

Torah: Vayikra (Leviticus) 6:1 – 8:36
Haftarah Shabbat Parah:
 B'midbar (Numbers) 19:1-22
 Yekhezk'el (Ezekiel) 36:16-38
B'rit Hadashah: Romans 12:1-21

	<i>yr. 1 6:1-7:10</i>	yr. 2 7:11-4:26	<i>yr. 3 8:1-8:36</i>
1	6:1 – 3	7:11 – 15	8:1 – 5
2	6:4 – 6	7:16 – 18	8:6 – 9
3	6:7 – 11	7:19 – 21	8:10 – 13
4	6:12 – 16	7:22 – 27	8:14 – 17
5	6:17 – 23	7:28 – 31	8:18 – 21
6	7:1 – 6	7:32 – 34	8:22 – 29
7	7:7 – 10	7:35 – 38	8:30 – 36

this is the teaching of the sacrifice [of] the fellowship offerings / which he shall present to HaShem / if for thanksgiving he brings it near he shall bring it near with the sacrifice of thanksgiving...	<i>ve'zot torát zévakh hash'lamiyim ashér yakriyv la ADONÁI im al todah yakrivénu ve'hiq'riyv al zé-vakh ha'todah</i>	וְזֹאת תּוֹרַת זְבַח הַשְּׁלָמִים אֲשֶׁר יִקְרִיב לַיהוָה: אִם עַל-תּוֹדָה יִקְרִיבֶנּוּ וְהִקְרִיב עַל-זְבַח הַתּוֹדָה
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This parshah has more details about the procedures for specific offerings and the role of the priesthood in maintaining the purity of the sacrificial system and their allocated share for service rendered to others. Peace offerings were also shared by the one who brought the sacrifice. There are both public and private acts of worship. Blood and some of the fat is not to be eaten. Kosher meat is known for being drained and salted to remove the blood. The priests are publicly clothed. Aharon is anointed for service, and offerings are made for all of the priesthood.

This week's reading includes a portion that speaks of the *Parah Adumah* (Red Heifer), through which purification from contact with the dead is achieved. The Haftarah also speaks of purification. These special readings begin the preparation time for the coming *Pesakh* (Passover).

Year 1 Aliyah Highlights

1. **Le. 7:11-15** Offerings of lesser sanctity, characterized by the general term *shelamiym* begin here. These animal sacrifices, introduced in chapter 3, can be eaten by donors outside the tabernacle, shared with priests, family and friends. They are voluntary, celebratory expressions of gratitude accompanied by various leavened and unleavened cakes/breads, not described anywhere else in *Vayikra*. The thanksgiving offering is unique – like the *Pesakh* offering, it must be eaten before morning (v. 15).
2. **Le. 7:16-18** Non-thanksgiving offerings, for vows or free will offerings, can be eaten until the third day.
3. **Le. 7:19-21** Purity is addressed, since *shelamiym* (peace offerings) can be handled by non-priests outside of the sanctuary.
4. **Le. 7:22-27** The consumption of fat is forbidden, as it is the portion for HaShem, as is the consumption of blood. The phrase, “in any of your homes” emphasizes the importance of this order.
5. **Le. 7:28-31** The donor of the peace offering must participate in the presentation of the offering. The priest shared a portion, but the fat went up in smoke to HaShem first – the order was important. The sons of Eli got this wrong and provoked the wrath of HaShem (1Sa. 2:15-17).
6. **Le. 7:32-34** The portion for the priesthood was their due.
7. **Le. 7:35-38** Summary, emphasizing the anointing/ordination of the priesthood.

Food for Thought

Slaughter (ze-vakh – זָבַח): Of what do you think when you hear the word, “slaughter?” In the ancient world, the verbal form of the word, *zevakh*, was understood as “to celebrate a sacred meal,” not just the

killing of an animal. A supporting example outside of Torah is found in Sh'mu'el Alef (1 Samuel) 9:12-25. Intentional fellowship (invitation), feasting (eating meat) and celebration for what HaShem has brought forth are included.

Who is Thankful? The sages say (Talmud, Berakhot 54b) that there are four who must thank HaShem with a thanksgiving offering based on Ps. 107:

- 1) survivors of a dangerous ocean journey – v.23-31,
- 2) survivors of a dangerous desert journey – v.4-8,
- 3) survivors of a grave illness – v.17-21
- 4) one who has been freed from prison – v. 10-14

These all involve recovery from living alone in an environment that is hostile to life. Perhaps this is why the Peace offering of Thanksgiving has all the elements of celebrating life in an environment of abundance and community. And knowing this, perhaps we can in some way bring comfort to those in the midst of hardship and turmoil in their journeys.

Daily Devotional questions for reflection and application

1. (6:2) Important tasks can lose their exciting or attractive appeal through repetition. Are you taking care with the important aspects of life even if they seem mundane and familiar? (Eph 2:8-10, Jam 1:26-27, Tit 3:8, Luk 14:10)
2. (6:13) Yeshua, our great high priest, is always on duty. Do you call on Him and put your trust in Him continually? (Deu 31:6, Heb 4:16, Heb 7:25, 1Ti 2:5, Mat 18:19-20, Mat 28:20, Psa 118:5-14)
3. (7:11) It is wonderful to receive forgiveness for sin, but have you also made peace with God and with others? (Col 1:19-20, Eph 2:13-14, Joh 14:27, Psa 34:12-14, Isa 27:2-5, Heb 12:14-16)
4. (8:2) Scripture can be difficult to understand, and sometimes seemingly inconsistent. Both faith and reason are required. How do you approach understanding the bible? (Psa 1:1-3, Act 17:11, 2Ti 2:15, 2Ti 3:14-15)
5. (8:14) Bulls may not always be willing sacrifices, yet Moshe and Aharon were obedient. What are you learning about obedience from all this detail? (Jer 7:21-23, Isa 1:13-17, Hos 6:6, Amo 5:21-24, Mat 23:23-24, Joh 13:17)
6. (8:22) "Ordination" literally means "to fill the hands." What fills your hands? Your heart? (Luk 6:21, 1Pe 4:12-13, Psa 63:3-5, Isa 55:1-3, Luk 11:33)
7. (8:30) To be "sanctified" means to be "set apart" - holy - for a specific purpose. Does your careful obedience sanctify you, or is it your trust in Yeshua, the Messiah of Israel, the anointed King and High Priest? (Exo 6:6-7, Lev 20:26, 21:8, Lev 17:11, Luk 22:20, Heb 9:19-20, Heb 13:12, 1Pe 1:15-16)