

**Torah:** Vayikra (Leviticus) 6:1 – 8:36  
**Haftarah Shabbat HaGadol:** Malakhi 3:4-24  
**B'rit Hadashah:** Mattityahu (Mathew) 26:6-30

	<i>Year 1</i>	Year 2	Year 3
1	<b>6:1 – 3</b>	7:11 – 15	8:1 – 5
2	<b>6:4 – 6</b>	7:16 – 18	8:6 – 9
3	<b>6:7 – 11</b>	7:19 – 21	8:10 – 13
4	<b>6:12 – 16</b>	7:22 – 27	8:14 – 17
5	<b>6:17 – 23</b>	7:28 – 31	8:18 – 21
6	<b>7:1 – 6</b>	7:32 – 34	8:22 – 29
7	<b>7:7 – 10</b>	7:35 – 38	8:30 – 36

command Aaron and his sons saying this [is the] teaching / of the burnt offering on the hearth on the altar / all night until morning and the fire [of] the altar be kept on it	<i>tzav et Aharón ve'et-ba'nav lemor zot torát ha'olah hi ha'olah al moq'dah al-hamiz'béakh kol-haláy'lah ad-ha'bóqer v'esh ha'miz'béakh tuqad bo</i>	צו אֶת־אַהֲרֹן וְאֶת־בָּנָיו לֵאמֹר זֹאת תּוֹרַת הַעֹלָה הוּא הַעֹלָה עַל מוֹקְדֵה עַל־הַמִּזְבֵּחַ כָּל־הַלַּיְלָה עַד־הַבֹּקֶר וְאֵשׁ הַמִּזְבֵּחַ תִּוְקַד בּוֹ:
---	---	---

This parshah has more details about the role of the priesthood in maintaining the purity of the sacrificial system and their allocated share for service rendered to others. Most sacrifices were meant to be eaten by the priesthood and sometimes 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.

As with many of the Prophets, Malachi tells the people that they have sinned but promises reward if they return. He foretells the return of Elijah on "the great day" (ha-gadol). Elijah is traditionally a guest at the Passover seder.

### Aliyah Highlights

- Le. 6:1-3** Aharon and his sons are responsible for the service of the tabernacle, here for the regular morning and evening burnt (‘olah – עֹלָה) offerings (Ex. 29:38-39, Nu. 28:3-4). Each morning, ashes are removed from the altar and placed next to it by a priest in his linen vestments.
- Le. 6:4-6** The priest replaces his vestments with ordinary clothing, then moves the ashes from beside the altar to a clean (*tahor* – טָהוֹר) place outside the camp. This happens every morning (*ba-boqer ba-boqer* – בַּבֹּקֶר בַּבֹּקֶר) perpetually (*tamid* – תָּמִיד), expressing continual devotion to *HaShem*.
- Le. 6:7-11** The *torah* (תּוֹרָה) for the grain/gift offering (*min'khah* – מִנְחָה), which all the male (*zakar* – זָכָר) descendants of Aharon may partake as an eternal statute (*khok-olam* – חֻק־עוֹלָם), their rightful due for all time.
- Le. 6:12-16** The offering from Aharon and his sons on the day of Aharon's anointing. Offerings brought on behalf of the priesthood were burned entirely on the altar. They could benefit only from offerings brought on behalf of others.
- Le. 6:17-23** The *torah* for the sin offering (*khatat* – חַטָּאת)
- Le. 7:1-6** The *torah* for the guilt offering (‘asham – אֲשָׁם)
- Le. 7:7-10** Sin and Guilt offerings become the property of the priests. The hide of burnt offerings also belongs to the priest.

---

**Thought Focus**


---

**“Torah” of sacrifice:** The word *torah* (תּוֹרָה) is used seven times in this week’s portion (Le. 6:2, 7, 25, 7:1, 7, 11, 37). The most frequent uses of the root verb deal with shooting arrows, sending rain and teaching. This infers that not only are there details – laws on the books – but expressions of purpose that are important and essential in the process of drawing near to HaShem, which is the true meaning of sacrifice. The fire is always burning on the altar, but it requires the maintenance of our contributions.

**Is holiness contagious?** Le. 6:11 says, “Whatever touches those offerings will become holy.” (CJB). Similar statements are made regarding the sanctity of the altar (Ex. 29:37, 30:29, Le. 6:20). But does the verb, *yiqdash* (יִקְדָּשׁ) mean “will become holy as a result of contact with sanctified objects,” or “must be in a holy state before contact with sanctified objects?” In Haggai 2:11-13, a hypothetical question is posed regarding such contact. We learn that impurity is contagious, holiness is not. Some act of consecration beyond mere contact is required in order to sanctify objects or substances.

---

**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)