

Torah: Vayikra (Leviticus) 6:1 – 8:36
Haftarah: Mal'akhi (Malachi) 3:4-24
B'rit Hadashah: 1 Yochanan (1 John) 1:5-2:6
 Shabbat HaGadol

	yr. 1 6:1-7:10	yr. 2 7:11-4:26	yr. 3 8:1-8:36
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

and HaShem spoke to Moshe saying / take Aharon and his sons with him and the garments and the anointing oil and the bull of the sin offering and the two rams and the basket of matzah	<i>vay'daber ADONÁI el-Moshéh le'mor qakh et-Aharón ve'et-banayv ito ve'et ha'begadiym ve'et shémen ha'mish'khah ve'et par hakhata't ve'et sh'ney ha'eyliym ve'et sal ha'matzót</i>	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: קַח אֶת-אַהֲרֹן וְאֶת-בָּנָיו אִתּוֹ וְאֶת הַבְּגָדִים וְאֶת שֶׁמֶן הַמִּשְׁחָה וְאֶת פַּר הַחַטָּאת וְאֶת שְׁנֵי הָעִילִים וְאֶת סַל הַמַּצּוֹת:
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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 the reading for Shabbat Ha-Gadol. As with many of the Prophets, Malakhi tells the people that they have sinned but promises reward if they repent. He foretells the return of Eliyahu on "the great" (ha-gadol) day. Eliyahu is traditionally a guest at the Passover seder.

Highlights

- Le. 8:1-5** Aharon and sons, the vestments and the anointing oil (*shémen ha'mish'khah* - שֶׁמֶן הַמִּשְׁחָה) are gathered, and the entire community is assembled at the Tabernacle for the consecration of the priesthood.
- Le. 8:6-9** Aharon and sons are symbolically purified. Moshe dresses Aharon with the eight vestments (Ex. 28, 39), including the *urim* and *tumim* (Nu. 27:21), turban, and gold plate. Feet were bare (Ex. 3:5, Josh. 5:15).
- Le. 8:10-13** Moshe anoints (mae) everything in the Tabernacle, consecrating it. Then, in parallel fashion, Moshe anoints Aharon (Ps. 133).
- Le. 8:14-17** Large cattle were used for the sin offering (Le. 4:3-12), removing the altar's impurities (offense committed / offense removed), thus the altar was consecrated for the purpose of making expiation. The offering was processed as previously described (Le. 4:8-12, 19-20, 16:6). The remainder was burnt outside the camp (Eze. 43:21).
- Le. 8:18-21** The ram for the burnt offering (*'olah* - עֹלָה), described in Le. 1:3-9, was offered next.
- Le. 8:22-29** The second ram, the ram of ordination (*miluim* - מִלּוֹאִים), literally filling (in space/time) the hands, was then offered in the manner of the *shelamim* (except that the priest's portion was surrendered to HaShem). Its blood was put on the right ear, thumb, big toe of Aharon and his sons, and splashed on the altar (Ex. 24:6-8), not only purifying the priests but also binding them in covenant service to HaShem in the Tabernacle.
- Le. 8:30-36** Anointing oil mixed with blood is sprinkled on their vestments, completing their ordination. Moshe instructs Aharon and his sons on how to partake of their share of the peace offering, a vitally important sacred meal in the presence of HaShem. They remain in the sanctified area for seven days. Many understand that the ordination process was repeated each of those seven days.

Thought Focus

Sin AND Burnt Offerings: Why are both types offered for this ordination? Le. 6:18 emphasizes that both are to be offered at the same place (*b'ma-qom* – בְּמִקְוֶה). Perhaps “the Torah” is teaching a unification of “heart” and “action.” On one hand, burnt offerings are an expression of the heart (e.g. gratitude) while on the other hand the sin offering is a rectification of actions (e.g. sin). As bad as an action can be, it can be rectified. While thoughts of the heart may never manifest, yet they can be just as damaging, if not more than actions. (Can you see this in Mat. 5:27-29?)

A similar *Torah* can be seen in peace offerings. Regular peace offerings could be eaten for three days, whereas Thanksgiving offerings – a special type of peace offering (Le. 7:11-15) – had to be eaten the same day. Why? Perhaps “peace” was best experienced with community over an extended period of *shalom* - relaxed time (3 days!), while thanksgiving is best celebrated immediately, while the urgency of a grateful heart is fresh and energized.

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)