T H E H O L I E S T P L A C E O N E A R T H

A Messianic Bible Meditation On Leviticus: The Heart Of Torah, The Heart of The Father

A Bible Study
www.GleaningTheScriptures.com
Pastor Tom
A Bible Teacher

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Introduction

This study is designed to guide you into a deeper understanding of Leviticus—not through the lens of man's interpretation, or poplar theological structures. While institutions have provided us with so much meaningful knowledge and solid evangelism, they retain great imperfections (non-salvivic in nature) that will hinder your victory if you choose to wholly rely on their voice for your journey. Instead, strive to hear God's unadulterated voice. This study can help you reveal the heart of sacrifice, the purpose of The Temple, and the nature of God's love.

By engaging with this study, you will learn to see beyond ritual and rules without throwing out their necessity for mankind, to discover the spiritual truths hidden in each command, offering, and ordinance. The Holiest Place on Earth was engineered by God through the author equiping you to approach Scripture thoughtfully, meditate on its meaning, and hear God's voice in a personal, transformational way.

This is a study for those who want more than information, but life giving knowledge—you want insight, discernment, and a practical understanding of how God's instructions shape a holy life. Each chapter is an invitation to grow, reflect, and respond, building both wisdom and intimacy with Him.

If you dedicate time, patience, the ability be corrected, and prayer, this study will sharpen your understanding, strengthen your spiritual walk, and help you live in alignment with God's Kingdom purposes.

A Note From the Author

Gain a clearer vision of who God truly is concerning sacrifice, The Temple, and love. Not all men can handle the information in this workbook. Please be both gentle and wise. Be patient, for a time, with those who lag behind.

Study Instructions

Personal Study – Go through this study in the following manner:

1. Set aside dedicated time each day or week to focus solely on this study without distractions.
2. Begin each session with prayer, asking God to keep you free from distractions and to help you meditate on and hear the Holy Spirit's voice.
3. Focus on learning something new and hearing God's voice rather than "getting through" sections. If insight does not come immediately, carry the question with you throughout the day, listening for God's guidance.
4. Be patient with yourself and do not rush. Expect this study to take multiple seasons to yield its fullest impact.

Group Study – Go through this study in the following manner:

1. Each member should have personal study time each week.
2. The goal of group study is for each member to answer their questions and come prepared to share an answer each week.
3. Do not approach group time as the first occasion to answer questions or bring impromptu information.
4. The group should cover one chapter per session. Not every question needs to be answered; instead, each member should answer one question per session. If each member shares one answer, the session is a success.

Each Individual in the Group Should:

1. Prepare to bring an answer to one question. You may choose to answer a second question privately as part of your personal relationship with God. Respect others' choices to keep certain insights intimate.
2. Set aside weekly study time alone with Elohim.
3. Pray for guidance in reaching sound and holy conclusions, and for eloquence, courage, boldness, and wisdom in presenting your answers to the group.
4. Use a notebook to journal your answers and bring it to group sessions.

Suggested Group Study Structure – The study should consist of three sections:

1. **Sharing Answers as Individuals** – 5–10 minutes per member.
2. **Memory Verse and Open Discussion**
    - Choose a memory verse from each chapter.
    - Challenge each member to memorize either the verse or its concept.
    - Hold an open discussion about the verse and its meaning.
3. **Question-and-Answer Open Discussion** – Discuss insights, questions, and applications openly.

A Note to Leaders:
If members fail to complete their personal study, consider assigning specific questions to individuals instead of letting everyone choose their own.

Prerequisite Questions

Pre Requisite Questions

1. Have animal sacrifices ever truly provided salvation for anyone?
2. According to Scripture, when was Yeshua, The Lamb, slain?
3. Do the sacrificial duties of the Levitical priesthood retain significance, even if their purpose is not to provide salvation?
4. Scripture reveals that The Savior desires His people to move beyond a basic understanding of His character and works. The Word also teaches that people perish for lack of what?

Leviticus Chapter 1

Meat n' Taters Questions -

1. Where were these instructions given, from whom were they given, and to whom were they given?
2. These instructions are given to His people, who will be making their sacrifice of their own what?
3. When He puts His hand on the head of the burnt offering and it is accepted on His behalf, what does this represent to you? What do supporting Scriptures show it represents? Do either of your answers fit into the overarching theme of the entire Bible?
4. When He puts His hand on the head of the burnt sacrifice, what does it accomplish for him?
5. How does the world define atonement? How does the church define atonement? How do you define atonement? Knowing this, how do you believe The Father defines atonement? Does The Father's definition of atonement need to be adjusted, or yours?
6. This first chapter can be broken into three sections based on the different offerings. What are the three sections?
7. What do all of the offerings have in common, and what does this cause for יהוה?
8. Why do you think the instructions for such sacrifices are so detailed, specific, and not pleasant?

Leviticus Ch. 2

1. Chapter 1 touched on various animal offerings. Chapter 2 discusses what kind of offerings?
2. What do the animals and the grains have in common?
3. This chapter references two methods to prepare the grain offering. What are they?
4. How can these things symbolize our sacrifice to יהוה? His sacrifice for us?
5. The priest is presented with the offering and does what with it?
6. No grain offering which you bring to יהוה shall be made with _____.
7. What does leaven do? What characteristic of leaven did Yeshua frequently use as a word picture when teaching? Why would He not allow leaven in His grain offerings?
8. The last verses pertain as a reference to what kind of offering? How is this offering to be presented? What important instruction is given at this time as a reference?
9. Why do you think oil, frankincense, and salt are so important with the offerings? Do you know anything special about these compounds that might help you understand why יהוה made sure to include these elements in His instructions?

