה אליו
 ז. א' זעירא לפי נוסחים מקובלים

"And one would call to the other, 'Holy, holy, holy! The LORD of Hosts! His presence fills all the earth!'" (Isa. 6:3). But the terms used when God reveals Himself to the prophets of

RASHBAM [A] Whoever is attentive to the word of our Creator, let him not stray from the explanations of my grandfather Rashi and not budge from them. For most of the laws and midrashim in them are close to the straightforward meaning of the texts or can be derived from superfluous expressions or variations [B] in the language. It is best

[A] The first three sentences of this introductory comment also appear at the end of Rashbam's commentary in the Exodus volume of *The Commentators' Bible*. If the 1705 Berlin edition that includes his commentary is correct, however, they actually belong here at the beginning of Leviticus. [B] This last phrase, based on Rashbam's comment to Gen. 1:1, was added by the scholar who first published Rashbam's commentary, to make sense of the text. In the original manuscript (now lost) there was a blank space at this point.

NAHMANIDES This book is the instructions for the priests and Levites. It explains all the matters having to do with the offerings and with the protection of the Tabernacle from impurity. The previous book, Exodus, the story of the redemption from Egyptian exile, concludes with the setting up of the Tent of Meeting and the Presence of the Lord filling the Tabernacle. It was therefore necessary at this point to command them about the offerings and the protection of the Tabernacle, so that their offerings might make expiation for them and their transgressions would not cause the Shekhinah to depart. Since "the priests also, who come near the LORD, must stay pure" (Exod. 19:22), they are cautioned about impurity with regard to the Tabernacle and the other sacred things, just as they were warned not to "break through to come up to the LORD" (Exod. 19:24), and just as God will subsequently warn Moses, "Tell your brother Aaron that he is not to come at will into the Shrine behind the curtain, in front of the cover that is upon the Ark, lest he die; for I appear in the cloud over the cover" (16:2). The next book, Numbers, will describe how bounds were set about the Tabernacle just like the bounds that were set about Mount Sinai when the Presence of the God of Israel was there.

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 with these topics. For example, after giving the rules for voluntary offerings and for sin offerings, the text continues by describing the foods that are forbidden because they make one who eats them impure. One who eats or even touches them must not touch anything sacred or enter the sanctuary. If he does so in a state of impurity, he is obligated to bring exactly the kind of sliding-scale sacrifice that has by then already been described in ch. 5. Similarly, the instructions about lepers, about women who have given birth, and about those with a genital discharge are given here, because they too are obligated to bring an offering, and to emphasize the warning at the end of that section: "You shall put the Israelites on guard against their uncleanness, lest they die through their uncleanness by defiling My Tabernacle which is among them" (15:31). This is followed by the warnings about the kinds of sexual relations that defile those who engage in them and cause the Shekhinah to depart and be exiled. Even one who has forbidden relations inadvertently must bring a sin offering: "If any person from among the populace unwittingly incurs guilt by doing any of the things which by the LORD's commandments ought not to be done, and he realizes his guilt—or the sin of which he is guilty is brought to his knowledge—he shall bring a female goat without blemish as his offering for the sin of which he is guilty" (4:27-28). Finally, the rules for Sabbaths and festivals, on which special offerings had to be made, are given: "Those are the set times of the LORD that you shall celebrate as sacred occasions, bringing offerings by fire to the LORD—burnt offerings, meal offerings, sacrifices, and libations, on each day what is proper to it" (23:37).

