

3-Year
Torah Cycle
Parashat #79
צַו
Tzav
Leviticus 6:1-11 (E)
Leviticus 5:20 – 6:4 (H)
Jeremiah 7:21-28
1 Peter 2:21-25

I) Reading the Torah Portion

Now it's time to read the Torah portion. You will get the most out of the Torah portion if you have a disciplined plan for approaching it each week. I suggest the following (although you may want to develop your own plan of attack). Prepare by having a pen and paper ready to take notes or by having your computer ready. Read the Torah portion quickly just to get a bird's-eye view of it and to gain a general understanding of its contents. Then read it again slowly and more contemplatively. As you read it, you should keep track of 1) changes in the main storyline (plots and subplots) of the text, 2) the introduction of new major themes you have not encountered heretofore and 3) connections to the main themes developed in the Torah portion. Keeping track of the major themes will provide you with thoughts to help you outline the passage later on. Recording changes in the storyline (subplots) will 1) help you more accurately interpret Scripture and 2) see connections to themes that may be repeated in the Haftarah and Apostolic readings.

I strongly recommend that when you study these lessons you have the following tools available. 1) A Bible [all references are based on the NKJV], 2) a printed copy of this lesson, 3) pen and paper [notebook preferred] where you can either write extra notes or complete answers to questions where the lines in this lesson are not enough space to write on, 4) an on-line version of the Bible. I suggest BibleGateway (<https://www.biblegateway.com/>). There are many instances where I will ask you to make a connection to some other passage. The BibleGateway app has an awesome SEARCH feature to find Bible passages. Also, once you find a passage you can use Control-F or Command-F (MAC users) to *find* words, numbers or phrases in the text on display. Lastly, as often as possible ... have a partner studying with you!

II) Outlining the Torah Portion

Now that you have read the Torah portion, it's time to outline it. Try to divide the Torah portion into its major subject divisions. Please limit the outline to no more than seven major headings. Also, try to limit each subject division to a short phrase. In the chart below provide a brief phrase describing each significant change of events in the reading. Outlining will help you develop the skill of "seeing" the themes in the text.

Note - the English (E) and Hebrew (H) readings are slightly different here due to differences in how the verses are numbered in the English and Hebrew Bibles.

I.
II.
III.
IV.
V.
VI.
VII.
VIII.

III) Torah Portion Discussion Questions

I have given you a number of questions to stimulate your thought about the Torah portion reading. My goal is two-fold. First, I want to ask you questions about what the Spirit has shown me are important lessons to learn from the Torah reading. Secondly, I want to help you develop the art of making thematic connections. This skill will develop as you practice, practice, practice. Furthermore, once you see the benefits of making thematic connections, I'm hoping that you believe that the language of thematic connections is Adonai's "language."

1. Read Leviticus 6:1-3. What common theme unites each of the sins listed?

2. How is Matthew 25:40 (And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.) thematically connected to Leviticus 5:14-16?

3. How do the trespass offering and sin offering differ as far as purpose?

4. Can you determine two or three types of trespass violations people could possibly commit?

5. What is the primary reason(s) for needing to make a sin offering?

6. What is the primary reason(s) for needing to make a trespass offering?

7. What feature of the trespass offering set it apart from the sin offering?

8. What is the Hebrew word for trespass offering?

9. How is Numbers 28:1-8 (³ "And you shall say to them, "This *is* the offering made by fire which you shall offer to the LORD: two male lambs in their first year without blemish, day by day, as a regular burnt offering. ⁴The one

lamb you shall offer in the morning, the other lamb you shall offer in the evening) thematically connected to the Torah portion?

10. In Numbers 28:1-8, how is the phrase “as a **regular burnt offering**” thematically connected to the Torah portion?

11. Based on Numbers 28:1-8, what phenomenon would have let Adonai know that the burnt offering continued to be burnt day by bay and that it was always burning?

IV) Messiah in the Parsha

In Luke 24:25-27 and 46-47 Yeshua stated that Moses, the Prophets and the Writings all prophesied of His death, burial and resurrection in three days. Therefore, we should expect to see teachings about Yeshua and His role in redemption throughout the Torah. In this section I will ask you questions that will hopefully help you “see” Messiah Yeshua in the Torah portion and sometimes the Haftarah reading as well.