Leviticus Ch. 3

1. In chapter 1 we learned of three specific types of burnt offerings. Here in this chapter, what kind of offerings are we learning about?
2. From the sacrifice of the peace offering, there is an offering made by fire to יהוה. What is it?
3. What are Aaron's sons and/or the priests instructed to do if somebody brings a peace offering, whether male or female of the flock?
4. If the offering is a goat, do you see any differences or further insight compared to if it were a sheep?
5. According to this stand-alone Scripture, what is a perpetual statute in all your generations and in all your habitations?

Leviticus Ch. 4

1. What kind of sin is this chapter addressing?
2. This chapter can be broken into four sections based on who committed the particular type of sin. What are the four different sections or types of people?
3. What are some of the differences in the sacrifices prescribed for each section?
4. Why do you think the nature of the sacrificed animal and the way its separate parts are handled differ for various types of people?

Leviticus Ch. 5

1. Do you believe The Savior is in control of everything, no matter how big or small? Do you believe He uses circumstances to teach where we are doing good for encouragement, and where we are doing evil for chastisement?
2. Is a person guilty who hears an oath and is a witness to a matter but does not speak up?
3. If a person touches the carcass of an unclean beast, livestock, or creeping thing and is unaware that he did, is he guilty?
4. If a person touches human uncleanness and is unaware of it, when does he become guilty?
5. Can a man bring guilt upon himself by swearing an oath to do good?
6. In any of the circumstances from verses 1–4, what is the procedure at the Temple?
7. What is accomplished when this obedience occurs, and does someone who has not been found guilty of any circumstance from verses 1–5 have to be subject to this obedience?
8. Once atonement is accomplished, does that provide salvation?
9. Is this process causing the sacrifice of the animal to bring about forgiveness? Is it the obedience of the perpetrator that brings forgiveness? Is the Priest of Levi's household bringing forgiveness? What specifically is being forgiven?
10. If somebody unintentionally sins in regard to the holy things, what ought to be done to make it right?
11. Does it matter if a person is aware or unaware of the faults spoken of in this chapter? Will the burden of guilt be placed on a person if they do not know?
12. Is יהוה a just and merciful Elohim?
13. Are all people, no matter who they are, responsible for having a relationship with their Creator and educating themselves on what is expected of them?

Leviticus Ch. 6

1. Up until now, the sins mentioned have not been directly against others, for the most part. Which sins are listed in this chapter, and what punishment is prescribed for them?
2. When a sin involves wronging a neighbor, Scripture outlines a two-fold process for remedy. What are these steps, and what purposes do they serve in restoring both justice and relationship?
3. The Priests bear specific responsibilities regarding the altar fire. What are these duties, and how do they reflect the order and holiness required in the Temple service?
4. Before Calvary, Moses, Elijah, and others walked in righteousness. According to Scripture, were they saved by animal sacrifice, or does this reveal something deeper about God's plan?
5. If the purpose of animal sacrifice is not to provide salvation, what is its intended purpose, and how does it instruct us regarding obedience and devotion to יהוה?
6. While the necessity of Divine animal sacrifice may be debated, the provision of food through sacrifice is generally accepted. Why, then, do people resist engaging with spiritual sacrifice, which is far more significant for the soul?
7. At the Temple, multiple offerings were made, but the grain offering was a personal act by His people. What does this offering teach about participation, devotion, and the heart's role in worship? (v.15)
8. A portion of the grain offering is burned as a memorial to יהוה. What becomes of the remainder, and how do these practices sustain holiness and remembrance across generations?
9. Daily, Aaron and his sons, the Priests, are to offer a grain offering. From where does this offering originate, and what does it signify about communal responsibility and participation in the Temple service?
10. The daily offering is a lasting statute. Though it may seem contrary to other parts of Scripture, how does viewing this obedience through a spiritual lens reveal life, peace, and the breaking of bondage to the flesh? An important note: consider that the flesh alone is unable to come to a peaceable conclusion concerning this challenging prompt.
11. Every grain offering of the Priest is not for personal consumption. How then is it to be treated, and what does this reveal about the sanctity of the offering and its purpose before יהוה?

Leviticus Ch. 7

Trespass Offering – The law concerning the trespass offering is the same as the law concerning the sin offering.

Peace Offerings – As a thanksgiving offering, select one of the following to accompany it:

- Unleavened cakes mixed with oil
- Unleavened wafers anointed with oil
- Cakes of finely blended flour mixed with oil
- Leavened bread (with cakes only)

Note: One cake from the offering is to be taken and offered as a heave offering to יהוה.

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1. The law of the trespass offering is the same as the law of what?
2. If a peace offering is a thanksgiving offering, what is a possible offering that accompanies it?
3. What additional offering could be included with the peace and thanksgiving offering?
4. When the Word speaks of fat that may not be eaten, what has the Word established as the meaning of "fat"?
5. When the Word forbids the eating of blood, does that make red meat entirely prohibited?
6. What does יהוה do when He finds someone who has eaten blood?
7. When were these commands given, and where were they delivered?
8. The Priest who offers the blood of the burnt offering keeps what as his portion?
9. How long are these statutes to remain in effect, as commanded on the day of the Priests' anointing by יהוה?
10. So far, Leviticus has referenced and provided instructions concerning several types of offerings. Which types have been addressed, and how do they relate to one another?