IBN EZRA We see that the individual covenant of circumcision may have two different purposes; [A] so too a single commandment may have many different purposes. Such is the commandment concerning burnt offerings and other sacrifices. First, in giving each individual portion of a sacrifice in its proper time, each individual who has a portion in the World to Come escapes the evil destiny that might otherwise befall him. For *lekapper* ("in expiation," v. 4) really means something like "as a ransom" (*kofer*). Exod. 30:12-16 demonstrates the link between the two terms: "When you take a census of the Israelite people according to their enrollment, each shall pay the LORD a ransom for himself ... You shall take the expiation money from the Israelites and assign it to the service of the Tent of Meeting; it shall serve the Israelites as a reminder before the LORD, as expiation for your persons." Exod. 5:3 makes clear what might happen if the proper ransom for one's life is

[A] This may be a reference to the promises that Abraham's descendants will (1) be exceedingly numerous (Gen. 17:6) and (2) inherit the land of Canaan (Gen. 17:8), or to the physical and spiritual benefits of circumcision.

Most of the book is addressed specifically to the priests (see, e.g., 6:2 and 6:18). But in the weekly portion of Kedoshim there are a number of commandments that are addressed to all the Israelites, most of them in connection with offerings and the like. I shall explain these in their proper place, with the help of the Holy One.

1 The LORD called to Moses and spoke to him. The other sections do not begin with a "call" preceding the speech. But at this point Moses could not go to the Tent of Meeting, and thus draw near to the place where God was, without being specifically called there. God had already told him, "I will impart to you—from above the cover, from between the two cherubim that are on top of the Ark of the Pact—

ADDITIONAL COMMENTS Once the Tabernacle was erected, the Holy One set out how His creatures were to serve Him in it (Bekhor Shor). The book is divided into two parts: one (chs. 1-17) concerning the holiness of the priests and how they are to serve, and the other (chs. 18-27) concerning the holiness of the people (Abarbanel). The three types of animals that are sacrificed symbolize the three Patriarchs: The largest of them, the cattle, represent the greatest of the Patriarchs, Abraham, who ran to take a calf from among his cattle to feed the three strangers. The sheep fall into a middle category, as does Isaac, for whom a ram was substituted. And the smallest animal, the goat, represents Jacob, who fetched two kids for his father's dinner and wore their skins on his hands and neck so that his father would bless him (Abarbanel). The burnt offerings connect one's active intellect to its blessed Creator, rising up just as we rise up after death to achieve unification under the Throne of Glory. The sin offerings involve a financial burden, to encourage one to improve one's actions and sin no more. The sacrifices of well-being serve both as thanks to God for His goodness in the past and as a prayer that His gracious blessing will continue into the future (Abarbanel).

1 The LORD called to Moses. This is one of only two verses in the Torah where the Lord "called to Moses"; the other is Exod. 24:16. Note also that the first Hebrew word of the book is spelled with a miniature כ (Masorah). The book literally begins, "... and called to

NJPS Tent of Meeting, saying: ²Speak to the Israelite people, and say to them: **OJPS** of the tent of meeting, saying: ²Speak unto the children of Israel, and say unto them:

RASHI other nations are casual and even a little bit crude: "God happened upon Balaam" (Num. 23:4). [A] In the instance described in our verse, God's voice proceeded directly to Moses' ears without the rest of Israel being able to hear it. One might think that a call preceded even each separate paragraph; [B] therefore the text says

מֵאֲהָל מוֹעֵד לְאֹמֵר: 2 דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם

ABARBANEL'S QUESTIONS † Since this section is about the sacrifices, why does God tell Moses to speak to "the Israelite people" (v. 2) rather than to Aaron and his sons, as in 6:2?

RASHBAM that you grasp what I have explained without letting go of the other. [C] There are a great many laws in this section, and scholars should pay close attention to my grandfather's explanations, for I will not comment at length except in those places where the straightforward meaning of the texts needs to be explained.

