Refreshed IN THE WORD
For thy word hath quickened me
PSALM 119:50

TORAH STUDIES

Leviticus

The complete study

Connecting the Torah and Jesus

All 27 chapters · 859 verses

Complete Bible passages, clear teaching, questions, practical responses, and prayers.

For personal reading and study with friends

King James Version · English edition

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Jump to a chapter

Tap a number on the next page. Use Chapters at the bottom of any page to return to the menu.

Jump to a chapter

Tap a chapter number. Chapter 6 has two parts: 6A (verses 1-7) and 6B (verses 8-30).

1	2	3	4
5	6A	6B	7
8	9	10	11
12	13	14	15
16	17	18	19
20	21	22	23
24	25	26	27

How to use this book

Read one section, discuss the questions, and choose one practical response. Tap a chapter below or use the PDF bookmarks.

The teaching uses simple language. The Bible verses keep the wording of the King James Version.

This book gathers Studies 2-28. Study numbers and Bible chapter numbers are different.

Chapter 6 begins in Study 6 (verses 1-7) and continues in Study 7 (verses 8-30). The guide links to both parts.

Chapter guide

Chapter 1 · Leviticus 1:1-17

God Calls Us Near

Study 2

Chapter 2 · Leviticus 2:1-16

Bringing Our Everyday Life Before God

Study 3

Chapter 3 · Leviticus 3:1-17

Peace with God and Life Close to Him

Study 4

Chapter 4 · Leviticus 4:1-35

God Makes a Way for Forgiveness

Study 5

Chapter guide

Chapter 5 · Leviticus 5:1-19

An Honest Heart and a Fresh Start

Study 6

Chapter 6 · Leviticus 6:1-30

Walking with God, Day by Day

Verses 1-7 · Study 6
Verses 8-30 · Study 7

Chapter 7 · Leviticus 7:1-38

A Thankful Heart and a Shared Table

Study 8

Chapter 8 · Leviticus 8:1-36

Set Apart to Serve God

Study 9

Chapter guide

Chapter 9 · Leviticus 9:1-24

God’s Glory and Our Worship

Study 10

Chapter 10 · Leviticus 10:1-20

Honoring God with a Listening Heart

Study 11

Chapter 11 · Leviticus 11:1-47

Belonging to God in Everyday Life

Study 12

Chapter 12 · Leviticus 12:1-8

Welcomed into God’s Family

Study 13

Chapter guide

Chapter 13 · Leviticus 13:1-59

Jesus Meets the Excluded

Study 14

Chapter 14 · Leviticus 14:1-57

Restored to Worship and Community

Study 15

Chapter 15 · Leviticus 15:1-33

Seen, Loved, and Made Clean

Study 16

Chapter 16 · Leviticus 16:1-34

Jesus, Our Great High Priest

Study 17

Chapter guide

Chapter 17 · Leviticus 17:1-16

Life, Blood, and Atonement

Study 18

Chapter 18 · Leviticus 18:1-30

Love That Honors God

Study 19

Chapter 19 · Leviticus 19:1-37

Holiness in Everyday Life

Study 20

Chapter 20 · Leviticus 20:1-27

Set Apart for God

Study 21

Chapter guide

Chapter 21 · Leviticus 21:1-24

Jesus, Our Holy High Priest

Study 22

Chapter 22 · Leviticus 22:1-33

Giving God Our Best

Study 23

Chapter 23 · Leviticus 23:1-44

God’s Appointed Times and Jesus

Study 24

Chapter 24 · Leviticus 24:1-23

Honor God and Love Your Neighbor

Study 25

Chapter guide

Chapter 25 · Leviticus 25:1-55

Rest, Release, and Our Redeemer

Study 26

Chapter 26 · Leviticus 26:1-46

Return to the Faithful God

Study 27

Chapter 27 · Leviticus 27:1-34

Keep Your Word, Give with Joy

Study 28

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Torah Studies

Connecting the Torah and Jesus

STUDY 2

God Calls Us Near

Leviticus 1 and the burnt offering

God teaches Israel how to approach Him in covenant worship. We will read the whole first chapter of Leviticus, observe the burnt offering, and consider how the New Testament describes Jesus giving Himself for us. Our obedience grows as a response to His mercy.

For personal reading and study with friends

King James Version · Complete Scripture passages

Read and share online

Read one section at a time. Take turns reading the verses aloud, discuss the questions, and choose one practical response. Every passage referenced in the teaching is included in full.

Remember the foundation

In the first study, Torah introduced us to God's instruction within His covenant story. He rescued Israel and taught them how to live as His people. We continue by observing the original passage, considering its connection to Jesus, and responding as His disciples.

God dwells among His people

Exodus 40:34-38

34 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

Exodus closes with the Lord’s glory filling the tabernacle and His presence guiding Israel’s journeys. Leviticus begins with His voice coming from that place. Worship is a response to the holy God who has drawn near and speaks.

Acceptance and atonement

Leviticus 1:1-4

1 And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock.

3 If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

Verses 1 and 2 identify the speaker, the messenger, and the people being instructed. The Lord speaks to Moses for Israel. In verse 3, an offering from the herd must be a male without blemish and be brought to the entrance of the tent of meeting.

Verse 4 explicitly connects the burnt offering with acceptance and atonement. The worshiper lays a hand on the animal's head. This associates the person with the offering, although the chapter does not explain every aspect of that gesture.

The Hebrew name olah is associated with going up or ascent and is used for the burnt offering. This was an actual sacrifice in Israel's worship, involving atonement. A personal application about wholehearted devotion should retain that original meaning.

Which verse names atonement?
What does the passage say about the condition of the offering?

The worshiper and the priests

Leviticus 1:5-9

5 And he shall kill the bullock before the LORD: and the priests, Aaron’s sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

6 And he shall flay the burnt offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:

8 And the priests, Aaron’s sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

The worshiper slaughters and prepares the animal; the priests handle its blood and arrange the altar offering. The inward parts and legs are washed. The actions are ordered by God's instruction rather than left to improvisation.

In older English, "flay" means remove the skin and "inwards" means internal organs. The closing description presents the offering as pleasing to the Lord. The text teaches us to take His holiness and His instruction seriously.

Offerings from the flock

Leviticus 1:10-13

10 And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron’s sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar:

13 But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

This section describes a sheep or goat. Notice the repeated requirements and the particular details, including the north side of the altar. Reading carefully means observing both what repeats and what changes.

An offering of birds

Leviticus 1:14-17

14 And if the burnt sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of turtledoves, or of young pigeons.

15 And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar:

16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes:

17 And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

The chapter also provides for turtledoves or young pigeons. The procedure differs from that for cattle, sheep, or goats, yet the closing description again says the offering is pleasing to the Lord.

Leviticus 1 does not explicitly assign these three categories to income levels. Stay close to what this chapter says. As a devotional application, we can examine whether we judge someone's worship by its outward expense.

Compare the endings of verses 9, 13, and 17. What description do they share?

Jesus obeys the Father

Matthew 26:36-46

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

In Gethsemane, Jesus' sorrow is real and His obedience is willing. He brings His distress to the Father in prayer and submits to the Father's will. The disciples' weakness also shows their need to watch and pray.

This scene helps us consider the willing obedience of Jesus as He approaches His death. We need not assign each action in Leviticus 1 to a separate moment in the garden. The New Testament itself gives us the central sacrificial connection in the next passage.

Christ loved us and gave Himself

Ephesians 5:1-2

1 Be ye therefore followers of God, as dear children;

2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

Paul explicitly calls Christ's self-giving an offering and sacrifice to God. The language of a pleasing aroma recalls the language of Israel's offerings. Jesus' love is both the gift we receive and the pattern for our walk.

Notice the order: beloved children are called to imitate God and walk in love. Our response grows from the love shown to us in Christ.

His offering is once for all

Hebrews 10:10-14

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

Hebrews presents Jesus' offering as decisive and sufficient. His sacrifice is offered once for all, and He sits at God's right hand. Our devotion receives and responds to His work; it does not repeat or complete His sacrifice.

This is why our obedience cannot be a payment for forgiveness. We approach God through what Christ has done and learn to live in the good of His mercy.

Our response to mercy

Romans 12:1-2

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Paul appeals to God’s mercies and calls believers to present their bodies as a living sacrifice. That response reaches our speech, work, relationships, choices, and use of time. The renewing of our minds helps us discern and practice what pleases God.

Discuss with a friend

1 What does Leviticus 1 explicitly say about acceptance and atonement?

2 Which actions belong to the worshiper and which to the priests?

3 How does Ephesians 5:2 connect Jesus' love with sacrifice?

4 What does Hebrews teach about the completeness of His offering?

5 Where do you need to respond to mercy with willing obedience today?

Practice and remember

Choose a relationship in which obedience will require patience, honesty, forgiveness, or generosity. Pray about it and take one concrete step before your next study. Tell a friend how God's mercy shapes your response.

Memory verse

Ephesians 5:2

2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

Read the verse aloud, repeat it from memory, and check every phrase. Explain separately how walking in love could change one responsibility this week.

Pray together

Father, thank You for teaching Your people and for Jesus, who loved us and gave Himself for us. Help us rest in His completed sacrifice and respond to Your mercy with willing hearts. Shape our choices, renew our minds, and teach us to walk in love. In Jesus' name, amen.

Notes for the study leader

Keep atonement central when explaining the burnt offering. Compare the three offering sections without inventing identical procedures. Ephesians uses explicit sacrificial language for Christ; Hebrews teaches the finality of His offering; Romans calls for a response to mercy. Ask the group to show where each answer appears in the text.

Scripture and sources

Scripture text was checked against the King James Version published by eBible.org. The complete verses are reproduced with their historical wording. Verse numbers and layout are adapted for reading; editorial footnotes are omitted. Tap any Scripture reference to view its source.

Bible edition and text

Hebrew word reference for olah

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Torah Studies

Connecting the Torah and Jesus

STUDY 3

Bringing Our Everyday Life Before God

Leviticus 2 and the grain offering

In this study, we move from the burnt offering to the grain offering. We will read all of Leviticus 2 and consider how God's provision enters Israel's worship. Through Jesus, gratitude can shape the way we teach, work, care for family, and help people in need.

For personal reading and study with friends

King James Version · Complete Scripture passages

Read and share online

Read one section at a time. Take turns reading the verses aloud, discuss the questions, and choose one practical response. Every passage referenced in the teaching is included in full.

An offering from daily provision

The Hebrew word minchah can mean a gift, tribute, or offering. In this chapter it refers to the grain offering. The KJV expression “meat offering” means a food offering here; the ingredients are grain, oil, and frankincense.

Leviticus 2:1-3

1 And when any will offer a meat offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon:

2 And he shall bring it to Aaron’s sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD:

3 And the remnant of the meat offering shall be Aaron’s and his sons’: it is a thing most holy of the offerings of the LORD made by fire.

The worshiper brings the offering, a priest burns a memorial portion with all the frankincense, and the remainder belongs to Aaron and his sons. What is offered to God also supports the priests who serve at His sanctuary.

Picture someone bringing produce connected to the household's food supply. Our practical application is to acknowledge God through the way we use what He provides: strength, abilities, resources, and time.

What does this offering teach about receiving from God and providing for others?

A willing heart follows instruction

Leviticus 2:4-10

4 And if thou bring an oblation of a meat offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5 And if thy oblation be a meat offering baken in a pan, it shall be of fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: it is a meat offering.

7 And if thy oblation be a meat offering baken in the fryingpan, it shall be made of fine flour with oil.

8 And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the LORD.

10 And that which is left of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.

The chapter allows different preparations, including an oven and different cooking vessels. Each preparation follows God’s directions. The priest presents the offering, burns its memorial portion, and receives what remains.

Love listens. A willing heart learns what pleases the One it loves. Studying Torah trains us to ask what God has actually said, so that our enthusiasm grows into careful obedience.

When have good intentions needed to be guided by clearer attention to God’s Word?

Read the boundaries carefully

Leviticus 2:11-12

11 No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.

These verses distinguish between what may be presented as firstfruits and what may be burned on the altar. Leaven and honey are excluded from offerings burned there. The chapter gives the instruction without explaining every reason behind it.

We should not teach that honey represents a particular character flaw when this text does not say so. A spiritual illustration can be useful when it is clearly identified as an illustration. Careful reading strengthens our teaching and our ability to explain our faith.

Remember the covenant

Leviticus 2:13

13 And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

Notice the words “the covenant of thy God.” The offering belongs within Israel’s covenant relationship with Him. God requires salt and explicitly connects it with the covenant. The verse does not require us to invent an explanation for every property of salt.

For Christian discipleship, this gives us a fruitful question: Because I belong to the Lord, what does faithfulness look like today? His love can move us toward generosity, honest work, patience with customers, and attentive care for our families.

Acknowledge the firstfruits

Leviticus 2:14-16

14 And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering.

16 And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the LORD.

The chapter closes with instructions for an offering from the early harvest. In the KJV, “corn” here means grain. Oil and frankincense accompany it, and a memorial portion is burned.

As a personal application, make gratitude part of receiving provision. Name three things God has entrusted to you. Consider how you could use each one to bless someone else.

Jesus delights in the Father’s will

John 4:34

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

Here “meat” means food. Jesus describes doing the Father’s will as His food. His words reveal a life directed toward the Father’s purpose, and they connect with our theme of devotion expressed through action.

This is a thematic connection. John does not identify each ingredient in the grain offering with a separate feature of Jesus’ life. We follow Jesus by learning to welcome the Father’s will in ordinary responsibilities.

Jesus gives the life we need

John 6:32-35

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

The immediate discussion concerns bread from heaven and Moses. Jesus identifies Himself as the bread of life and names our response: come to Him and believe in Him. The Father's greatest provision is received through faith in the Son.

The relationship to Leviticus 2 is again thematic: thinking about food and God's provision helps us consider our deeper dependence on Christ. He gives the life from which our gratitude and obedience grow.

Gratitude becomes practical worship

Hebrews 13:15-16

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

“By him” directs our attention to Jesus. Through Him, we praise God. In this older English wording, “communicate” means share. The passage joins thanksgiving, doing good, and generosity, and explicitly calls them sacrifices pleasing to God.

Sharing what we learn from Scripture and helping someone in need are practical responses. Gratitude becomes audible in our words and visible in our actions.

Serve the Lord in daily responsibilities

Colossians 3:23-24

23 And what soever ye do, do it heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

These words appear within instructions to servants in the ancient household. Our practical application is to carry out daily responsibilities with a heart directed toward Christ. Serving Him gives us a reason for honesty, care, and faithfulness.

With customers, practice clear communication, careful workmanship, and patience. With family, listen closely, keep your promises, and give attentive presence. With people in need, share your resources, experience, or time with kindness.

Discuss with a friend

1 What does the grain offering reveal about careful obedience and sharing provision?

2 How does belonging to God shape the attitude with which you give and serve?

3 Which connections to Jesus are thematic, and which passage explicitly calls our response a sacrifice?

4 What would serving your family better look like in one specific action?

Practice and remember

Today, share one truth from this study with someone and show the supporting verse. Help meet one need within your ability. Choose one thoughtful action for a customer or coworker and one for your family, then carry them out prayerfully.

Memory verse

Colossians 3:23

23 And what soever ye do, do it heartily, as to the Lord, and not unto men;

Read it aloud twice. Cover it and repeat it, then check the wording. Describe one responsibility you can approach with this attitude today.

Pray together

Father, thank You for loving us and providing for us. Teach us to listen carefully to Your Word. Through Jesus, let gratitude shape our work, speech, generosity, and care for others. Help us serve our customers with a godly heart and love our families with patience and attention. Give us grace to practice what we learn. In Jesus' name, amen.

Notes for the study leader

Listen for careful obedience, recognition of provision, and support for the priests. The salt is explicitly linked to covenant. John supplies thematic connections to Jesus; Hebrews explicitly names praise, doing good, and sharing as sacrifices. Encourage specific examples involving teaching, work, family, and people in need.

Scripture and sources

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Bible edition and text

Hebrew word reference for minchah

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Torah Studies

Connecting the Torah and Jesus

STUDY 4

Peace with God and Life Close to Him

Day Four · Leviticus 3 and the peace offering

God taught Israel to thank Him and share a special meal through the peace offering. As followers of Jesus, we learn how He brings us peace with God and helps us live in peace with others.

For personal reading and study with friends

King James Version · Complete Scripture passages

Read and share online

Read one section at a time. Take turns reading the verses aloud, discuss the questions, and choose one practical response. Every passage referenced in the teaching is included in full.

Start here

Our first three studies explored God's instruction, the burnt offering, and the grain offering. Today we look at the peace offering. It teaches us about thankfulness, belonging, and fellowship. Fellowship means sharing life with God and His people.

Our main question: What does it mean to belong to God and enjoy life close to Him?

Read one section at a time. The Bible verses keep the wording of the King James Version. The explanations use everyday language to help us understand them.

Opening prayer: Father, help us understand Your Word. Show us the peace You give through Jesus. Teach us to thank You and care for others. Amen.

What was the peace offering?

In ancient Israel, a worshiper brought an animal as an offering to God. Part was burned on the altar, and other parts were shared in a special meal. An altar was the place where offerings were presented to God. This was a real part of Israel's worship.

The Hebrew name, shelamim, belongs to a family of words connected with peace and wholeness. This sacrifice is often called a peace offering or fellowship offering. Leviticus 3 explains what happened at the altar. Leviticus 7 explains more about the meal.

1. Coming near to God with respect

Leviticus 3:1-5

1 And if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the LORD.

2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron’s sons the priests shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards,

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the LORD.

Words to know: "Oblation" means offering. "Without blemish" means without a defect. The "tabernacle" was the special tent where Israel worshiped God. The "inwards" are the animal's inner organs; the "caul" is a covering near the liver. "Sweet savour" means a pleasing smell.

The animal could be male or female, but it had to be without a defect. The worshiper placed a hand on its head and killed it. The priests put its blood around the altar and burned the parts God had named.

These directions taught Israel to take worship seriously. Coming “before the LORD” meant coming to worship Him in the way He had given them. Being close to God includes listening to Him and showing Him respect.

2. Paying attention to God’s instructions

Leviticus 3:6-11

6 And if his offering for a sacrifice of peace offering unto the LORD be of the flock; male or female, he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron’s sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards,

10 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the LORD.

This section explains the offering of a lamb. God repeats many of the same directions. The worshiper and the priest each had a part to do. Following God meant paying attention to His instructions.

“Rump” here refers to the sheep’s fatty tail. “Food of the offering” describes what was given on the altar. It does not mean God needed food to stay alive. These were gifts offered to honor Him.

3. Honoring what belongs to God

Leviticus 3:12-17

12 And if his offering be a goat, then he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, even an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards,

15 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is the LORD’s.

17 It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

God also gave directions for offering a goat. Again, the blood went around the altar, and the priest burned the parts God had set apart for Himself. The fat named in this offering belonged to the Lord. God told Israel not to eat fat or blood.

These were instructions for Israel's worship and life. We first learn what they meant for Israel. Then we consider how the New Testament connects worship and peace to Jesus. We do not need to invent a hidden meaning for every animal part.

4. A meal filled with thanks

Leviticus 7:11-16

11 And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

14 And of it he shall offer one out of the whole oblation for an heave offering unto the LORD, and it shall be the priest's that sprinkleth the blood of the peace offerings.

15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

A peace offering could express thanks, be connected with a vow, or be given freely. A vow is a serious promise to God. A freewill offering is something a person chooses to bring.

“Unleavened” bread has no yeast. “Leavened” bread has yeast, which helps it rise. Some bread with yeast came with this thanksgiving offering. That is different from burning it on the altar. The meat from a thanksgiving offering was eaten that same day. A vow or freewill offering could also be eaten the next day.

Leviticus 7:19

19 And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

“Clean” here means meeting the special rules God gave Israel for taking part in worship. It does not simply mean having washed hands or never having sinned. This meal was holy: it was set apart for God and had to be treated with care.

Leviticus 7:31-32

31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron’s and his sons’.

32 And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings.

The fat was burned for the Lord. The priests received the breast and right shoulder. The remaining meat could be eaten by those allowed to share the offering. The meal brought together worship, gratitude, and care for others.

5. Jesus gives us peace with God

John 14:27

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Jesus spoke these words to His disciples before His death on the cross. Trouble was coming, but He promised them His peace. His peace does not depend on everything around us being easy.

Romans 5:1-2

1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

“Justified by faith” means that God declares us right with Him as we trust in Jesus. “Grace” means God’s kindness that we do not earn. Through Jesus, we can come to God and stand in His grace.

Peace with God is deeper than a calm feeling. It means our relationship with Him has been made right through Jesus. We may still feel worried or sad. Those feelings do not mean that Jesus has stopped caring for us.

The peace offering helps us think about gratitude and life close to God. The New Testament tells us that our peace with God comes through Jesus. We serve God to thank Him for His love. Our good deeds are not a payment to make Him accept us.

6. His peace brings people together

Ephesians 2:13-18

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

Paul is speaking about Jewish people and Gentiles, who are people from the other nations. “Enmity” means hostility or being enemies. “Reconcile” means restoring a broken relationship. “Twain” means two.

Through His death on the cross, Jesus brings both groups to God and makes them one people in Him. Verse 15 says He removes the hostility connected with the law’s commands and rules. Paul’s point here is that both groups can come to the Father through Jesus, by the same Spirit.

This peace changes how we treat people. Someone from a different family, culture, or background is not less valuable. We can listen, welcome others, and ask forgiveness when we have hurt someone.

7. A shared meal shows that we belong

1 Corinthians 10:14-18

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

“Communion” means sharing or taking part together. The Greek word is koinonia. “Idolatry” means worshiping false gods. Paul tells believers to stay away from that worship and remain faithful to Jesus.

Paul connects the bread and cup of the Lord’s Supper with sharing in Christ. He also points to Israel’s sacrificial meals: eating together expressed a real connection with the altar. These meals were acts of worship.

As Christians, we can see a connection between the peace offering’s shared meal and our fellowship through Jesus. Paul’s comparison helps us understand belonging and faithfulness. It does not mean every detail of Leviticus 3 describes Jesus, or that we repeat His sacrifice.

Talk about it with friends

1. What parts of the peace offering helped Israel show respect and thankfulness to God?

2. How is peace with God deeper than simply feeling calm?

3. Why do we serve God: to earn His love, or to thank Him for the love He gives through Jesus?

4. How should belonging to Jesus change the way we treat someone who is different from us?

5. What do Paul’s words about the shared bread teach us about belonging to Christ and to one another?

Put it into practice today

Pray honestly. Tell God what is on your mind. You can come to Him through Jesus.

Name three things you are thankful for. Be specific: a meal, help from a friend, or strength to face a hard day.

Share a meal or some time with a friend or family member. Put your phone down, listen carefully, and ask how you can help.

Choose one action that brings peace. Speak kindly, include someone who feels left out, or apologize for something you did wrong.

A verse to remember

Romans 5:1

1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Remember: Through Jesus, we can have peace with God and learn to live in peace with others.

