

Torah: Vayikra (Leviticus) 25:1 – 27:34 Haftarah: Yirmeyahu (Jeremiah) 16:19-17:14 B'rit Hadashah: Yochanan (John) 14:15-27		<i>yr. 1 25:1-38</i>	<i>Yr. 2 26:3-27:15</i>	<i>Yr. 3 27:1-34</i>
	1	25:1 – 3	26:3-5	27:1-4
	2	25:4 – 7	26:6-9	27:5-8
	3	25:8 – 13	26:10-46	27:9-15
	4	25:14 – 18	27:1-4	27:16-21
	5	25:19 – 24	27:5-8	27:22-25
	6	25:25 – 28	27:9-11	27:26-28
	7	25:29 – 38	27:12-15	27:29-34

and HaShem spoke to Moshe saying / speak to the sons of Israel and say to them / when a man makes a wonderful vow according to proper value of individuals for HaShem	<i>vayedaber ADONÁI el-Moshéh le'mor daber el-b'néy Yis'raél ve'amar'ta alehém iysh kiy yaf'li' néder be'er'kekha ne'vashot la'ADONÁI</i>	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ כִּי יִפְלֵא נֶדֶר בְּעֶרְכּוֹ נִפְשֹׁת לַיהוָה:
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Be'har (“On The Mountain”) details the laws of the sabbatical year (*Shemita*), when working the land is prohibited and debts are forgiven. It also sets out laws of indentured servitude and of the Jubilee year (*Yovel*), when property reverts to its original ownership.

B'khukkotai (“In My Laws”) is the final Torah portion in the Book of Leviticus. It begins describing blessings that follow obedience to God's laws and curses that come with desecration of them – free will on one hand, reward and punishment on the other. It ends with laws of vows and consecration of people and property.

The Haftarah tells about Yirmeyahu (Jeremiah) buying land under the right of redemption that is described in the Torah Portion.

Highlights

- Le. 27:1-4** These vows are understood as vows of devotion: dedicating oneself or one's child to Temple service (see 1Sa. 1, 2Ki. 12:5-6). The verb *érekh* (עָרַךְ) means to prepare, arrange or set in order (Ge. 22:9, Le. 1:8, 24:6-8, Pr. 16:1). Values likely reflect viability/productive capacity.
- Le. 27:5-8** Adjustments of valuations for such vows is a feature of priestly administration, assuring anyone could participate.
- Le. 27:9-15** Animals, clean or not, could be donated as a pledge (not a sacrifice). Homes (not subject to *Yovel* – v.25:29) could also be pledged.
- Le. 27:16-21** Land (crop production) could be pledged, valued by how much seed is required for planting (see Eze. 45:11f for the most extensive biblical catalogue of weights/measures), subject to *Yovel*, where the sanctuary held special privilege, overriding the rights of the original owner.
- Le. 27:22-25** Purchased land (not a tribal possession) can be pledged for the value of the crop years remaining to *Yovel* where it reverts to tribal possession.
- Le. 27:26-28** Firstborn males of man and beast are initially consecrated to HaShem (e.g. Ex. 13:2). This verse (v. 27) and v. 29 are linked with Ex. 13:13 and 34:20 thorough the use of the word *fadah* (פָּדָה), to redeem, vs. the more common *ga'al* (גָּאֵל) used in most of chapter 27. This chapter's legislation is focused on securing finances for the tabernacle operations through the use of currency in the economy at large.
- Le. 27:29-34** *Kherem* (חֵרֵם), condemned/proscribed land or people were not redeemable. These verses contain the only Torah law specifying a tithe on the annual increase of herds and flocks. It was by

head count only, whatever their condition. This could be patterned after Avraham tithing to Malki'tzedek (Ge. 14:20) and Ya'aqov pledging a tithe of his wealth at Beit-El (Ge. 34:22).

Food for thought...

Tithing: The prophet Sh'mu'el (1Sa. 8:15-17) warned the people regarding the dangers of a monarchy. He says that a king has the right to demand a tithe of produce and livestock, an extension of the law above as a tax payable to the Levites.

Kherem (חֵרֶם – Le. 27:28-29): This complex and intense concept refers to something that is “devoted” or “banned” – irrevocably dedicated to HaShem, usually by complete destruction, removal from human use, or given over to sacred use. This can be seen in warfare such as in Joshua 6:17 (Yericho) and 1Sa. 15 (Sha'ul and the Amalekites).

Daily Devotional questions for reflection and application

1. (25:1) Yeshua fulfills all of Torah. Is he the authority of your life? (1Sa 2:35-36, Mat 7:28-29, Mat 25:14-23, Heb 3:3-6)
2. (25:14) Who is your neighbor? (Luk 10:25-37)
3. (25:29) Laws and lines on a map have replaced “walls” around cities today. Has your “house” been annexed by the world, or by the Kingdom of God? (Mat 16:18, 2Co 10:4, Eph 6:10-18, Isa 12:6)
4. (25:31) Yeshua is our kinsman redeemer - has he redeemed you and set you free? (Lev 25:23, Psa 49:7-8, Joel 2:18-20)
5. (25:39) Has God shown you mercy and compassion? Do you show mercy and compassion to others? How? (Lev 25:25, 35, 39, 47; Rom 12:9-13, Isa 58:6-7, 1Ti 5:8)
6. (26:6) Who makes peace? Do you know peace with God? Do you share peace with others? How? (Isa 9:5, Isa 45:7, Mat 5:9, Eph 2:15-16, Heb 12:14, Rom 12:8, 2Co 5:18,20)
7. (27:16) Yeshua paid the price for our redemption: more than we could ever afford, but free for the asking. Have you asked Him? (Exo 30:13,15, Lev 5:7, 1Ti 1:15, Rom 10:12-13, 1Co 15:9-10, Eph 3:7-8)
8. (27:25) Do you struggle with your value in the Kingdom of God? (Pro 16:11, Job 38:41, Rom 8:3-4, Luk 12:6-7, Mat 10:29, 2Pe 3:9, Joh 3:16, Tit 2:14, 2Co 5:21)
9. (27:29) God's never changes, and His plans in Yeshua are sure. Although you might not know the details, are you sure about His plans for you? (Mat 16:21:23, 1Pe 1:20, Rev 13:8, Isa 53:2-3, Act 2:23, Mat 13:34-35, Jer 29:11, Isa 42:8-9, Mat 24:36-37, Eph 1:11-12)