1 The LORD called to Moses. Since, as we were told at the end of the previous book, "Moses could not enter the Tent of Meeting" (Exod. 40:35), the Holy One had to call to him from the Tent. The verse then is saying, "The Lord called to Moses from the Tent of Meeting and spoke to him"; "from the Tent" belongs with "called," not with "spoke." Similar expressions are used in "The LORD called to him from the mountain" (Exod. 19:3) and "God called to him out of the bush" (Exod. 3:4). **Saying.** This is essentially a repetition of "spoke to him," as I have explained in my comment to Gen. 8:15. [D] A similar redundancy is found in

[C] Rashbam is commending his own interpretations as well as the (sometimes contrary) interpretations of his grandfather. He is quoting from Ecclesiastes: "It is best that you grasp the one without letting go of the other, for one who fears God will do his duty by both" (Eccles. 7:18). [D] This comment no longer survives.

IBN EZRA not offered: "The God of the Hebrews has manifested Himself to us. Let us go, we pray, a distance of three days into the wilderness to sacrifice to the LORD our God, lest He strike us with pestilence or sword." For the burnt offerings can in some mysterious way avert one's fate. Second, careful study of the sacrificial system will reveal many mysteries of the natural world. Finally, the sin offerings (and the priestly shares of other sacrifices [B]) serve to sustain the lives of those who teach Torah. The reason the sacrifices are mentioned before the other commandments is that if the sacrifices were not offered, the Shekhinah would return to Her place in the heavens—as indeed happened when the Temple was destroyed. But heaven forbid that we think God has some need of the burnt offerings! "Were I hungry, I would not tell you" (Ps. 50:12). Rather, there is a mystery involved.

1 The LORD called to Moses. We have just been told that "Moses could not enter

[B] This reading follows one manuscript and Nahmanides' apparent quotation of this phrase in his comment to v. 9. Printed editions of Ibn Ezra's commentary read "the commandments" or perhaps "the unleavened bread" (a difference of one letter in Hebrew from the way it is translated here).

NAHMANIDES all that I will command you concerning the Israelite people" (Exod. 25:22), but Moses, knowing that God Enthroned on the Cherubim was inside the Tent, was afraid to go in without being summoned, just as on Mount Sinai "He called to Moses from the midst of the cloud" (Exod. 24:16). Or perhaps Moses did not, after all, know that the Presence was inside the Tent and that God would address him from there. For according to the tradition of the Sages the cloud did not cover the Tent until the eighth day of the priests' inauguration. [A] Once called, however, Moses could enter the Tent freely at any time. As the Sifra says, "Aaron fell under the prohibition 'Do not enter,' but Moses did not." This would seem to be the straightforward sense of our verse, as I have already explained in my comment to Exod. 40:2. In fact, the Sages say that every word God uttered to Moses—whether He "spoke," "said," or "commanded"—was preceded by a call. That is to say, He would call out, "Moses!" and Moses would reply, "Here I am." God did this as a way of expressing friendly encouragement to Moses. The Sages think it is specifically mentioned here because this is the first occasion of God's speaking to Moses from the Tent. It shows how it would be done afterward throughout the whole rest of the Torah. **From the Tent of Meeting.** According to the Sages, this phrase is misplaced; God called to Moses from the Tent of Meeting but spoke to him in the Tent. But the straightforward, literal meaning of the verse is as the translations give it. The True interpretation [B] follows the interpretation of "Then He said to Moses, 'Come up to the LORD'" (Exod. 24:1). The mystery involved is known from the giving of the Torah and the Ten Commandments at Mount Sinai, and I have already alluded to it in my comments to Exod. 24:1.

[A] See ch. 9. [B] The "True" interpretation, in Nahmanides' parlance, refers to interpretation of the verse based on the mystical notion that God interacts with the world through a number of different aspects.

ADDITIONAL COMMENTS Moses"; it follows naturally after Exod. 40:35: "The Presence of the LORD filled the Tabernacle ... and called to Moses" (Bekhor Shor). The Lord always called Moses, as in Exod. 24:16, "from the midst of the cloud," which he could never enter without permission. This took place on the day when Moses finished setting up the Tabernacle. From this first day on, however, Moses could enter the Tabernacle as long as he stayed outside the curtain of the Shrine (Sforno). **From the Tent of Meeting.** Since some of the commandments were given at Mount Sinai and some in the Tent of Meeting, it was necessary here to specify that the commandments regarding the sacrifices were given in the Tent of Meeting (Abarbanel).