Closing prayer

Father, thank You for making peace possible through Jesus. Help us trust Him and come close to You. Give us thankful hearts. Teach us to listen to Your Word, care for others, and make peace where we can. Let our lives show that we belong to You. In Jesus' name, amen.

Scripture and sources

Scripture text was checked against the King James Version published by eBible.org. The complete verses are reproduced with their historical wording. Verse numbers and layout are adapted for reading; editorial footnotes are omitted. Tap any Scripture reference to view its source.

Bible edition and text

Hebrew word reference: shelem / shelamim (peace offering)

Greek word reference: koinonia (sharing / fellowship)

Refreshed IN THE WORD
For thy word hath quickened me
PSALM 119:50

Torah Studies

Connecting the Torah and Jesus

STUDY 5

God Makes a Way for Forgiveness

Day Five · Leviticus 4 and the sin offering

Read the complete Bible passages first. Then explore God’s promise of forgiveness and how these offerings point us to Jesus, with simple explanations and verses beside the teaching.

For personal reading and study with friends

King James Version · Complete Scripture passages

Read and share online

Part 1 · Read the Bible passages first

Read these complete passages before the teaching. You can take turns reading with a friend. The Bible quotations keep the wording of the King James Version; the teaching explains older words in everyday language.

Leviticus 4:1-35

1 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them:

3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

7 And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards,

9 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

13 And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty;

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

17 And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, even before the vail.

18 And he shall put some of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn it upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.

22 When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty;

23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering.

25 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the LORD concerning things which ought not to be done, and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

30 And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

34 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

Hebrews 10:1-18

1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those sacrifices there is a remembrance again made of sins every year.

4 For it is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 Whereof the Holy Ghost also is a witness to us: for after that he had said before,

16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where remission of these is, there is no more offering for sin.

Hebrews 13:11-13

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

1 John 1:8-10

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

1 John 2:1-2

1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Part 2 · Let’s understand what we read

Opening prayer: Father, help us understand Your Word. Give us honest hearts that are willing to learn. Show us how Jesus brings forgiveness and teaches us to obey You. Amen.

In Day 4, we learned about the peace offering and life close to God. Day 5 asks a question we all need to face: What do we do when we discover that we have sinned?

Torah is God’s instruction. Leviticus first taught Israel how to live and worship as His covenant people. A covenant is a binding relationship built on promises and responsibilities. We first listen to what this chapter taught Israel. Then, as followers of Jesus, we read how the New Testament connects these sacrifices to Him.

Our main truth: We can be honest about our sin because God has provided forgiveness through Jesus.

1. Not knowing does not make every action right

Leviticus 4:1-2

1 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them:

Sin means going against God's good commands. This chapter focuses on sin done without realizing it or intending to disobey. The phrase "through ignorance" points to that kind of sin. God still cares about what happened, even when the person did not understand it at first.

This does not mean every ordinary mistake is a sin. Dropping a pencil is not the same as disobeying God. Leviticus 4 is talking about breaking His commands. When we learn that something we did was wrong, God calls us to respond honestly.

Imagine sharing a hurtful story because you thought it was true. Later you learn it was false. You did not plan to spread a lie, but someone was still hurt. The loving response is to stop repeating it, tell the truth, and ask forgiveness. This example helps us see why "I didn't know" is not the end of the conversation.

When someone shows me that I was wrong, do I listen or make excuses?

2. Everyone needs God’s mercy

The chapter names four groups. Each group had to deal with sin before God. Here is a simple guide to the passages you already read.

Leviticus 4:3-12: The anointed priest brought a young bull without a defect. “Anointed” means he had been set apart to serve. Being a priest did not put him above God’s instructions.

Leviticus 4:13-21: The whole congregation brought a young bull. The elders represented the people. A whole group could be wrong, even when its members agreed with one another.

Leviticus 4:22-26: A ruler brought a male goat without a defect. A position of authority did not remove his need for forgiveness.

Leviticus 4:27-35: An ordinary person brought a female goat or a female lamb without a defect. God’s instructions included people who had no special title.

God’s mercy was needed by leaders, families, and the whole community. That is a lesson for us too. Being a pastor, parent, teacher, or longtime believer does not mean we never need correction.

3. When sin becomes known, respond

Leviticus 4:27-28

27 And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the LORD concerning things which ought not to be done, and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

Notice the words “come to his knowledge.” The person became aware of the sin. The next step was to bring the offering God had required. The person could not undo the past, but could respond to God in the present.

The offering was a real part of Israel's worship. A person brought the animal, placed a hand on its head, and presented it for sacrifice. The priest then carried out the instructions about the blood and the altar. An altar was a place where offerings were presented to God.

A few older words may help: "bullock" means a young bull. "Inwards" means inner organs, "flanks" means sides, and "caul" means a covering near the liver. These words describe the animal and the parts named in the offering.

Some details are different for the priest and the whole congregation. Their offerings involved blood brought inside the tabernacle, the special tent used for worship. The offerings for a ruler or an ordinary person involved the altar outside. Read each set of instructions carefully instead of treating every offering as identical.

These instructions show us that sin was serious. God also gave His people a way to approach Him. For us, the response begins with telling the truth about our sin and turning to the forgiveness He gives through Jesus.

4. Listen for God's promise of forgiveness

Leviticus 4:20

20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

"Atonement" is a word used for dealing with sin before God. In this chapter, the priest made atonement by carrying out the sacrifice God commanded. The promise was clear: the people would be forgiven.

That promise appears again for the ruler and the ordinary person in verses 26, 31, and 35. God was teaching His people both the seriousness of sin and the reality of His mercy. Forgiveness was His gift; He was the One who provided the way to receive it.

As Christians, we should not say that people in Leviticus could never be forgiven. The chapter itself promises forgiveness. Hebrews helps us see something more: these repeated sacrifices did not accomplish the final removal of sin that Jesus' sacrifice brings.

5. Jesus gave Himself once for all

Hebrews 10:4

4 For it is not possible that the blood of bulls and of goats should take away sins.

Hebrews calls the earlier sacrifices a “shadow” in verse 1. A shadow can show the outline of someone coming toward us. It is real, but it is not the person. The offerings taught Israel about sin, worship, and forgiveness. Our Christian reading sees their fulfillment in Jesus.

Hebrews 10:10-12

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

“Sanctified” means set apart for God. Jesus gave His own body for us. His sacrifice does not need to be repeated. That is why we do not bring an animal to receive forgiveness through Him.

We cannot improve His sacrifice by trying to pay God back. We receive His grace by faith. Then we learn to obey because we belong to Him. Gratitude grows into a changed way of living.

Hebrews 10:14 says His one offering makes His people complete before God. This does not mean believers never need to grow or admit a wrong. It means we depend on Jesus’ complete sacrifice. John still teaches believers to avoid sin and to confess it when they fail.

6. Jesus suffered outside the gate

Hebrews 13:11-13

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

In Leviticus 4:11-12 and 21, the bodies of the bulls were taken outside the camp and burned. Hebrews points to the pattern of sin offerings taken outside the camp and connects it with Jesus suffering outside the city gate.

“Without the gate” means outside the gate. “Reproach” means the shame and rejection He faced. Jesus did not remain far away from our need. He suffered to set His people apart for God. Following Him can also mean standing with Him when others reject Him.

7. Forgiven people learn to live honestly

1 John 1:9

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

To confess is to admit the truth before God. We can name what we did without blaming someone else. God already knows; confession brings our words into agreement with the truth.

Repentance means turning away from sin and turning toward God. If we have hurt someone, an honest response may include an apology and making things right where we can. Those actions do not buy forgiveness. They show that we are taking His instruction seriously.

1 John 2:1-2

1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

John gives us both a goal and a promise. The goal is that we do not sin. The promise is that, if we do sin, we have an “advocate”: someone who speaks on our behalf. Jesus Christ the righteous represents us before the Father.

“Propitiation” means the sacrifice that deals with our sin and God’s righteous judgment. Jesus Himself is that sacrifice. The Father’s provision reaches beyond one small group; John says Jesus is the sacrifice for the sins of the whole world.

We do not need to pretend that sin does not matter. We also do not need to hide from the Father. We can come honestly, trust Jesus, receive forgiveness, and learn to walk in obedience.

8. God’s instruction reaches the heart

Hebrews 10:16-18

16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where remission of these is,
there is no more offering for sin.

The new covenant includes both forgiveness and God's instruction within us. His desire is for His ways to shape our thoughts and choices. His mercy teaches us to love what is right.

Think about the story we shared earlier. A person who receives forgiveness can now choose a different path: check a story before repeating it, refuse cruel gossip, and speak with care. That is a small, real way God's Word can shape a heart.

Talk about it together

1. What kind of sin is the main focus of Leviticus 4? How is it different from an ordinary accident?

2. What do the four groups in the chapter teach us about our need for God's mercy?

3. Which promise is repeated in Leviticus 4:20, 26, 31, and 35?

4. According to Hebrews 10, why does Jesus' sacrifice not need to be repeated?

5. What is the difference between making an excuse and confessing a sin? What would an honest response look like this week?

One step to practice today

Take a quiet moment with the Father. If you recognize a specific sin, tell Him the truth. Ask for forgiveness and help to obey. If you owe someone an apology, give it without adding an excuse. Make a simple plan to respond differently next time.

You do not have to share private details with the study group. You can simply name the lesson you are learning and the step you want to take.

A verse to remember

1 John 1:9

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Say the verse slowly. Notice what we do: confess. Notice what God promises: forgiveness and cleansing. Our confidence rests in His faithfulness and in Jesus, not in finding perfect words for our prayer.

Closing prayer

Father, thank You for telling us the truth about sin and for showing us Your mercy. Forgive us for the wrong we have done. Thank You that Jesus gave Himself for us once for all. Help us receive Your forgiveness, make things right where we can, and let Your Word shape our hearts. Teach us to walk honestly and love others well. In Jesus' name, amen.

I pray this study helps you come closer to the Father with an honest heart. Keep learning, keep trusting Jesus, and keep walking in His Word. I love you, my friends.

Scripture and sources

Scripture text was checked against the King James Version published by eBible.org. The complete verses are reproduced with their historical wording. Verse numbers and layout are adapted for reading; editorial footnotes are omitted. Tap any Scripture reference to view its source.

Bible edition and text

Refreshed IN THE WORD
For thy word hath quickened me
PSALM 119:50

Torah Studies

Connecting the Torah and Jesus

STUDY 6

An Honest Heart and a Fresh Start

Day Six · Leviticus 5 and 6:1-7

Read the complete Bible passages first. Then discover how God’s mercy helps us tell the truth, take responsibility, and begin again through Jesus.

For personal reading and study with friends

King James Version · Complete Scripture passages

Read and share online

Part 1 · Read the Bible passages first

Read these complete passages before the teaching. Take your time, or read aloud with a friend. The Bible quotations keep their historical wording. The teaching below explains the older words in everyday language.

Leviticus 5:1-19

1 And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

2 Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.

3 Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

4 Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing:

6 And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

7 And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

8 And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and wring off his head from his neck, but shall not divide it asunder:

9 And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering.

10 And he shall offer the second for a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11 But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the LORD: it is a sin offering.

13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest’s, as a meat offering.

14 And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering:

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

17 And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet is he guilty, and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him.

19 It is a trespass offering: he hath certainly trespassed against the LORD.

Leviticus 6:1-7

1 And the LORD spake unto Moses, saying,

2 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering.

6 And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:

7 And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

Isaiah 53:4-12

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

1 Peter 2:21-25

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Hebrews 10:10-12

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Luke 19:1-10

1 And Jesus entered and passed through Jericho.

2 And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

1 John 1:8-9

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Part 2 · Let’s understand what we read

Let’s pray: Father, help us understand Your Word. Give us courage to tell the truth, receive Your mercy, and do what is right. Help us see Jesus clearly. In His name, amen.

In Day 5, we learned that God provides forgiveness. Today we ask what happens when we stop hiding our wrong choices. God teaches His people to admit their sin and take responsibility for the harm they have done.

Torah means instruction. These commands first guided Israel as God’s covenant people. A covenant is a binding relationship with promises and responsibilities. We will first understand what God told Israel, then see how the Bible connects this to Jesus and our lives.

A few older words will help: “soul” can mean a person, and “trespass” means an offense or wrongdoing. “Guile” means deceit. “Without blemish” means without a defect. These words help us follow the instructions and see why honesty matters.

Our main truth: God’s mercy gives us courage to confess our sin, trust Jesus, and begin making things right.

1. Tell the truth about what happened

Leviticus 5:5

5 And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing:

To confess means to admit what we did wrong. God tells the person to name the sin. An honest confession sounds like, “I lied about what happened.” It takes responsibility instead of blaming someone else.

Leviticus 5:1-4 names several situations: a witness withholding the truth when called to testify, contact with something ceremonially unclean, and a carelessly spoken oath. An oath is a serious promise. Our words and our response to God’s instructions matter.

“Unclean” here concerns Israel’s rules for purity and worship. It does not mean that a person was less valuable. Being ceremonially unclean did not always mean someone had chosen to disobey God. In the cases described here, the person had a responsibility to respond when the problem became known.

The passage also teaches us to take promises seriously. If we have promised to do something wrong, the right response is to admit our foolish words and refuse to do the wrong thing. A promise does not turn a sinful action into a good one.

Imagine taking a friend's charger without asking and then saying you never saw it. Confession begins with the truth: "I took it, and then I lied. I was wrong." You can ask God for help to say those difficult words.

When I am corrected, do I tell the truth or look for an excuse?

2. God made provision for the poor

Leviticus 5:7

7 And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

Leviticus 5:11-13

11 But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the LORD: it is a sin offering.

13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest’s, as a meat offering.

God gave different offerings for different needs. A person who could not afford a lamb could bring two birds. Someone who could not afford the birds could bring a measured amount of fine flour. Poverty did not close the way God provided for forgiveness.

An “ephah” was a measure for dry foods such as grain. “Frankincense” was a fragrant resin used in worship. The flour in this sin offering had no oil or frankincense. The priest burned a handful on the altar, and the rest belonged to the priest.

The chapter calls these offerings sin offerings, even though the older English also uses the word “trespass.” The specific ram offering described from verse 14 onward is often called the guilt offering. Reading the instructions helps us keep the different offerings clear.

“Atonement” describes the way God provided to deal with sin so that the person could be forgiven. Notice the promise in verse 13: the person would be forgiven. God did not offer a smaller forgiveness to someone with a smaller income.

How can we help someone with fewer resources feel welcome and respected?

3. Take responsibility for the harm

Leviticus 5:15-16

15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering:

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

The “holy things” were things set apart for the Lord. If someone wronged God in these things without realizing it, the instructions included a ram without a defect, repayment for the loss, and an added fifth. A ram is an adult male sheep. A shekel was a measure of weight used for silver.

Leviticus 5:17-19 also addresses a person who broke God’s commands without knowing it. “Wist it not” means “did not know it.” Not knowing did not make the wrong action harmless. When guilt was recognized, God provided a way to respond and receive forgiveness.

Leviticus 6:4-5

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering.

The next seven verses continue the subject. Leviticus 6:1-7 speaks about dishonesty involving another person's belongings: stealing, cheating, or keeping something lost and lying about it. God calls this a wrong against Him as well as a wrong against our neighbor.

The person had to return what was taken and add one fifth of its value. One fifth is 20 percent. For example, if the value were 10 coins, the person would return 10 and add 2, for a total of 12. The offering to God did not replace repayment to the person who was harmed.

These were specific instructions for Israel. Our application is to take responsibility for the harm we cause. Return what belongs to someone else. Correct a lie. Replace what you damaged when you can. “Restitution” means giving back what is owed or repairing a loss.

Some harm cannot be undone in a moment. A sincere apology does not make another person trust us immediately. We can listen, accept consequences, and keep acting honestly. If we need help deciding how to repair harm, we can ask a trusted parent, pastor, or other responsible adult.

4. Jesus carried our sin

Isaiah 53:10-11

10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Isaiah describes the Lord's righteous servant giving his life as an offering for sin and carrying the wrongdoing of many. "Righteous" means right before God. "Iniquities" means sins. The servant is innocent, yet he suffers for others.

1 Peter 2:24-25

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Peter helps us see the connection to Jesus. Using Isaiah's picture of wounds and wandering sheep, he says that Jesus carried our sins in His own body on the cross. "The tree" refers to the cross. "Bishop" here means overseer: Jesus is the Shepherd who watches over His people.

Jesus did not suffer because He had sinned. He gave Himself for our sins. Peter also explains the purpose: that we would turn away from sin and live in a way that is right before God. Forgiveness opens the way to a changed life.

Hebrews 10:10-12

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Hebrews says Jesus offered Himself once for all. “Sanctified” means set apart for God. His sacrifice is complete. We come to God trusting Jesus; we do not bring another animal sacrifice to finish His work.

Returning stolen money or replacing a damaged item matters because the person we hurt matters. Those actions do not buy God's forgiveness. We trust Jesus for forgiveness, and our repentance leads us to take responsibility. Repentance means turning from sin and turning back to God.

5. Meeting Jesus changes our choices

Luke 19:8-10

8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

Zacchaeus was a wealthy chief tax collector. The KJV calls tax collectors “publicans.” He wanted to see Jesus, so he climbed a tree. Jesus called him by name and went to his house. Zacchaeus welcomed Him with joy.

Zacchaeus then spoke about real actions: giving to the poor and repaying four times what he had taken dishonestly. “Fourfold” means four times as much. That is more than the repayment plus one fifth in the Leviticus passage we read today.

Jesus did not give Zacchaeus a price to pay for salvation. He had already called to him and entered his home. Zacchaeus’s response shows us what an honest turn toward God can look like: changed choices about money and people. Jesus says He came to seek and save the lost.

If Jesus is changing my heart, what practical change should someone close to me begin to see?

6. Keep walking in honesty and hope

1 John 1:8-9

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

John includes himself when he says “we.” Believers still need to be honest about sin. We do not have to pretend that we never do wrong. God is faithful: He keeps His word. We can confess our sin and trust His promise to forgive and cleanse us.

Think again about your friend's charger. An honest response includes admitting what happened, returning it, asking forgiveness, and asking permission next time. You can pray, "Jesus, help me live today like someone You have forgiven."

A fresh start does not erase every consequence or rebuild every relationship overnight. It means we can stop hiding, receive God's mercy, and take the next right step with His help.

Talk about it with friends

1. How is an honest confession different from making an excuse?

2. What do the offerings for people with less money teach us about God's care?

3. Why did the person who stole something need to return it as well as bring an offering?

4. What do Isaiah, Peter, and Hebrews help us understand about Jesus and our sin?

5. What does Zacchaeus's response teach us about a changed heart?

Take one honest step today

Tell God the truth about one wrong choice. Name it clearly. Thank Him for the forgiveness He provides through Jesus. Ask Him to help you turn away from it.

If you harmed someone, choose a practical next step: return something, correct a false story, apologize, or make a plan to replace what was lost. Ask for wise help when the situation is difficult.

You can answer the discussion questions without sharing private details with the group. The goal is to help one another follow Jesus with honesty and hope.

A verse to remember

Luke 19:10

10 For the Son of man is come to seek and to save that which was lost.

Read this verse aloud. Thank Jesus that He came looking for the lost. His mercy gives us hope to come to Him honestly.

Let’s pray together

Father, thank You for Your mercy. Help us stop making excuses and tell the truth about our sin. Thank You that Jesus carried our sins and gave Himself for us. Teach us to receive Your forgiveness, repair the harm we can, and make honest choices. Give us a humble heart that cares about the people we have hurt. In Jesus’ name, amen.

I love you, my friends. Keep coming to Jesus, and keep taking the next honest step.

Scripture and sources

Scripture text was checked against the King James Version published by eBible.org. The complete verses are reproduced with their historical wording. Verse numbers and layout are adapted for reading; editorial footnotes are omitted. Tap any Scripture reference to view its source.

Bible edition and text

Refreshed IN THE WORD
For thy word hath quickened me
PSALM 119:50

Torah Studies

Connecting the Torah and Jesus

STUDY 7

Walking with God, Day by Day

Day Seven · Leviticus 6:8-30

Read the complete Bible passages first. Then explore the priests' daily service, Jesus' lasting priesthood, and how prayer, praise, and kindness can shape our everyday lives.

For personal reading and study with friends

King James Version · Complete Scripture passages

Read and share online

Part 1 · Read the Bible passages first

Read these complete passages before the teaching. You can read slowly with a friend and pause between passages. The Bible quotations keep their historical wording. The teaching explains the older words and connects the passages step by step.

Leviticus 6:8-30

8 And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.

11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

14 And this is the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the LORD.

16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be baken with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering.

18 All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.

19 And the LORD spake unto Moses, saying,

20 This is the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil; and when it is baken, thou shalt bring it in: and the baken pieces of the meat offering shalt thou offer for a sweet savour unto the LORD.

22 And the priest of his sons that is anointed in his stead shall offer it: it is a statute for ever unto the LORD; it shall be wholly burnt.

23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

24 And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy.

26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.

29 All the males among the priests shall eat thereof: it is most holy.

30 And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.

Hebrews 7:23-28

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this man, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Hebrews 13:10-16

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

John 15:4-5

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

1 Peter 2:4-5

4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Romans 12:1-2

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Part 2 · Let’s understand what we read

Let’s pray: Father, open our hearts to Your Word. Help us understand what You taught Israel and how these passages lead us to Jesus. Teach us to walk with You in the ordinary moments of our day. In Jesus’ name, amen.

In Day 6, we learned about confession, forgiveness, and making things right. Today the focus moves to the priests and their daily work. Leviticus 6:8-30 gives instructions about the altar, the offerings, and the careful handling of things set apart for God.

Torah means instruction. These commands belonged to God's covenant with Israel. A covenant is a binding relationship with promises and responsibilities. Aaron and his sons served as priests, offering sacrifices on behalf of the people. We first listen to their instructions, then follow the connection to Jesus and the apostles.

Our main truth: Because Jesus brings us near to God, we can worship Him through faithful choices, day by day.

1. The fire needed daily care

Leviticus 6:12-13

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

The altar was the place where the offerings were burned. God told the priests to keep its fire burning. Each morning, a priest added wood and arranged the burnt offering. The work continued even when there was no special celebration.

This was a real fire on Israel's altar. We can learn from the priests' steady care, but the verse is not a command to feel excited every moment. Faithfulness means continuing to trust and obey God, including on quiet or difficult days.

Think about caring for a plant. One large watering does not replace regular care. In a similar way, a wonderful church service can encourage us, and our relationship with God continues at home, at school, and at work. We keep listening to Him and responding.

What is one small way I can pay attention to God today?

2. Quiet work can honor God

Leviticus 6:10-11

10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.

11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

The priest also removed ashes. He wore the clothing God required, placed the ashes beside the altar, then changed his garments before carrying them outside the camp to a clean place. Even the cleanup had a place in serving God.

“Linen” is a kind of cloth. “Breeches” were a garment covering the lower part of the body. “Without the camp” means outside the camp. These details show that God cared about how the work was done.

Our practical lesson is simple: work does not need an audience to matter. Washing dishes, keeping a promise, preparing a room, or patiently helping someone can become ways to honor God. The priest’s task teaches us to take ordinary responsibilities seriously.