1. How is Genesis 22:2 (Then He said, “Take now your son, your only *son* Isaac, whom you love, and go to the land of Moriah, **and offer him there as a burnt offering on one of the mountains** of which I shall tell you.”) thematically connected to the Torah portion? Give three connections.

2. How is Genesis 22:6 (So Abraham took the wood of the burnt offering and laid *it* on Isaac his son; **and he took the fire in his hand**, and a knife, and the two of them went together.) thematically connected to the Torah portion?

3. How is Genesis 22:9a (Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood **in order**) thematically connected to the Torah portion?

4. What is the messianic significance of the binding of Isaac? Provide at least seven details of how Genesis 22 is messianic.

5. Using the story of the binding of Isaac, show how Yeshua is the ultimate whole burnt offering.

6. What is the messianic significance of Psalm 40:6-8 (Sacrifice and offering You did not desire; My ears You have opened. Burnt offering and sin offering You did not require. ⁷Then I said, “Behold, I come; In the scroll of the book *it is* written of me. ⁸I delight to do Your will, O my God, And Your law *is* within my heart.”) and how does it connect to our Torah reading?

7. What is the messianic significance of Isaiah 53? Also, how is Isaiah 53:10b (When You make His soul an offering for sin) thematically connected to the Torah portion?

8. What does the whole burnt offering symbolize?

9. How is Romans 12:1 (I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is your reasonable service.*) thematically connected to question 8?

10. How is Ephesians 5:2 (And walk in love, as Christ also has loved us and *given Himself for us*, an offering and a sacrifice to God for *a sweet-smelling aroma.*) thematically connected (indirectly) to the Torah portion, and how does it hint that He was a whole burnt offering?

V) Making the Connection to the Haftarah Reading

I have listed a number of passages from the Haftarah reading that have thematic connections to the Torah portion. Your job is to find the thematic connections in the Torah portion. Although I may quote an entire verse or two from the Haftarah reading, you should focus most of your attention on the text that is bold and italicized. The bold and *italicized* text will contain the main theme or words that I want you to connect to the Torah portion. Once you have found a connection to the Haftarah verses, record the chapter and verse of the Torah text connection and write a brief sentence describing how the two passages are thematically connected.

1. How is Jeremiah 7:21 (Thus says the LORD of hosts, the God of Israel: “Add your *burnt offerings* to your sacrifices and eat meat.”) thematically connected to the Torah portion?

2. How is Jeremiah 7:21 (Thus says the LORD of hosts, the God of Israel: “Add your burnt offerings to your *sacrifices* and eat meat.”) thematically connected to the Torah portion?

3. How is Jeremiah 7:22 (*For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices.*) thematically connected to the Torah portion?

4. How is Jeremiah 7:25 (Since the day that your fathers came out of the land of Egypt until this day, *I have even sent to you all my servants the prophets*, daily rising up early and sending them.) thematically connected to the Torah portion?

5. How is Jeremiah 7:25 (Since the day that your fathers came out of the land of Egypt until this day, I have even sent to you all my servants the prophets, daily *rising up early* and sending them.) thematically connected to the Torah portion?

6. How is Jeremiah 7:27 (***Therefore you shall speak all these words to them***, but they will not obey you. ***You shall also call to them***, but they will not answer you.) thematically connected to the Torah portion?

7. How is Jeremiah 7:28 (“So you shall say to them, ‘This is a nation that does not obey the voice of the LORD their God nor receive correction. ***Truth has perished and been cut off from their mouth.***’”) thematically connected to the Torah portion?

VI) Making the Connection to the Apostolic Writings

I have listed a number of passages from the Apostolic reading that have thematic connections to the Torah portion. Your job is to find the thematic connections to the Torah portion. Although I may quote an entire verse or two from the Apostolic reading, you should focus most of your attention on the text that is bold and italicized. The bold and *italicized* text will contain the main theme or words that I want you to connect to the Torah portion. Once you have found a connection to the Apostolic verses, record the chapter and verse of the Torah text connection and write a brief sentence describing how the two passages are thematically connected.

1. How is 1 Peter 2:21 (For to this you were called, because ***Christ also suffered for us***, leaving us an example, that you should follow His steps) thematically connected to the Torah portion?

2. How is 1 Peter 2:22 (“***Who committed no sin, Nor was deceit found in His mouth.***”) thematically connected to the Torah portion?