NJPS head and the suet, on the wood that is on the fire upon the altar. ⁹Its entrails and legs shall be washed with water, and the priest shall turn the whole into smoke on the altar as a burnt offering, an offering by fire of pleasing odor to the LORD.

OJPS and the suet, in order upon the wood that is on the fire which is upon the altar; ⁹but its inwards and its legs shall he wash with water; and the priest shall make the whole smoke on the altar, for a burnt-offering, an offering made by fire, of a sweet savor unto the LORD.

עַל-הָאֵשׁ אֲשֶׁר עַל-הַמִּזְבֵּחַ: 9 וְקָרְבֹּ
וּכְרָעָיו יִרְחֹץ בַּמַּיִם וְהִקְטִיר הַכֹּהֵן אֶת-
הַכֹּל הַמִּזְבֵּחַ עֲלֵה אִשָּׁה רִיחֵ-נִיחֻחַ
לַיהוָה: 8

RASHI "sections" into which the carcass is cut; that is why it is mentioned separately here. The suet is mentioned separately to teach you that it is put on the altar with the head and used to cover up the marks of slaughtering, out of respect for God. **On the wood that is on the fire upon the altar.** The pieces of wood added to the fire must not stick out past the edges of the pyre on which the sacrifice is offered.

9 As a burnt offering. The priest must turn the animal "into smoke" with the intent that it be a burnt offering. **An offering by fire.** It must be slaughtered for the sake of the fire; an *isheh* is an offering by "fire," *esh*. **Pleasing.** This is preferable to "sweet" (OJPS). "It pleases Me because I commanded it and My will was done."

NAHMANIDES specific name for the thin fat spread over the internal organs, which separates them from each other. The Hebrew verb meaning "separate" is *paréd*, and our word *pader* is derived from it by metathesis, the switching of two consonants, since this fat "separates" the upper and lower internal organs. That is why our Sages said (on B. Yoma 26a) that the suet should be spread over the incision in the animal's throat, out of respect for heaven. For this fat is particularly fit for spreading out to cover things; aristocrats of other nations are accustomed to spread it on top of roast meat. If it were indeed a general reference to fat, the implication would be that it is the *helev*, the fat that is separate from the flesh. In fact, this *is* the term used by natural scientists, as I will point out in my comment to 3:9.

9 A burnt offering. Rashi explains that it is called *isheh* because it must be slaughtered "for the sake of the fire"—but he does not explain what he means by this. B. Zev. 46b explains it with a difficult term, which Rashi (in his comment there) takes to mean that he must slaughter it with the intent to offer it on a fire burning atop the wood on the altar, not on gray coals that are dying out. To me it seems that he must have the intent that the fire consume it completely, not that it merely roast it a bit. (Some texts of the Talmud have a slightly different reading, which would mean that he must intend to burn it on wood, not on straw.)

Now Maimonides explains in the *Guide* (3:46) that the point of the sacrificial system is that the Egyptians and Babylonians amongst whom the Israelites lived worshiped these animals, the Egyptians serving Aries the ram and the Babylonians demons who appeared to them in goat form. The inhabitants of India will not slaughter cattle to this day. That is why we were commanded to slaughter these three species—so that it might be known that the very thing that they consider the height of transgression is exactly what they *should* be sacrificing to the Creator to atone for sin. For that is how wrong beliefs (which are really no more than diseases of the spirit) are healed, since sickness is cured by administering its opposite. So said Maimonides, and indeed at much greater length.