3. God provided for those who served

Leviticus 6:16

16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

Leviticus 6:14-18 explains the grain offering. The older English calls it a “meat offering,” but here it is made from grain, oil, and frankincense. A memorial portion was burned for the Lord. The remaining portion fed Aaron and his sons, who ate it in the appointed holy place.

“Holy” means set apart for God. “Unleavened” means made without the ingredient that makes dough rise. The offering was handled according to God’s instructions, and through it He provided food for the priests. Worship included both respect for God and care for those serving.

Leviticus 6:22-23

22 And the priest of his sons that is anointed in his stead shall offer it: it is a statute for ever unto the LORD; it shall be wholly burnt.

23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

There was a different rule for the priest's own grain offering. Leviticus 6:19-23 describes a regular offering, with half in the morning and half in the evening. It was burned completely. The priest did not eat his own grain offering. We need to notice this difference instead of treating every offering the same.

For us, this is an invitation to serve with care and to care for those who serve. We can share a meal, offer practical help, or encourage someone who quietly gives time to others. These are responses to God's kindness.

4. Treat holy things with care

Leviticus 6:25-26

25 Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy.

26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

Leviticus 6:30

30 And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.

The sin offering dealt with sin before God. This passage gave the priests specific instructions about where it was killed and where they could eat its meat. Verse 30 gives an important exception: when its blood was taken into the sanctuary for atonement, the offering was not eaten. It was burned.

“Sanctuary” means a place set apart for worship. “Atonement” describes God’s provision for dealing with sin and restoring the relationship with Him. These were serious instructions about approaching a holy God.

Leviticus 6:27-29 also gives rules for washing blood from clothing and handling cooking pots. A clay pot was broken; a bronze pot was scrubbed and rinsed. “Sodden” means boiled, and “scoured” means thoroughly cleaned. Things that touched the offering came under special rules for holy things.

We should read these instructions as part of Israel's worship. They teach respect for what belongs to God. Our response today includes listening carefully to His Word and treating worship with sincerity. We will now see how the New Testament directs us to Jesus.

5. Jesus is our lasting High Priest

Hebrews 7:24-27

24 But this man, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

A high priest represented the people before God. Israel's priests grew old and died, so others took their place. Jesus lives forever. His priesthood continues, and He is able to save those who come to God through Him.

"Intercession" means acting on someone's behalf before God. Jesus has not stopped caring for us. He lives to intercede for His people. When we pray, our confidence rests in Him.

Hebrews also makes a clear difference: Jesus is holy and without sin. He did not need a sacrifice for sins of His own. He offered Himself for us once. His sacrifice is complete, even though our worship and obedience continue each day.

Hebrews 13:11-13

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

Hebrews 13:10-14 connects the sacrifices with Jesus, who suffered outside the city gate. Its altar language directs us to what He has provided through His sacrifice. The right to eat a priestly meal could not replace coming to Him. The writer calls us to stand with Jesus even when others reject Him.

“Sanctify” means set apart for God. “Reproach” means shame or insults placed on someone. Following Jesus may cost us approval from other people, but our hope reaches beyond what this present world can give.

6. Stay close to Jesus

John 15:4-5

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Jesus compares Himself to a vine and His disciples to branches. A branch receives life from the vine. “Abide” means remain or stay. Our daily walk begins with depending on Jesus and continuing in our relationship with Him.

Prayer and Bible reading help us listen and respond to Jesus. They are not payments that buy His love. We bring Him our questions, trust what He says, and obey with the strength He gives. When a day feels ordinary, we can still remain close to Him.

1 Peter 2:4-5

4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Peter calls believers living stones being built together into a spiritual house. He also calls them a holy priesthood. Through Jesus, God's people can offer worship that pleases Him. This includes the whole believing community, not only the people who lead a church meeting.

Notice the words “by Jesus Christ.” He is the reason our spiritual sacrifices are acceptable to God. We serve together as people who receive life from Him. Each person can contribute through love, prayer, and practical service.

7. Let worship shape your whole day

Romans 12:1-2

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Paul begins with the mercies of God. God's kindness comes before our response. A "living sacrifice" means offering our life to Him: our words, work, thoughts, time, and actions. This is how worship reaches beyond singing in a meeting.

A renewed mind learns to think according to God's truth. For example, when others mock a classmate, we can choose kindness. When a task is difficult, we can be honest instead of cheating. Our choices begin to show what we are learning from Jesus.

Hebrews 13:15-16

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

Hebrews names three ways to respond: praise God, do good, and share. “Communicate” in this verse means share with others. A thankful prayer, food for someone in need, or time spent helping a neighbor can be part of our worship through Jesus.

Daily faithfulness grows as we keep returning to Jesus. Begin with one sincere response today. Thank Him, listen to His Word, and care for someone He has placed near you.

Talk about it with friends

1. What did the priests do each day to care for the altar, and what can their faithfulness teach us?

2. Why did the priests need to pay attention to the different rules for each offering?

3. How is Jesus' sacrifice different from the sacrifices the priests offered repeatedly?

4. What does Jesus' picture of the vine and branches teach us about depending on Him?

5. How could praise, doing good, and sharing become part of your worship today?

Put it into practice today

Begin with thanks. Tell God one specific thing you are grateful for. Read one of today's passages again and ask, "What are You teaching me here?"

Choose one ordinary task and do it with care. Help at home, finish a responsibility honestly, or give someone your patient attention. Ask Jesus to help you serve with love.

Share something useful: a meal, an encouraging word, or time to help. At the end of the day, thank God for His help and talk honestly with Him about what you still need to learn.

A verse to remember

Hebrews 13:16

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

Read the verse aloud. Name one way you can do good and one thing you can share. Remember that these sacrifices are offered through Jesus.

Let’s pray together

Father, thank You for bringing us near through Jesus. Thank You that His sacrifice is complete and that He lives to intercede for us. Teach us to depend on Him, listen to Your Word, and serve with care. Let our words bring praise and our actions show love. Help us walk with You faithfully, day by day. In Jesus’ name, amen.

I love you, my friends. Keep walking with Jesus in the everyday moments. They matter to Him.

Scripture and sources

Scripture text was checked against the King James Version published by eBible.org. The complete verses are reproduced with their historical wording. Verse numbers and layout are adapted for reading; editorial footnotes are omitted. Tap any Scripture reference to view its source.

Bible edition and text

Refreshed IN THE WORD
For thy word hath quickened me
PSALM 119:50

Torah Studies

Connecting the Torah and Jesus

STUDY 8

A Thankful Heart and a Shared Table

Class Eight · Leviticus 7

Read the complete Bible passages first. Then discover how Leviticus 7, Jesus' table, and the apostles' teaching help us live with gratitude, faithful worship, and love for others.

For personal reading and study with friends

King James Version · Complete Scripture passages

Read and share online

Part 1 · Read the Bible passages first

Begin with these complete passages. Take your time, and pause between readings. The Bible quotations keep their historical wording. The teaching that follows explains older words and helps us understand the passages together.

Leviticus 7:1-38

1 Likewise this is the law of the trespass offering: it is most holy.

2 In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away:

5 And the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a trespass offering.

6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.

7 As the sin offering is, so is the trespass offering: there is one law for them: the priest that maketh atonement therewith shall have it.

8 And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered.

9 And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it.

10 And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.

11 And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

14 And of it he shall offer one out of the whole oblation for an heave offering unto the LORD, and it shall be the priest's that sprinkleth the blood of the peace offerings.

15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.

21 Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the LORD, even that soul shall be cut off from his people.

22 And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people.

26 Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.

27 Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.

28 And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings.

30 His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave offering before the LORD.

31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings.

33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part.

34 For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

35 This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest's office;

36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations.

37 This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

Hebrews 10:10-14

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

Luke 22:14-20

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

1 Corinthians 10:14-22

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

Colossians 3:12-17

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14 And above all these things put on charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And what soever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Part 2 · Let’s understand what we read

Let’s pray: Father, help us listen carefully to Your Word. Show us what You taught Israel and how these passages help us understand Jesus. Give us thankful hearts and teach us to care for one another. In Jesus’ name, amen.

In Class 7, we learned about the priests’ daily service. Leviticus 7 continues those instructions. It explains the guilt offering, the peace offering, and the portions given to the priests. The chapter ends by reminding us that God gave these commands to Moses at Sinai.

Torah means instruction. These commands belonged to God's covenant with Israel. A covenant is a binding relationship with promises and responsibilities. We first ask what the instructions meant for Israel. Then we follow the New Testament's teaching about Jesus and our response to Him.

Our main truth: Jesus brings us near to God. We respond with thankful hearts, faithful worship, and love for one another.

1. God set apart the offerings and provided for the priests

Leviticus 7:1

1 Likewise this is the law of the trespass offering: it is most holy.

Leviticus 7:6-7

6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.

7 As the sin offering is, so is the trespass offering: there is one law for them: the priest that maketh atonement therewith shall have it.

“Trespass” means wrongdoing. The trespass offering is also called the guilt offering. “Most holy” means the offering was especially set apart for God. The priests could not handle it however they wished. God told them who could eat it and where.

The chapter also describes blood and certain fat around the animal’s organs. Words such as “inwards,” “flanks,” and “caul” describe parts of the animal’s body. These were real instructions for Israel’s sacrifices. We do not need to give each body part a hidden spiritual meaning.

Leviticus 7:31-32

31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron’s and his sons’.

32 And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings.

God assigned portions of the peace offerings to the priests, too. The person bringing an offering presented it personally, and the priests received the parts God appointed. Worship included both honoring God and providing food for those who served. We can respond today by serving faithfully and caring for people who serve others.

2. Thanksgiving had a place at the table

Leviticus 7:11-13

11 And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

The peace offering included a meal. Some portions belonged on the altar, some went to the priests, and the remaining meat could be eaten by people who were ritually clean. One reason for bringing this offering was thanksgiving. The worshiper was responding to God with gratitude.

Notice the bread. The thanksgiving offering included both bread without leaven and bread with leaven. Leaven makes dough rise. The text does not say that the leavened bread was burned on the altar. We should follow the instructions for this particular offering instead of assuming every offering had the same rules.

Leviticus 7:15-17

15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

The thanksgiving meat had to be eaten that day. An offering connected with a vow or a freely given gift could be eaten that day and the next. Any meat remaining on the third day had to be burned. A vow was a serious promise to God. A voluntary offering was a gift freely brought.

These were God's instructions for Israel's worship. The passage does not explain every reason behind the time limits. We do not need to invent one. A clear lesson is that gratitude and obedience belonged together. Saying "thank You" to God also meant taking His words seriously.

When I thank God, how can my choices show that I am listening to Him?

3. A shared meal still required respect for God

Leviticus 7:19-21

19 And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.

21 Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the LORD, even that soul shall be cut off from his people.

“Unclean” here describes a person’s or an object’s condition under Israel’s rules for worship. It does not simply mean dirty, and it does not always mean someone had done something morally wrong. God gave Israel boundaries for approaching what was holy.

The warning about being “cut off” was serious. Ignoring these rules brought severe consequences within God’s covenant with Israel. We should not use this passage to label a poor, sick, or struggling person as unwanted by God. Its subject is the proper handling and eating of Israel’s sacred offerings.

Leviticus 7:25-27

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people.

26 Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.

27 Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.

God also prohibited eating the sacrificial fat described in the chapter and prohibited eating blood. These commands were part of Israel's covenant life. They taught the people to respect what God had reserved. Israel's sacred meals were part of worship, and sharing them called for careful obedience to God.

4. Jesus gave Himself once for us

Hebrews 10:10-14

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

Israel's priests offered sacrifices again and again. Hebrews directs our attention to Jesus, who offered Himself once. His sacrifice does not need to be repeated. The reason we can come near to God is what Jesus has done for us.

"Sanctified" means set apart for God. Verse 14 does not mean believers never make mistakes or no longer need to grow. It describes the lasting result of Jesus' offering for His people. Our confidence rests in His completed sacrifice as we keep learning to obey Him.

Thankfulness is our response to this gift. We do not bring good deeds as a payment to make Jesus love us. We trust Him and respond to His love with the way we live.

5. Jesus welcomes His people around His table

Luke 22:19-20

19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

Jesus shared the Passover meal with His apostles. He spoke about the bread as His body given for them and the cup as the new covenant in His blood. The older English word “testament” here means covenant. Jesus directed their attention to His coming death and told them to remember Him.

The Passover meal was different from the thanksgiving offering in Leviticus 7. We should not treat them as the same ceremony. Yet both passages help us see that a meal can have a serious place in worship. Paul makes a further connection between sharing a sacred meal and belonging together.

1 Corinthians 10:16-18

16 The cup of blessing which we bless,
is it not the communion of the blood of
Christ? The bread which we break, is it
not the communion of the body of
Christ?

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

“Communion” means sharing or participating together. Paul speaks of sharing in Christ’s body and blood. He then points to Israel: those who ate the sacrifices shared in the altar. His comparison shows that these meals expressed a real relationship of worship.

Paul also says that the many are one body. Around the Lord’s table, we remember Jesus together as people who belong to Him. That should shape how we treat one another when the meal is over.

6. Belonging to Jesus calls for faithful worship

1 Corinthians 10:20-22

20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

Paul was warning believers about taking part in idol worship. An idol is something people worship in place of the true God. His concern here was participation in worship, not simply sitting beside a person who believed differently. He told the church to flee idolatry.

The Lord's table called for loyalty to the Lord. People could not honor Jesus with one act of worship and then join worship that turned away from Him. The warning about provoking the Lord to jealousy describes His rightful claim to His people's faithfulness.

Our response is to give Jesus our worship and follow Him honestly. We can treat neighbors with kindness and respect while remaining faithful to Him. A thankful heart learns to say yes to Jesus in everyday choices.

7. Let gratitude change how you treat people

Colossians 3:12-15

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14 And above all these things put on charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

Paul begins by calling these believers chosen, holy, and loved. God’s love comes before their response. He tells them to “put on” kindness, humility, gentleness, and patience, as someone puts on clothing. “Bowels of mercies” is an older way of speaking about deep compassion.

Forgiveness and love belong in this shared life. We remember that the Lord has forgiven us, and we learn to forgive others. Being one body means the people beside us matter. Gratitude should be heard in our prayers and seen in how we care for them.

Colossians 3:16-17

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And what soever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Letting Christ's word live richly in us means making room for His teaching to shape our thoughts and choices. We read, listen, learn, sing, and help one another understand. Giving thanks through Jesus becomes part of ordinary life.

Try this at your next meal: name one gift from God, thank Him, and pay attention to someone at the table. Include someone who feels left out. Speak kindly. Help clean up. A thankful heart can turn a simple meal into a moment of love and care.

Talk about it with friends

1. What do the different instructions in Leviticus 7 teach us about listening carefully to God?

2. How did the offerings provide for the priests? What is one way we can care for people who serve others?

3. What does Hebrews teach us about Jesus' sacrifice? Why can our gratitude begin with what He has already done?

4. Why is sharing the Lord's table connected with faithfulness to Jesus and care for His people?

5. Which quality in Colossians 3 do you need to practice today: compassion, kindness, humility, gentleness, patience, forgiveness, or love?

Put it into practice today

Give specific thanks. Tell God three things you are grateful for, including what Jesus has done for you. You can be honest about a hard day while still thanking Him for His care.

Make room for someone. Share a meal if you can, or give someone your time and attention. Listen without rushing. Let your gratitude become a practical act of kindness.

Choose one faithful response. Read Colossians 3:12-17 again and ask Jesus to help you put one instruction into practice. At the end of the day, thank Him for His help and talk with Him about what you are still learning.

A verse to remember

Colossians 3:17

17 And what soever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Read this verse aloud. Think of one thing you will say or do today. How can you do it in a way that honors Jesus and gives thanks to God?

Let’s pray together

Father, thank You for bringing us near through Jesus. Thank You for His complete sacrifice and for making us part of His people. Teach us to worship You faithfully, listen to Your Word, and live with gratitude. Make us patient, forgiving, and kind. Help us notice people who need care and share what You have given us. In Jesus’ name, amen.

I love you, my friends. As you follow Jesus, let your gratitude make room for someone else.

Scripture and sources

Scripture text was checked against the King James Version published by eBible.org. The complete verses are reproduced with their historical wording. Verse numbers and layout are adapted for reading; editorial footnotes are omitted. Tap any Scripture reference to view its source.

Bible edition and text

Refreshed IN THE WORD
For thy word hath quickened me
PSALM 119:50

Torah Studies

Connecting the Torah and Jesus

STUDY 9

Set Apart to Serve God

Study Nine · Leviticus 8

Walk through Leviticus 8 one passage at a time. Discover how God prepared the priests, how Jesus brings us near, and how we can serve Him with our whole lives.

For personal reading and study with friends

King James Version · Complete Scripture passages

Read and share online

Read one section at a time. Take turns reading the verses aloud, discuss the questions, and choose one practical response. Every passage referenced in the teaching is included in full.

Let’s begin together

Let’s pray: Father, open our hearts to Your Word. Help us understand how You prepared Aaron and his sons to serve, and how Jesus brings us near to You. Teach us to listen, obey, and serve with love. In Jesus’ name, amen.

In Study 8, we learned about gratitude, worship, and a shared table. Leviticus 8 now takes us to the ceremony that prepared Aaron and his sons for their work as priests. Instead of collecting all the passages at the beginning, we will read each complete passage as we reach it in the teaching.

Torah means instruction. These events belonged to God's covenant with Israel, a relationship with promises and responsibilities. "Consecration" means being set apart for God's service. We will first understand what happened in Israel, then follow the New Testament's connections to Jesus and our lives.

Our main truth: God brings us near through Jesus and calls us to serve Him with our whole lives.

1. Serving God begins with listening to Him

Leviticus 8:1-5

1 And the LORD spake unto Moses, saying,

2 Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, This is the thing which the LORD commanded to be done.

God told Moses to gather Aaron, his sons, and the whole community at the tabernacle. The tabernacle was Israel’s sacred tent for worship. This ceremony happened in front of the people. Moses made it clear that he was following the Lord’s command.

Aaron did not appoint himself to this work. God called him and gave instructions for his service. The ceremony was about belonging to God and accepting a responsibility toward His people.

Hebrews 5:1-4

1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

A high priest represented the people before God. Hebrews reminds us that Aaron was called by God. It also says a priest needed compassion because he understood human weakness. Serving people required humility and care.

We can begin with a simple response: listen before rushing to lead. Learn what God says, accept wise correction, and notice the needs of others. A willing heart matters more than trying to look important.

2. God prepared the priests for their work

Leviticus 8:6-9

6 And Moses brought Aaron and his sons, and washed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

8 And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.

9 And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.

Moses washed Aaron and his sons with water. Then he dressed Aaron in the clothing God had appointed. These actions were part of setting the priests apart for their work. They did not prepare themselves by inventing their own ceremony.

Some words may be unfamiliar. The “ephod” was a priestly garment. The “breastplate” was worn on the chest, and the “mitre” was a head covering. The Urim and Thummim were placed in the breastplate; this chapter does not describe what they looked like. The clear point is that Moses followed God’s instructions.

Leviticus 8:10-13

10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he poured of the anointing oil upon Aaron’s head, and anointed him, to sanctify him.

13 And Moses brought Aaron’s sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

Moses used anointing oil to set apart the tabernacle, its furnishings, and Aaron. To “anoint” means to apply oil. To “sanctify” means to set apart for God. The “laver” was a washing basin. God was preparing both the place of worship and the people who would serve there.

Being set apart means belonging to God for His purposes. For us, that calls for a humble, teachable attitude. We can ask, “Lord, what do I need to learn before I take the next step?” Preparation is part of serving.

3. The priests needed cleansing too

Leviticus 8:14-17

14 And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.

15 And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

Aaron and his sons placed their hands on the bull brought for the sin offering. Moses used its blood to purify the altar. The altar's "horns" were its projecting corners. Some parts were burned on the altar, and the rest of the bull was burned outside the camp.

The priests were not people who had no need of forgiveness. They needed God's provision for dealing with sin, just as the people they served did. A position of responsibility did not remove their need for His mercy.

Hebrews 7:26-28

26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Here we see an important difference. Jesus is holy and without sin. He did not need to offer a sacrifice for sins of His own. He offered Himself for us once. His priesthood and sacrifice give us a lasting reason to trust Him.

“Harmless” and “undefiled” describe Jesus as innocent and unstained by sin. Human leaders need God’s mercy. Jesus is the sinless Son who brings us to God. We can be honest about our failures and come to Him with trust.

4. Worship required a willing response

Leviticus 8:18-21

18 And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed it; and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, and an offering made by fire unto the LORD; as the LORD commanded Moses.

Next came a ram for the burnt offering. Aaron and his sons placed their hands on it, and Moses carried out the sacrifice as God commanded. The whole ram was burned on the altar after its parts were prepared.

A “burnt offering” is an offering burned on the altar. “Sweet savour” means a pleasing aroma. The passage describes worship offered according to God’s command. Again and again, the chapter returns to this simple point: Moses and the priests were to do what the Lord said.

We have already read that Jesus offered Himself once. Our response begins by trusting Him. As we continue, we will see how the New Testament invites us to offer our everyday lives to God.

5. Our whole lives belong to God

Leviticus 8:22-24

22 And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron’s right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron’s sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

The second ram was used for the priests' consecration. Moses placed some of its blood on Aaron's right ear, right thumb, and right big toe. He did the same for Aaron's sons. These were actions in the ceremony that set them apart for priestly service.

As an application for our own lives, the ear, hand, and foot can help us remember three questions: Am I listening to God? Are my actions honoring Him? Am I following His ways? These questions help us reflect on serving God with our whole selves.

Leviticus 8:25-27

25 And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread, that was before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder:

27 And he put all upon Aaron's hands, and upon his sons' hands, and waved them for a wave offering before the LORD.

Moses placed the appointed portions of the ram and the bread in the priests' hands and presented them before the Lord. A "wave offering" was an offering presented before God with a movement. "Unleavened" means made without the ingredient that makes dough rise.

Leviticus 8:28-30

28 And Moses took them from off their hands, and burnt them on the altar upon the burnt offering: they were consecrations for a sweet savour: it is an offering made by fire unto the LORD.

29 And Moses took the breast, and waved it for a wave offering before the LORD: for of the ram of consecration it was Moses' part; as the LORD commanded Moses.

30 And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.

Those portions were then burned on the altar. Moses received the breast as his appointed portion. He also sprinkled oil and blood on the priests and their clothing. The repeated word "sanctified" reminds us what was happening: they and their garments were being set apart for God.

Romans 12:1-2

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Paul begins with God’s mercies. God’s kindness comes before our response. A “living sacrifice” means giving God our lives while we live: our thoughts, words, work, time, and choices. This is how worship reaches into an ordinary day.

A renewed mind learns to think in ways shaped by God's truth. For example, you can listen when someone needs help, use your hands to serve, and choose to walk away from a dishonest plan. These choices grow from trusting Jesus and learning His ways.

6. Faithfulness includes patience

Leviticus 8:31-33

31 And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

Aaron and his sons ate the meal God appointed. Any remaining meat and bread had to be burned. They were also told to stay at the entrance of the tabernacle for seven days while their consecration was completed. They could not hurry the process.