3. How is 1 Peter 2:23 (who, ***when He was reviled, did not revile in return***; when He suffered, He did not threaten, but committed Himself to Him who judges righteously.) thematically connected to the Torah portion?

4. How is 1 Peter 2:23 (who, ***when He was reviled, did not revile in return; when He suffered, He did not threaten***, but committed Himself to Him who judges righteously.) thematically connected to the Torah portion?

5. How is 1 Peter 2:24 (***who Himself bore our sins in His own body on the tree***, that we, having died to sins, might live for righteousness—***by whose stripes you were healed.***) thematically connected to the Torah portion?

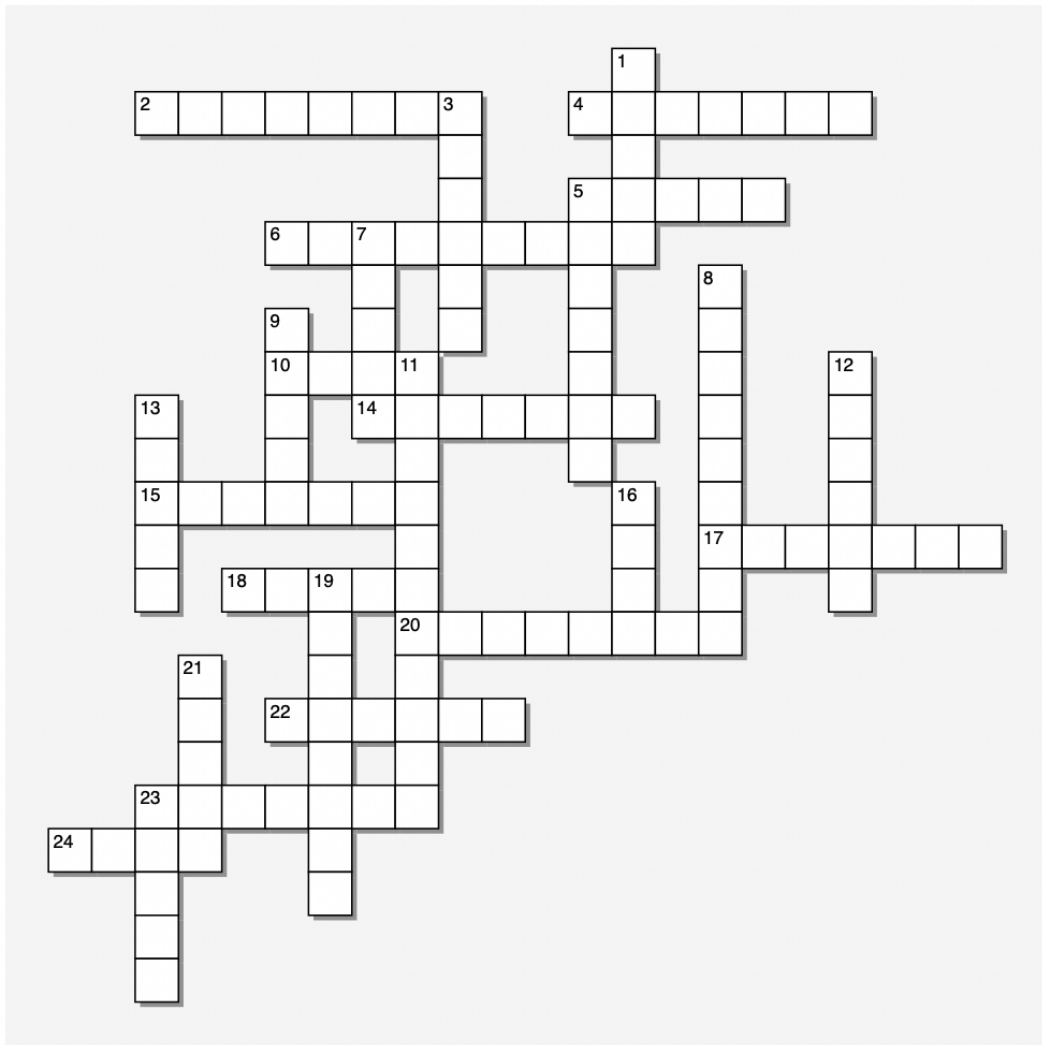
6. How is 1 Peter 2:25 (***For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.***) thematically connected to the Torah portion?

