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There are four basic types of sacrifice described in this section, that together form the alphabet for the language of sacrifice.

They are:

Burnt offering (ch.1). This is a 100% gift to God, completely burnt on the altar. A fancy thing to do. It is the classic form of sacrifice--every sacrifice in the book of Genesis is one!

Well-being offering (ch. 3). This is the offering you bring if you want to share a feast with God. Some parts are burnt on the altar, some donated to the priests, and some you get to keep and eat yourself! Yummy. The first one is the Pesach sacrifice - it is the kind of communion with God made possible by covenant.

Sin offering (ch. 4 - 5:13). When you commit an unintentional misdeed, it actually has a harmful effect on the sanctuary itself, so you need to bring this offering to fix things. It is most serious if you are an important person, but there are ways to make amends even if you are a poor layman. The blood is the agent of cleansing - so watch where it goes.

Reparation offering (5:14-26). This one is weirdly unique and ungeneralizable. Read about it yourself.

**Q1:** Is there anything in the previous books of the Bible that forecasts this assiduous attention to the laws of sacrifice? Why is it the next step in the divine covenant?

**Q2:** What is the motivation for bringing the burnt offering? What atonement does it provide (1:4)?

**Q3:** Are these procedures for rituals that God wants people to do (commandments), or the right way to do rituals if you wish to do them (recipes)?

**Q4:** What is the function of violence and death in the ancient service of God?

**Q5:** What is the significance of cattle versus sheep or goat offerings? Male versus female animals?

**Q6:** Of the four types of people to bring a sin offering—high priest, the whole community, the *nasi* (ruler), or the layman—only the last three are explicitly forgiven. Why not the priest?

**Q7:** The bulls for the sin offerings of the high priest and the community are disposed of outside the holy precinct, whereas the goats for the sin offerings of the *nasi* and the layman are not—why is this?

**Q8:** Why is leaven not permitted as an offering? What about honey? And why is salt required?

**Q9:** What is common between the guilt of an oath of testimony, impurity from animals, impurity from humans, and a failed oath (5:1-5)? Why do they all trigger the same offering?

**Q10:** Why are there less costly options for sin offerings but not for reparation offerings?

**Q11:** What aspects of the sacrificial system still have relevance today? How does it have effects on contemporary Jewish law? Can it be used as raw material for moral and ethical work?

**Q12:** What else intrigues you?