Leviticus 8:34-36

34 As he hath done this day, so the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

“Atonement” describes God’s provision for dealing with sin and restoring the relationship with Him. “Keep the charge” means carry out the responsibility God gave. The warning about death shows how serious these instructions were for the priests. Aaron and his sons did what the Lord commanded.

Those seven days belonged to this particular ceremony. For us, a practical lesson is that preparation and patience matter. Learning to serve takes time. We can receive instruction, practice being dependable, and do today’s responsibility with care.

What responsibility has God placed in front of me that needs patient, faithful attention?

7. Through Jesus, we serve together

1 Peter 2:4-5

4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Peter describes Jesus as a living stone and believers as living stones being built into a spiritual house. He is speaking about people brought together around Jesus. He calls this community a holy priesthood, offering spiritual sacrifices that are acceptable to God through Christ.

Notice the words “by Jesus Christ.” He is the reason we can offer this worship to God. The New Testament gives all believers a place in serving Him together. Our service grows from belonging to Jesus, not from trying to earn a place with Him.

1 Peter 2:9-10

9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

“Peculiar people” here means a people belonging especially to God. Peter says they have received mercy and are called to tell of God’s goodness. His mercy is the starting point. Being set apart is a reason to live gratefully and help others see who God is.

You can begin where you are. Pray sincerely, speak truthfully, help someone, and tell what Jesus has done for you. At home, at school, at work, or with friends, your daily life can become a willing response to His love.

Talk about it with friends

1. What does it mean to be consecrated, or set apart for God’s service?

2. Why did Aaron and his sons need preparation and sacrifices? How is Jesus different?

3. Using the ear, hand, and foot as a reminder, what is one way you can listen, serve, or follow God today?

4. Why does Paul begin his call to be a living sacrifice with God's mercies?

5. What do Peter's words teach us about belonging to Jesus and serving alongside other believers?

Put it into practice today

Listen: Read one passage from this study again. Ask God to help you understand it, and choose one truth to carry with you today.

Serve: Use your hands to help someone. Finish a task at home, prepare a meal, or help a person who is having a difficult day. Give your attention as well as your time.

Follow: Choose one honest and loving step. Keep a promise, admit a mistake, or make peace where you can. Thank Jesus that you belong to Him as you continue learning to serve.

A verse to remember

Romans 12:1

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Read this verse aloud. Begin with the words about God’s mercy. Then name one part of your day that you want to offer to Him.

Let’s pray together

Father, thank You for Your mercy and for bringing us near through Jesus. Thank You that His sacrifice is complete. Give us ears that listen, hands ready to serve, and feet willing to follow Your ways. Make us humble, patient, and dependable. Help us offer You our whole lives and care for the people around us. In Jesus’ name, amen.

I love you, my friends. You belong to Jesus. Let that truth shape the way you listen, love, and serve today.

Scripture and sources

Scripture text was checked against the King James Version published by eBible.org. The complete verses are reproduced with their historical wording. Verse numbers and layout are adapted for reading; editorial footnotes are omitted. Tap any Scripture reference to view its source.

Bible edition and text

Refreshed IN THE WORD
For thy word hath quickened me
PSALM 119:50

Torah Studies

Connecting the Torah and Jesus

STUDY 10

God’s Glory and Our Worship

Day Ten · Leviticus 9

Read Leviticus 9 a passage at a time. Discover God’s glory, Jesus our great High Priest, and how we can come near with confidence, gratitude, and reverence.

For personal reading and study with friends

King James Version · Complete Scripture passages

Read and share online

Read one section at a time. Take turns reading the verses aloud, discuss the questions, and choose one practical response. Every passage referenced in the teaching is included in full.

Let’s begin together

Let’s pray: Father, help us understand Your Word and see Your goodness. Teach us how Jesus brings us near to You. Give us hearts that trust You, listen carefully, and respond with grateful worship. In Jesus’ name, amen.

In Study 9, we saw Aaron and his sons being set apart to serve as priests. After seven days of preparation, Leviticus 9 describes the eighth day, when Aaron began offering sacrifices for himself and the people. We will read each complete passage alongside its explanation.

Torah means instruction. These commands belonged to God's covenant with Israel, a relationship with promises and responsibilities. We first listen to what God taught Israel. Then, as followers of Jesus, we turn to the New Testament to understand how these passages connect with Him.

Our main truth: Because Jesus is our great High Priest, we can come near to God with confidence, gratitude, and reverence.

1. God gave His people a promise

Leviticus 9:1-4

1 And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the LORD.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering;

4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you.

Moses called Aaron, his sons, and Israel's elders together. The elders were leaders of the community. God gave instructions about the offerings and promised to make His presence known to the people that day.

The animals were to be “without blemish,” meaning without a defect. The “meat offering” was a grain offering mixed with oil. These were different offerings with different roles in Israel’s worship. God was teaching the people how to approach Him.

This was a specific promise to Israel for that day. Their response was to trust God and bring what He had commanded. For us, a helpful starting point is the same: listen to what God actually says, and respond to Him with trust.

2. The people gathered before the Lord

Leviticus 9:5-7

5 And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

6 And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

The whole community drew near and stood before the Lord. The tabernacle was the sacred tent where Israel worshiped. This moment involved both the priests who served and the people who gathered.

“Glory” speaks of God’s greatness and majesty being made known. Moses said the people would see the Lord’s glory. God Himself was the center of their gathering. Their attention was directed toward Him.

Moses told Aaron to make atonement. “Atonement” describes God’s provision for dealing with sin and restoring the relationship with Him. Before Aaron offered sacrifices for the people, he needed to bring the offerings appointed for himself.

When I pray or gather to worship, am I giving God my attention?

3. Aaron needed mercy; Jesus brings us mercy

Leviticus 9:8-11

8 Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for himself.

9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses.

11 And the flesh and the hide he burnt with fire without the camp.

Aaron brought the sin offering for himself. His sons helped him, and he handled the sacrifice as God had commanded. The phrase “without the camp” means outside the camp. Even the priest who served the people needed God’s mercy.

Leviticus 9:12-14

12 And he slew the burnt offering; and Aaron’s sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar.

14 And he did wash the inwards and the legs, and burnt them upon the burnt offering on the altar.

Aaron then offered the burnt offering. His sons brought the blood and the parts of the animal, and Aaron carried out the work at the altar. The passage shows careful obedience and shared service. Aaron's position did not make him free from sin.

Hebrews 4:14-16

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Hebrews gives us an important connection to Jesus. He is our great High Priest, and He is without sin. Yet He understands human weakness and temptation. We can bring our needs to Him with honesty.

“Hold fast our profession” means keep holding to the faith we confess. To “come boldly” means to approach with confidence because of Jesus. We do not have to hide our need for help. God invites us to receive mercy and grace when we need them.

4. God provided a way for the people

Leviticus 9:15-17

15 And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt offering, and offered it according to the manner.

17 And he brought the meat offering, and took an handful thereof, and burnt it upon the altar, beside the burnt sacrifice of the morning.

Aaron now brought the people's sin offering, burnt offering, and grain offering. The instructions cared for the whole community's relationship with God. The grain offering was added alongside the regular morning burnt offering.

Leviticus 9:18-21

18 He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people: and Aaron’s sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the caul above the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved for a wave offering before the LORD; as Moses commanded.

The peace offerings followed. Aaron's sons helped with the blood and the appointed portions. Some portions were burned, and the breasts and right shoulder were presented as a wave offering. Again, the passage says they followed what God had commanded through Moses.

These offerings were part of the way God provided for Israel to worship Him. As we follow the story into the New Testament, Hebrews explains what Jesus has done through His own sacrifice.

Hebrews 9:11-14

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Jesus offered Himself without sin and obtained eternal redemption. “Redemption” means being set free at a cost. Our freedom rests on His giving His life for us. His sacrifice reaches our conscience, our inward awareness of right and wrong.

The passage speaks of being cleansed from “dead works,” deeds that belong to sin and death, so that we can serve the living God. Jesus brings forgiveness and a new direction for our lives. We respond to His mercy by learning to serve Him.

5. God made His glory known

Leviticus 9:22-24

22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

24 And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.

Aaron lifted his hand toward the people and blessed them. Moses and Aaron then entered the tabernacle, came out, and blessed the people. The Lord's glory appeared to everyone, and fire came from before Him and consumed the offering and fat on the altar.

God fulfilled the promise He had given at the beginning of the chapter. The people shouted and fell facedown. Their response showed amazement and deep respect. The Lord had made His holy presence known among them.

This was a remarkable moment in Israel's story. We can learn to respond to God with sincere worship. Our confidence in Him rests on His faithfulness, including on quiet days when we do not see something dramatic.

6. Jesus makes the Father known

John 1:14-18

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

John calls Jesus “the Word.” The Word became flesh, meaning that He became truly human and lived among us. John says they saw His glory, full of grace and truth. In Jesus, God has come near and made Himself known.

The John who gives testimony in verse 15 is John the Baptist. He points people to Jesus as greater than himself. Verse 17 names Moses’ role in giving the law and directs us to the grace and truth that come through Jesus Christ. The Son makes the Father known.

As we study Torah, we are learning about the God who instructed Israel. As we listen to Jesus, we see the Father revealed through His Son. God’s holiness and His kindness both call for our trust and worship.

Hebrews 9:24-28

24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Hebrews says Jesus now appears in God's presence for us. It compares His finished sacrifice with the repeated sacrifices of Israel's priesthood. The yearly entrance mentioned here belongs to the Day of Atonement, a different occasion from Aaron's first day of service in Leviticus 9.

Jesus offered Himself once to bear our sins. He does not need to suffer again and again. The passage also points us toward His return to bring salvation to those waiting for Him. "Without sin" in verse 28 means He will return without coming to bear sin again; His sacrifice has already been offered.

This gives us a firm reason to come near to God. Our hope rests in Jesus, who gave Himself for us and now represents us before the Father. We can trust Him with our past, our needs today, and our future.

7. Respond with joy and reverence

Luke 24:50-53

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

After His resurrection, Jesus lifted His hands and blessed His disciples. While blessing them, He was taken into heaven. They worshiped Him and returned to Jerusalem with great joy. Their response included ongoing praise to God.

There is a helpful comparison with Leviticus 9: blessing is followed by worship. Aaron blessed Israel, and Jesus blessed His disciples. The New Testament leads us to put our confidence in the risen Jesus, our great High Priest.

Hebrews 12:28-29

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God is a consuming fire.

“Reverence” means deep respect. “Godly fear” means taking God’s holiness and authority seriously. Calling God a consuming fire reminds us that He is holy and judges evil. We receive His grace with gratitude and respond by listening and obeying.

Confidence and reverence belong together. Because of Jesus, we can approach God honestly, ask for help, and rejoice in His mercy. Because God is holy, we take His words seriously. Worship can shape how we pray, how we speak, and how we treat people.

Talk about it with friends

1. What did God promise Israel at the beginning of Leviticus 9, and how did He fulfill it?

2. Why did Aaron need an offering for himself? How does Hebrews show that Jesus is different?

3. What do we learn about God's glory from John's description of Jesus?

4. Why can we come to God with confidence even when we feel weak or need forgiveness?

5. What would it look like to worship God with both joy and reverence today?

Put it into practice today

Come honestly. Tell God where you need mercy or help. Thank Him that Jesus understands your weakness and is your great High Priest.

Give Him your attention. Read one passage from this study again, slowly. Choose one truth about God to remember during the day. Turn it into a short prayer of thanks.

Let worship become a response. Speak kindly, keep a promise, ask forgiveness where it is needed, or help someone. Offer one ordinary part of your day to God with care.

A verse to remember

Hebrews 4:16

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Read this verse aloud. Name one need you can bring to God. Remember that your confidence comes from Jesus and the grace God offers through Him.

Let’s pray together

Father, thank You for making Yourself known and for bringing us near through Jesus. Thank You for His complete sacrifice and His care for us. Help us trust Your promises, receive Your mercy, and worship with gratitude and reverence. Let our words and actions honor You today. Keep our hope firmly in Jesus. In His name, amen.

I love you, my friends. Come near to God through Jesus today, with an honest heart and a thankful spirit.

Scripture and sources

Scripture text was checked against the King James Version published by eBible.org. The complete verses are reproduced with their historical wording. Verse numbers and layout are adapted for reading; editorial footnotes are omitted. Tap any Scripture reference to view its source.

Bible edition and text

Refreshed IN THE WORD
For thy word hath quickened me
PSALM 119:50

Torah Studies

Connecting the Torah and Jesus

STUDY 11

Honoring God with a Listening Heart

Day Eleven · Leviticus 10

Read Leviticus 10 a passage at a time. Learn about God’s holiness, listening with care, and the way Jesus brings us near to the Father. Respond with trust and willing obedience.

For personal reading and study with friends

King James Version · Complete Scripture passages

Read and share online

Read one section at a time. Take turns reading the verses aloud, discuss the questions, and choose one practical response. Every passage referenced in the teaching is included in full.

Let’s begin together

Let’s pray: Father, help us hear Your Word with humble hearts. Teach us to honor You, care for people, and trust Jesus. Give us understanding as we read a difficult part of Israel’s story. Help us put Your truth into practice. In Jesus’ name, amen.

In Study 10, we read about God’s glory appearing as Aaron began serving as priest. Leviticus 10 continues that story with the death of two of Aaron’s sons. We will read slowly, a passage at a time, and pay attention to what the chapter actually says.

Torah means instruction. These commands were given within God's covenant with Israel, a relationship with promises and responsibilities. First we learn what the passage meant for Israel. Then we follow the teaching of Jesus and the apostles to understand how to live as His people today.

Our main truth: Because Jesus brings us near to our holy Father, we respond with trust, careful listening, and willing obedience.

1. God's holiness matters

Leviticus 10:1-3

1 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

2 And there went out fire from the LORD, and devoured them, and they died before the LORD.

3 Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

Nadab and Abihu were Aaron's sons and served as priests. Each took a censer, a container for burning incense. They presented "strange fire," an offering of fire that God had not commanded. The passage describes fire coming from the Lord and their deaths. This is a serious judgment.

The text identifies their offense: they brought what God had not commanded. It does not explain every detail of their intentions. We should stay with what is written instead of adding a story about what they were thinking.

“I will be sanctified” means God must be recognized and treated as holy. He is completely pure and worthy of honor. The priests represented Him before the people. Their closeness to sacred things came with responsibility to listen to Him.

Aaron “held his peace,” meaning he remained silent. The chapter does not tell us everything he felt. This account describes a specific judgment in Israel’s worship. It does not give us a reason to accuse a person who suffers today of being punished by God.

When I want to serve God, do I first listen to what He has said?

2. Read the grief within its setting

Leviticus 10:4-7

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.

Moses asked relatives to carry the bodies outside the camp. Aaron and his remaining sons received special instructions while serving at the tabernacle, Israel's sacred tent. Uncovering the head and tearing clothing were outward signs connected with mourning.

The rest of Israel was allowed to mourn. These commands belonged to the priests' particular responsibility at that moment. They do not make grief a sin or tell grieving families today to hide their tears. We can take God's holiness seriously and care tenderly for people who hurt.

3. Serve with a clear mind

Leviticus 10:8-11

8 And the LORD spake unto Aaron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean;

11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

The Lord now spoke directly to Aaron. The priests were not to drink wine or strong drink when entering the tabernacle to serve. They needed clear judgment to tell the difference between holy and common things, and between what was clean and unclean for worship.

“Holy” means set apart for God. In these instructions, “clean” and “unclean” describe a person’s or thing’s condition under Israel’s worship laws; they are not simply words for being washed or dirty. The priests also had to teach God’s instructions faithfully.

The rule about drink appears after the deaths of Nadab and Abihu. However, the chapter never directly says they were drunk. We can explain the command without claiming more than the text tells us.

1 Peter 1:13-16

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

Peter teaches followers of Jesus to prepare their minds, practice self-control, and place their hope in God's grace. "Gird up the loins of your mind" is a picture of getting ready to think and act. "Conversation" here means our whole way of life.

Peter calls them obedient children. Holiness grows in the life of people who belong to their Father. A clear mind helps us notice what God says and make wise choices. At home, at school, or at work, we can pause before acting and ask what would honor Him.

4. Receive God's provision with care

Leviticus 10:12-13

12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy:

13 And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

Moses reminded Aaron and his sons about the grain offering. The older expression “meat offering” means a food or grain offering here. God had assigned part of it to the priests, to be eaten without leaven in the holy place. Even their meal was part of their service.

Leviticus 10:14-15

14 And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons’ due, which are given out of the sacrifices of peace offerings of the children of Israel.

15 The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the LORD; and it shall be thine, and thy sons’ with thee, by a statute for ever; as the LORD hath commanded.

Other portions came from the peace offerings and could be eaten by the priest's sons and daughters in a clean place. "Thy due" means the portion assigned to them. The instructions both honored God and provided food for the priestly household.

These were specific rules for Israel's priests. A practical lesson for us is to receive God's gifts with gratitude and use what He entrusts to us carefully. Food, time, abilities, and opportunities to serve deserve thankful attention.

5. Listen before reaching a conclusion

Leviticus 10:16-18

16 And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying,

17 Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded.

Moses discovered that the goat for the sin offering had been burned. He became angry because he expected the priests to eat its appointed portion. The blood had not been taken inside the sanctuary, so he believed the instructions required them to eat it in the holy place.

The words about bearing the people's sin describe the priests' God-given role in the sacrifice and atonement. They did not mean the priests could personally remove sin by their own power. They were carrying out the service God had assigned.

Leviticus 10:19-20

19 And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and if I had eaten the sin offering to day, should it have been accepted in the sight of the LORD?

20 And when Moses heard that, he was content.

Aaron answered by pointing to the terrible loss he had suffered that day. He asked whether eating the offering under those circumstances would have pleased the Lord. Moses listened and accepted his answer. The chapter ends with a conversation and understanding.

Aaron's concern was still what would be acceptable to God. This is not a general permission to set aside His instructions whenever we wish. It does remind us to listen carefully when a situation involves real suffering and responsibilities we may not fully understand.

James 1:19-22

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

James tells us to be quick to listen, slow to speak, and slow to become angry. “Meekness” means a humble willingness to receive instruction. The difficult words in verse 21 call us to put away evil and welcome God’s Word into our lives.

Hearing should lead to doing. Imagine a friend misses a responsibility. Before accusing them, ask what happened and listen. You can care about doing what is right while also treating your friend with patience. Then work together on the next right step.

6. Jesus opens the way to the Father

Hebrews 10:15-18

15 Whereof the Holy Ghost also is a witness to us: for after that he had said before,

16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where remission of these is, there is no more offering for sin.

Hebrews brings us to God’s covenant promise: His instruction written in hearts and minds, and sins forgiven. A covenant is a relationship established by God with promises and responsibilities. His mercy reaches our inner life and changes how we respond to Him.

“Remission” means forgiveness. The passage says that where sins have been forgiven, another offering for sin is no longer needed. The verses that follow show us why we can approach God: Jesus has opened the way through His own blood.

Hebrews 10:19-23

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And having an high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

Our confidence comes from Jesus giving His life for us and serving as our High Priest. Hebrews uses the language of the sanctuary and its curtain to explain the way He has opened. Because of Him, we are invited to draw near with sincere hearts and trust.

God’s holiness and this invitation belong together. We come through the way He provides and take His words seriously. The passage tells us to hold firmly to our faith because the One who promised is faithful. Our hope rests on Him.

7. Let love become willing obedience

John 14:15-17

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Jesus connected love for Him with keeping His commandments. To keep them means to treasure and obey what He teaches. In the same passage, He promised the Holy Spirit, called the Comforter and the Spirit of truth, to remain with His disciples.

We can ask the Holy Spirit to help us live what Jesus taught. Obedience is a response to the Lord we love. It becomes practical when we tell the truth, listen patiently, turn away from wrongdoing, and care for another person.

1 John 2:1-2

1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

John writes so that believers will not sin. He also tells them where to turn if they do: to Jesus Christ the righteous. An “advocate” is someone who speaks on another’s behalf. Jesus represents us before the Father.

“Propitiation” speaks of Jesus as the sacrifice that deals with our sins before God. His mercy is good news for the whole world. We can take sin seriously, turn from it, and trust Him for forgiveness. A listening heart keeps returning to Jesus and learning His way.

Talk about it with friends

1. What does the chapter actually say Nadab and Abihu did wrong? Why should we avoid adding details it does not give?

2. What were the priests responsible for teaching? How can a clear mind help us serve others?

3. What happened when Moses listened to Aaron? Where do you need to listen more patiently?

4. According to Hebrews, why can we approach our holy God with confidence?

5. How do Jesus and John connect obedience with love, help, and mercy?

Put it into practice today

Take a quiet moment to thank the Father for the way Jesus has opened. Read one passage again and ask, “What does this show me about God? What response does it call for?” Keep your answer connected to what the passage actually says.

Choose one step of obedience: listen before answering, speak honestly, ask forgiveness for a wrong choice, or help someone who is grieving. Ask the Holy Spirit for help and take that step today. You can discuss what you learned without sharing private details.

A verse to remember

John 14:15

15 If ye love me, keep my commandments.

Read these words of Jesus aloud. Remember one thing He teaches you to do, and let your love for Him shape your response.

Let’s pray together

Father, You are holy, faithful, and good. Thank You for bringing us near through Jesus. Give us clear minds, humble hearts, and patience with people. Teach us to listen carefully and obey Your Word. When we sin, help us turn to You and receive the mercy You provide. Holy Spirit, help us honor Jesus in our choices today. In His name, amen.

I love you, my friends. Come near to the Father through Jesus, listen with a humble heart, and take the next step of obedience with His help.

Scripture and sources

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Bible edition and text

Refreshed IN THE WORD
For thy word hath quickened me
PSALM 119:50

Torah Studies

Connecting the Torah and Jesus

STUDY 12

Belonging to God in Everyday Life

Day Twelve · Leviticus 11

Read Leviticus 11 in small portions. Understand Israel’s clean and unclean distinctions, then follow Jesus and the apostles into a life of holiness, faith, and love.

For personal reading and study with friends

King James Version · Complete Scripture passages

Read and share online

Read one section at a time. Take turns reading the verses aloud, discuss the questions, and choose one practical response. Every passage referenced in the teaching is included in full.

Let’s begin together

Let’s pray: Father, thank You for inviting us to know You through Your Word. Help us understand Your instructions to Israel and follow Jesus with honest hearts. Teach us to honor You in our daily choices and treat others with love. In Jesus’ name, amen.

Study 11 showed the priests’ responsibility to distinguish between clean and unclean and teach the people. Leviticus 11 now gives detailed instructions about animals, food, and contact with dead creatures. We will read the whole chapter in small portions, with explanations as we go.

Torah means instruction. We begin with God's covenant with Israel, a relationship with promises and responsibilities. Then we listen to Jesus and the apostles. The goal is to understand the text and learn how belonging to God shapes everyday life.

Our main truth: God calls His people to reflect His holiness. Through Jesus, we learn to honor Him with our hearts, our choices, and our love for others.