Leviticus Ch. 8

Note: The first seven chapters are primarily a recounting of instructions. Chapter 8 marks a transition. Starting here, we begin reading of events. The first event is the consecration of Aaron and his sons, marking the beginning of their work as the Priesthood for יהוה. Their role is to guide us into a deeper understanding of Who The Savior is, and what He accomplished for us—not only in the one event He is widely known for, but also through the daily sacrifices and devotion He performed on our behalf.

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1. Moses was instructed to gather certain items. How do the following speak to you regarding The Savior's character: the garments, anointing oil, a bull for a sin offering, two rams, and a basket of unleavened bread?
2. Does the way these items speak to you align with the reality of Scriptural truth and reproof?
3. Later in this scroll, יהוה provides extensive detail on each of the garments and accessories worn by the Priests. Scripture frequently introduces a subject and later provides additional guidance. Why does Scripture employ this method?
4. List what each of the following garments represents to you now. Later, contrast these impressions with what they may signify when examined in greater detail: the tunic, sash, robe, ephod, intricately woven band of the ephod, breastplate, Urim & Thummim, turban, golden plate, and holy crown—all according to the instructions יהוה commanded Moses to follow.
5. What does it mean to you today that Aaron was clothed in the above manner, while his sons were clothed in tunics, sashes, and hats?
6. Why do you think יהוה arranged this event so that Moses clothed Aaron and anointed almost everything except the tent itself, before clothing Aaron's sons (who were not yet anointed)?
7. Can you identify, in this chapter, the only liquids ceremonially applied to Aaron's sons?
8. The offerings represent various aspects of our Master Yeshua's character, works, and sacrifice. Select a few of the following and describe how each speaks to you and/or how its sacrifice speaks to you:

- The bull
- Ram 1
- Ram 2
- From Ram 2: the fat
- Fat tail
- Suet surrounding the entrails
- The fatty lobe attached to the liver
- The two kidneys
- The fat from the two kidneys
- The right thigh

- One unleavened cake from the basket of unleavened bread
- One wafer from the basket
- The breast waved as a wave offering (end of Ram 2)
- Anointing oil
- Blood

Leviticus Ch. 9

Note: The interpretation of the Scriptures in this chapter may be uncertain. Popular belief often proves inconsistent or inaccurate. We live in a time when discerning the intended meaning and execution of these instructions can be challenging; trial and error is part of cultivating a genuine relationship with יהוה. This process reflects the principle of Tzedekah—living in a just and righteous way.

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1. Yeshua teaches that through Him we are called to defeat the enemy. Part of this involves mastering our thoughts and desires rather than allowing them to master us. Aaron and his sons had spent seven days undergoing the process יהוה calls "being atoned for," sanctified, and anointed—all powerful events if truly experienced. On the eighth day, יהוה is going to appear. Why do you think, after all this preparation, יהוה instructed Aaron and his sons to offer specific offerings for themselves?
2. What livestock items are listed to be sacrificed for the people? For Aaron?
3. Whose responsibility is it to procure the sacrifices for the people and bring them to the Tabernacle of Meeting?
4. Whose responsibility is it to kill the offerings? To burn the offerings on the altar? To handle the blood? To have access to eating the offerings?
5. Of the animals brought for sacrifice, what type of offering is each?
6. What did Aaron do with the blood of the calf that was for himself?
7. In verse 7, what was Aaron commanded to do, and for what purpose?
8. In this circumstance, who assumed responsibility for the step of killing the sacrifices? Did they handle all of them?
9. What happened when the glory of יהוה appeared?

Leviticus Ch. 10

Note: One of יהוה's most apparent characteristics is Mishpat, or judgment. In fact, Abraham's household was established on Tzedekah (justice) and Mishpat (judgment) so that Abraham could command his children and household after him in the ways of יהוה.

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1. In order to judge, יהוה must have a set of standards and a structure to guide us. What is the structure according to which we are judged?
2. יהוה is a just and supreme EL, hallelujah. This means that if one falls short, the penalty will be executed. יהוה also orchestrates all things perfectly at all times. Was it just that יהוה consumed these boys? Was it just that Aaron and his sons were placed in a position where their responsibilities to יהוה came before their responsibilities to family and personal emotions?
3. יהוה is just and powerful. How does this reflect in Yeshua?
4. When does chapter 10 appear to fall in the timeline of events: before, during, or after the seven days of consecration for the Priests described in chapter 9?
5. If distinguishing between holy and unholy, between clean and unclean, requires a sober mind, what does that indicate about judging correctly in matters of love?
6. After being told they must distinguish between these things among the people, what are they instructed they will need to teach others?
7. Are we expected to know all these statutes and perform them perfectly from the beginning?
8. Why did Moses accept Aaron's answer when Moses became upset that Aaron had not eaten the sin offering—which was most likely holy and intended for him and his sons to eat in order to make atonement for the people?
9. Aaron did not die for failing to complete the duties he was appointed, sanctified, consecrated, and atoned to perform. What aspect of יהוה's love was justly lavished on Aaron in this circumstance? Why was it just? Where would Aaron's heart have to be for it to be considered unjust?