But these are idle words. It is at best dealing offhandedly with a great problem and at worst an actual defilement of the Lord's altar to suggest that the purpose of the sacrifices was simply to root out false beliefs from the minds of these wicked fools. For 3:16 says explicitly that the sacrifices are "*food*—an offering by fire, of pleasing odor." In any case, such sacrifices would not cure the Egyptians' stupidity; they would just make things worse. They themselves do not eat these animals, out of respect for the constellations that they worship. But if the Israelites had sacrificed these animals to God, the Egyptians would have taken it as a mark of respect for *their* gods! In fact this is exactly what idolaters themselves do, as we learn from 17:7, "that they may offer their sacrifices no more to the goat-demons after whom they stray." Those who made the Golden Calf sacrificed to it as well. Maimonides himself points out that the idolaters would offer sacrifices to the moon at the beginning of every month and to the sun when it entered the constellations mentioned in their texts. The "disease" would be better cured by our eating our fill of these animals, which they consider forbidden and even disgusting and would never do.

Think about it. When Noah and his three sons came out of the ark, there was not a Babylonian or an Egyptian on the face of the earth. Yet he offered sacrifice, and God found it good: "The LORD smelled the pleasing odor, and the LORD said to Himself: 'Never again will I doom the earth because of man'" (Gen. 8:21). Even Abel "brought the choicest of the firstlings of his flock," and "the LORD paid heed to Abel and his offering" (Gen. 4:4) at a time when there was not yet so much as a whisper of idolatry anywhere on earth. Balaam too told God, "I have set up the seven altars and offered up a bull and a ram on each altar" (Num. 23:4), and he had not been commanded to do so, nor was God trying to cure him of idolatry. Balaam's purpose was to draw close to God so that God's word would come

ADDITIONAL COMMENTS 9 Washed with water. One might think that the washing needs to be done in a minimum volume of 40 seahs, as when a person must wash by immersing himself; so the verse adds, "with water"—in any amount. Aramaic distinguishes between the two kinds of washing by using different verbs (Hizkuni). **The whole.** Up to and including the hair of a goat's beard (Hizkuni). **A burnt offering.** Contrary to Nahmanides, many sources in the Torah, the Prophets, the Writings, and rabbinic literature confirm that Maimonides' explanation of the sacrifices is not "idle words," but words of holiness. In my opinion, however, one cannot say that all the sacrifices have the same purpose. Their details are so particular and so different that it is impossible that each does not have its own specific reason (Abarbanel).

IBN EZRA "The priest shall lay them out." **The suet.** Many contemporary scholars interpret the Hebrew word used here to mean "the body," so that the whole phrase would be "the head and the body." The English translations, however, follow my opinion, which is that the word refers to the animal's fat. The "sections" laid out by the priests are sections of the body, which are accompanied by the head and the fat. The word "and" of "and the head" (OJPS) is not in the Hebrew text, but it is a normal feature of language sometimes to omit this word. (Note that it is included in v. 12.) Since the grammatical particle *et* can also mean "with," the NJPS translation "*with* the head and the suet" may well be the correct interpretation. There are many other such cases. The clinching proof that the suet is something different from the sections of the body is the different arrangement of the same words in 8:20, "Moses turned the head, the sections, and the suet into smoke on the altar."

9 Shall be washed with water. By either a priest or a Levite. This is why the next phrase must specify that only a priest can turn it into smoke. **[E] An offering by fire.** The Hebrew word is really an adjective,

[E] Again, it is not clear why Ibn Ezra thinks the washing may not be done by the owner of the sacrifice. See Nahmanides' comment to v. 6.

NJPS offering and put it on the horns of the altar of burnt offering; and the rest of its blood he shall pour out at the base of the altar of burnt offering. ²⁶All its fat he shall turn into smoke on the altar, like the fat of the sacrifice of well-being. Thus the priest shall make expiation on his behalf for his sin, and he shall be forgiven.