1. God's instruction reached the dinner table

Leviticus 11:1-3

1 And the LORD spake unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth.

3 Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat.

God spoke to Moses and Aaron for the people of Israel. The instructions began with land animals. An animal allowed for food needed both a divided hoof and the habit described as chewing the cud. The chapter gave Israel clear distinctions to follow.

Leviticus 11:4-8

4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.

The examples show that meeting only one condition was not enough. “Swine” means pigs, and “carcase” means a dead body. The chapter uses the animal names and descriptions of its ancient setting. We read these instructions first as part of Israel’s covenant life.

“Unclean” here is a category in the laws about food and worship. It does not mean an animal is morally wicked. These distinctions helped Israel practice obedience in ordinary activities, including choosing a meal.

2. Notice the different groups

Leviticus 11:9-12

9 These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you:

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

12 Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.

For creatures living in water, the instructions named fins and scales. “Abomination” is strong language for what Israel was required to reject as food in this setting. We should keep the word connected to what this passage is discussing.

Leviticus 11:13-19

13 And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

The next list names flying creatures that Israel was not to eat. Some names in these older Bible editions sound unfamiliar today. We keep the complete wording and follow the main instruction: the people were to recognize the distinctions God gave them.

Leviticus 11:20-23

20 All fowls that creep, going upon all four, shall be an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth;

22 Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all other flying creeping things, which have four feet, shall be an abomination unto you.

This section describes winged creeping creatures and permitted kinds that leap, such as locusts. “After his kind” means according to its kind. These are the passage’s own groupings. We do not need to invent a hidden spiritual meaning for every animal to learn from the chapter.

What can repeated, everyday choices teach a person about listening to God?

3. Unclean did not always mean sinful

Leviticus 11:24-28

24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

25 And whosoever beareth ought of the carcase of them shall wash his clothes, and be unclean until the even.

26 The carcases of every beast which divideth the hoof, and is not clovenfooted, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: whoso toucheth their carcase shall be unclean until the even.

28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they are unclean unto you.

The focus now includes touching or carrying dead animals. The person could become unclean until evening, and someone who carried a carcass had to wash their clothes. “Until the even” means until evening. Notice that this condition had a stated ending.

Leviticus 11:29-32

29 These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

The same concern extends to smaller creatures and objects they touched after death. Certain objects had to be placed in water and remained unclean until evening. The rules explained both how uncleanness spread and how an object could become clean again.

Being ritually unclean was not automatically the same as committing a moral wrong. A person could encounter a dead animal during ordinary work. Yet God still gave instructions to follow. Ritual uncleanness, physical dirt, and sinful behavior are related to different questions; we should not treat them as identical.

4. God gave specific directions for daily life

Leviticus 11:33-35

33 And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it.

34 Of all meat which may be eaten, that on which such water cometh shall be unclean: and all drink that may be drunk in every such vessel shall be unclean.

35 And every thing whereupon any part of their carcase falleth shall be unclean; whether it be oven, or ranges for pots, they shall be broken down: for they are unclean, and shall be unclean unto you.

Clay containers and some cooking equipment were treated differently from objects that could be washed. “Earthen vessel” means a container made from clay, and “meat” here means food. Israel had to pay attention to the instruction for each situation.

Leviticus 11:36-38

36 Nevertheless a fountain or pit, wherein there is plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

37 And if any part of their carcase fall upon any sowing seed which is to be sown, it shall be clean.

38 But if any water be put upon the seed, and any part of their carcase fall thereon, it shall be unclean unto you.

A spring or water reservoir remained clean, and dry seed for planting was treated differently from seed that had been wet. The text carefully makes these distinctions. Its stated concern is Israel's cleanness before God; it does not explain every rule as a medical or scientific lesson.

Leviticus 11:39-40

39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

Even an animal from an allowed food category could cause uncleanness when it died. These verses give instructions for touching, eating from, or carrying its dead body. They show why “allowed animal” and “clean in every circumstance” were not the same thing.

5. The reason was belonging to a holy God

Leviticus 11:41-43

41 And every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination.

43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

The chapter returns to creatures that move along the ground and tells Israel to avoid becoming unclean through them. These directions belonged to a larger calling: living as the people of the Lord. The next verses explain that calling clearly.

Leviticus 11:44-47

44 For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

46 This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

God says, “I am the LORD your God,” and reminds Israel that He brought them out of Egypt. He had rescued them and called them to belong to Him. Their daily obedience was to reflect the holiness of the God who had delivered them.

“Sanctify yourselves” means set yourselves apart for God. Holiness involves belonging to Him and honoring His character. The chapter ends by repeating its purpose: distinguishing between clean and unclean, and between animals that could and could not be eaten.

1 Peter 1:14-16

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

Peter repeats God's call to holiness when teaching followers of Jesus. "Conversation" in this older wording means our whole way of life. Peter calls believers obedient children and tells them to leave their former evil desires behind. Belonging to our Father should shape how we live.

6. Jesus directs us to the heart

Mark 7:14-19

14 And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

This conversation began with a disagreement about eating with hands that had not been washed according to religious tradition. Jesus called the people to listen and understand. He explained that food enters the stomach, while the heart is the inner place from which our choices come.

“Draught” refers to the place where bodily waste goes, and “meats” means foods. Jesus uses this simple description of digestion to teach about what defiles a person. His explanation continues with the actions that come from within.

Mark 7:20-23

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

Jesus names real sins: dishonesty, stealing, sexual wrongdoing, envy, pride, and other evils. “Covetousness” is a greedy desire to have more, and an “evil eye” points to envy. The problem reaches deeper than what is on a plate. We need God’s truth and mercy to change our hearts and actions.

Many Christians understand this passage as showing that food restrictions do not define purity for followers of Jesus. Some believers continue biblical dietary practices out of conviction. Whatever our food choices, Jesus calls us to turn from the evil that comes from the heart.

Am I giving as much attention to my honesty, motives, and treatment of others as I give to outward practices?

7. Peter learns to welcome people

Acts 10:28

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

Peter spoke these words when he entered the home of Cornelius, a Gentile, meaning someone who was not Jewish. Earlier in the chapter, Peter had seen a vision involving animals. Here he explains a lesson God taught him: he should not call any person common or unclean.

Peter's statement describes the social boundary he had followed. Leviticus 11 itself does not command Israel to refuse every visit to a Gentile's home. We should not turn its animal categories into labels for the worth of human beings.

Acts 10:34-36

34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

“God is no respecter of persons” means He does not show favoritism because of someone’s nation or background. Peter announces peace through Jesus Christ, the Lord of all. The good news is reaching people beyond the boundaries Peter had expected.

Acts 10:43

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Peter makes the way of forgiveness clear: it comes through Jesus’ name to everyone who believes in Him. We should welcome people to hear about Jesus, whatever their background. Faith in Him, rather than someone’s nationality, is central to Peter’s message.

8. Let love guide life at the table

Romans 14:13-16

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

Paul writes to believers with different convictions about food. He says he is convinced in the Lord Jesus that nothing is unclean in itself, while also taking seriously the conscience of the person who believes otherwise. He calls the church to stop judging one another and avoid causing a brother or sister to stumble.

A “stumblingblock” is something that leads another person toward sin, such as pressuring them to act against their conscience. Paul reminds us that Christ died for that person. Love takes their faith seriously. We can discuss Scripture with patience and keep learning together.

Romans 14:17-19

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

God’s kingdom is marked by righteousness, peace, and joy in the Holy Spirit. “Edify” means build someone up in faith. Paul’s practical direction is to pursue what helps people follow Christ and live at peace.

If a friend avoids certain foods because of faith, make room for them at your table without teasing or pressure. If you avoid those foods, treat your friend with the same respect. We can seek God’s truth while showing love in a simple, everyday meal.

Talk about it with friends

1. What is the difference between ritual uncleanness and a sinful action?

2. Why does God remind Israel of their rescue from Egypt when He calls them to holiness?

3. According to Jesus, what comes from the heart and defiles a person?

4. What did Peter learn about people, and how did he say they receive forgiveness?

5. How could you honor another believer’s conscience during a shared meal?

Put it into practice today

Thank the Father that you can belong to Him through Jesus. Read one passage again and name one part of your daily life that needs His guidance: your words, your honesty, a relationship, or how you respond when someone differs from you.

Ask Him to help you turn from one wrong attitude or action. Then take a practical step: tell the truth, apologize, stop a hurtful comment, or include someone who has been left out. Let a meal become a chance to give thanks and show kindness.

A verse to remember

1 Peter 1:16

16 Because it is written, Be ye holy; for I am holy.

Read this verse aloud. Being holy begins with belonging to the holy God and answering His call. Ask Him to help you reflect His character in one ordinary choice today.

Let’s pray together

Father, You are holy and good. Thank You for the forgiveness we receive through Jesus. Teach us to understand Your Word carefully. Cleanse our hearts from pride, envy, dishonesty, and selfishness. Holy Spirit, help us make choices that honor our Father and build others up. Let our homes and tables become places of gratitude, peace, and love. In Jesus’ name, amen.

I love you, my friends. You can honor the Father in the ordinary moments of today. Walk with Jesus, listen to His Word, and make room for others with love.

Scripture and sources

Scripture text was checked against the King James Version published by eBible.org. The complete verses are reproduced with their historical wording. Verse numbers and layout are adapted for reading; editorial footnotes are omitted. Tap any Scripture reference to view its source.

Bible edition and text

Refreshed IN THE WORD
For thy word hath quickened me
PSALM 119:50

Torah Studies

Connecting the Torah and Jesus

STUDY 13

Welcomed into God’s Family

Day Thirteen · Leviticus 12

Walk through Leviticus 12, meet Mary and Joseph at the temple, and discover how Jesus welcomes us into God’s family. Complete verses appear beside simple explanations, with questions and prayer to share with friends.

For personal reading and study with friends

King James Version · Complete Scripture passages

Read and share online

Read one section at a time. Take turns reading the verses aloud, discuss the questions, and choose one practical response. Every passage referenced in the teaching is included in full.

Let’s begin together

Let’s pray: Father, thank You for giving us Your Word. Help us understand this chapter with care and without shame. Open our eyes to Jesus and to the welcome You give us through Him. Teach us to treat children, parents, and every person with love. In Jesus’ name, amen.

Study 12 explored clean and unclean in Israel’s daily life. Leviticus 12 now explains what happened after a woman gave birth. We will read all eight verses in small portions, then see how these instructions appear in the story of Jesus.

Torah means instruction. These laws belonged to God's covenant with Israel, a relationship with promises and responsibilities. We begin with that setting. Then we listen to what Luke and the apostle Paul teach us about Jesus.

Our main truth: Jesus entered Israel's covenant life and came to redeem us. Through faith in Him, we are welcomed into God's family.

1. Read "unclean" carefully

Leviticus 12:1-2

1 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

God gave Moses instructions for the people of Israel. After the birth of a son, the mother had a seven-day period of ritual uncleanness. “Ritual” means this concerned the rules for worship and holy things. The verse compares this period with the time of a woman’s monthly bleeding.

Giving birth was not a moral wrongdoing. “Unclean” here describes a temporary condition under these laws; it does not mean that the mother was bad, that her body was shameful, or that her baby was unwanted. We must understand the word in its setting.

2. A sign of the covenant

Leviticus 12:3

3 And in the eighth day the flesh of his foreskin shall be circumcised.

On the eighth day, a baby boy was to be circumcised. Circumcision was a physical sign of the covenant. This instruction had a history that began before Moses. God had already spoken about it to Abraham.

Genesis 17:9-11

9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

“Thy seed” means Abraham’s descendants, and “token” means sign. Circumcision marked the covenant relationship God established with Abraham and his descendants. Leviticus continues that instruction in Israel’s life. Later, Luke tells us that Jesus also received this sign.

3. Different days did not mean different value

Leviticus 12:4-5

4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

After the first seven days for a son, there were thirty-three more days of purification, making forty days in all. After the birth of a daughter, there were fourteen days followed by sixty-six more, making eighty days. During this time, the mother's contact with holy things and the sanctuary was restricted.

"Hallowed" means holy, or set apart for God. "Threescore and six" means sixty-six. The chapter gives different periods for a son and a daughter, but it does not explain why. We should be honest about what the passage leaves unanswered.

These numbers do not say that girls are less valuable or that a mother who has a daughter has done something worse. The passage describes ritual rules, not a ranking of people's worth. Later in this study, Paul makes clear that men and women belong equally in Christ.

Why is it helpful to admit when the Bible gives an instruction without explaining every reason behind it?

4. God provided a way for the mother to return

Leviticus 12:6-7

6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female.

When the days were complete, the mother brought offerings to the priest at the tabernacle. The priest offered them before the Lord, and she was declared clean. The chapter gives a clear ending to her time of purification.

The offering called a “sin offering” in English served here in purification. Its name does not mean that having a baby was a sin. In this passage, making atonement was part of the God-given way to deal with ritual uncleanness and restore the mother’s access to holy things.

Leviticus 12:8

8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

If the mother could not afford a lamb, she could bring two birds instead. In the older English wording, “turtles” means turtledoves, not reptiles. One bird was for the burnt offering and the other for the purification offering.

Notice the ending: she would be clean. God’s provision included someone with limited money. A smaller offering did not leave her with a second-class result. This helps us think about how we welcome people whose resources are different from ours.

5. These instructions lead us into Jesus’ story

Luke 2:21

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

Jesus was born into a Jewish family. His parents followed the instruction for the eighth day, and He received the name Jesus. Luke shows us that Jesus' life took place within the covenant story of Israel.

Exodus 13:1-2

1 And the LORD spake unto Moses, saying,

2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

There was also an instruction about the firstborn. "Sanctify" means set apart for God. This helps us understand the next verses in Luke: they describe both the mother's purification and the presentation of Jesus to the Lord. These are connected events, but they are not the same instruction.

Luke 2:22-24

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

Mary and Joseph brought Jesus to Jerusalem and offered the birds named in Leviticus 12. Their offering matched the provision for a family that could not afford a lamb. God’s Son entered a family that used this humble provision.

The purification offering concerned Mary after childbirth. It was not a confession that Jesus had sinned, and it did not mean that giving birth to Him was wrong. Reading Leviticus carefully helps us understand what this family was doing in Luke.

6. Simeon saw God's salvation

Luke 2:25-28

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

Simeon was waiting for God to comfort and restore His people. That is the hope behind “the consolation of Israel.” The Holy Spirit led him to the temple, where he held Jesus and praised God. An ordinary-looking baby was the promised Christ, God’s chosen Messiah.

Luke 2:29-32

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

Simeon recognized God's salvation in Jesus. "Gentiles" means people from the nations outside Israel. Jesus would bring light to them and glory to Israel. This promise reaches beyond one household and one nation.

Luke 2:33-35

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

Simeon also spoke of opposition and sorrow. People would respond to Jesus in different ways, and Mary would experience deep pain. Following God does not mean a family will never hurt. Even in this joyful moment, the story prepares us for the costly work Jesus came to do.

7. Anna shared the good news

Luke 2:36-38

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

Anna was an older widow and a prophetess, a woman who spoke God's message. She worshiped, prayed, gave thanks, and told others about Jesus. Her years and her loss did not make her unimportant. She had a part in sharing the hope of redemption, God's rescue.

Luke 2:39-40

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

After carrying out the instructions, the family returned to Nazareth. Jesus grew as a real child, and God's grace was upon Him. Luke brings together a young family, a faithful man, and an older woman around the same Savior. Each has a place in this part of the story.

Who might we overlook because of their age, family situation, or income? How could we show that person care?

8. God's Son came to bring us into the family

Galatians 4:4-5

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

Paul explains why God sent His Son. Jesus was born of a woman and lived under the law. He truly entered the human story and Israel's covenant life. He came to redeem, which means to rescue and set free, so that we could receive adoption into God's family.

Galatians 4:6-7

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Adoption means being received as a child who fully belongs. Paul says that God gives His Son's Spirit to His children. "Abba" means Father. We can come to God with the trust of children speaking to a loving Father.

An heir is someone who receives an inheritance. Paul is talking about sharing in what God promises His children through Christ, not a promise that every believer will become wealthy. Our place in the family comes through Jesus; we do not buy it or earn it by being impressive.

9. Women and men share the same welcome

Galatians 3:26-29

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Paul says that we are children of God by faith in Christ Jesus. He describes baptism as being clothed with Christ, a picture of belonging to Him. He then names differences people often use to divide others: background, social position, and being male or female.

Those differences do not make some believers more fully God’s children than others. Women and men who belong to Christ share in the promise. When Paul speaks of “sons” and “heirs,” this welcome includes daughters too. No one needs to feel like a less important member of God’s family.

We began with rules for a mother's purification in ancient Israel. We then saw Mary and Joseph obeying those instructions, Simeon and Anna recognizing Jesus, and Paul explaining our adoption. The connection is clear: the Son who entered Israel's story brings people into God's family through faith in Him.

Talk it over with friends

1. How is a temporary condition of ritual uncleanness different from choosing to do something wrong?

2. What did the provision of two birds mean for a mother who could not afford a lamb? Where do we see that provision in Jesus' story?

3. What did Simeon and Anna recognize about Jesus that other people might have missed?

4. How could knowing you belong to God through Christ change the way you pray and welcome others?

Put it into practice

Speak with care. Avoid words that shame someone because of their body, their income, or their family situation. Use words that show respect and make room for honest questions.

Offer practical help. Ask a family with a new baby, a caregiver, or an older friend what would help them this week. A meal, a simple task, or time spent listening can express love.

Pray as someone who belongs. Read the memory verse slowly, thank God for His welcome through Jesus, and bring Him one honest need. Then choose one person to welcome with that same kindness.

A verse to carry with you

Galatians 4:7

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Remember: through Christ, you are welcomed as God’s child. Let that truth shape the way you see yourself and the way you treat others.

Let’s pray together

Father, thank You for meeting people in the real details of life. Thank You for sending Jesus and welcoming us into Your family through Him. Help us understand Your Word without putting shame on others. Teach us to care for mothers, fathers, children, older people, and those with little money. Give us the faith of Simeon and the thankful voice of Anna. By Your Spirit, help us live as Your children and share Your kindness. In Jesus’ name, amen.

I love you, my friends.

Scripture and sources

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Bible edition and text

Refreshed IN THE WORD
For thy word hath quickened me
PSALM 119:50

Torah Studies

Connecting the Torah and Jesus

STUDY 14

Jesus Meets the Excluded

Day 14 · Leviticus 13

Read Leviticus 13 with careful explanations, then see Jesus' compassion for a man asking to be made clean.

For personal reading and study with friends

King James Version · Complete Scripture passages

Read and share online

Read one section at a time. Take turns reading the verses aloud, discuss the questions, and choose one practical response. Every passage referenced in the teaching is included in full.

Let’s begin together

Father, open our understanding as we read Your Word. Help us hear Your instructions in their setting, see Jesus clearly, and respond with faith and love. In Jesus’ name, amen.

Leviticus 13 describes how priests examined skin conditions and damaged clothing. Torah means instruction. These rules belonged to Israel’s covenant life around God’s holy dwelling. We will read the whole chapter in portions, then meet a man who came to Jesus asking to be made clean.

Main truth: God calls for careful discernment, and Jesus shows compassion to a person living outside the community.

1. Look carefully before deciding

Leviticus 13:1-8

1 And the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

3 And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days:

5 And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more:

6 And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: it is but a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy.

The priest examined the person instead of making a quick guess. Some cases required seven days of waiting and another examination. The word translated “leprosy” covers a wider set of conditions in this chapter than one modern disease. This is a passage about Israel’s ritual status, not a modern guide for diagnosing skin problems.

2. Follow the distinctions in the text

Leviticus 13:9-17

9 When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest shall see him: and, behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh in the rising;

11 It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: for the raw flesh is unclean: it is a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him: and, behold, if the plague be turned into white; then the priest shall pronounce him clean that hath the plague: he is clean.

These instructions distinguish raw flesh from skin that has turned completely white. Some details surprise us. We should follow what the passage actually says instead of assuming that every mark meant the same thing. The priest declared a person clean or unclean; this section does not say that he cured the condition.

3. A healed sore still needed examination

Leviticus 13:18-23

18 The flesh also, in which, even in the skin thereof, was a boil, and is healed,

19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

20 And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil.

21 But if the priest look on it, and, behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the priest shall shut him up seven days:

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague.

23 But if the bright spot stay in his place, and spread not, it is a burning boil; and the priest shall pronounce him clean.

The next case concerns a mark where a boil had healed. The priest looked at its depth, hair, and spread. A scar and a spreading condition were not treated alike. Discernment means learning to tell the difference with care. We can apply that principle by listening and checking facts before placing a label on someone.

Leviticus 13:24-28

24 Or if there be any flesh, in the skin whereof there is a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white;

25 Then the priest shall look upon it: and, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy.

26 But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the priest shall shut him up seven days:

27 And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.

28 And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.

Burn marks also required examination. The repeated waiting periods show that a first appearance did not settle every case. Patience was part of carrying out the instruction faithfully.

4. Different conditions required different decisions

Leviticus 13:29-37

29 If a man or woman have a plague upon the head or the beard;

30 Then the priest shall see the plague: and, behold, if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall seven days:

32 And in the seventh day the priest shall look on the plague: and, behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up him that hath the scall seven days more:

34 And in the seventh day the priest shall look on the scall: and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he is unclean.

37 But if the scall be in his sight at a stay, and that there is black hair grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.

Here the focus is the head or beard. The older word “scall” describes an affected patch. The priest checked whether it spread and whether healthy hair grew. The instructions included a way to recognize recovery and pronounce the person clean. Being examined did not automatically mean permanent exclusion.

Leviticus 13:38-44

38 If a man also or a woman have in the skin of their flesh bright spots, even white bright spots;

39 Then the priest shall look: and, behold, if the bright spots in the skin of their flesh be darkish white; it is a freckled spot that groweth in the skin; he is clean.

40 And the man whose hair is fallen off his head, he is bald; yet is he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald: yet is he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head.

Some pale spots were declared clean, and ordinary baldness was also clean. A person's appearance alone was not a reason to reject them. The text names particular signs that required attention. This reminds us to avoid turning difference into disgrace.

5. Understand the cost of living outside

Leviticus 13:45-46

45 And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

46 All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.

A person declared unclean had to signal that condition and live outside the camp while it continued. These were serious limits on ordinary community life. The chapter does not say that every affected person had committed a special sin. We should hear the hardship in these verses without using them to shame people who are ill.

6. Even clothing was examined

Leviticus 13:47-52

47 The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment;

48 Whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be shewed unto the priest:

50 And the priest shall look upon the plague, and shut up it that hath the plague seven days:

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is a fretting leprosy; it is unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

The same translated word also describes damage in wool, linen, or leather. “Warp” and “woof” are the threads running in different directions through woven cloth. This confirms that the chapter’s categories are not identical to our modern disease names. Spreading damage required the item to be destroyed.

Leviticus 13:53-59

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more:

55 And the priest shall look on the plague, after that it is washed: and, behold, if the plague have not changed his colour, and the plague be not spread; it is unclean; thou shalt burn it in the fire; it is fret inward, whether it be bare within or without.