Leviticus Ch. 11

1. In the beginning of the chapter, who are these laws clearly directed at?
2. Who gave the laws, through whom, and for what purpose?
3. What are the rules for beasts to be considered food?
4. What are the rules for water-dwelling creatures?
5. What are the rules for birds?
6. What are the rules regarding insects and their suitability as food?
7. Now that all animals have been divided into clean and unclean, what precautions must be taken regarding unclean animals?
8. If a person of Israel becomes unclean by touching a carcass, what must they do?
9. What must a person of Israel do when one of their belongings becomes unclean by contact with a carcass?
10. Beyond the rules given at the beginning of the chapter, are there additional animals considered unclean or more rules for distinguishing clean from unclean?
11. Is the wisdom in this chapter a requirement in the process of becoming holy, as ELOHIM is holy?

Leviticus Ch. 12

1. In heaven, is there male and female?
2. Scripture teaches that The Savior saves. But from what? Would He be much of a Savior if the enemy were not formidable? Elohim describes the enemy as being what to the world?
3. When a person is born into this world, Satan's influence—his fingerprints, shackles, chains, and signature—is woven into the very being of that person. Our Savior's instructions for properly handling the responsibility of bringing a potential child of The Savior into this world are precise. What are the sets of instructions we find in this chapter for males? For females?
4. What does following these instructions, for the sake of demonstrating obedience and trust in The Savior, accomplish for the women?

Leviticus Ch. 13

1. So far, what we have read can be broken into three sections. What are they?
2. What is the order of the instructions we receive that pertain to life conducted around יהוה's Tabernacle of Meeting?
3. Who decides if a person is unclean or clean because of leprosy?
4. Who determined that it is to be this way?
5. To put it simply, what constitutes a leprous sore?
6. What if the sore does not appear to be deeper than the skin? What might be the point of this practice?
7. It seems that leprosy leaves marks but can be cured and no longer be contagious. Even if a person is completely covered by the marks of leprosy, is it possible that he is clean and no longer contagious?
8. In the above circumstance, what constitutes uncleanliness?
9. What if another skin issue occurs, or another skin variable, but leprosy appears from it or around it? What then?
10. It seems the signs of an unclean sore either differ or have additional rules when on the head or beard. What are they?
11. What happens if there is no black hair in the sore, and it does not appear deeper than the skin?
12. At that point, what is the next step once seven days have passed?
13. At what point can a scall on the head be pronounced clean?
14. At that point, what does the man do?
15. Once a person has been pronounced clean, in either case, what happens if any of the signs reappear?
16. What do we do with bright white spots, bald foreheads, and bald beards?
17. What if a bald head or forehead develops a leprous sore?
18. What does a leper do when pronounced unclean?
19. Now we switch to garments affected by leprosy. What are the signs of a leprous garment, and what is to be done with it?
20. If the Priest pronounces it as possibly leprous, what is to be done then?
21. What is the only circumstance in which the plague does not destroy the whole garment?
22. What is the best-case scenario for the garment, and what is the worst?

Leviticus Ch. 14

1. Chapter thirteen was an overview of the major events in an Israelite who has or is becoming leprous—from the first signs of leprosy all the way to becoming healed. What is chapter fourteen's main subject in this journey?
2. What are a few key differences in how a man of the world at this time handled leprosy versus how an Israelite handled leprosy?
3. According to historical Scriptural references, leprosy was considered incurable. Yet this chapter is dedicated to what to do when a person is cured. Is there something in your life keeping you from a deeper relationship with your Creator that seems impossible to overcome? Something you may have written off as beyond hope of healing, change, or restoration? Do you feel unworthy or unable to bear the cost of spiritual responsibility if healed? Are you showing fearlessness, courage, and faith? Has patience become stagnant or faith lifeless? Is it time to accept another gift from Him and take another challenging step in growth and kingdom-centered teleios (Greek)?
4. What items are needed when a leper is cleansed on the day of his cleansing?
5. What is the Priest to command to be done?
6. יהוה is The Creator of all things, and all things have a purpose. Is it better to fulfill the world's purpose for a thing or יהוה's purpose? Did יהוה create every individual animal, plant, and head of grain?
7. What happens to the living bird after it fulfills its duties in the cleansing?
8. During the first cleansing, the man is pronounced clean. Has he attained full freedom from the confines of the plague yet? What is the next step?
9. A few chapters ago, the Priests were consecrated, anointed, atoned for, and sanctified to perform duties in the first Tabernacle of Meeting. Do you see any parallels between their consecration and the cleansing of the leper?
10. The process of applying the liquids to the man accomplishes what for him? Is this the same as salvation? Is this related to salvation but not identical, like a fiddle and a violin? What provides salvation for us today?
11. Where does the man's responsibility end, and who takes charge of his cleansing from that point forward in the ceremonial process?
12. Whose responsibility is it to handle the blood? What different step is taken here that has not been seen before?
13. In previous chapters, we learned about leprosy on people and garments. This latter part of chapter fourteen discusses leprosy in houses. If leprosy is found in a house, who placed it there?
14. What specific historical circumstance is referenced in conjunction with יהוה explaining what to do with a leprous house?
15. What does it mean to you that יהוה directly correlates His placement of leprosy, the leprosy in a Canaanite's house, and this being the conclusion of His section on leprosy in Leviticus?
16. We often think of atonement and salvation as the same. What is atoned for by the end of the scarlet, cedar, and hyssop cleansing of a house?

Leviticus Ch. 15

Note: If you know what יהוה means by "discharge" in verse two, share what you know. יהוה bless the man who reveals truth with Tzedekah, and curse the man who misleads His people.

1. What are the things that can become unclean when a man with a discharge touches them? What do these represent spiritually?

