

**Torah:** Vayikra (Leviticus) 1:1 – 5:26(6:7)  
**Haftarah:** Yesha'yahu (Isaiah) 43:21–44:23  
**B'rit Hadashah:** Mattityahu (Mathew) 12:1-21

	yr. 1 1:1-2:16	yr. 2 3:1-4:26	yr. 3 4:27-5:26
1	1:1 – 4	3:1 – 5	4:27 – 31
2	1:5 – 9	3:6 – 11	4:32 – 35
3	1:10 – 13	3:12 – 17	5:1 – 10
4	1:14 – 17	4:1 – 7	5:11 – 13
5	2:1 – 6	4:8 – 12	5:14 – 16
6	2:7 – 13	4:13 – 21	5:17 – 19
7	2:14 – 16	4:22 – 26	5:20 – 26

and he called to Moses and spoke, ADONAI to him, from the tent of meeting saying...	<i>va'yig'ra el-Moshé va'yedaber                  ADONAI elav me'óhel mo'ed le'mor</i>	וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר יְהוָה אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר:
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This begins the third and central book of the Torah. It is known in English as Leviticus, referring to the priestly tribe of Levi. Much of its content relates to the ritual, legal and moral practices performed by the people through the priesthood so that HaShem can continue to dwell among his people. The Hebrew name of the book, *Vayikra* (וַיִּקְרָא), means “and he called,” connecting deeply to its relational context and content. There are five types of offerings: burnt (*olah* - עֹלָה), grain (*minkah* – מִנְחָה), peace (*shelamim* - שְׁלָמִים), sin (*khata* - חַטָּא), and guilt (*asham* – אֲשָׁמ)

The haftarah begins describing the people's failure to bring offerings ... like the kind described in the Torah portion. HaShem expresses concern about the people's failure to praise Him and call upon Him.

**Highlights**

1. **Le. 1:1-4** HaShem calls to Moshe and speaks to him from the tent of meeting (*ohel mo'ed* – אֹהֶל מוֹעֵד). The conjunctions sequentially link Exodus to Leviticus. There may have been two “tents” (Ex. 33:6-11). Domestic animals (*b'hemah* – בְּהֵמָה) for offering (*qor'ban* – קָרְבָּן – draw near) are specified. Of note, humans are not included. The specific use of the term *adam* (אָדָם) recalls the intimate time in the Eden. Laying on of hands (*samakh* – סָמַךְ) is generally understood as an act of investment but may also be a legal procedure of identification.
2. **Le. 1:5-9** The **‘olah offering** of a bull is to be slaughtered, skinned, cut up, washed; the priests apply the blood to the altar, and parts are to go up in smoke (*qatar* - קָטַר) on the fire (symbolically Eph. 5:2). The way back to Eden was through fire (Ge. 3:24, 15:17, Ex. 3:2, 19:18, Ezk 1:26-27)
3. **Le. 1:10-13** ‘Olah offerings of the flocks (*tzon* – צֹאן), sheep (*kesev* – כֶּשֶׁב) or goats (*ez* – עֵז) are similar to a bull.
4. **Le. 1:14-17** ‘Olah offerings of things that fly (of – עוֹף) – turtledoves (*tor* – תּוֹר) or young birds (*ben ha'yónah* – בְּמִי הַיּוֹנָה) are described.
5. **Le. 2:1-6** The *min'kha* (מִנְחָה) offering usually translated as “grain” offering is more accurately a “tribute” or “gift” (Ge. 4:3-5, 32:13, 43:11). It is described as brought by a soul (*nefesh* – נַפְשׁ), an individual as part of a group. Prepared in various ways, a small portion is burned, and the rest is shared with the priesthood.
6. **Le. 2:7-13** *Min'kha* offerings are 1) brought (*bo* – בּוֹא – to go intentionally), 2) presented (*qarav* – קָרַב – to draw near) and 3) delivered (*nagash* – נָגַשׁ – to approach [God], engage). A basic feature of this sacrificial system was celebration by the participants in the presence of HaShem. Salt, but no leaven or honey on the altar.
7. **Le. 2:14-16** Grain offerings of firstfruits (*bikkurim* – בִּכּוּרִים) is voluntary and unscheduled.

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**Thought Focus**


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**A Vessel for the Covenant:** The Tabernacle was the heartfelt result of Israel's will in unity with the will of HaShem. In Torah thought, the heart is the seat of the will. In unity with HaShem, the people performed perfectly, doing everything as HaShem had ordered. The Tabernacle now becomes the vessel through which the Sinai covenant experience was maintained on a day-to-day basis. The book of *Vayiqra* contains the details.

**Sacrifice – to draw near:** The term “offering” generically describes anything presented to HaShem in the Tabernacle. The Hebrew word for offering, *qor'ban* (קָרְבָּן) literally means “to draw near.” The phrase in Le. 1:2, *adám kiy-yaq'riv mi'kem qor'ban la'ADONÁI* can be literally translated as “man, when one brings near of you that which is brought near to HaShem...” So “you” are what is “brought near” to HaShem – everything about you – your item of offering, your thoughts, emotions, abilities, aspirations. Everything. The physical act of “offering” an animal is simply an external manifestation of an internal act. Without a functioning Tabernacle/Temple, it is taught that thrice daily prayer is the replacement for the offerings (Hos. 14:2).

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**Daily Devotional questions for reflection and application**


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1. (1:1) God “called” to Moshe, and then “spoke” to him. Is God calling to you or speaking with you? Or both? What are you hearing today? (Gen 3:9, Isa 1:18, Mat 3:1-6, Mat 4:12-17, Mat 4:18-22)
2. (1:14) How important is the size of your offering? More importantly, where is your heart in the matter? (Isa 1:11, 15, Luk 21:2-3, 2Co 9:6-13)
3. (2:7) God doesn't want your money, he wants you! Do you worry about your assets, or trust Him to provide? Do you offer the depths and variety of your life to Him? (Luk 21:1-4, Isa 42:3, Isa 40:11, Deu 16:16-17, Act 2:44-45, Rev 8:2-4)
4. (3:1) Yeshua is our peace offering. Have you really made peace with God? With others in your life? (Mat 5:9, Rom 5:1-10, Co 1:20, Rev 3:20, Jud 6:17-24, Pro 16:7, Heb 12:14)
5. (4:2) Do you recognize ignorance in your life? How do you view ignorance in the life of others? (Act 14:17, Rom 2:14-15, Jam 2:10, Rom 6:2, 1Jo 1:8-9, 2Ki 22:13, 2Pe 1:10-11)
6. (4:27) Do you deal with recurring or habitual sin in your life? If so, what's your plan? (Rom 6:1-18, Luk 15:21, 1Jo 1:9, 1Ki 8:46-50, Job 33:23-28)
7. (5:11) God's kingdom is available to poor and rich alike. Have you invested in Him fully? (Mat 13:44-46, Mat 6:21, 2Co 8:9, Pro 22:23, Rev 3:18)