7. How is 1 Peter 2:25 (*For you were like sheep going astray, but have now returned* to the Shepherd and Overseer of your souls.) thematically connected to the Torah portion?
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VII) Some Basic Facts About Our Lesson

This crossword puzzle will cover basic facts about the Torah portion, Haftarah reading and Apostolic readings. The answers are based on the text from the New King James Version of the Bible and may contain phrases as well as individual words.

Parashat 79 (3-Year Torah Cycle) Leviticus 6:1-11 Restoration of Torah Ministries (Based on NKJV)



Across

- 2. Pants
- 4. Defect
- 5. Tote

Down

- 1. Pure
- 3. Pledges
- 5. Direct

(Clues continued on next page)

Across

- 6. Estimate
- 10. transgresses
- 14. Clothing
- 15. Exterior
- 17. Return
- 18. Announced
- 20. Bribed
- 22. Next to
- 23. Consuming
- 24. Flame

Down

- 7. fibbing
- 8. Given
- 9. Burnt _____
- 11. Protection
- 12. Accountable
- 13. Herd
- 16. Misplaced
- 19. Sacrifice
- 21. Price
- 23. Take

VIII) Practical Application

Let's get practical. The study of the Word is not complete until we are encouraged to think, speak and act differently. Our study of the Word should always involve personal application of the text to our lives. As I've heard it said before, Adonai's Word needs to go from our head to our hearts and then to our hands. Our lifelong journey is to become like our master, Yeshua, and this is only accomplished as we faithfully apply His Word to every aspect of our lives.

Discipling Our Children

What have you learned from this week's Torah study that you can teach your children?

- Write down what you learned that can and/or should be discussed with your children? Perhaps they need to know some of the facts covered in the crossword puzzle?
 - _____
 - _____
 - _____
- Write down anything you learned that revealed bad habits or thought patterns in your children's lives?
 - _____
 - _____
 - _____
- Write down anything you learned that revealed good habits or thought patterns that your children need to be encouraged or strengthened in and grow in obedience to?
 - _____
 - _____
 - _____
- Write down anything you learned that can be a topic of prayer for you and your children this week or permanently?
 - _____
 - _____
 - _____

Discipling One Another

Think about what you've studied in this week's lesson.

- Write down anything you learned that impacted you the most?
 - _____
 - _____
 - _____
- Write down anything you learned that revealed bad habits or thought patterns you need to stop?

- _____
- _____
- _____
- Write down anything you learned that revealed good habits or thought patterns you need to be encouraged or strengthened in and grow in obedience to?
 - _____
 - _____
 - _____
- Write down anything you learned that can be a topic of prayer for yourself, your family, your worship community, your neighborhood, the world or Adonai’s people at large?
 - _____
 - _____
 - _____

Just focus on one thing and talk to an accountability partner about it. Determine what you can DO over the next week (or more) in order to put what you’ve learned into practice. Make a commitment to someone else that you are going to seek to put some aspect of this week’s lesson into practice.

ANSWER KEY

Outlining the Torah Portion

- I. Leviticus 6:1-5a—Sins Against One’s Neighbor Regarding Property
- II. Leviticus 6:5b-7—Process for Atonement
- III. Leviticus 6:8-11—Ritual for the Burnt Offering Ashes

Torah Portion Discussion Questions Answers

1. They all involve the taking of someone else’s property.
2. Leviticus 6:2a—If a person sins and **commits a trespass against the LORD by lying to his neighbor** about what was delivered to him for safekeeping . . . Notice how it is a trespass against Adonai when we steal from our neighbor! So likewise, when we do unto others, it’s as if we’ve done it unto Adonai!
3. The sin offering was offered when someone sinned unintentionally. The trespass offering was offered when someone took things belonging to others or violations against Adonai’s holy things.
4. Answers—The trespass or guilt offering is primarily about making reparations. It demonstrates the seriousness of violations against God (even accidental ones) and against one’s fellow man.
 - A. This category covers any sacred item or obligation belonging to God—sanctuary goods, dedicated offerings, or vowed items. For example, a Nazirite’s hair was dedicated to Adonai, and they made a special vow of separation for a specific period of time. If something interfered with that vow, it was a trespass against Adonai’s holy things. Numbers 6:9-12—‘And if anyone dies very suddenly beside him, and he defiles his consecrated head, then he shall shave his head on the day of his cleansing; on the seventh day he shall shave it. ¹⁰ Then on the eighth day he shall bring two turtledoves or two young pigeons to the priest, to the door of the tabernacle of meeting; ¹¹ and the priest shall offer one as a sin offering and make atonement for him, because he sinned in regard to the corpse; and he shall sanctify his head that same day. ¹² **He shall consecrate to the LORD the days of his separation, and bring a male lamb in its first year as a trespass offering; but the former days shall be lost, because his separation was defiled.**’
 - B. Holy portions—such as parts of offerings designated for priestly consumption—were restricted. “Holy things” would normally refer to things that had been dedicated to Adonai—**anything from the sanctuary itself, to the portion of the offerings that were normally reserved for the priests, to the first fruits that were supposed to be dedicated to Adonai.** Accidentally eating these priestly portions constituted a violation of “holy things” and required restitution plus a trespass offering.
 - C. Leviticus 19:20-22—‘Whoever lies carnally with a woman who *is* betrothed to a man as a concubine, and who has not at all been redeemed nor given her freedom, for this there shall be scourging; *but* they shall

