

Torah: Vayikra (Leviticus) 21:1 – 24:23
Haftarah: Yekhezk'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
1	21:1 – 6	22:17 – 20	23:23 – 25
2	21:7 – 12	22:21 – 25	23:26 – 32
3	21:13 – 15	22:26 – 33	23:33 – 44
4	21:16 – 24	23:1 – 3	24:1 – 4
5	22:1 – 9	23:4 – 8	24:5 – 9
6	22:10 – 12	23:9 – 14	24:10 – 12
7	22:13 – 16	23:15 – 22	24:13 – 23

<p>speak to the children of Israel saying / on the fiftieth day of the seventh month / this [shall be] the festival of Sukkot seven days for ADONÁI</p>	<p><i>daber el-b'néy Yis'raél le'mor ba'khamishah asar yom la'khódesht hash'viy'iy hazéh khag ha'Sukkót shiv'at yamfym la'ADONÁI</i></p>	<p>דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה חַג הַסֻּכּוֹת שִׁבְעַת יָמִים לַיהוָה:</p>
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This parashah presents laws regulating priestly behavior, working in the Tabernacle, and consuming sacrificial portions and priestly food. The text flows naturally to HaShem's Appointed Times of Passover, *Shavu'ot*, *Rosh Hashanah*, *Yom Kippur*, and *Sukkot*. It lays out the death penalty for blasphemy and murder, and that 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.

Highlights

- Le. 23:23-25** Three major fall festivals occur in the seventh month beginning with *Zik'ron T'ruah* (זִכְרוֹן תְּרוּעָה), literally “a remembrance of shouting,” understood as blasts of the shofar on the first day of the seventh month (see also Nu. 29:1, Ps. 81:4). It is not understood as a “new year” at this point, but as initiating the fall holy days that follow.
- Le. 23:26-32** The tenth day of the seventh month is The Day of Atonements (*yom ha'kippurim* – יוֹם הַכִּפּוּרִים). The *Shabbat* for this holy day was from evening to evening. “Denying” oneself on this *Shabbat* was understood as fasting. It seems this schedule was to restore the people to a state of fitness in time for the *Sukkot* festival.
- Le. 23:33-44** *Sukkot* is a seven-day celebration beginning the 15th day of the seventh month, to include the waving of fruit and greenery, while living in a *sukkah* (סֻכָּה), or tent/booth. The underlying idea of this term is a “covering,” as the wings of the *k'ruvim* covered the Ark of the Covenant in the Tabernacle (Ex. 37:9) / Temple (1Chr. 28:18). Figuratively, it pictures the protection of HaShem over those who come to him to seek refuge (Ps. 5:11/12, 91:4, 140:7/8). *Sukkot* finds prophetic fulfillment in the day when HaShem will raise up the fallen *sukkah* of David (Amos 9:11), sheltering his redeemed and regathered people (Is. 4:6). The eighth day is a special concluding celebration (a'tze-ret – אֶצְעֶרֶת). This is the only Appointed Time in this chapter that explicitly commands rejoicing (v.40). There are both sanctuary (v. 33-38) and family (v. 39-44) directed commands.
- Le. 24:1-4** The *menorah* (מְנֹרָה), from the root *ner* (נֵר), light, became a prominent graphic symbol of Judaism and of the Jewish people. It was lit regularly during the night

5. **Le. 24:5-9** The bread presented here is known elsewhere as “the bread of the presence.” It was refreshed every *Shabbat*, and eaten by Aharon and his sons. The 12 loaves are understood to represent the tribes of Israel.
6. **Le. 24:10-12** This (vs. 10-23) is the only narrative in this book. It establishes a case as a pattern for applying the law, which both preceded and follows this narrative. The identity of the cast tells much of the story: First, are the creators: the mother, *Shlomit* (“peaceful”), is the daughter of Dibri (“speaker”), of the tribe of *Dan* (“judgment”) and the father is “an Egyptian man” (Ex. 2:11, the Egyptian Moshe killed, Ex. 2:11, 2:19, Le. 24:10). The son of these two, is the *mel’qalel* (מֶלֶךְ־לֵל), the curser (he cursed HaShem). The son fought with another man who is an Israelite.
7. **Le. 24:13-23** Judgment is rendered. But how do the “anyone who strikes...” statements apply here?

Think about it...

The *Meqalel* (מֶלֶךְ־לֵל) [or... the “Frankenstein” Story] What can be deduced? By law, tribal lineage is from the descent of the father. Legally, the son does not have a place. But could love have overcome the root of the problem? A parallel story of the tribe of Dan in Judges 17-18 warns of using the name of HaShem in ways that are explicitly forbidden. Right forms do not always mean right hearts. Disobedience dressed as piety is still unrighteousness. HaShem desires worship on His terms, not ours... holiness, not homemade/manmade spirituality.

Daily Devotional questions for reflection and application

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)