56 And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading plague: thou shalt burn that wherein the plague is with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

Other cases required washing, waiting, removing an affected part, and examining again. The closing verse states the purpose: determining what was clean or unclean. The whole chapter asks for careful attention, not careless fear.

7. Jesus met the person behind the condition

Mark 1:40-42

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

The man trusted Jesus' ability but asked about His willingness. Jesus responded with compassion, touch, and the words "I will; be thou clean." The condition left him. The priest could examine and pronounce; Jesus actually brought cleansing. The man was a person to be loved, not merely a problem to be avoided.

Mark 1:43-45

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

Jesus told him to show himself to the priest and bring what Moses commanded. Cleansing was connected with the recognized way back into community life. The man's widespread report also made Jesus' public travel harder. Gratitude should include listening to the One who helped us.

Talk it over with friends

1. Why did some cases require waiting and another examination?

2. Why should we avoid equating illness with personal guilt?

3. What do Jesus' words and actions reveal about His compassion?

Put it into practice

Slow down before labeling someone. Ask a sincere question, listen carefully, and separate what you know from what you assume.

Reach out kindly to someone who feels forgotten. Offer a conversation, prayer, or practical help without treating them as a project.

A verse to carry with you

Mark 1:41

41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

Read this verse slowly. Tell a friend what it teaches you about Jesus and how you will respond.

Let’s pray together

Father, give us patient discernment and the compassion we see in Jesus. Forgive our quick judgments. Help us honor Your holiness and treat hurting people with dignity. Teach us to listen and obey as we give thanks for Your mercy. In Jesus’ name, amen.

I love you, my friends.

Scripture and sources

Scripture text was checked against the King James Version published by eBible.org. The complete verses are reproduced with their historical wording. Verse numbers and layout are adapted for reading; editorial footnotes are omitted. Tap any Scripture reference to view its source.

Bible edition and text

Refreshed IN THE WORD
For thy word hath quickened me
PSALM 119:50

Torah Studies

Connecting the Torah and Jesus

STUDY 15

Restored to Worship and Community

Day 15 · Leviticus 14

Follow the path of restoration in Leviticus 14 and learn to respond to Jesus' mercy with faith and gratitude.

For personal reading and study with friends

King James Version · Complete Scripture passages

Read and share online

Read one section at a time. Take turns reading the verses aloud, discuss the questions, and choose one practical response. Every passage referenced in the teaching is included in full.

Let’s begin together

Father, open our understanding as we read Your Word. Help us hear Your instructions in their setting, see Jesus clearly, and respond with faith and love. In Jesus’ name, amen.

Leviticus 13 explained examination and separation. Leviticus 14 now describes the way back after healing, and also addresses affected houses. These are instructions for Israel’s covenant worship. We will follow each section and then listen to Jesus and Hebrews.

Main truth: God provided a way back into worship and community; Jesus calls us to receive His mercy with faith and gratitude.

1. The priest went outside

Leviticus 14:1-7

1 And the LORD spake unto Moses, saying,

2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:

3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop:

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

Notice the order: the priest went outside the camp and found that the condition had healed. The ceremony did not cause the healing. It began the person’s formal cleansing and return. One bird was killed and the living bird was released. We can observe the picture of life and release without inventing a separate meaning for every object.

Leviticus 14:8-9

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

The return happened in stages. After washing and shaving, the person could enter the camp but waited seven days before returning to the tent. Restoration included practical steps and time. God’s instructions did not leave the healed person without a way home.

2. Restored before the Lord

Leviticus 14:10-14

10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.

11 And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation:

12 And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before the LORD:

13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy:

14 And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

On the eighth day, the person and the offerings were presented before the Lord. The older English phrase "meat offering" means a grain offering here. The blood placed on the ear, thumb, and toe marked the person within this cleansing ceremony. We need not turn these details into a formula to repeat today.

Leviticus 14:15-20

15 And the priest shall take some of the log of oil, and pour it into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

17 And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

18 And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

19 And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

Oil and the remaining offerings completed the prescribed ceremony. The ending is clear: the priest made atonement and the person was clean. Atonement here addressed ritual uncleanness and restored access to worship. It does not prove that the illness began because of a personal moral failure.

3. Limited money did not close the way

Leviticus 14:21-25

21 And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

22 And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before the LORD:

25 And he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

For someone who was poor, the required offerings were adjusted. A lamb remained part of the trespass offering, while birds replaced other animals. God gave a real provision for limited resources. The person did not have to become wealthy before being restored.

Leviticus 14:26-32

26 And the priest shall pour of the oil into the palm of his own left hand:

27 And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD:

28 And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:

29 And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get;

31 Even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.

The instructions about oil and atonement continued for the person with less money. The result was still cleansing before the Lord. This passage invites us to ask whether our own expectations make it harder for people with fewer resources to participate in community life.

4. A house was examined with care

Leviticus 14:33-42

33 And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house:

36 Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house:

37 And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

39 And the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city:

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

42 And they shall take other stones, and put them in the place of those stones; and he shall take other morter, and shall plaister the house.

These instructions look ahead to Israel's life in Canaan. The owner reported what seemed to be a plague; the priest examined it. The house was emptied before inspection, and affected stones could be removed and replaced. The text gives a process rather than telling the owner to declare the final result alone.

Leviticus 14:43-47

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;

44 Then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the morter of the house; and he shall carry them forth out of the city into an unclean place.

46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

If the damage returned and spread, the house was to be taken down. Entering, sleeping, or eating there also had ritual consequences. These are ancient covenant instructions, not a modern building-repair manual. Their seriousness reminds us not to hide a problem merely because dealing with it is inconvenient.

Leviticus 14:48-53

48 And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.

49 And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

50 And he shall kill the one of the birds in an earthen vessel over running water:

51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

If the damage did not spread after repairs, the priest pronounced the house clean. A cleansing ceremony followed, again with one bird killed and the other released. The chapter addresses restoration for both people and the places where they lived.

Leviticus 14:54-57

54 This is the law for all manner of plague of leprosy, and scall,

55 And for the leprosy of a garment, and of a house,

56 And for a rising, and for a scab, and for a bright spot:

57 To teach when it is unclean, and when it is clean: this is the law of leprosy.

The closing verses gather the different conditions under one purpose: teaching the distinction between clean and unclean. We should keep that stated purpose in view. A house does not commit moral sins; this helps us understand that ritual cleansing and personal guilt are different matters.

5. Return to give thanks

Luke 17:11-14

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.

14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

Ten men called to Jesus from a distance. He told them to show themselves to the priests, and they were cleansed as they went. His instruction connects with the priestly examination we have just read. Jesus' mercy opened the way for their return.

Luke 17:15-19

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

One man, a Samaritan, returned to glorify God and thank Jesus. All ten had received cleansing, but this man also returned to the Giver. Jesus commended his faith. Gratitude is more than enjoying an improved situation; it turns our attention toward the One who showed mercy.

6. Jesus suffered outside the gate

Hebrews 13:11-13

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

Hebrews connects the sacrifices burned outside the camp with Jesus suffering outside the gate. This is the writer's own connection, not a claim that every detail of Leviticus 14 is a direct prediction. Jesus sanctifies His people through His blood. Following Him may mean bearing rejection while belonging securely to Him.

Talk it over with friends

1. Why is it important that healing came before the cleansing ceremony?

2. What does the provision for the poor teach us about welcoming others?

3. What is the difference between receiving help and returning to give thanks?

Put it into practice

Name a mercy you have received and thank God specifically for it. Tell someone how that gift has helped you.

Make room for someone returning after a difficult season. Offer a welcome that respects their dignity and practical needs.

A verse to carry with you

Luke 17:19

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

Read this verse slowly. Tell a friend what it teaches you about Jesus and how you will respond.

Let’s pray together

Father, thank You for making a way to return. Help us receive Your mercy through Jesus with grateful hearts. Teach us to welcome people with care, honor those with few resources, and follow Jesus even when it costs us. In Jesus’ name, amen.

I love you, my friends.

Scripture and sources

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Bible edition and text

Refreshed IN THE WORD
For thy word hath quickened me
PSALM 119:50

Torah Studies

Connecting the Torah and Jesus

STUDY 16

Seen, Loved, and Made Clean

Day 16 · Leviticus 15

Read Leviticus 15 with dignity and care, meet the woman Jesus called Daughter, and learn to draw near through Him.

For personal reading and study with friends

King James Version · Complete Scripture passages

Read and share online

Read one section at a time. Take turns reading the verses aloud, discuss the questions, and choose one practical response. Every passage referenced in the teaching is included in full.

Let’s begin together

Father, open our understanding as we read Your Word. Help us hear Your instructions in their setting, see Jesus clearly, and respond with faith and love. In Jesus’ name, amen.

Leviticus 15 speaks openly about bodily discharges, including normal bodily functions and prolonged conditions. We will use respectful language and read the chapter within Israel’s covenant worship. Ritual uncleanness was not automatically a moral failure or a reason to despise someone.

Main truth: God’s holiness matters, and Jesus meets suffering people with compassion and opens the way to draw near.

1. The instructions included private struggles

Leviticus 15:1-7

1 And the LORD spake unto Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

4 Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean.

5 And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even.

6 And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.

The chapter begins with a man who has an ongoing discharge. “Issue” is an older word for a flow from the body. The instructions include the person, the bed, and the places where he sits. They describe ritual consequences of contact, not a statement that the person has less worth.

Leviticus 15:8-12

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe himself in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even.

12 And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

Further rules address contact, clothing, hands, and containers. Washing and waiting until evening appear repeatedly. We should notice the stated limits and endings rather than imagine that every contact brought permanent rejection.

Leviticus 15:13-15

13 And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:

15 And the priest shall offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.

After the discharge ended, the man counted seven days, washed, and brought offerings on the eighth day. The priest made atonement concerning the condition. The offering belongs to this purification process; it is not proof that every illness results from a particular sin.

2. Ordinary bodily functions were also included

Leviticus 15:16-18

16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even.

These verses concern the release of semen, a reproductive fluid, and sexual relations. Washing and uncleanness until evening were required. The passage does not say that the body itself is evil or that lawful married intimacy is a moral sin. Ritual status and moral guilt must not be confused.

3. Read about women without shame

Leviticus 15:19-24

19 And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even.

23 And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

This section concerns menstruation, a woman's monthly bleeding, and the ritual effects of contact during that time. The older phrase "her flowers" refers to menstruation. These instructions must not become an excuse to mock girls or women. We are reading rules for access to holy things within ancient Israel.

Leviticus 15:25-27

25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.

A woman whose bleeding lasted beyond the usual time remained in that condition while it continued. Imagine the weight of a prolonged struggle affecting daily life and contact with others. The text helps us understand the background of the woman we will meet in Mark.

Leviticus 15:28-30

28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

When the bleeding ended, there was a stated way to return: seven days followed by offerings on the eighth day. The man and woman with prolonged discharges both had a path of cleansing. God's instructions included an ending to their restricted condition.

4. God's dwelling explains the seriousness

Leviticus 15:31-33

31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them.

32 This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

The chapter states its purpose: preventing the defilement of God's tabernacle among Israel. The focus is the holy presence of God within the community. We should not reduce this chapter to hygiene or treat it as a list of people God dislikes.

5. Jesus stopped for a suffering woman

Mark 5:25-29

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

This woman had suffered bleeding for twelve years and had spent everything seeking help. She heard about Jesus and reached for His clothing. Mark reports that the bleeding stopped. Her story is personal: years of pain, exhausted resources, and hope placed in Jesus.

Mark 5:30-34

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

Jesus did not let her remain an unnamed person in the crowd. She told Him the truth, and He called her “Daughter” and sent her in peace. His words restored dignity as well as acknowledging her healing. We can pray with faith and compassion without blaming people whose suffering continues.

6. Draw near through Jesus

Hebrews 10:19-22

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And having an high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Hebrews teaches that Jesus opens the way into God's presence through His blood. We draw near with a sincere heart and confidence in Him. The answer to our need is not pretending that holiness does not matter; it is trusting the High Priest who makes our approach possible.

Talk it over with friends

1. Why must we distinguish ritual uncleanness from moral wrongdoing?

2. What did Jesus communicate by calling the woman "Daughter"?

3. According to Hebrews, why can we draw near to God?

Put it into practice

Use respectful words about bodies and illness. If someone shares a private struggle, listen kindly and protect their dignity.

Bring one hidden worry honestly to Jesus. Ask a trusted believer to pray with you, and offer patient companionship to someone who is suffering.

A verse to carry with you

Hebrews 10:22

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Read this verse slowly. Tell a friend what it teaches you about Jesus and how you will respond.

Let’s pray together

Father, thank You that we can come honestly before You through Jesus. Free us from shame that hides our needs. Give us respectful speech, patient compassion, and faith in our great High Priest. Help us see hurting people as people You love. In Jesus’ name, amen.

I love you, my friends.

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PSALM 119:50

Torah Studies

Connecting the Torah and Jesus

STUDY 17

Jesus, Our Great High Priest

Day 17 · Leviticus 16

Read the Day of Atonement in Leviticus 16 and discover how Hebrews points us to Jesus' complete offering.

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Let’s begin together

Father, open our understanding as we read Your Word. Help us hear Your instructions in their setting, see Jesus clearly, and respond with faith and love. In Jesus’ name, amen.

Leviticus 16 describes the Day of Atonement, when Israel’s high priest carried out a special yearly cleansing. This chapter addresses the sanctuary, the priests, and the people. Hebrews helps us see how Jesus’ priesthood and offering bring this story to its fulfillment.

Main truth: Jesus is our great High Priest. His once-for-all offering gives us a secure foundation for drawing near to God.

1. Approach God in the way He provides

Leviticus 16:1-5

1 And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died;

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

3 Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

The chapter recalls the death of Aaron's sons. Aaron could not enter behind the veil whenever he wished. He needed the appointed offerings, washing, and linen garments. The mercy seat was the cover of the covenant ark. God's presence was holy, and access was a gift governed by His instruction.

Leviticus 16:6-10

6 And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

7 And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.

9 And Aaron shall bring the goat upon which the LORD’s lot fell, and offer him for a sin offering.

10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

Aaron first needed atonement for himself and his household. The two goats had different roles: one was offered as a sin offering, and the other was kept alive to be sent away. Keep both parts together as we continue reading. Leadership did not place Aaron beyond the need for mercy.

2. Cleansing reached the sanctuary

Leviticus 16:11-14

11 And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:

12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail:

13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:

14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

Aaron brought the bull's blood for his own offering. Incense formed a cloud over the mercy seat, and the blood was sprinkled as God commanded. Every action emphasized that Aaron entered as a dependent servant, not as the owner of God's presence.

Leviticus 16:15-19

15 Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

The goat's blood was brought for the people. The holy place, tent, and altar needed cleansing because of Israel's uncleanness and sins. Sin affected the community's life before God. Atonement dealt with more than private feelings of guilt; it concerned the holy dwelling in the midst of the people.

3. Confessed sins were carried away

Leviticus 16:20-22

20 And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

Aaron confessed Israel's sins over the living goat, and it was sent into the wilderness. The picture is clear: the sins were carried away from the community. The English word "scapegoat" names this goat sent away. We should follow the actions described rather than build a teaching on guesses about details the passage does not explain.

Leviticus 16:23-28

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

25 And the fat of the sin offering shall he burn upon the altar.

26 And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

Aaron changed garments, washed, and offered the burnt offerings. Those who handled the goat and the remains also washed before returning. The ceremony involved the whole community's life, with careful responsibilities for each person.

4. Humble yourselves and rest

Leviticus 16:29-34

29 And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:

30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.

31 It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments:

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

The people were to humble themselves and stop their work on the appointed day. “Afflict your souls” expresses this humbling before God. The high priest made atonement once each year. The people received God’s provision with seriousness; they could not perform the high priest’s work for themselves.

5. Hebrews explains the earlier pattern

Hebrews 9:6-10

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

Hebrews describes the regular service and the high priest's yearly entrance with blood. Those offerings addressed the worshiper's ceremonial condition but could not bring the final cleansing of conscience. The earlier arrangement pointed beyond itself to the work God would accomplish through Christ.

Hebrews 9:11-14

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Jesus came as High Priest and entered through His own blood, obtaining eternal redemption. He offered Himself without blemish. His work cleanses the conscience so that we can serve the living God. The fulfillment is greater than repeating the old ceremony with a different priest.

6. One offering, a lasting foundation

Hebrews 10:10-14

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

Hebrews contrasts priests who stand offering repeated sacrifices with Jesus, who offered one sacrifice for sins and sat down at God’s right hand. His offering is complete. Being perfected here concerns the lasting effectiveness of His sacrifice for those being sanctified; it does not mean believers never need correction or growth.

We do not improve Jesus’ sacrifice by punishing ourselves or trying to purchase God’s welcome. We respond with faith, honest repentance, gratitude, and obedience. The finished offering is the foundation for a changed life, not an excuse to continue hurting others.

Talk it over with friends

1. Why did Aaron need an offering for himself before serving the people?

2. What do the sacrificed goat and the goat sent away show within the ceremony?

3. What does Hebrews say Jesus accomplished once for all?

Put it into practice

Confess a real wrong plainly to God. Where appropriate, ask the person you hurt for forgiveness and take a practical step to repair the harm.

Rest your confidence in Jesus' offering. When guilt drives you to try to earn your place with God, return to what Hebrews says He has accomplished.

A verse to carry with you

Hebrews 10:14

14 For by one offering he hath perfected for ever them that are sanctified.

Read this verse slowly. Tell a friend what it teaches you about Jesus and how you will respond.

Let’s pray together

Father, thank You for Jesus, our great High Priest. Thank You that His offering is sufficient. Teach us to approach You with reverence and confidence, confess our sins honestly, and serve others with a clean conscience. Let Your mercy produce a faithful life in us. In Jesus’ name, amen.

I love you, my friends.

Scripture and sources

Scripture text was checked against the King James Version published by eBible.org. The complete verses are reproduced with their historical wording. Verse numbers and layout are adapted for reading; editorial footnotes are omitted. Tap any Scripture reference to view its source.

Bible edition and text

Refreshed IN THE WORD
For thy word hath quickened me
PSALM 119:50

Torah Studies

Connecting the Torah and Jesus

STUDY 18

Life, Blood, and Atonement

Day 18 · Leviticus 17

Discover why life is sacred and how Jesus' offering brings us near to God. Read Leviticus 17 with complete verses, clear explanations, questions, and prayer.

For personal reading and study with friends

King James Version · Complete Scripture passages

Read and share online

Read one section at a time. Take turns reading the verses aloud, discuss the questions, and choose one practical response. Every passage referenced in the teaching is included in full.

Let’s begin together

Father, help us understand why life is precious and why atonement matters. Open our eyes to the gift of Your Son. Teach us to trust Jesus and honor You in our everyday choices. In Jesus’ name, amen.

Leviticus 17 follows the instructions for the Day of Atonement. It teaches Israel where to bring sacrifices and why blood must be treated with respect. Torah means instruction. We first hear these words within God’s covenant with Israel, then follow the connections made by Jesus and the apostles.

Main truth: Life belongs to God. He provided blood on the altar for atonement, and Jesus gave His own life to bring us to God.

1. Worship belongs to God

Leviticus 17:1-4

1 And the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This is the thing which the LORD hath commanded, saying,

3 What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:

These instructions addressed Aaron, the priests, and the whole community. In Israel's wilderness camp, the killing of the listed animals was brought under God's rules for sacrifice. People were not free to set up their own worship wherever they wished. The warning about being cut off shows how seriously God treated this command.

Leviticus 17:5-7

5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto the LORD.

6 And the priest shall sprinkle the blood upon the altar of the LORD at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD.

7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

The purpose is stated: bring the sacrifices to the Lord and stop offering them to false gods. The strong language about unfaithfulness describes breaking covenant loyalty. Israel belonged to the Lord. Worship was a response to Him, not a way to mix His name with other gods.

Leviticus 17:8-9

8 And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

The command also included foreigners living among Israel. Those who brought sacrifices were to honor the same holy place. For us, a helpful question is: Am I listening to what God says, or trying to make worship fit whatever I already want?

2. Life is in the blood

Leviticus 17:10-12

10 And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

Verse 11 is the heart of this chapter. God gives two connected truths: the life of the flesh is in the blood, and He has given blood on the altar for atonement. Atonement deals with sin and impurity so that people can approach the holy God in the way He provides.

Notice the words “I have given.” The provision began with God. Blood was not a magic substance people could use to control Him. On the altar, it represented life offered according to His instruction. Israel was forbidden to treat blood as ordinary food.

What changes when we see atonement as God’s provision instead of something we invent or earn?

3. Respect for life reached ordinary meals

Leviticus 17:13-14

13 And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

14 For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

An animal or bird permitted for food could be hunted, but its blood was to be poured out and covered with earth. These animals were not all brought to the altar. The shared point is respect for life and obedience to God’s instruction about blood.

Leviticus 17:15-16

15 And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean.

16 But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.

Eating an animal that had died naturally or been torn by another animal brought ritual uncleanness. Washing and waiting until evening were required. Refusing the required response brought responsibility for wrongdoing. This helps us distinguish a condition of uncleanness from deliberate disobedience.

4. Jesus gave His own life

Hebrews 9:11-14

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Hebrews connects the sacrifices with Jesus, our High Priest. He entered the holy place through His own blood and obtained eternal redemption. Redemption means rescue and release. His offering reaches our conscience, the inner awareness of right and wrong, so that we can serve the living God.

The connection is more than the color of blood. Jesus offered Himself without blemish to God. His blood speaks of His life given in sacrificial death. We trust the Savior who gave Himself, not a formula or an object. God's holy love made a way for us to draw near.

1 Peter 1:18-21

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

Peter says we were redeemed with Christ's precious blood, not silver or gold. The language of a lamb without blemish echoes the offerings of the Torah. Peter also points to the resurrection: God raised Jesus from the dead. Our faith and hope rest in God, who gave the Son and raised Him.

5. Remember the new covenant

Luke 22:19-20

19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

At the meal with His disciples, Jesus spoke of His body given for them and the new covenant in His blood. A covenant is a relationship established by God with promises and responsibilities. Jesus connected the cup with His coming sacrificial death and told His disciples to remember Him.

We remember a Person who loved us and gave Himself for us. The Lord's Supper calls us to receive His gift with gratitude and to live as people who belong to Him. Covenant life is a daily response of faith, love, and obedience.

6. The apostles taught Gentile believers

Acts 15:19-21

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

In Jerusalem, the church considered how Gentiles, people from the other nations, should be received. James said not to trouble those turning to God. He also gave concrete instructions about idols, sexual immorality, strangled animals, and blood. Grace did not mean that every practice became acceptable.

Acts 15:28-29

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

The letter repeated these instructions with the agreement of the Holy Spirit and the gathered leaders. We should take the apostles' words seriously rather than skip them. The passage shows Gentile believers being welcomed while learning a life separated from idolatry and shaped by holiness and fellowship.

Talk it over with friends

1. Why did God call Israel away from private sacrifices to false gods?

2. What does "I have given it to you" teach us about the source of atonement?

3. How does Hebrews explain what Jesus' offering accomplishes?

4. How can gratitude for Jesus shape one choice you make this week?

Put it into practice

Give God your undivided worship. Name one thing that competes for your trust or obedience. Bring it honestly to Him, and choose a practical step that places His Word first.