- A bed if he lies on it (v. 4)
- Anything which he sits on (v. 4)
- The man's body, which is unclean and should not be touched (v. 7)
- The man's spit (v. 8)
- A saddle if he sits on it (v. 9)
- Anything under him (v. 10)
- An earthen vessel he touches (v. 12)

2. What is to be done in each circumstance?
3. How does a man with a discharge undergo cleansing?
4. How should an Israelite behave around an emission of semen, something so common in this day, occurring almost daily for decades for some men?
5. Are there rules surrounding the time of a woman's impurity? Will women have a time of impurity in heaven? Whose design makes a woman's biology result in periods of uncleanness for so many years, and who gave us rules, guidelines, and instructions to navigate these difficulties?
6. Once a woman is cleansed and has counted the prescribed number of days, what must she do every time her impurity occurs?

Leviticus Ch. 16

1. What negative event is referenced that this event—which is a statute forever—is associated with?
2. Before Aaron enters the Most Holy Place, what items does he put on? What items must he procure, and what actions must he perform?
3. Each of the following items symbolizes very specific things. What do they symbolize to you? Consider: Does what they mean to you align with what they mean to יהוה? Does what they mean to יהוה align with what most people who think they know about this understand?

- The bull as a sin offering. Why a bull and not something else?
- The goats. Why goats and not sheep?
- The censer of hot coals carried in with Aaron to the mercy seat.

4. Aaron cast lots between the goats. What is the lot for the scapegoat called, and what is the lot for the sacrifice referred to?
5. What do you notice about how Aaron handles the confession of iniquities over the scapegoat? What might this signify?
6. In order for Aaron to complete the task laid out in verse 21, what must he know? How do you believe he receives this information?
7. The person responsible for releasing the scapegoat into an uninhabited land—what must he do before returning to the camp?
8. When do these events take place each year, and what is the name of this day?
9. Who can participate in this event, and what does it accomplish or produce for you, for the people of the congregation, for the Priests, for the Holy Sanctuary, for the Tabernacle of Meeting, and for the altar?
10. After this event, is the entire congregation now whole, made complete, and ready to see יהוה?

See Appendix, Article A for further information on the Scapegoat.

Leviticus Ch. 17

1. This chapter can be separated into two parts. What are they?
2. When sacrificing an animal to יהוה, it is a very delicate act. This chapter specifies where sacrifices to יהוה are to take place. Where is the one place יהוה will accept sacrifices?
3. Killing an animal for יהוה is significant and purposeful. Is its purpose to save?
4. Does the fact that the purpose of animal sacrifices is not to save mean they have no purpose at all?
5. Killing an animal for יהוה is delicate and not to be taken lightly. In His wisdom, יהוה has formed a specific group of people to dedicate their lives to performing all duties surrounding these Torah commands. Can anybody else perform sacrifices to יהוה?
6. We, as a human race, are failing to allow the Levites to fulfill their life's purpose. We are all responsible for supporting them in their duties. Is יהוה failing to bring about an operational Temple that allows us to keep Torah properly?
7. What happens to a man who offers a burnt sacrifice to יהוה away from the appointed place?
8. What is the repercussion for eating blood?
9. Why are we forbidden to eat blood, and what reasons has יהוה given?
10. When somebody kills an animal for food, what is to be done with the blood?
11. What happens if somebody eats an animal that died naturally?

Leviticus Ch. 18

1. What is this chapter about?
2. At what point in a family line is lying carnally acceptable?
3. Outside of blood relatives—mothers, fathers, brothers, sisters, aunts, and uncles—what other relations are also unacceptable to lie with?
4. What law is reiterated here from a previous chapter?
5. Are we supposed to mate with beasts?

Leviticus Ch. 19

Note: This chapter delves into the core purpose of all these instructions: relationship. How can you truly honor or understand a father if you do not know him? Many of us have struggled in this regard, but here is a Father who desires to be known and has provided a roadmap to teach us Who He is, so that we can love Him and become like Him.

1. Being like Him was hinted at in Genesis 1:1. Here it is again, but in the form of a command. What is that command, and what have so many of us heard from people and loved ones who see us becoming more and more like Him but do not support it?
2. What is the very next command following the seemingly impossible "you shall be holy"?
3. "Holy" is a mysterious term. We know Elohim is holy, and that holiness is awe-inspiring. How does one actually "be holy"?
4. Why must we not turn to idols, according to verse 4?
5. Should anyone be forced to offer sacrifices to יהוה?
6. A peace offering may be eaten on the day it is offered or the next day, but if eaten on the third day it is an abomination. What does the peace offering represent to you, and what does this rule represent to you? What does it represent to יהוה? Do your understanding and יהוה's align?
7. Leaving the gleanings of a field has physical benefits, but what does it represent spiritually? How does this reflect who Abba is and help us understand Him better? What does a field symbolize—the harvest, the gleaners, the workers earning a wage, the field owner working to provide?
8. What command in this chapter teaches that it is not part of Abba's character to propagate myths like Santa Claus, the Easter Bunny, or the Tooth Fairy?
9. What does the very next verse say about how you shall treat your neighbor? How does this relate to not being a tale-bearer? Can you see other instances where applying this might be difficult but necessary?
10. This chapter includes the first example of a punishment, other than death, involving physical pain. What must someone do to receive this scourging?
11. יהוה instructs that the first three years of a tree's fruit, once it becomes yours, is "uncircumcised." Why does He liken it to circumcision?
12. Concubines—women considered sexual objects—existed historically and exist today. The relationship a man has with a concubine differs from that with his wife. Are we to raise our daughters to be concubines? Is that what יהוה intended for them?
13. Is there a goal to loving the stranger among us? Are there repercussions if, eventually, in יהוה's timing, the goal is not met?
14. Strangers are to be treated differently than brethren, but are there behaviors we simply must never do to anyone?
15. After listing several things we should and should not do as His image, displaying holiness to people, what are the final three words of the chapter, and what do those words mean to you?

