

Torah: Vayikra (Leviticus) 1:1 – 5:26(6:7)
Haftarah: Sh'mu'el Alef (1Samuel) 15:1-35
 Shabbat Zachor – זְכוֹר De. 25:17-19
B'rit Hadashah: Romans 8:1-14

	yr. 1 1:1-2:16	yr. 2 3:1-4:26	yr. 3 4:27-5:26
1	1:1 – 4	3:1 – 5	4:27 – 31
2	1:5 – 9	3:6 – 11	4:32 – 35
3	1:10 – 13	3:12 – 17	5:1 – 10
4	1:14 – 17	4:1 – 7	5:11 – 13
5	2:1 – 6	4:8 – 12	5:14 – 16
6	2:7 – 13	4:13 – 21	5:17 – 19
7	2:14 – 16	4:22 – 26	5:20 – 26

and if his sacrifice [is a] fellowship offering / if from the cattle he presents / if a male or if a female / without defect he shall present it before HaShem	<i>ve'im-zévakh sh'lamiym qar'bano im min-ha'baqár hu'maq'riyv im-zakar im-ne'qevah tamiym yaq'riyvénu lif'ney ADONAI</i>	וְאִם-זֶבַח שְׁלָמִים קָרְבָּנוֹ אִם מִן-הַבָּקָר הוּא מְקַרִּיב אִם-זָכָר אִם-נֶקְוָה תָּמִים יִקְרִיבֵנוּ לִפְנֵי יְהוָה:
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We read from the first parashah of the third and central book of the Torah. It is known in English as Leviticus, referring to the priestly tribe of Levi. Much of its content relates to the ritual, legal and moral practices performed by the people through the priesthood so that HaShem can continue to dwell among his people. The Hebrew name of the book, *Vayikra* (וַיִּקְרָא), means “and he called,” connecting deeply to its relational context and content. There are five types of offerings: burnt (‘*olah* - עֹלָה), grain (*minkah* – מִנְחָה), peace (*shelamim* - שְׁלָמִים), sin (*khata* - חַטָּא), and guilt (‘*asham* – אֲשָׁם).

The haftarah is for this *Shabbat Zakor* (remembrance). A special Torah reading connects to the story of King Saul's failure to finish the job by sparing king Agag and taking spoil against the command of HaShem. This directly connects to the Purim story, where the villain is a descendant of the spared king.

Year 2 Aliyah Highlights

- Le. 3:1-5** The third type of offering, the peace offering (*zévakh sh'la-miym* - זֶבַח שְׁלָמִים). Unlike the burnt offering, only the inner organs and fat (not a dietary term but a symbol of energy and blessing, e.g De. 32:14) of the perfect specimen go up in smoke on the altar, with the burnt offering already on the altar.
- Le. 3:6-11** Laying on of hands (*samakh* – סָמַךְ) is generally understood as an act of investment, but may also be a legal procedure of identification. The way back to Eden was through fire (Ge. 3:24, 15:17, Ex. 3:2, 19:18, Ezk 1:26-27). Bread (*le-khem* - לֶחֶם) = food.
- Le. 3:12-17** The fat (*khe-lev* – חֵלֶב) and blood (*dam* – דָּם) is prohibited for human consumption because it belongs to HaShem. This applies everywhere, not just in the tabernacle.
- Le. 4:1-7** Sin offerings only applied to offenses committed unwittingly. This inadvertence has two related aspects: with respect to the facts of the law, and with respect to the nature of the act. An offender may not know they were violating a law. For the High Priest, this applies to offenses in the performance of his office that have an effect on the community, not to his personal sins. One view may be that the wrath of HaShem is easily kindled whether unintentionally or by carelessness. This must be balanced by the view that he is also slow to anger. Regardless, divine wrath must not be underestimated, Mitigating and preventing it is the objective in drawing near to him.
- Le. 4:8-12** The same portions as with peace offerings go up in smoke on the altar, but the rest of the bull, including the hide, is burned outside the camp as a riddance ritual or substitution, where impurity is eliminated from the camp.

6. **Le. 4:13-21** A state of guilt exist regardless of the awareness of the offender. The elders act in behalf of the community when sin becomes known. The rites required are the same as for the High Priest. This is the second time the term “forgive” (*sa-lakh* – סָלַח) is used (Ex. 34:9).
7. **Le. 4:22-26** Leaders (*nasi* – נָשִׂיא) were held responsible for their elevated position, but not responsible for the offenses of the community.

Theme

Original Sin?: Many say that the definition of sin is “to miss the mark.” Perhaps a fuller understanding can be seen in the first use of the term in Torah. Gan Eden was the domain of Adam and Havah – except there was one boundary they should not cross: the forbidden fruit (Ge. 2:16-17). If this first transgression involved crossing that boundary by eating something that was not theirs to eat, then perhaps the sin offering is taking something from our side and giving it HaShem revealing our heart to rectify the situation. Since there is no temple and animal sacrifices today, prayer and charitable giving are actions that we can make to help rectify the brokenness of sin in our world today.

Thought Focus

More than atonement for sin: Why so many different offerings? If sin offerings deal with boundary transgressions between man and God, peace offerings could be seen as dealing with boundary transactions between one human and another. Burnt offerings, then would recognize that it all belongs to HaShem!

Daily Devotional questions for reflection and application

1. (1:1) God “called” to Moshe, and then “spoke” to him. Is God calling to you or speaking with you? Or both? What are you hearing today? (Gen 3:9, Isa 1:18, Mat 3:1-6, Mat 4:12-17, Mat 4:18-22)
2. (1:14) How important is the size of your offering? More importantly, where is your heart in the matter? (Isa 1:11, 15, Luk 21:2-3, 2Co 9:6-13)
3. (2:7) God doesn’t want your money, he wants you! Do you worry about your assets, or trust Him to provide? Do you offer the depths and variety of your life to Him? (Luk 21:1-4, Isa 42:3, Isa 40:11, Deu 16:16-17, Act 2:44-45, Rev 8:2-4)
4. (3:1) Yeshua is our peace offering. Have you really made peace with God? With others in your life? (Mat 5:9, Rom 5:1-10, Co 1:20, Rev 3:20, Jud 6:17-24, Pro 16:7, Heb 12:14)
5. (4:2) Do you recognize ignorance in your life? How do you view ignorance in the life of others? (Act 14:17, Rom 2:14-15, Jam 2:10, Rom 6:2, 1Jo 1:8-9, 2Ki 22:13, 2Pe 1:10-11)
6. (4:27) Do you deal with recurring or habitual sin in your life? If so, what’s your plan? (Rom 6:1-18, Luk 15:21, 1Jo 1:9, 1Ki 8:46-50, Job 33:23-28)
7. (5:11) God’s kingdom is available to poor and rich alike. Have you invested in Him fully? (Mat 13:44-46, Mat 6:21, 2Co 8:9, Pro 22:23, Rev 3:18)