not be put to death, because she was not free. ²¹ And he shall bring his trespass offering to the LORD, to the door of the tabernacle of meeting, a ram as a trespass offering. ²² **The priest shall make atonement for him with the ram of the trespass offering before the LORD for his sin which he has committed.** And the sin which he has committed shall be forgiven him.’ In this example, someone took something from someone else (**a female slave promised for marriage who has not been redeemed or set free**) and so had to make a trespass offering.

5. Purification from impurity or unintentional sin.
6. Offenses with measurable loss or violation of holy things.
7. The need to make restitution!
8. The אֲשָׁמָה or guilt offering.
9. Both passages concern a whole burnt offering.
10. Leviticus 6:9—“Command Aaron and his sons, saying, “This is the law of **the burnt offering: The burnt offering shall be on the hearth upon the altar all night until morning, and the fire of the altar shall be kept burning on it.**” Both passages mention the burnt offering. Numbers 28:3-4 mentions that the burnt offering is to be made “day by day” every morning and evening. This is thematically connected to the fact that in Leviticus 6 the fire of the altar caused by the burnt offering was supposed to be kept burning and never go out. Therefore, both passages emphasize the idea that smoke from the burnt offering was never supposed to go out!
11. According to Numbers 28:2 and 8, Adonai should be able to continually smell the sweet aroma from the burnt offering! Thus it seems that Adonai wants to smell the sweet aroma of the burnt offering continually. Also, fire would continually be kindled on the altar.

Messiah in the Parsha Answers

1. Answers:
 - A. Leviticus 6:9a—“**Command Aaron and his sons . . .**” In both passages someone is given a command about making a whole burnt offering.
 - B. Leviticus 6:9a—“Command Aaron and his sons, saying, “This is the law of the burnt offering.’ In both passages the subject is the whole burnt offering.
 - C. Leviticus 6:9—“Command Aaron and his sons, saying, “This is the law of the burnt offering: **The burnt offering shall be on the hearth upon the altar** all night until morning, and the fire of the altar shall be kept burning on it.’” In both passages we’re told where the whole burnt offering is to be made.
2. Leviticus 6:9—“Command Aaron and his sons, saying, “This is the law of the burnt offering: The burnt offering *shall be* on the hearth upon the altar all night until morning, **and the fire of the altar** shall be kept burning on it.’” Both mention the fire of the offering.
3. Leviticus 6:12 THIS VERSE ISN’T IN OUR TORAH PORTION—And the fire on the altar shall be kept burning on it; it shall not be put out. And the priest shall burn wood on it every morning, and lay the burnt offering **in order on it**; and he shall burn on it the fat of the peace offerings. Both passages mention putting something in order on the altar.
4. Isaac’s near death on the altar is a prophetic picture of Yeshua’s death, burial and resurrection in three days.
 - A. Isaac was supposed to die. Abraham was just about to slay him when the angel stayed his hand. Then he was allowed to live. This is a shadowy picture of his death and resurrection because he was not supposed to come up alive from that altar.
 - B. Genesis 22:2a (Then He said, “**Take now your son, your only son Isaac, whom you love**”) sounds a lot like John 3:16 (For God so loved the world that **He gave His only begotten Son**, that whoever believes in Him should not perish but have everlasting life.) where Abraham is a picture of the Father in heaven and Isaac is a picture of Yeshua.
 - C. Abraham was willing to sacrifice his son just as Adonai was willing to sacrifice His Son.
 - D. Abraham found Mount Moriah on the third day (Then on the third day Abraham lifted his eyes and saw the place afar off [Gen 22:4].), which is symbolic of Yeshua’s resurrection on the third day.
 - E. Isaac carried the wood he was supposed to die on and so did Yeshua.
 - F. Mount Moriah is where the temple was built! Yeshua and Isaac were both sacrificed on Mount Moriah.

