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THE 66-BOOK 8-WEEK GROUP BIBLE STUDY SERIES • BOOK 03 OF 66

וַיִּקְרָא

LEVITICUS

Vayikra — “And He Called” • An 8-Week Group Bible Study

By Greg and Kayla Gibson

WEEK 1 OF 8 • GENERAL / MIXED GROUP EDITION

Drawing Near — The Burnt, Grain & Peace Offerings

Scripture Scope: Leviticus 1:1–3:17 (ESV) • Session Length: 75–90 Minutes

LEADER GUIDE EDITION

Complete Participant Text + Interleaved Pacing, Hebrew Word Studies, Facilitation
Probes & Pitfalls

By Greg and Kayla Gibson

General / Mixed Group Track • ESV® Exclusively

8weekbiblestudy.com

Leviticus — 8-Week Group Bible Study (Leader Guide Edition)

Week 1: Drawing Near (Leviticus 1:1–3:17)

How to Use This Leader Guide Edition

- 1. **Every Participant Word Is Here:** The front matter, Leviticus at a Glance, the Leviticus Study Map, Sections 1.1 through 1.6, every ESV anchor verse, all teaching prose, and every numbered question appear here exactly as your group sees them.
- 2. **A Leader Overlay After Every Section:** Each **[LEADER GUIDE OVERLAY]** block gives you **Pacing & Time Target, Facilitation Cues & Follow-Up Probes, Research Integration Pointers,** and **Pitfalls to Steer Around.**
- 3. **Four Leader Flags, in Reading Order:** Flag 1 (why study Leviticus at all?) in Section 1.2; Flag 2 (animal killing and modern sensibilities) and Flag 3 (does God need food or enjoy smells?) in Section 1.3; Flag 4 (the ban on fat and blood) in Section 1.5.

Week 1 Session Pacing at a Glance (75–90 Minutes)

Section	Focus	Time Target
Section 1.1	Welcome & Opening Question	10 mins
Section 1.2	And He Called: Why Leviticus, and Where It Fits (Leviticus 1:1–2)	12 mins
Section 1.3	The Burnt Offering: All of It, Up in Smoke (Leviticus 1:3–17)	20 mins
Section 1.4	The Grain Offering: A Gift for the King, Seasoned with Covenant Salt (Leviticus 2:1–16)	13 mins
Section 1.5	The Peace Offering: A Meal at God's Table (Leviticus 3:1–17)	15 mins
Section 1.6	Application, Looking Ahead & Closing Prayer	15 mins
Total	Week 1 Group Session	75–90 mins

The section targets above sit near the top of the 75–90 minute window, because Week 1 includes a brief front-matter orientation. To finish closer to 75 minutes, shorten Sections 1.4 and 1.5 and protect Section 1.3.

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Leviticus at a Glance

The Title

The Hebrew title of Leviticus is **וַיִּקְרָא (Vayikra)**, which means And he called. It's the book's very first word. Before a single instruction is given, God takes the first step and invites His people near. The English name Leviticus comes from the Greek and Latin title, which means about the Levites, the tribe that served as priests.

The Setting

The whole book takes place at Mount Sinai over about one month. Exodus ended with God's glory filling the tabernacle so completely that even Moses could not enter (Exodus 40:35). Leviticus opens with God calling to Moses from that same tent and explaining how a sinful people can live near a holy God.

The Structure

- **How to approach God:** the offerings (chapters 1–7)
- **Who stands between God and the people:** the priests (chapters 8–10)
- **Clean and unclean in daily life** (chapters 11–15)
- **The Day of Atonement**, the center of the book (chapter 16)
- **Holiness in all of life** (chapters 17–26)
- **Vows and dedications** (chapter 27)

The Big Themes

Four themes run through the whole book: **holiness, sacrifice, atonement, and God's presence**. Leviticus answers one question from start to finish: how can a holy God live among His people, and how can they live near Him?

Who Wrote It

More than 35 times the book says that the LORD spoke to Moses. Jewish and Christian tradition connect Leviticus to Moses, and Jesus Himself refers to what Moses commanded in it (Mark 1:44).

How This 8-Week Study Works

This study guide is supplemental to Scripture—it is designed to serve the biblical text, never to replace it. Always go to the Bible directly first, and keep your own Bible open alongside you whenever you use this guide. Designed for weekly small groups, mini-churches, and community gatherings (75–90 minutes per session) rather than daily homework checklists, each week invites you to slow down and soak in the text of Scripture together through six repeatable movements:

- **Section X.1 — Session Frame, Big Idea & Opening Connection:** Sets our anchor theme, learning objectives (Head, Heart, Hands), and an opening conversation starter.
- **Section X.2 — Historical & Literary Context:** Places the week's chapters inside the literary architecture of Leviticus and the ancient Near Eastern world.
- **Section X.3 — Movement 1 (First Passage Block):** Guided Scripture reading, teaching narrative, and open-ended group discussion questions.
- **Section X.4 — Movement 2 (Second Passage Block):** Guided Scripture reading, teaching narrative, and open-ended group discussion questions.
- **Section X.5 — Canonical Horizon (Across Scripture):** Traces how the passage echoes across the Old Testament and finds its fulfillment in Jesus Christ and the New Creation.
- **Section X.6 — Honest Synthesis, Weekly Practice & Closing Prayer:** Moves truth from our heads into our hearts and everyday Monday-through-Saturday lives.