Thank Jesus for giving Himself for you. Let His mercy lead you to confess wrongdoing, make peace where you can, and serve someone in love. A cleansed conscience prepares us for living service, not only relief from guilt.

A verse to carry with you

Hebrews 9:14

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Remember the purpose: a cleansed conscience that serves the living God.

Let’s pray together

Father, thank You for the life You give and for the way You provided through Jesus. We place our trust in His complete offering. Cleanse our conscience and teach us to serve You with a willing heart. Keep our worship faithful, our gratitude sincere, and our love practical. Help us honor the teaching of Jesus and His apostles. In Jesus’ name, amen.

I love you, my friends.

Scripture and sources

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Bible edition and text

Refreshed IN THE WORD
For thy word hath quickened me
PSALM 119:50

Torah Studies

Connecting the Torah and Jesus

STUDY 19

Love That Honors God

Day 19 · Leviticus 18

Learn how belonging to God shapes our relationships. Read Leviticus 18 with clear explanations, Jesus' teaching about marriage, questions, and prayer.

For personal reading and study with friends

King James Version · Complete Scripture passages

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Let’s begin together

Father, help us listen with humble hearts. Teach us to honor You with our bodies and relationships, protect others, and receive Your guidance. In Jesus’ name, amen.

Leviticus 18 speaks to Israel after God rescued them from Egypt. It sets boundaries for family life, sexual relationships, and worship. Some wording is difficult. We will explain it respectfully, remembering that these commands first belonged to God’s covenant with Israel.

Main truth: Belonging to God changes how we treat people and how we use our bodies.

1. Let God guide your choices

Leviticus 18:1-5

1 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I am the LORD your God.

3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God.

5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.

Israel was not to copy every custom of Egypt or Canaan. The repeated words “I am the LORD” explain why: they belonged to Him. A popular choice is not automatically a wise choice. God’s instruction was meant to shape their whole life, including choices made in private.

2. Family relationships need protection

Leviticus 18:6-11

6 None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the LORD.

7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

8 The nakedness of thy father’s wife shalt thou not uncover: it is thy father’s nakedness.

9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

The expression "uncover nakedness" describes sexual relations in these laws. God forbids such relations with close family members. Family is meant to be a place of care and trust. No one should use family closeness, authority, or secrecy to take advantage of another person.

Leviticus 18:12-18

12 Thou shalt not uncover the nakedness of thy father’s sister: she is thy father’s near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother’s sister: for she is thy mother’s near kinswoman.

14 Thou shalt not uncover the nakedness of thy father’s brother, thou shalt not approach to his wife: she is thine aunt.

15 Thou shalt not uncover the nakedness of thy daughter in law: she is thy son’s wife; thou shalt not uncover her nakedness.

16 Thou shalt not uncover the nakedness of thy brother’s wife: it is thy brother’s nakedness.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.

18 Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time.

The instructions continue through other family relationships and forbid taking a wife's sister as a rival while the wife is alive. These are serious limits, not permission to search for loopholes. Someone who has been harmed by another person is not responsible for that person's wrongdoing. Tell a safe, trusted adult if someone is hurting you.

3. Honor life, worship, and faithfulness

Leviticus 18:19-23

19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.

22 Thou shalt not lie with mankind, as with womankind: it is abomination.

23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.

These verses address several distinct matters: Israel's rules about menstruation, adultery, giving children to Molech, sexual relations between males, and relations with animals. The chapter forbids these practices within Israel's covenant life. We should read what each command says without using these verses to insult, threaten, or mistreat anyone.

Adultery means breaking marriage faithfulness through a sexual relationship with someone else's spouse. The command about Molech rejects sacrificing children in false worship. Our desires never give us permission to betray a promise or harm another person. Love includes faithfulness, self-control, and care for vulnerable people.

4. Israel was accountable too

Leviticus 18:24-30

24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:

25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

26 Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which were before you, and the land is defiled;)

28 That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.

29 For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the LORD your God.

The warning about the land “vomiting out” its people is a strong picture of judgment and removal from the land. Israel could not assume that being God’s people made disobedience harmless. Native Israelites and foreigners living among them were both addressed. God’s people were called to practice holiness, not simply claim a special name.

5. Follow Jesus in faithful love

Matthew 19:4-6

4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

When asked about divorce, Jesus pointed back to God's creation of male and female and the joining of husband and wife. He called people to honor the marriage bond. Following Him means treating covenant promises seriously and refusing to treat another person as disposable.

1 Thessalonians 4:3-8

3 For this is the will of God, even your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

Paul teaches believers to turn away from sexual immorality and live in holiness and honor. “Sanctification” means being set apart for God and learning to live His way. God gives His Holy Spirit to help His people. This is a call to an honest, changed life, with respect for others and obedience to God.

Talk it over with friends

1. Why is popularity a poor guide for deciding right and wrong?

2. How can a family protect trust and safety?

3. What do Jesus and Paul teach us about faithful relationships?

Put it into practice

Choose one boundary that helps you honor God and respect others, such as refusing a harmful secret, avoiding sexual content, or keeping a promise. Ask God for help to follow through.

A verse to carry with you

1 Thessalonians 4:7

7 For God hath not called us unto uncleanness, but unto holiness.

God calls us to a life that belongs to Him.

Let’s pray together

Father, shape our relationships with Your truth and love. Help us be faithful, protect others, and ask for help when we need it. Give us courage to turn from wrongdoing and follow Jesus through the strength of Your Spirit. In Jesus’ name, amen.

I love you, my friends.

Scripture and sources

Scripture text was checked against the King James Version published by eBible.org. The complete verses are reproduced with their historical wording. Verse numbers and layout are adapted for reading; editorial footnotes are omitted. Tap any Scripture reference to view its source.

Bible edition and text

Refreshed IN THE WORD
For thy word hath quickened me
PSALM 119:50

Torah Studies

Connecting the Torah and Jesus

STUDY 20

Holiness in Everyday Life

Day 20 · Leviticus 19

See how love for God reaches our words, work, families, and neighbors. Explore Leviticus 19 and the command Jesus placed at the heart of loving others.

For personal reading and study with friends

King James Version · Complete Scripture passages

Read and share online

Read one section at a time. Take turns reading the verses aloud, discuss the questions, and choose one practical response. Every passage referenced in the teaching is included in full.

Let’s begin together

Father, show us what holiness looks like in ordinary life. Make our words honest and our actions loving. Help us notice people who need care. In Jesus’ name, amen.

Leviticus 19 speaks to the whole community, not only the priests. Its laws cover worship and daily relationships. Holiness means belonging to God and reflecting His character. This chapter shows that worship and the way we treat people belong together.

Main truth: Loving God becomes visible in honest, fair, and caring treatment of our neighbors.

1. Holiness begins with belonging to God

Leviticus 19:1-8

1 And the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.

3 Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God.

4 Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God.

5 And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

8 Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

God grounds His command in His own holiness. Israel was to honor parents, keep His Sabbaths, reject idols, and handle peace offerings as He directed. “Holy” does not mean acting important. It means taking God seriously and letting His instruction shape our behavior.

2. Leave room for someone else to eat

Leviticus 19:9-14

9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.

11 Ye shall not steal, neither deal falsely, neither lie one to another.

12 And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.

13 Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.

Farmers were to leave part of the harvest for poor people and foreigners. Workers were to receive their wages promptly. People with hearing or sight disabilities were to be protected from cruelty. Holiness reached the field, the workplace, and the way someone treated a neighbor who could not easily defend himself.

Leviticus 19:15-18

15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD.

17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

Fair judgment must not depend on whether a person is rich or poor. God also addresses gossip, hatred, revenge, and grudges. Loving your neighbor includes speaking truthfully about a wrong while refusing to feed hatred. A loving correction seeks someone’s good; gossip spreads someone’s trouble.

3. Read difficult laws honestly

Leviticus 19:19-22

19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

20 And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free.

21 And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, even a ram for a trespass offering.

22 And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

Verse 19 gives Israel rules about mixtures in farming, animals, and clothing. The next verses address sexual wrongdoing involving an enslaved woman who was promised in marriage. The man must bring a guilt offering; his act is called sin. The passage reflects an ancient system in which the woman was not free. We must not turn that setting into permission to own or exploit people.

Leviticus 19:23-31

23 And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be holy to praise the LORD withal.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the LORD your God.

26 Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times.

27 Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.

29 Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

30 Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.

New fruit trees required patience before their fruit could be enjoyed. Israel was also warned against false spiritual practices, certain mourning customs, and exploiting a daughter sexually. These different laws shaped a people whose worship belonged to the Lord. We should seek His guidance and protect people rather than use them for profit or personal wishes.

4. Love reaches the person who feels outside

Leviticus 19:32-37

32 Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD.

33 And if a stranger sojourn with thee in your land, ye shall not vex him.

34 But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

35 Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

36 Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt.

37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.

Honor older people. Love the foreigner as yourself. Use honest weights and measures. Israel knew the experience of living as strangers in Egypt, and that memory was to shape their welcome. Today, fair prices, truthful measurements, patient listening, and kindness to newcomers are practical places to begin.

5. Jesus brings the command into focus

Mark 12:28-34

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

Jesus joins love for God with love for neighbor. He quotes the neighbor command found in the chapter we just read. These are not competing duties. Love for God is meant to shape love for people. Knowing the right words matters, but Jesus calls us to a life that actually practices them.

Talk it over with friends

1. Which everyday command in this chapter surprised you?

2. What is the difference between loving correction and gossip?

3. Who could you welcome or help this week?

Put it into practice

Choose one concrete act of neighbor love: pay what you owe, share food, welcome someone new, or stop passing along a rumor. Do it quietly and sincerely.

A verse to carry with you

Mark 12:31

31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

Your neighbor is a person to love, not a problem to avoid.

Let’s pray together

Father, make our love practical. Teach us honesty in our work, kindness in our words, fairness in our decisions, and generosity with what You give us. Help us love You with our whole heart and love our neighbors as ourselves. In Jesus’ name, amen.

I love you, my friends.

Scripture and sources

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Bible edition and text

Refreshed IN THE WORD
For thy word hath quickened me
PSALM 119:50

Torah Studies

Connecting the Torah and Jesus

STUDY 21

Set Apart for God

Day 21 · Leviticus 20

Read Leviticus 20 in its covenant setting. Discover the seriousness of sin, God’s call to holiness, and the new life He offers through Jesus.

For personal reading and study with friends

King James Version · Complete Scripture passages

Read and share online

Read one section at a time. Take turns reading the verses aloud, discuss the questions, and choose one practical response. Every passage referenced in the teaching is included in full.

Let’s begin together

Father, help us read difficult words with care. Teach us to turn from evil, protect others, and live as people who belong to You. In Jesus’ name, amen.

Leviticus 20 includes severe penalties within ancient Israel’s covenant and national life. We should neither hide those words nor treat them as instructions for a church to carry out today. We will hear the chapter’s call to holiness and then listen to the teaching of Jesus and His apostles.

Main truth: God calls His people away from evil and into a life that belongs to Him.

1. Do not look away from harm

Leviticus 20:1-6

1 And the LORD spake unto Moses, saying,

2 Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:

5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

Giving children to Molech was a deadly betrayal of worship and of children. God also held the community responsible if it deliberately ignored the practice. The passage warns against seeking spiritual guidance from mediums. Worship of the Lord required loyalty, and the community could not excuse serious harm simply because someone called it religion.

Leviticus 20:7-8

7 Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.

8 And ye shall keep my statutes, and do them: I am the LORD which sanctify you.

God tells the people to set themselves apart, and He also says that He is the One who makes them holy. Their response mattered, but holiness began with belonging to Him. Obedience was not a costume worn for worship. It was a daily response to God's claim on their lives.

2. These commands carried serious consequences

Leviticus 20:9-16

9 For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him.

10 And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.

12 And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.

13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

14 And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.

These laws address cursing parents and several forbidden sexual acts, with severe penalties. They belong to Israel’s ancient legal order. Their presence in Scripture calls for careful reading, not personal revenge. No reader receives permission here to attack, threaten, or kill another person.

Leviticus 20:17-21

17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

The chapter continues with boundaries involving close relatives and ritual uncleanness. Different consequences are named. Read them as the stated covenant laws, without deciding that every modern illness or family sorrow must be punishment for a secret sin. This passage does not give us that knowledge about another person.

3. Belonging to God shapes a people

Leviticus 20:22-27

22 Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out.

23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the LORD your God, which have separated you from other people.

25 Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine.

27 A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

Israel was warned that disobedience could lead to removal from the land. The distinctions about food also reminded them of their covenant identity. Verse 26 gives the purpose: “that ye should be mine.” Being set apart was a call to faithfulness. It was not a reason to feel superior to everyone else.

4. Jesus teaches the character of His kingdom

John 18:36

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Before Pilate, Jesus explains that His kingdom does not come from this world's power. His servants were not to fight to prevent His arrest. We cannot take Israel's ancient penalties and turn them into a mission of religious violence. Following Jesus calls us to His way of faithful witness.

1 Peter 1:13-16

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

Peter repeats the Torah's call to holiness for believers in Jesus. He calls them to clear thinking, hope, and obedient living. Grace does not make evil harmless. Grace gives us a new direction: learning to live in a way that reflects the holy God who called us.

2 Corinthians 5:17-21

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Paul describes new creation and reconciliation through Christ. Reconciliation means a broken relationship being restored. God brings us near through Jesus and gives us a message of peace with Him. We respond by trusting Christ and letting that new relationship change how we live.

Talk it over with friends

1. Why must we read these penalties within ancient Israel's setting?

2. How does "you belong to Me" help explain holiness?

3. What change might new life in Christ bring to your week?

Put it into practice

Bring one wrong habit honestly to God. Choose a specific step away from it and toward a good action. Ask a trustworthy believer to encourage you.

A verse to carry with you

2 Corinthians 5:17

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

In Christ, a changed life is possible.

Let’s pray together

Father, thank You for calling us to belong to You. Give us courage to turn from evil and humility to receive Your mercy. Shape our thoughts, choices, and relationships through Jesus. Make us people who speak truth and bring peace. In Jesus’ name, amen.

I love you, my friends.

Scripture and sources

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Bible edition and text

Refreshed IN THE WORD
For thy word hath quickened me
PSALM 119:50

Torah Studies

Connecting the Torah and Jesus

STUDY 22

Jesus, Our Holy High Priest

Day 22 · Leviticus 21

Understand the priestly instructions of Leviticus 21 and discover why Jesus is the lasting High Priest who brings us near to God.

For personal reading and study with friends

King James Version · Complete Scripture passages

Read and share online

Read one section at a time. Take turns reading the verses aloud, discuss the questions, and choose one practical response. Every passage referenced in the teaching is included in full.

Let’s begin together

Father, teach us to honor Your holiness and value every person. Help us understand the priests’ calling and trust Jesus, our High Priest. In His name, amen.

Leviticus 21 addresses Aaron’s family, the priests who served at Israel’s sanctuary. Their special duties brought special restrictions. These rules concern that priestly office within Israel’s covenant. They are not a scale for measuring the worth of people today.

Main truth: Jesus is the holy, living High Priest who brings us near to God and calls us to serve Him.

1. A special responsibility in worship

Leviticus 21:1-6

1 And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:

2 But for his kin, that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 But he shall not defile himself, being a chief man among his people, to profane himself.

5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, and the bread of their God, they do offer: therefore they shall be holy.

Contact with the dead brought ritual uncleanness. Ordinary priests could attend to certain close family members, but they had limits connected with their sanctuary service. The commands about mourning also marked them as belonging to the Lord. These rules did not mean that grief was wrong or that a grieving person had no faith.

Leviticus 21:7-9

7 They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, am holy.

9 And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

The priests' marriages and households were also placed under strict rules. Verse 9 includes a severe penalty in ancient Israel's law. We read it within that setting, without turning it into an instruction for violence today. A priestly role did not make someone's family less worthy of care or give a leader permission to mistreat them.

2. The high priest carried added duties

Leviticus 21:10-15

10 And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the LORD.

13 And he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people: for I the LORD do sanctify him.

The high priest was anointed with oil and wore special garments. His restrictions concerning mourning and marriage were stricter than those of the other priests. His life was closely tied to representing the people before God. The chapter emphasizes the seriousness of that office, not the idea that every believer must copy its requirements.

3. A restriction on service was not a loss of belonging

Leviticus 21:16-24

16 And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God.

18 For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,

19 Or a man that is brokenfooted, or brokenhanded,

20 Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, both of the most holy, and of the holy.

23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

24 And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

These verses restrict altar service for priests with the physical conditions listed. We should not hide that restriction. Notice also verse 22: the priest could still eat the holy food. He still belonged to the priestly family. The passage does not say that disability is a personal sin or that a person with a disability is worth less.

We must distinguish a rule about Israel's ancient sanctuary from a judgment about someone's value. People with disabilities belong in the life and care of our communities. Listening to them and removing barriers to participation are practical ways to show respect.

4. Jesus lives to intercede for us

Hebrews 7:23-28

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this man, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Israel's priests died and were replaced. Jesus lives forever, so His priesthood continues. "Intercede" means to act on another person's behalf before God. Hebrews describes Jesus as holy and without sin. He offered Himself once and is able to save completely those who come to God through Him.

The connection centers on His character, lasting life, and complete offering. We are not told to inspect His physical appearance. Our confidence rests in who He is and what He has done. You can bring your need to God through this faithful Savior.

1 Peter 2:4-5

4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Peter describes believers as living stones being built into a spiritual house. Their offerings are acceptable to God through Jesus Christ. Serving God now reaches ordinary acts of trust, prayer, praise, and care for others. We serve because Jesus brings us near.

Talk it over with friends

1. What responsibilities made the priestly office serious?

2. What does verse 22 show about belonging?

3. Why can we trust Jesus as our High Priest?

Put it into practice

Bring one concern to God through Jesus. Then make one act of service more welcoming: ask about someone's needs, make room for participation, or offer patient help.

A verse to carry with you

Hebrews 7:25

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Jesus lives, and His care for those who come through Him continues.

Let’s pray together

Father, thank You for Jesus, our faithful High Priest. Help us draw near with trust, serve with humility, and honor every person. Keep us from confusing outward appearance with spiritual worth. Let our community reflect Your care. In Jesus’ name, amen.

I love you, my friends.

Scripture and sources

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For thy word hath quickened me
PSALM 119:50

Torah Studies

Connecting the Torah and Jesus

STUDY 23

Giving God Our Best

Day 23 · Leviticus 22

Explore Leviticus 22 and learn to honor what belongs to God. See how the complete offering of Jesus gives us a grateful heart for worship.

For personal reading and study with friends

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Read one section at a time. Take turns reading the verses aloud, discuss the questions, and choose one practical response. Every passage referenced in the teaching is included in full.

Let’s begin together

Father, help us approach You with respect and gratitude. Teach us to handle Your gifts faithfully and trust the perfect offering of Jesus. In His name, amen.

Leviticus 22 continues the instructions for priests and then speaks about acceptable sacrifices. Holy things were gifts set apart for God’s service. The people were to handle them as God instructed, remembering the Lord who brought them out of Egypt.

Main truth: We honor God with grateful obedience because He has first given to us.

1. Treat holy gifts with care

Leviticus 22:1-9

1 And the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name in those things which they hallow unto me: I am the LORD.

3 Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I am the LORD.

4 What man soever of the seed of Aaron is a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him;

5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it is his food.

8 That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith: I am the LORD.

9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

A priest who was ritually unclean had to wait and follow the required cleansing before eating holy food. The chapter names ordinary bodily conditions as well as contact with impurity. Such a condition was not automatically a moral failure. Deliberately ignoring God's instructions was a different matter and carried serious consequences.

Leviticus 22:10-16

10 There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

11 But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

12 If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

14 And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing.

15 And they shall not profane the holy things of the children of Israel, which they offer unto the LORD;

16 Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

The holy food supported the priest's household, with detailed rules about who could eat it. The passage includes the ancient reality of purchased servants; that description is not a model for owning people today. It also provides a way to make things right after eating holy food by mistake: repay it and add a fifth, or twenty percent.

Making things right matters. If we damage something entrusted to us, an apology should lead to an honest effort to repair the harm. Respect for God includes care for what has been given for His service.

2. An offering was not a way to discard leftovers

Leviticus 22:17-25

17 And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;

19 Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

20 But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you.

21 And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you.

The animals offered had to meet the stated requirements. A damaged animal was not to be presented as though God did not deserve careful obedience. Verse 23 makes a specific distinction between a freewill offering and an offering connected with a vow. We should read those details instead of making every rule sound identical.

The lesson is not that God loves wealthy people more. It is that worship should be sincere and attentive to His word. Giving God our best includes our honesty, attention, willingness, and care. We cannot buy His love with an expensive gift.

3. Remember the God who rescued you

Leviticus 22:26-33

26 And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

28 And whether it be cow or ewe, ye shall not kill it and her young both in one day.

29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will.

30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the LORD.

31 Therefore shall ye keep my commandments, and do them: I am the LORD.

32 Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I am the LORD which hallow you,

33 That brought you out of the land of Egypt, to be your God: I am the LORD.

A newborn animal stayed with its mother for seven days before it could be offered. A mother and her young were not to be killed on the same day. Thanksgiving offerings also had a stated time for eating. The chapter closes with the reason for obedience: the Lord brought Israel out of Egypt to be their God.

4. Jesus gave Himself completely

1 Peter 1:18-21

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

Peter uses the language of a lamb without blemish to describe Christ. Our rescue was not purchased with silver or gold, but with His precious blood. Jesus gave His life, and God raised Him from the dead. Our worship begins with receiving that gift and placing our hope in God.

Hebrews 10:10-14

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

Hebrews says that Jesus' offering was once for all. Repeated sacrifices could not accomplish what His single offering accomplished. We do not add a better sacrifice to complete His work. We respond to His finished offering with faith and a life increasingly shaped by Him.

Talk it over with friends

1. How were priests to treat holy food?

2. What can giving your best mean when you have little money?

3. How does Jesus' complete offering shape our gratitude?

Put it into practice

Give God your full attention during a short time of prayer today. Then complete one responsibility carefully, as an act of grateful service. Repair something you have neglected if you can.

A verse to carry with you

Hebrews 10:14

14 For by one offering he hath perfected for ever them that are sanctified.

Our confidence rests in the complete offering of Jesus.

Let’s pray together

Father, thank You for giving Your Son. Free us from careless worship and from trying to earn Your love. Teach us to receive Your grace, care for what You entrust to us, and serve with grateful hearts. In Jesus’ name, amen.

I love you, my friends.

Scripture and sources

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Bible edition and text

Refreshed IN THE WORD
For thy word hath quickened me
PSALM 119:50

Torah Studies

Connecting the Torah and Jesus

STUDY 24

God’s Appointed Times and Jesus

Day 24 · Leviticus 23

Walk through the sacred calendar of Leviticus 23. Discover remembrance, rest, gratitude, and the connections the New Testament makes to Jesus.