- G. God provided Yeshua as the lamb—And Abraham said, “My son, God will provide for Himself the lamb for a burnt offering.” (Gen 22:8)
- H. Isaac was willing to give up his life at the command of his father. Yeshua was willing to give up his life in obedience to Adonai.
5. Isaac is a prophetic picture of Yeshua who died and was raised again in three days. Isaac gives us that picture. Isaac was supposed to be offered as a whole burnt offering. Therefore, he pictures Yeshua as a whole burnt offering—the ultimate whole burnt offering.
 6. In Psalm 40:6-8 Yeshua is speaking prophetically through the psalmist. In Psalm 40:6 Yeshua mentions that Adonai did not really want an animal burnt offering, so He offered Himself as a burnt offering.
 7. Isaiah 53 is a messianic prophecy about Yeshua as the lamb of God who suffered and died for our sins. Isaiah 53:10, where it says, “an offering for sin,” it’s actually an אֲשָׁמָה, *asham* or guilt offering, exactly what our Torah portion is about! Thus, Yeshua is the ultimate guilt offering!
 8. It’s a picture of the one who is offering it, giving up his life in total surrender to obedience to Adonai’s commandments.
 9. It’s a perfect example of how we are to present ourselves as whole burnt offerings to Adonai.
 10. It hints that He was a whole burnt offering in that he gave Himself as a sacrifice for us. This is exactly what Isaac was willing to do. Indirectly, it is connected to the fact that the whole burnt offering was to burn continually, day by day: Leviticus 6:9—The burnt offering *shall be* on the hearth upon the altar ***all night until morning***, and ***the fire of the altar shall be kept burning on it***. Therefore, Adonai will smell the sweet savor of the offering continually.

Haftarah Connection Answers

1. Leviticus 6:9—“Command Aaron and his sons, saying, “This is the law of the ***burnt offering***: The ***burnt offering*** shall be on the hearth upon the altar all night until morning, and the fire of the altar shall be kept burning on it.’ ”
2. Leviticus 6:6—And he shall bring his trespass offering to the LORD, a ***ram without blemish from the flock***, with your valuation, as a trespass offering, to the priest.
3. Leviticus 6:8-9—***Then the LORD spoke to Moses, saying, “Command Aaron and his sons, saying, ‘This is the law of the burnt offering: The burnt offering shall be on the hearth upon the altar all night until morning, and the fire of the altar shall be kept burning on it.’ ”*** Adonai did indeed speak to Moses and Aaron and the fathers of Israel about burnt offerings and sacrifices, but Israel missed the main point of all that Adonai was trying to teach them in the wilderness, as we learn in Jeremiah 7:23—But this is what I commanded them, saying, ***‘Obey My voice and I will be Your God, and you shall be My people. And walk in all the ways that I have commanded you, that it may be well with you.’*** Israel was to be to Adonai an *am segula*, treasured people (Deuteronomy 7:6), and Adonai desired a loving, reciprocal relationship with His people, not just rote offerings and blind obedience, as we learn in Micah 6:6-8—With what shall I come before the LORD, and bow myself before the High God? Shall I come before Him with burnt offerings, with calves a year old? ⁷Will the LORD be pleased with thousands of rams, ten thousand rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? ⁸***He has shown you, O man, what is good; and what does the LORD require of you but to do justly, to love mercy, and to walk humbly with your God?***
4. Leviticus 6:1—***And the LORD spoke to Moses, saying . . .*** Moses was a prophet, as we see in the messianic prophecy in Deuteronomy 18:15—The LORD your God will raise up for you ***a prophet like me*** from your midst, from your brethren. Him you shall hear. Aaron was a prophet as well, as we read in Exodus 7:1—So the LORD said to Moses: “See, I have made you as God to Pharaoh, and ***Aaron your brother shall be your prophet.***” Also, Exodus 4:30a—And Aaron ***spoke all the words that the LORD had spoken to Moses*** and Exodus 4:27—And the LORD said to Aaron, “Go into the wilderness to meet Moses.” So he went and met him on the mountain of God, and kissed him. The role of a prophet was to speak the words of Adonai who sent them.
5. Leviticus 6:9—“Command Aaron and his sons, saying, “This is the law of the burnt offering: The burnt offering shall be on the hearth upon the altar all night until ***morning***, and the fire of the altar shall be kept burning on it.’ ”

