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