Leviticus Ch. 20

Prerequisite Questions

1. This question is not answered directly in chapter twenty. What is the process if you personally witness a sin deserving of death? Are you personally responsible for taking your neighbor outside and executing the sentence?
2. In order for someone to receive the death penalty, one or more of thirteen specific crimes must be committed. Beyond committing one or more of these acts, what additional requirement must be met?

Meat and Potatoes Questions

3. There are several actions in this chapter that carry the death penalty. What are they?
4. Giving descendants to Molech and passing them through the fire is mentioned in previous chapters as prohibited. Is the penalty described there the same as the penalty given in this chapter?
5. What happens to a man if the congregation refuses to execute the one who has passed his children through the fire to Molech?
6. What is it that makes a people—past or future—strong enough to faithfully perform the duties of keeping יהוה's Torah?

Note: Many people believe the passage in Mark concerning divorce advocates divorce itself. Consider whether Yeshua's words might instead be easily misconstrued by popular, sinful interpretations when Torah is not regarded as true and authoritative. Reflect on this as you answer the next question.

7. What happens to someone who commits adultery within a congregation of obedient and sanctified people?
8. In the case of bestiality, what happens to the man or woman, and what happens to the beast?
9. Several sexual sins listed here are not punishable by death but result in a person being cut off from their people. What are they? Considering the responsibilities of a person within the congregation, would it be appropriate for someone who has committed such acts to remain a member?
10. This sequence of prohibitions and penalties is followed by what encouragement?
11. It is important to understand that the nations are neither able nor expected to keep these statutes. Why are we able to do so?
12. Verse twenty-five addresses the ability to judge justly between clean and unclean as an expression of being holy to יהוה. Who teaches the people how to do this?
13. As we learn to be holy through a Torah-centered relationship with יהוה, we engage in relationship with Him. By contrast, a person who has familiar spirits or practices as a medium is in relationship with, speaking to, and submitting obedience to whom?

Leviticus Ch. 21

1. In what circumstance can a Priest defile himself by handling or going near a dead body?

Note: The world's picture of leadership is very different from The Kingdom's structure for a leader's character, which has at times been demonstrated at the Temple. A people should be able to rely on their leaders, yet the enemy—Satan and his army—will stop at nothing to thwart and overturn Our Father's work in us.

2. Why is it that a Priest is not to defile himself with a dead body?
3. Temple work is highly significant, placing one near Abba's mercy and judgment. Are there other supportive roles that can be performed without entering the Temple that are necessary? Are there roles not directly related to the Temple?
4. Who are the words of this chapter spoken by, spoken through, and spoken to?
5. What supportive role do the Priests provide for one another, because they offer the bread of Elohim? What does this mean to you?
6. What are the special rules for the High Priest, the Priest on whom the anointing oil was poured?
7. What gives the High Priest the ability to not profane his posterity in a world so wicked?
8. How many generations does יהוה visit the iniquities of the fathers upon the children?
9. How many generations is mercy shown to by יהוה?
10. יהוה has promised to be in relationship with us, working all things together for the good of those practicing faith. Is it unjust for יהוה to allow a descendant of the priesthood to be born with a defect?
11. Expound on your feelings, if able, יהוה willing, regarding His perfect judgment and mercy in a situation as tender as the previous question might be for some people.
12. List the defects given as examples here that exclude a man from performing the work involved in approaching יהוה to offer sacrifices.
13. If a man has a defect, what does it bar him from doing exactly?
14. This monologue, given to Elohim's children, was spoken to whom, and in whose hearing?

Leviticus Ch. 22

Note: Every set of instructions belongs to its applicable place. Instructions on how to assemble a desk from Ikea will not work when trying to assemble a table. The instructions in Torah are whole and sharp, fitting not the circumstances of the Garden, not the circumstances of the thousand-year reign, not the circumstances of Satan's final release, and not the circumstances of The Kingdom come in its fullness, but the 6,000-year period where Satan is the god of the world (2 Corinthians 4:4). Our Father, Savior, and Shield is teaching you exactly how to navigate the very circumstances you find yourself in without being displeasing to יהוה. Let your life be pleasing to Him.

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1. Who did יהוה speak to in this chapter?
2. Who did יהוה tell him to speak this to?
3. To what end, or for what purpose, are the words that are going to be spoken given to them?
4. What happens if anybody goes near the holy things while uncleanness is upon him?
5. Further, of those who are able to eat the holy offerings, who is excluded?
6. Great love and forgiveness is shown to His people who are willing to admit fault and continue in sanctification. How so, or where do you see this love in this chapter?
7. Why do you think it is that both Priests and citizens are profaned by eating anything clean or unclean that has died naturally? Even touching the carcass of a clean animal is off limits (v.8).
8. What is the protocol if a man eats the holy offering accidentally?
9. Section two of this chapter is a separate conversation יהוה had with Moses, in our hearing, directed towards whom?
10. יהוה says in some places we are not to make vows, yet He says if we make a vow we ought to keep it. Here it even describes how to handle men's vows given with a sacrifice to יהוה. Is it a good idea to make a vow? What is the Priest's responsibility if somebody wants to make a vow with a sacrifice to יהוה?
11. Sacrifices represent what?
12. What, spiritually, does it mean to you that even when a man is making a sacrifice to יהוה for something that is disagreeable to יהוה, the sacrifice is still to be perfect and without blemish? What circumstances does that line up with?
13. Now, all men of the children of Israel may offer to יהוה, even if the reason is disagreeable to Him. Who cannot offer to יהוה ever? What spiritually does this represent?
14. At what ages is an unblemished lamb allowed to be a sacrifice to יהוה?
15. Is an offering made to יהוה purely because it is what יהוה wants?
16. When a thanksgiving offering is given, for those who may partake in the meal, can the meal be eaten on the following day? What does this represent spiritually that can help you serve יהוה better?