For personal reading and study with friends

King James Version · Complete Scripture passages

Read and share online

Read one section at a time. Take turns reading the verses aloud, discuss the questions, and choose one practical response. Every passage referenced in the teaching is included in full.

Let’s begin together

Father, help us remember Your faithfulness and make room to worship. As we read Your appointed times, open our eyes to Jesus. In His name, amen.

Leviticus 23 gives Israel times to gather, rest, remember, and rejoice. A holy convocation is a gathering set apart for God. These celebrations had real meaning in Israel’s covenant life. We will follow the connections Scripture itself makes, without inventing hidden dates or secret predictions.

Main truth: Remembering God’s works helps us live with gratitude, and the New Testament directs our hope to Jesus.

1. Stop, gather, and remember

Leviticus 23:1-3

1 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts.

3 Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.

The weekly Sabbath gave Israel a rhythm of work and rest before God. The people were more than their labor. Time belonged to the Lord too. Our daily schedules also reveal what matters to us. We need room to listen, worship, and receive life as God’s gift.

2. Passover and a life made new

Leviticus 23:4-8

4 These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.

5 In the fourteenth day of the first month at even is the LORD’s passover.

6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.

Passover and the Feast of Unleavened Bread were set at the beginning of Israel's calendar. Unleavened bread is bread made without yeast. The days included worship gatherings and offerings. These repeated times helped the community remember together, rather than leaving faith only to private memory.

1 Corinthians 5:7-8

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Paul explicitly calls Christ our Passover sacrifice. He uses the picture of removing old yeast to call the church away from evil and toward sincerity and truth. The connection to Jesus leads to a changed life. Remembering His sacrifice should affect how we speak and act.

3. The first part of the harvest

Leviticus 23:9-14

9 And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

13 And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.

Israel brought the first sheaf of the harvest to God before enjoying the new grain. A sheaf is a bundle of harvested stalks. This first gift acknowledged that the harvest came from Him. The people learned to receive with gratitude instead of acting as though they produced everything alone.

1 Corinthians 15:20-23

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

Paul calls the risen Christ the firstfruits of those who have died. Jesus' resurrection is the beginning and promise of the resurrection of those who belong to Him. Our hope is not simply a better mood today. It rests in the living Savior and the future God promises.

4. Gratitude makes room for others

Leviticus 23:15-22

15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

20 And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.

After counting fifty days, Israel brought another harvest offering and gathered before God. Notice the command about leaving grain for poor people and foreigners. Celebration and generosity belong together. A full table should help us remember the person who does not have enough to eat.

5. A call to attention and humility

Leviticus 23:23-25

23 And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

25 Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

The trumpet memorial marked a sacred gathering in the seventh month. The text gives Israel a time to stop ordinary work and honor God. It does not supply a modern date for the return of Jesus. We can listen to its call to take God seriously without creating a prediction.

Leviticus 23:26-32

26 And the LORD spake unto Moses, saying,

27 Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings.

32 It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

The Day of Atonement called the people to humble themselves and rest while atonement was made. Atonement addresses sin and impurity so people can approach God in the way He provides. This was a serious day of dependence on His provision, not a display of personal achievement.

6. Remember God's care and come to Jesus

Leviticus 23:33-44

33 And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.

35 On the first day shall be an holy convocation: ye shall do no servile work therein.

36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.

37 These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

41 And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.

At the Feast of Tabernacles, Israel lived in temporary shelters and rejoiced before the Lord. The shelters reminded later generations of life after the rescue from Egypt. Remembering simple shelters could teach a settled family that its security still came from God.

John 7:2

2 Now the Jews' feast of tabernacles was at hand.

John identifies the festival setting as the Feast of Tabernacles. Later in that same chapter, Jesus makes this invitation.

John 7:37-39

37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Jesus invites thirsty people to come to Him and believe. John explains that He is speaking about the Spirit believers would receive. The festival's remembrance of God's care becomes the setting for an invitation to trust Jesus for the life only He can give.

Talk it over with friends

1. Why do people need repeated times to remember God's works?

2. Which connections to Jesus are stated directly in the New Testament passages?

3. How could gratitude make your next gathering more generous?

Put it into practice

Set aside a time to remember one way God has cared for you. Share that memory with someone, and include a practical gift of food, time, or help for a person in need.

A verse to carry with you

1 Corinthians 15:20

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

Jesus is risen, and our hope rests in Him.

Let’s pray together

Father, thank You for Your faithful care. Teach us to remember, rest, rejoice, and give. Keep our hope rooted in the death and resurrection of Jesus. Fill us with Your Spirit and make our gratitude visible in love. In Jesus’ name, amen.

I love you, my friends.

Scripture and sources

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For thy word hath quickened me
PSALM 119:50

Torah Studies

Connecting the Torah and Jesus

STUDY 25

Honor God and Love Your Neighbor

Day 25 · Leviticus 24

Read Leviticus 24 and consider faithful worship, careful speech, and fair justice. Follow Jesus' teaching about light, mercy, and freedom from revenge.

For personal reading and study with friends

King James Version · Complete Scripture passages

Read and share online

Read one section at a time. Take turns reading the verses aloud, discuss the questions, and choose one practical response. Every passage referenced in the teaching is included in full.

Let’s begin together

Father, guide our worship and our words. Help us understand Your holiness, practice fairness, and follow Jesus when we are hurt. In His name, amen.

Leviticus 24 begins with the lamps and bread in the sanctuary. It then records a case of blasphemy and gives laws about injury and justice. These subjects share a concern for honoring the holy God in the life of Israel’s community.

Main truth: Honor for God should shape our worship, speech, and treatment of other people.

1. Faithfulness includes ordinary care

Leviticus 24:1-4

1 And the LORD spake unto Moses, saying,

2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: it shall be a statute for ever in your generations.

4 He shall order the lamps upon the pure candlestick before the LORD continually.

The people supplied pure olive oil, and Aaron tended the lamps before the Lord. Faithful worship involved regular attention. Someone brought the oil; someone cared for the light. Small tasks mattered because they served the worship God had established.

Leviticus 24:5-9

5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

7 And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the LORD.

8 Every sabbath he shall set it in order before the LORD continually, being taken from the children of Israel by an everlasting covenant.

9 And it shall be Aaron’s and his sons’; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

Twelve loaves were arranged before the Lord, renewed each Sabbath, and eaten by the priests in a holy place. The bread belonged within Israel’s covenant worship. These repeated acts show a community learning to keep its commitments before God, week after week.

2. God’s name was not to be treated lightly

Leviticus 24:10-16

10 And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp;

11 And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 And they put him in ward, that the mind of the LORD might be shewed them.

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.

During a fight, a man cursed and blasphemed the Lord’s name. Blasphemy here means speaking against God with serious contempt. The community held him while seeking the Lord’s instruction. The punishment given is severe and belongs to Israel’s ancient covenant law. It is not permission for Christians to punish someone violently for offensive speech.

The man's mixed family background is part of the story, but the stated offense is his blasphemy. The law addresses both the native and the foreigner. We should not turn this account into suspicion toward people of a different ancestry.

3. Justice must not depend on who you are

Leviticus 24:17-23

17 And he that killeth any man shall surely be put to death.

18 And he that killeth a beast shall make it good; beast for beast.

19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the LORD your God.

23 And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

The chapter distinguishes killing a person from killing an animal, requires restitution, and names proportionate consequences for injury. “Eye for eye” belongs to this setting of public justice. It must not become an excuse for a personal cycle of revenge. Verse 22 insists on one standard of law for the native and the foreigner.

4. Jesus calls us away from revenge

Matthew 5:38-42

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Jesus directly names “eye for eye” and calls His disciples to a generous response instead of personal retaliation. He challenges the desire to make someone pay back every insult. This teaching does not require staying in an abusive situation. Seeking safety and truthful help can go together with refusing revenge.

Matthew 5:43-48

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Jesus goes further: love your enemies and pray for those who mistreat you. God’s kindness becomes our pattern. Loving an enemy does not mean calling evil good. It means refusing hatred as our guide and seeking a response shaped by the Father’s generous love.

5. Let your light be seen

Matthew 5:14-16

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Jesus calls His disciples the light of the world. This is a helpful connection with the chapter's opening picture of tended lamps, though Jesus is not giving instructions about sanctuary oil here. Our good works should help people honor the Father. Steady kindness can make faith visible.

Talk it over with friends

1. Which small responsibilities help a community worship faithfully?

2. How is fair justice different from personal revenge?

3. What could loving an enemy look like without excusing harm?

Put it into practice

Before answering an insult, pause and pray. Choose a truthful, peaceful response. If harm is continuing, seek help from someone able to protect you. Then do one quiet good deed that points toward the Father's care.

A verse to carry with you

Matthew 5:16

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Let your actions help others see the goodness of the Father.

Let’s pray together

Father, teach us to honor Your name and care for our neighbors. Guard our speech, make our decisions fair, and free our hearts from revenge. Help us seek safety where needed and show the steady kindness of Jesus. In His name, amen.

I love you, my friends.

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STUDY 26

Rest, Release, and Our Redeemer

Day 26 · Leviticus 25

Explore the Sabbath year and Jubilee in Leviticus 25. Learn about trust, fair treatment, redemption, and the good news Jesus announced.

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Read one section at a time. Take turns reading the verses aloud, discuss the questions, and choose one practical response. Every passage referenced in the teaching is included in full.

Let’s begin together

Father, teach us to trust Your care and use what we have with mercy. Open our eyes to people under heavy burdens and to the freedom Jesus brings. In His name, amen.

Leviticus 25 looks ahead to Israel’s life in the land. It gives laws about resting the land, recovering family property, and responding to poverty. Redemption means buying back or releasing something or someone according to the stated terms. Read the promises and limits together.

Main truth: God’s ownership challenges our greed and calls us to trust, mercy, and care for people in need.

1. Even the land was to rest

Leviticus 25:1-7

1 And the LORD spake unto Moses in mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

Every seventh year, Israel was to stop its normal sowing and pruning. What grew on its own provided food for people and animals. This land Sabbath reminded the people that constant production was not their master. The land and its fruit belonged to God.

2. Jubilee gave a time of return

Leviticus 25:8-17

8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

12 For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the year of this jubile ye shall return every man unto his possession.

14 And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another:

15 According to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee:

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God.

After seven groups of seven years, the fiftieth year was proclaimed as Jubilee. Israelites were to return to their family property under these laws. Land prices depended on the number of harvests remaining before that return. The command was clear: do not take advantage of one another.

Leviticus 25:18-24

18 Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.

23 The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me.

24 And in all the land of your possession ye shall grant a redemption for the land.

God answered the question, “What shall we eat?” with a promise of provision to Israel as they kept these commands. He also declared that the land was His. This is a specific covenant promise, not a formula guaranteeing that every gift we give will triple our money. Its challenge is to trust God and stop treating possessions as our ultimate security.

3. Make a way for a family to recover

Leviticus 25:25-34

25 If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and himself be able to redeem it;

27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.

29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile.

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubile.

32 Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time.

33 And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubile: for the houses of the cities of the Levites are their possession among the children of Israel.

34 But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

A relative could redeem family land sold because of poverty. The chapter then distinguishes farmland, village houses, homes in walled cities, and Levite property. Not every sale followed the same rule. Reading the details keeps us from promising a return the text does not actually give.

Leviticus 25:35-38

35 And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee.

36 Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 I am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

When a neighbor became poor, the response was to help that person live among the community. Israel was not to turn the person's need into a way to earn interest or profit. The reminder of rescue from Egypt gave them a reason for mercy: they knew what it meant to need deliverance.

4. Read both the protections and the limits

Leviticus 25:39-46

39 And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant:

40 But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubile:

41 And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.

43 Thou shalt not rule over him with rigour; but shalt fear thy God.

44 Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession.

46 And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

An impoverished Israelite was to be treated as a hired worker and released at Jubilee. However, verses 44–46 permitted foreign slaves to be held as property and passed to children. That is a serious difference in the text. We should not say that this chapter freed every enslaved person equally, or use its ancient laws as permission to own people today.

Leviticus 25:47-55

47 And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

51 If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubile, then he shall count with him, and according unto his years shall he give him again the price of his redemption.

53 And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight.

54 And if he be not redeemed in these years, then he shall go out in the year of jubile, both he, and his children with him.

55 For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God.

An Israelite who had sold himself to a wealthy foreigner could be redeemed by a relative or, if able, by himself. The price was tied to the remaining years, and harsh treatment was forbidden. The chapter ends by declaring that Israel belonged to the Lord who rescued them. Their identity was meant to shape their treatment of one another.

5. Jesus announces good news and release

Luke 4:16-21

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

Jesus reads from Isaiah and announces good news to the poor, release for captives, and the Lord's year of favor. This language echoes the Torah's concern for release and restoration. Jesus says the Scripture is fulfilled in the hearing of His listeners. He presents Himself as the One bringing God's promised good news.

John 8:34-36

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

Jesus also speaks of freedom from slavery to sin. His rescue reaches the power of wrongdoing in our lives. Trusting Him calls us to leave sin and to show mercy to others. Spiritual freedom should make us more attentive to people's real burdens, not less.

Talk it over with friends

1. How did the land's rest call Israel to trust God?

2. What protections and limits must we both notice in this chapter?

3. How can Jesus' mercy change the way we respond to someone in need?

Put it into practice

Look for one burden you can help carry. Share a meal, offer practical help, or treat someone under financial pressure fairly. Refuse to profit from another person's desperation.

A verse to carry with you

John 8:36

36 If the Son therefore shall make you free, ye shall be free indeed.

The Son brings real freedom from the rule of sin.

Let’s pray together

Father, everything we have comes from You. Teach us to trust Your care, resist greed, and help people under heavy burdens. Thank You for Jesus, who brings freedom and restoration. Let His mercy shape how we live and give. In His name, amen.

I love you, my friends.

Scripture and sources

Scripture text was checked against the King James Version published by eBible.org. The complete verses are reproduced with their historical wording. Verse numbers and layout are adapted for reading; editorial footnotes are omitted. Tap any Scripture reference to view its source.

Bible edition and text

Refreshed IN THE WORD
For thy word hath quickened me
PSALM 119:50

Torah Studies

Connecting the Torah and Jesus

STUDY 27

Return to the Faithful God

Day 27 · Leviticus 26

Read the promises and warnings of Leviticus 26. Discover why obedience matters and why turning back to God is a response of hope.

For personal reading and study with friends

King James Version · Complete Scripture passages

Read and share online

Read one section at a time. Take turns reading the verses aloud, discuss the questions, and choose one practical response. Every passage referenced in the teaching is included in full.

Let’s begin together

Father, help us hear Your warnings and trust Your faithfulness. Give us honest hearts that turn toward You instead of hiding our wrongs. In Jesus’ name, amen.

Leviticus 26 describes blessings and consequences within God’s covenant with Israel in the land. It includes painful pictures of war, hunger, and exile. We read these national covenant warnings in their setting, without assuming that every hardship in someone’s life proves a personal sin.

Main truth: Disobedience matters, and God’s faithfulness gives us reason to turn back to Him.

1. God wanted to dwell among His people

Leviticus 26:1-13

1 Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God.

2 Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

3 If ye walk in my statutes, and keep my commandments, and do them;

4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

6 And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat old store, and bring forth the old because of the new.

11 And I will set my tabernacle among you: and my soul shall not abhor you.

12 And I will walk among you, and will be your God, and ye shall be my people.

13 I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

The chapter begins with loyal worship and obedience. God promises rain, food, peace, and His presence to Israel under these covenant terms. At the center is relationship: He would be their God, and they would be His people. The One giving these commands had already rescued them from Egypt.

These promises must not become a claim that a faithful Christian will always be wealthy or never suffer. They were addressed to Israel's covenant life in a particular land. They do teach us that God's desire for His people includes faithful relationship, not only outward religious activity.

2. Refusing to listen has consequences

Leviticus 26:14-22

14 But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:

16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate.

The warnings describe the result of despising God's instruction and breaking the covenant. The repeated refusal to listen is important. This is not a picture of God rejecting someone for one nervous mistake. It is a serious warning about stubborn, continuing rebellion.

Leviticus 26:23-26

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.

The consequences grow more severe as the people continue to resist. War, disease, and scarce food are described as covenant judgments. We are not authorized to label a particular person's illness or a modern disaster as punishment based on these verses. Our first response to suffering should include care and humility.

3. The warning reaches the loss of the land

Leviticus 26:27-35

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.

31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

These are frightening descriptions of siege, extreme hunger, ruined worship places, and exile. The verse about eating children describes the horror of desperate famine; it does not command that act. The land would finally rest while the people were away. Israel could not keep the covenant's gifts while endlessly rejecting the covenant's Lord.

Leviticus 26:36-39

36 And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

Exile is pictured as life under fear and weakness among other nations. The passage shows how deeply a community can be damaged by persistent wrongdoing. It should move us toward honest repentance, not toward feeling pleased about another person's pain.

4. God remembers His covenant

Leviticus 26:40-46

40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God.

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the LORD.

46 These are the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

The chapter makes room for confession and humble hearts. God says He will remember His covenant with the ancestors and will not utterly destroy His people or break His covenant with them. Judgment is real, and His faithfulness is real too. Returning begins with telling the truth about sin and acknowledging His right to lead us.

5. Jesus shows the joy of returning

Luke 15:17-24

17 And when he came to himself, he said, How many hired servants of my father’s have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

In Jesus' story, the younger son comes to his senses, returns home, and confesses his sin. The father runs to welcome him and celebrates his return. This is not a promise that every consequence disappears. It is a picture of the Father's generous welcome that gives us courage to stop hiding and come home.

Hebrews 12:10-11

10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Hebrews describes God's discipline as aiming at our good and holiness. Discipline can be painful, but its purpose is growth in a right way of life. We can receive needed correction without deciding that God has stopped loving us.

Talk it over with friends

1. Why do we need to read these promises and warnings in their covenant setting?

2. What does confession require us to stop doing?

3. How does the father's welcome in Jesus' story encourage you?

Put it into practice

Tell God the truth about one area where you have resisted His guidance. Take one step toward repair, such as apologizing or returning something. Receive correction without giving up hope.

A verse to carry with you

Luke 15:20

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

Turning back to God is a response of hope.

Let’s pray together

Father, thank You for Your faithfulness. Soften our hearts when we resist You. Help us confess honestly, accept correction, and repair the harm we can. Thank You for the welcome Jesus shows us. Lead us into a faithful life with You. In His name, amen.

I love you, my friends.

Scripture and sources

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Bible edition and text

Refreshed IN THE WORD
For thy word hath quickened me
PSALM 119:50

Torah Studies

Connecting the Torah and Jesus

STUDY 28

Keep Your Word, Give with Joy

Day 28 · Leviticus 27

Finish Leviticus with a study of vows, gifts, and faithful promises. Learn from Jesus to speak honestly and from Paul to give with a willing heart.

For personal reading and study with friends

King James Version · Complete Scripture passages

Read and share online

Read one section at a time. Take turns reading the verses aloud, discuss the questions, and choose one practical response. Every passage referenced in the teaching is included in full.

Let’s begin together

Father, help us mean what we say and give with honest hearts. Teach us to honor You without making careless promises. In Jesus’ name, amen.

Leviticus 27 closes the book with instructions about vows, dedicated property, and tithes. A vow is a serious promise made to God. The chapter explains how certain gifts were valued or redeemed within Israel’s sanctuary system. These rules teach us to take commitments seriously.

Main truth: Honest promises and willing generosity honor God; His love is not something we buy.

1. A vow carried a real responsibility

Leviticus 27:1-8

1 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons shall be for the LORD by thy estimation.

3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

4 And if it be a female, then thy estimation shall be thirty shekels.

5 And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver.

7 And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

These amounts of silver were connected with vows concerning persons. The listed amounts differ by age and sex, but the chapter is setting vow payments, not measuring someone's value to God. Verse 8 also makes provision for a person too poor to pay the stated amount: the priest was to consider that person's ability.

2. Do not promise one thing and quietly substitute another

Leviticus 27:9-15

9 And if it be a beast, whereof men bring an offering unto the LORD, all that any man giveth of such unto the LORD shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if it be any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: as thou valuest it, who art the priest, so shall it be.

13 But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation.

14 And when a man shall sanctify his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

An animal dedicated for sacrifice could not simply be exchanged. Other animals and houses were valued by the priest, with stated terms for buying them back. Adding a fifth means adding twenty percent. The point is that a dedication was a real commitment, not an impressive sentence someone could casually undo.

Leviticus 27:16-25

16 And if a man shall sanctify unto the LORD some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver.

17 If he sanctify his field from the year of jubile, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.

22 And if a man sanctify unto the LORD a field which he hath bought, which is not of the fields of his possession;

23 Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubile: and he shall give thine estimation in that day, as a holy thing unto the LORD.

24 In the year of the jubile the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong.

25 And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

Fields were valued with attention to their size, the years remaining until Jubilee, and whether they were inherited or purchased. A person could not ignore the rights attached to family land. Generosity should be truthful about what is actually ours to give and about the responsibilities we already carry.

3. Some things could not be treated as ordinary gifts

Leviticus 27:26-29

26 Only the firstling of the beasts, which should be the LORD’s firstling, no man shall sanctify it; whether it be ox, or sheep: it is the LORD’s.

27 And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the LORD.

29 None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.

A firstborn animal already belonged to the Lord, so offering it was not a new voluntary gift. The passage then distinguishes an irrevocable dedication from things that could be redeemed. Verse 29 includes a severe sentence of death. We must read that ancient category carefully; it does not authorize a reader to make a harmful vow or kill a person.

Leviticus 27:30-34

30 And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD’s: it is holy unto the LORD.

31 And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof.

32 And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 These are the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

A tithe means a tenth. The chapter describes the tenth of the land's produce and of the herd or flock as belonging to the Lord. Its rules concern Israel's life under the covenant at Sinai. The closing words remind us whose instructions these were and to whom they were given.

4. Jesus calls for simple, honest speech

Matthew 5:33-37

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Jesus addresses oaths and teaches His disciples to let their yes mean yes and their no mean no. We should not need dramatic promises to make ordinary words believable. This teaching calls us to dependable honesty in daily life, without using God's name to make ourselves sound more trustworthy.

5. Give from a willing heart

2 Corinthians 9:6-8

6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

Paul teaches willing, thoughtful generosity. A gift should not be squeezed out by pressure or resentment. God supplies grace so His people can share in good works. This is not a promise that a donation guarantees personal wealth. It is an invitation to trust God and give gladly for the good of others.

Talk it over with friends

1. Why does a promise need more than sincere-sounding words?

2. How did the chapter make room for a poor person?

3. What is the difference between willing generosity and giving under pressure?

Put it into practice

Review one promise you have made. Fulfill it if it is good and possible; if you cannot, speak honestly and take responsibility. Choose a thoughtful act of generosity that fits your ability and cares for someone's need.

A verse to carry with you

2 Corinthians 9:7

7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

God welcomes a willing, cheerful giver.

Let’s pray together

Father, thank You for guiding us through Leviticus. Make our words dependable and our gifts sincere. Keep us from pressure, pride, and empty promises. Help us follow Jesus with grateful hearts and practical generosity. In His name, amen.

I love you, my friends.

Scripture and sources

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