

**Torah:** Vayikra (Leviticus) 21:1 – 24:23  
**Haftarah:** Yekhez'el 44:15-31  
**B'rit Hadashah:** 1 Kefa (1Peter) 2:1-10

|   | yr. 1 21:1-22:16 | yr. 2 22:17-23:22 | yr. 3 23:23-24:23 |
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| 1 | 21:1 – 6         | <b>22:17 – 20</b> | 23:23 – 25        |
| 2 | 21:7 – 12        | <b>22:21 – 25</b> | 23:26 – 32        |
| 3 | 21:13 – 15       | <b>22:26 – 33</b> | 23:33 – 44        |
| 4 | 21:16 – 24       | <b>23:1 – 3</b>   | 24:1 – 4          |
| 5 | 22:1 – 9         | <b>23:4 – 8</b>   | 24:5 – 9          |
| 6 | 22:10 – 12       | <b>23:9 – 14</b>  | 24:10 – 12        |
| 7 | 22:13 – 16       | <b>23:15 – 22</b> | 24:13 – 23        |

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| any man from the house of Israel or a foreigner in Israel / who brings near his offering for all his vows or all his voluntary offerings which they bring near to ADONAI for a burnt offering... | <i>iysh iysh mibeyt Yis'raél<br/>u'min-ha'ger b'Yis'raél<br/>ashér yaq'riyv qar'bano<br/>le'kol-nid'reyhem<br/>ul'kol-nidvotam ashér-<br/>yaq'riyvu la'ADONAI le'olah</i> | אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר בְּיִשְׂרָאֵל<br>אֲשֶׁר יִקְרִיב קָרְבָּנוֹ לְכָל־נִדְוֵיהֶם<br>וּלְכָל־נִדְבוֹתָם אֲשֶׁר־יִקְרִיבוּ לַיהוָה לְעֹלָה: |
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This parshah presents specific rules for the descendants of Aaron. Both these priests and that which they offer must be physically perfect. Edible offerings must be eaten only by the priests and their families. The Torah flows naturally from the sacrifices to God's Appointed Times. It lays out the death penalty for blasphemy and murder, and all other penalties will be proportional to the crime, with the same rules for the native born and the sojourner. Like the Torah portion, the Haftarah speaks of priests and Levites, their activities, garments, and other rules.

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### Year 2 Aliyah Highlights

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- Le. 22:17-20** It was customary in the ancient Near East for foreigners to pay respect to the god of a host nation. See also 1Ki. 8:41-43. Non-Israelites were also welcome to bring offerings to honor HaShem. The same regulations apply to everyone (*ish ish* - אִישׁ אִישׁ).
- Le. 22:21-25** These offerings included peace offerings and offerings for vows. Descriptions of unacceptable defects are listed. Interestingly, the restrictions are less stringent for free-will offerings (v. 23). All of the restrictions apply to all animals offered, regardless of their source.
- Le. 22:26-33** No animal is to be slaughtered before its eight day of life, and no animal can be sacrificed on the same day along with its own young. Thanksgiving offerings are distinct (v. 29-30) among the peace offerings, which included vows, voluntary, and thanksgiving offerings.
- Le. 23:1-3** The Calendar of Sacred Time – beginning with Shabbat. Addressed to all the people of Israel, as the Set/Appointed Times of HaShem (*moedey ADONAI* – מוֹעֲדֵי יְהוָה). Their sanctity is a complementary result of HaShem appointing them and people of Israel honoring them, a combination of divine and human action. There are other calendrical expressions in Torah with unique distinctions: Ex. 23:12-19, 34:17-26, De. 16:1-17, Nu. 28-29.
- Le. 23:4-8** Each Appointed Time is to occur at the same designated time each year. The lunar month is the basic unit of time, numbered (not named), beginning in spring. *Pesakh* (פֶּסַח) refers to the sacrifice, not the festival, which is more accurately the Feast of the Unleavened Bread (*hag ha'matzot* – חַג הַמַּצּוֹת)
- Le. 23:9-14** The 'Omer (עֹמֶר) is a sheaf of barley, the first grain to ripen in the spring. None of the harvest can be eaten until this offering is presented on the day after the Shabbat. But which Shabbat?

7. **Le. 23:15-22** The Counting of the Omer is defined – seven full weeks (49 days), culminating on the 50<sup>th</sup> day with an offering and a holy convocation. A reminder to leave the corners of the field and any grain left behind for the poor and the foreigner.

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### Food for Thought

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**Shabbat: An Appointed Time?** The term *mo'ed* – “set time” usually designates an occurrence whose date must be “fixed” at the same time each year by HaShem – therefore they are his possession (v.2). There really is no need to “fix” the time of Shabbat, as there is no associated astronomical event, thus the declaration of the *mo'ediyim* begins with *Pesakh* (v. 4, 5).

**“Passover” or “Dance Over:”** The Hebrew term *Pesakh* (פֶּסַח) does not mean “Passover.” It literally means “to straddle” (1Ki 18:21) or “dance over” (1Ki. 18:26) in a protective manner (Is. 31:5). A more literal translation of Ex. 12:23 is, “... when He sees the blood... HaShem will dance-over/protect the door and not allow the destroyer to come into your houses to strike you.”

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### Daily Devotional questions for reflection and application

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1. (21:1) Teaching others to teach is as important as the information itself. Are you actively pursuing this? (Gen 18:19, Exo 12:25-28, 1Pe 3:15-16, 2Ti 2:2)
2. (21:17) God never promised perfection in his servants. How does this encourage you? (Psa 103:3-5, Mat 8:16-17, Joh 9:3, Heb 2:14, Isa 53:4-5)
3. (22:20) Do you ever feel alone in your imperfection? Do you understand how God views the “blemishes” of your life? (Deu 32:4, Mal 1:8-13, Jer 5:1, Eze 22:30, Isa 59:16, Joh 1:29, Rom 8:3, 2Co 5:21, Heb 2:14-18, Gal 3:13-14)
4. (23:2) How do you view God’s appointed times? Do you “observe” them? If so, how? (Deu 16:8, Num 29:35, Isa 1:14, Col 2:16, Lam 1:4, Nah 1:15, 1Co 10:31-33)
5. (23:24) This verse literally says, “a remembrance of the sound of a shofar.” When was the last time you heard a shofar? Of what does it remind you? Are you ready for its fulfillment? (Lev 25:9-10, Num 29:1, Mat 24:31, Isa 27:13, Mat 24:26, Neh 1:4-11, 1Th 5:1-6)
6. (23:35) It is one thing to meet with God, and another to gather together with others to meet with God. When and why do you gather with others to meet with God? (Heb 10:25, Neh 8:10, Luk 10:38-40, Mat 21:12, 1Co 11:21-34, 2Ch 30:21-23, Luk 15:12-24)
7. (24:2) Only the purest (and easiest to obtain!) oil was used to fuel the menorah. How much work and pressure does God exert on you before you produce oil? (Mat 21:28-32, 2Co 9:7, 2Ch 13:8-12, Mat 20:4-7, 1Co 15:58)