Leviticus 23

1. The Feasts of יהוה have a purpose: to meet with Him on His terms. What has been established so far in Leviticus regarding His Feasts, and what still remains to be established in the broader context of the whole canon?
2. Loving יהוה is work, and it is the greatest command. What do you think it means to do "no work" on the Shabbats, and how might that influence your understanding of rest and obedience?
3. When does יהוה celebrate the Pesach with His people, and what is the significance of this timing?
4. Beyond the earthly event it commemorates, what does Passover represent spiritually for His people?
5. Why does Yeshua mention "The Passover, the Feast of Seven Days," and what does that reveal about the continuity between the Torah and His teachings?
6. In verse 10, the word "you" is used. Who is being addressed, and what responsibilities does this place upon them?
7. Who is The Firstfruit of all creation, the first to be raised from the dead, cut free from the earth to do יהוה's good pleasure, having overcome the bonds of the enemy?
8. When is the Feast of Weeks celebrated, and what is its spiritual significance beyond the timing?
9. What is the Feast of Trumpets about, and how does it foreshadow future events in יהוה's plan?
10. What does the Day of Atonement represent for the children of Israel and for all who look to יהוה for reconciliation?
11. How long is the Day of Atonement a statute for the children of Israel, and what does that teach us about the permanence of His instructions?
12. What does the last Feast describe, and how does it point to the ultimate fulfillment of יהוה's plan for His people?

Leviticus 24

1. What does the continually cared-for light represent to you? Look beyond your current understanding. Consider all circumstances surrounding that forever-burning light—what ought to burn forever—and explore its deeper meaning.
2. Do the same with the twelve cakes: examine their placement, purpose, and spiritual symbolism beyond the immediate instructions.
3. יהוה is a storyteller, and stories carry power. The incident with Shelomith's son is one of only three narrative events in Leviticus (Nadab & Abihu, Aaron and his sons' consecration, and Shelomith's son). Reflect on why this story is told here, between the instructions for the twelve cakes and the command given at Mount Sinai. Pray that יהוה aligns your understanding with His intent.

Leviticus 25

1. Is it our responsibility to enforce יהוה's rules on those outside our household? Is it our responsibility to enforce Sabbath rest on the land we steward for Him?
2. What does He mean by “that which grows of its own accord of your harvest do you not reap, and the grapes of your undressed vine neither gather, for it is a year of rest for the land”? And then directly following: “the Shabbat of the land shall be food for you, for you and for your servants and your maid and your hired servant, for the stranger that sojourns with you”?
3. How does the counting for the Jubilee year work? What are some purposes of the Jubilee year?
4. How many years do יהוה's people eat of stored produce in relation to the land's Sabbath rest? Explain this agriculturally.
5. In relation to land and houses, what are some Jubilee year exceptions? What do these exceptions represent spiritually?
6. Are provisions and finances always to be used for working for you?
7. What do the various mechanics of servitude do to help us become closer to יהוה?

Leviticus 26

1. Do you believe that all events are orchestrated to speak to those in relationship with יהוה?
2. What is the effect of a person's obedience to His commands?
3. What is the effect if a person is disobedient to His commands?
4. In the midst of the manifold judgment of Elohim, is it worth it, anytime, to accept His judgment for not loving His ways?
5. This question is not plainly taken from this chapter, but asks your personal opinion: Is it just for יהוה to dictate the rise and fall of human life based on their living as He has prescribed for them to live?

Leviticus 27

This is the final chapter, friends. If you have made it this far in the Leviticus Meditation by Gleaning The Scriptures, congratulations. This is a word of warning and loving instruction. First, consider where you were before you began this study and where you are now. Consider also the knowledge you have gained in puttin in the time and energy, sacrifice and pain to let this study correct and encourage you. Great work.

In light of the big changes you have made, consider that the world around you has not made these same changes. Consider how long it took you to make these changes and how the journey was a slow step-by-step journey. Have patience with people in your life who do not see what you see. Direct them to this study to complete personally or in a Gleaning The Scriptures online study group. Part of holding such significant knowledge is being in a lonely place sometimes where what you understand is not only misunderstood by most people, but contrary o most people. Let this message bring you joy, my brothers. God is calling you to his breast to seek refuge and comfort when things get challenging and lonely. You have done an amazing job if you journeyedd through this study with a joyful, generous and genuine intention to seek God's face. Thank you for taking part in our study.

Note: Most people see these prices as “redemption” prices in case a person wants to go back on their vow to יהוה. To me, the author of this study, that does not seem to line up with the character of the text, but injects the character of worldly thinking into The Holy Book!