6. Leviticus 6:8-9a—**Then the LORD spoke to Moses, saying: ⁹“Command Aaron and his sons, saying . . .”**
 Leviticus 6:2a—If a person sins and commits a trespass against the LORD by **lying** to his neighbor, and
 Leviticus 6:3a—or if he has found what was lost and **lies** concerning it, and **swears falsely**.

Apostolic Reading Answers

1. Leviticus 6:6—And he shall bring his **trespass offering** to the LORD, a ram without blemish from the flock, with your valuation, as a **trespass offering** to the priest. Yeshua suffered as our trespass offering.
2. Leviticus 6:6—And he shall bring his trespass offering to the LORD, **a ram without blemish** from the flock, with your valuation, as a trespass offering to the priest. Yeshua was the innocent Lamb of God as Pilate decreed in Luke 23:4—So Pilate said to the chief priests and the crowd, **“I find no fault in this man.”**
3. Leviticus 6:2-3—If a person sins and commits a trespass against the LORD by **lying to his neighbor about what was delivered to him for safekeeping**, or about a pledge, or about a robbery, or if he has extorted from his neighbor, **³or if he has found what was lost and lies concerning it, and swears falsely**—in any one of these things that a man may do in which he sins. The connection is an opposite one. The Torah portion discusses the trespass offering that must be made when a man sins by lying and swearing falsely, whereas in 1 Peter 2:23, Yeshua was sinless when he was reviled at, or spoken evil of by others, and did not repay evil for evil.
4. Leviticus 6:4—then it shall be, **because he has sinned and is guilty**, that he shall restore what he has stolen, or the thing which he has extorted, or what was delivered to him for safekeeping, or the lost thing which he found. Again, this is an opposite connection. Yeshua was innocent, as opposed to the man in the Torah portion who was found guilty of sin.
5. Leviticus 6:6-7—“And **he shall bring his trespass offering to the LORD, a ram without blemish from the flock**, with your valuation, **as a trespass offering, to the priest**. **⁷So the priest shall make atonement for him before the LORD, and he shall be forgiven for any one of these things that he may have done in which he trespasses.**” Again, Yeshua was our trespass offering by whom we receive the forgiveness of sins, according to Colossians 1:14—**in whom we have redemption through His blood, the forgiveness of sins.**
6. Leviticus 6:4, 6-7—“then it shall be, **because he has sinned and is guilty**, that he shall restore what he has stolen, or the thing which he has extorted, or what was delivered to him for safekeeping, or the lost thing which he found. **⁶And he shall bring his trespass offering to the LORD, a ram without blemish from the flock**, with your valuation, **as a trespass offering, to the priest**. **⁷So the priest shall make atonement for him before the LORD**, and he shall be forgiven for any one of these things that he may have done in which he trespasses.” Committing a trespass is equivalent to sheep going astray, as in Isaiah 53:6—All we like sheep have gone astray; **we have turned, every one, to his own way**; and the LORD has laid on Him the iniquity of us all. Turning to our own way means transgressing the commands of Adonai. Just as the Israelite in Leviticus 6 was guilty and brought his offering to Adonai to receive atonement, so, we too, have returned to our Shepherd Yeshua in repentance to receive forgiveness of sins and be born again.
7. Leviticus 6:3-5—**or if he has found what was lost** and lies concerning it, and swears falsely—in any one of these things that a man may do in which he sins: **⁴then it shall be, because he has sinned and is guilty**, that he shall restore what he has stolen, or the thing which he has extorted, or what was delivered to him for safekeeping, or the **lost thing which he found**, or all that about which he has sworn falsely. He shall restore its full value, and one-fifth more to it, and give it to whomever it belongs, on the day of this trespass offering. We are like the lost sheep that was found, as in Yeshua’s parable in Luke 15:6—And when he comes home, he calls together his friends and neighbors, saying to them, **‘Rejoice with me, for I have found my sheep which was lost!’**