Bring Your Bible: This study guide is a companion to Scripture, not a substitute for it—always go to the Bible directly first and keep your own Bible open beside you throughout every session. Key anchor verses are printed in each section for quick reference, while longer focal passages are read aloud directly from your open ESV Bible together as a group.

Choosing a Bible Translation: Top 5 Translations Compared

As a kid, Greg remembers picking up the family New King James Version (NKJV) Bible and feeling like he was reading old English poetry that was difficult to understand—which is why he loves the English Standard Version (ESV) today. It stays faithful to the original Hebrew, Aramaic, and Greek words while remaining clear, natural, and easy to read.

Every English Bible translation falls along a spectrum between two primary approaches: word-for-word translation (formal equivalence, which prioritizes literal accuracy to the original phrasing and sentence structure) and thought-for-thought translation (dynamic equivalence, which prioritizes immediate modern readability by translating idioms and ideas into natural contemporary expressions). Here is how the five most popular English translations compare:

- **1. ESV (English Standard Version) — Word-for-Word (Used in This Study)**
 - Pros: Preserves the exact wording, literary structure, and theological precision of the original Hebrew and Greek while using clean, modern English; outstanding for deep study.
 - Cons: Because it follows the original sentence structure closely, some phrasing can occasionally feel slightly more formal than everyday speech.
- **2. NIV (New International Version) — Balanced (Between Word-for-Word and Thought-for-Thought)**
 - Pros: The most widely read modern translation; strikes a smooth, natural balance between accuracy and everyday readability.
 - Cons: Because translators sometimes smooth out idioms into modern expressions, a few literal wordplays or technical nuances from the original languages can be less visible on the surface.
- **3. NLT (New Living Translation) — Thought-for-Thought**
 - Pros: Warm, conversational, and effortless to read aloud or take in over long passages; great for grasping the big picture quickly.
 - Cons: Prioritizes meaning over literal word-for-word phrasing, so it is better as a companion reading Bible than as your sole text for close word study.
- **4. CSB (Christian Standard Bible) — Optimal Equivalence (Balanced)**
 - Pros: A newer translation that stays very close to the original words whenever possible while smoothing out awkward phrasing into crisp, natural modern English.
 - Cons: Slightly less traditional cadence in well-known verses compared to older word-for-word translations like the ESV or NKJV.
- **5. KJV / NKJV (King James Version & New King James Version) — Traditional Word-for-Word**
 - Pros: Deeply poetic, historic cadence that shaped English literature and church history; the NKJV updates archaic pronouns ("thee/thou") while keeping the classic rhythm.
 - Cons: Often reads like older English poetry with complex sentence structure and archaic or formal vocabulary, which can make sustained study harder to follow for modern readers.

Greg & Kayla's Recommended Study Bibles

Because this study guide is designed to be used alongside your open Bible, having a trusted study Bible on hand is one of the best ways to go deeper as you read through Leviticus:

- **Greg's Favorite Study Bible:** The MacArthur Study Bible (ESV), which contains extensive explanatory notes beneath almost every verse—ideal for detailed study.
- **Kayla's Favorite Study Bible:** The ESV Study Bible, containing over 20,000 study notes, articles, and explanations.

The 8-Week Leviticus Study Map

Week	Title & Chapters	Core Study Focus
Week 1	Drawing Near (Lev 1:1–3:17)	Three voluntary offerings: the burnt offering (total devotion), the grain offering (a gift to the King), and the peace offering (a shared meal with God)
Week 2	Sin, Guilt & Grace (Lev 4:1–7:38)	The sin (purification) and guilt (repayment) offerings, and the priests' instructions for every offering
Week 3	Fire from the LORD (Lev 8:1–10:20)	Aaron and his sons are ordained, God's glory appears, and Nadab and Abihu die
Week 4	Clean & Unclean (Lev 11:1–15:33)	Food, childbirth, skin disease, mildew, and bodily discharges: holiness in everyday life
Week 5	The Day of Atonement (Lev 16:1–34)	The high priest, the two goats, and cleansing for the whole people; Hebrews 9–10
Week 6	Be Holy, for I Am Holy (Lev 17:1–20:27)	The blood, sexual ethics, "love your neighbor as yourself," and holiness in community
Week 7	Holy Priests, Holy Times (Lev 21:1–24:23)	Standards for priests, the appointed feasts, the lamp and the bread, and the blasphemer
Week 8	Jubilee & Covenant (Lev 25:1–27:34)	The Sabbath year, the Jubilee, blessings and curses, God's promise to remember, and vows

WEEK 1 SESSION GUIDE · LEVITICUS 1:1–3:17

Week 1: Drawing Near

By Greg and Kayla Gibson

Section 1.1

Welcome & Opening Question

Getting Oriented

Take a brief moment with the front matter: how the study works, the translation comparison, Greg and Kayla's recommended study Bibles, Leviticus at a Glance, and the 8-week study map. You can read those pages more fully at home.