²⁷If any person from among the populace unwittingly incurs guilt by doing any of the things which by the LORD's commandments ought not to be done, and he realizes his guilt—²⁸or the sin of which he is guilty is brought to his knowledge—he shall bring a female goat without blemish as his offering for the sin of which he is guilty. ²⁹He shall lay his hand upon the head of the sin offering, and the sin offering shall be slaughtered at the place of the burnt offering. ³⁰The priest shall take with his finger some of its blood and put it on the horns of the altar of burnt offering; and all the rest of its blood he shall pour out at the base of the altar. ³¹He shall remove all its fat, just as the fat is removed from the sacrifice of well-being; and the priest shall turn it into smoke on the altar, for a pleasing odor to the LORD. Thus the priest shall make expiation for him, and he shall be forgiven.

³²If the offering he brings as a sin offering is a sheep, he shall bring a female without blemish. ³³He shall lay his hand upon the head of the sin offering, and it shall be slaughtered as a sin offering at the spot where the burnt offering is slaughtered. ³⁴The priest shall take with his finger some of the blood of the sin offering and put it on the horns of the altar of burnt offering, and all the rest of its blood he shall pour out at the base of the altar. ³⁵And all its fat he shall remove just as the fat of the sheep

RASHI 26 Like the fat of the sacrifice of well-being. The same sacrificial parts as with the goat in 3:14-15.

31 Just as the fat is removed from the sacrifice of well-being. See the previous comment.

33 It shall be slaughtered as a sin offering. It must be slaughtered with that purpose in mind.

35 Just as the fat of the sheep of the sacrifice of well-being is removed. With the broad tail as well as the other standard pieces. This applies to the sin offering as well. **Over the LORD's offering by fire.** Rather, "over the Lord's fires." It is not put atop another offering, but on top of the piles of wood of the fire built for the Lord.

NAHMANIDES is repeated three times. Our Sages preferred to derive additional meaning from such expressions, for "The teaching of the LORD is perfect" (Ps. 19:8), lacking nothing and having nothing superfluous in it.

ADDITIONAL COMMENTS 27 If any person from among the populace unwittingly incurs guilt. Here, as with all the guilt offerings, part of the sacrifice is given to the priests, for the priests' eating of the sacrifice accomplishes expiation for the sinners (Sforno).

28 A female goat. Just as the male rules the female, the king rules the people. Hence his sacrifice is a male and theirs a female. As Maimonides explains, the female alludes to matter and the male to form (Abarbanel).

OJPS and put it upon the horns of the altar of burnt-offering, and the remaining blood thereof shall he pour out at the base of the altar of burnt-offering. ²⁶And all the fat thereof shall he make smoke upon the altar, as the fat of the sacrifice of peace-offerings; and the priest shall make atonement for him as concerning his sin, and he shall be forgiven.

²⁷And if any one of the common people sin through error, in doing any of the things which the LORD hath commanded not to be done, and be guilty: ²⁸if his sin, which he hath sinned, be known to him, then he shall bring for his offering a goat, a female without blemish, for his sin which he hath sinned. ²⁹And he shall lay his hand upon the head of the sin-offering, and kill the sin-offering in the place of burnt-offering. ³⁰And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and all the remaining blood thereof shall he pour out at the base of the altar. ³¹And all the fat thereof shall he take away, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall make it smoke upon the altar for a sweet savor unto the LORD; and the priest shall make atonement for him, and he shall be forgiven.

³²And if he bring a lamb as his offering for a sin-offering, he shall bring it a female without blemish. ³³And he shall lay his hand upon the head of the sin-offering, and kill it for a sin-offering in the place where they kill the burnt-offering. ³⁴And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and all the remaining blood thereof shall he pour out at the base of the altar. ³⁵And all the fat thereof shall he take away, as the

RASHBAM 35 Just as the fat of the sheep of the sacrifice of well-being is

IBN EZRA make expiation for the chieftain. But the High Priest does not eat his own sin offering; it is entirely burnt (see v. 12).