1. Do you think it is possible that a person is allowed to dedicate themselves to support the work of the Temple, and in doing so, יהוה acquiesces a financial value to that person as a means of training them to become of value to the Priests, but more importantly to יהוה?
2. Having money is not evil; however, the love of money is what?
3. Consider: when Israel is operating properly, the Priests do not raise cattle, sow, reap, vintage, buy, or sell, yet they have a great percentage—heaps and heaps of food, grain, wine, gold, silver, money, people, and abilities. As a Priest it would be possible to live richly and abundantly, while at the same time working hard, challenging yourself, and earning that abundance but never actually having to handle money. Obviously, some Priests have to handle money, but it is possible. In that mindset, wouldn't you say that it would take time to be trained to learn and understand how precisely to fulfill your role as a servant to the Temple?
4. Today, people pay drastically higher prices to learn how to do much simpler and less necessary tasks. Is it out of the question to imagine that it should cost money to begin training? Isn't the price quite acceptable?
5. Why, do you believe, is a woman's price less than a man's?
6. What is a sensible answer to why babies cost next to nothing? Sheep and livestock?
7. Do you believe it is fair for יהוה to make Priests decide a man's valuation if he is too poor to afford it?
8. Because יהוה says what to do in case an exchange of good for bad or bad for good occurs for sheep or livestock, does that mean an exchange of that sort is allowed?
9. Now, it seems that on the other hand things can be brought by the Priest if a man would like to “sell” it to יהוה, which does not make sense to me, the author, but let's humor that idea. If that is

the case, and a man, after “selling” his property to יהוה, decides he wants his property back, what is the procedure?

10. Let's say that is not what is being said. Then, what is the procedure involved for a man “sanctifying a house” to יהוה?

11. If a man devotes a field to יהוה, what happens to that field on the Jubilee year?

12. In what circumstance is the field returned to the original possessor of the property?

13. Consider this circumstance: the Priests are given a field. Now that field has become holy unto יהוה. We wouldn't want an unqualified stranger to the Priesthood, or an unsanctified non-holy person working that field. Who could work that field?

14. After this scroll has completed describing the awesome work surrounding the Temple, how appropriate that יהוה in the final chapter teaches us how to handle becoming a part of the workings of the Temple if we choose to dedicate our lives. Take some time to discuss the things you have learned on this journey. I value you for taking the time to sanctify your mind to properly vessel some of יהוה's ways of doing things. May He come swiftly and soon.

APPENDIX

Article A

The Talmud teaches that, “For forty years before the destruction of the Temple the thread of scarlet never turned white, but it remained red.” (Talmud, Tractate Yoma 39b)

This tractate is referencing a phenomenon that used to occur on the Day of Atonement. It is interesting that, of all the religions in the world, The Christian religion and the Jewish religion (both incomplete and flawed in isolation, yet when properly understood, rightly divided, and circumcised in heart can together testify of The Way, The Truth, and The Life) are the only ones that were not initiated by man, but by Elohim Himself.

Another important observation is that as Elohim spreads His truth into the world, He allows a vast amount of misunderstanding and misinterpretation. Truth being misunderstood ultimately comes down to Him permitting people to misunderstand Him. The history of spiritual activity surrounding the Day of Atonement falls into the category of events that reveal Adonai’s allowance for people to conduct their covenant relationship with Him in ways that are not fully aligned with His instruction. Let this be explained carefully.

Through study and meditation, you now know what the Torah commands concerning the scapegoat. The goat is to be sent alive into the wilderness. Historically, however, the Jewish practice became to lead the scapegoat to a cliff and push it off so that it would die. This is not what the Scripture commands. Why, then, did this practice develop? Disobedience beyond early childhood rarely occurs without what appears to be logical justification. The reasoning was that if the goat symbolically carried the iniquity of the nation, it should not be allowed to wander back into the camp. Pushing it off a cliff ensured that it would not return.

Yet is it not possible that in Elohim’s infinite wisdom and authority, He had already accounted for this concern? It is reasonable to suggest that He structured the command intentionally, trusting His design to govern both the goat and the people in the days following the Day of Atonement. Rather than adjusting the command to match human anxiety, Israel was meant to adjust their thinking, trust His instruction, and allow obedience to refine their faith.

Historical tradition also records that a scarlet thread or cord was tied around the goat as a marker. After the goat was pushed to its death, a priest stationed at a distance would observe that the scarlet thread had turned white. This phenomenon became understood by many as a spiritual sign of acceptance. However, Scripture itself never establishes this sign as part of the command or promise of atonement.

This raises a sobering and necessary line of inquiry. Spiritual phenomena, even when dramatic or emotionally compelling, are not automatically proof of divine approval or divine origin. The people of Elohim must learn to discern truth by obedience to Torah, by the testimony of Scripture, and by the consistent character of Elohim, not merely by signs and experiences.

Consider

1. Is all spiritual activity from The Father?
2. Is the thread turning white evidence that The Father was pleased with His people finding a way to bypass strict obedience to His command?
3. What major religious movement today places heavy emphasis on spiritual manifestations as proof of the indwelling of The Holy Spirit?
4. Does every spiritual sign originate from Elohim?
5. If a sign is not from Elohim, how can it be tested and discerned accurately?
6. Elohim has revealed several characteristics of Satan in Scripture. List some of those characteristics that help distinguish the voice of The Shepherd from the voice of the great deceiver. He is called “great” because of his skill, subtlety, and ability to deceive even the elect, if possible. Do not allow him to fool you.

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This has been a Gleaning The Scriptures Bible Meditation.

Yeshua is Lord
He has risen
Be strengthened in His love

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