27 Any person from among the populace. Including priests, Levites, and ordinary Israelites.

28 A female goat. For the status of "any person" is less than that of a chieftain.

31 He shall be forgiven. See my comment to Num. 14:19. [N]

32 A female. The equivalent of the "female goat" of v. 28.

35 Just as the fat of the sheep of the sacrifice of well-being is removed.

[N] There he explains that the sinner "shall be" forgiven once he repents completely; he is not forgiven immediately.

וְנָתַן עַל-קַרְנֹת מִזְבֵּחַ הָעֹלָה וְאֶת-דָּמֹ
 יִשְׁפֹךְ אֶל-יִסּוּד הַמִּזְבֵּחַ הָעֹלָה: 26 וְאֶת-כָּל-
 חֵלְבֹו יִקְטִיר הַמִּזְבֵּחַ בְּחֹלֶב זָבַח
 הַשְּׁלָמִים וְכִפֹּר עָלָיו הַזֶּהֶן מִחַטָּאתָו
 וְנִסְלַח לוֹ: פ
 27 וְאִם-נִפְשׂ אִתָּה תִּחַטָּא בְּשִׁגְגָה מֵעַם
 הָאָרֶץ בְּעִשְׂוֹתָהּ אִחַת מִמִּצְוֹת יְהוָה אֲשֶׁר
 לֹא-תַעֲשִׂינָהּ וְאָשָׁם: 28 או הודיע אֵלָיו
 חַטָּאתָו אֲשֶׁר חָטָא וְהֵבִיא קֶרְבָּנוֹ שְׁעִירַת
 עִזִּים תְּמִימָה נְקִיָּה עַל-חַטָּאתָו אֲשֶׁר
 חָטָא: 29 וְסָמַךְ אֶת-יָדָיו עַל רֹאשׁ הַחַטָּאת
 וְשָׁחַט אֶת-הַחַטָּאת בַּמָּקוֹם הָעֹלָה:
 30 וְלָקַח הַזֶּהֶן מִדָּמָהּ בְּאֶצְבָּעֹו וְנָתַן עַל-
 קַרְנֹת מִזְבֵּחַ הָעֹלָה וְאֶת-כָּל-דָּמָהּ יִשְׁפֹךְ
 אֶל-יִסּוּד הַמִּזְבֵּחַ: 31 וְאֶת-כָּל-חֵלְבֵי יִסְרִי
 בְּאֶשֶׁר הוֹסֵר חֵלֶב מֵעַל זָבַח הַשְּׁלָמִים
 וְהִקְטִיר הַזֶּהֶן הַמִּזְבֵּחַ לְרִיחַ נִיחֹחַ
 לַיהוָה וְכִפֹּר עָלָיו הַזֶּהֶן וְנִסְלַח לוֹ: פ
 32 וְאִם-נִפְשׂ יָבִיא קֶרְבָּנוֹ לְחַטָּאת נְקִיָּה
 תְּמִימָה וְבִיאָנָה: 33 וְסָמַךְ אֶת-יָדָיו עַל
 רֹאשׁ הַחַטָּאת וְשָׁחַט אֹתָהּ לְחַטָּאת
 בַּמָּקוֹם אֲשֶׁר יִשָּׁחַט אֶת-הָעֹלָה: 34 וְלָקַח
 הַזֶּהֶן מִדָּם הַחַטָּאת בְּאֶצְבָּעֹו וְנָתַן עַל-
 קַרְנֹת מִזְבֵּחַ הָעֹלָה וְאֶת-כָּל-דָּמָהּ יִשְׁפֹךְ
 אֶל-יִסּוּד הַמִּזְבֵּחַ: 35 וְאֶת-כָּל-חֵלְבֵי יִסְרִי

ABARBANEL'S QUESTIONS + Why does v. 27 not refer to "all the things" that must not be done, as do vv. 13 and 22? (Again, the translations obscure this point.) + Why is this sin offering, unlike all the others, a female (v. 28) rather than a male? Why is it not completely burnt, and why is its blood not brought "before the LORD"?