Big Idea

Exodus ended with God's glory filling the tent and Moses unable to go in. Leviticus begins with God calling. He Himself provides the way to draw near. Three voluntary offerings show what that nearness looks like: total devotion in the burnt offering, a grateful gift to the King in the grain offering, and a shared meal of peace in the peace offering. Each one points to Christ, the spotless offering who brings us near and is our peace.

Week 1 Learning Objectives

1. See Leviticus as the sequel to Exodus: God's answer to how a holy God can live among sinful people.
2. Learn the core words for drawing near that run through the whole book.
3. Understand the meaning of each of the three offerings, and how God made a way even for the poor.
4. Connect each offering to Christ's work and to the Christian life (Romans 12:1; Ephesians 5:2; Colossians 1:20).
5. Respond with wholehearted worship, grateful giving, and fellowship with God and each other.

Opening Entry Question (Icebreaker)

1.1 Q1 (Opening Entry Question): Leviticus has a reputation as the book where Bible reading plans go to die. What's your honest first impression of it, and why?

[LEADER GUIDE OVERLAY — SECTION 1.1] (Section Pacing Target: 10 Minutes)

- **Pacing & Time Target:** 10 minutes (2 minutes for welcome and prayer; no more than 3 minutes on the front matter; 5 minutes for 1.1 Q1).
- **Facilitation Cues & Follow-Up Probes:**
 - Let people be honest. Low expectations are an opening, not a problem.
 - Point people to the front matter to read at home rather than reading it aloud.
- **Research Integration Pointers:** Research Package on the macro overview of Leviticus and the bridge from Exodus 40.
- **Pitfalls to Steer Around:** Don't defend Leviticus yet. Let the text win people over in the sections ahead.

Section 1.2

And He Called: Why Leviticus, and Where It Fits (Leviticus 1:1–2)

Guided Scripture Reading

Read Exodus 40:34–38, then Leviticus 1:1–2, aloud together from your open ESV Bible.

Anchor Verses (ESV)

Leviticus 1:1–2 (ESV): The LORD called Moses and spoke to him from the tent of meeting, saying, “Speak to the people of Israel and say to them, When any one of you brings an offering to the LORD, you shall bring your offering of livestock from the herd or from the flock.

Teaching Narrative: God Calls First

1. The Bridge from Exodus

Exodus ends with God's glory filling the tabernacle and Moses standing outside, unable to enter. Leviticus begins right there, with God calling Moses from that very tent. The question Exodus leaves open, how can sinful people come near a holy God, is the question Leviticus answers.

2. Three Key Words

- **וַיִּקְרָא (Vayikra)**, and he called, is the book's first word and its Hebrew title. God takes the initiative.
- **אֹהֶל מוֹעֵד (ohel mo'ed)**, the tent of meeting, is a place of appointment, where God meets His people at the time and in the way He sets.
- **קָרְבָּן (qorban)**, offering, literally means something brought near. It comes from the verb **קָרַב (qarav)**, to come near, which is the key idea of the whole book. You may recognize the word from Mark 7:11, where Jesus mentions Corban, a gift devoted to God.

3. Instructions for Everyone

Notice who God tells Moses to speak to: the people of Israel. In the ancient Near East, priestly rituals were often secret knowledge kept by a few. Here God gives His instructions openly to every Israelite. And while sacrifice was practiced all across the ancient Near East, Israel's offerings were shaped by God's word, not by magic or the reading of omens.

4. The Shape of the Book

Look back at Leviticus at a Glance in the front matter. The book moves from offerings, to priests, to daily cleanness, to the Day of Atonement at its center, and then to holiness in all of life. Its themes are holiness, sacrifice, atonement, and God's presence. Every rule in it serves one purpose: to bring a sinful people near to God and keep them near.

Group Discussion Questions (Section 1.2)

1.2 Q1: Before Leviticus gives a single rule, God calls. What does that tell you about the purpose of the rules?

1.2 Q2: How does seeing Leviticus as the answer to Exodus 40 change the way you read it?

[LEADER GUIDE OVERLAY — SECTION 1.2] (Section Pacing Target: 12 Minutes)

- **Pacing & Time Target:** 12 minutes (3 minutes for the reading; 5 minutes for the teaching; 4 minutes for discussion).
- **Facilitation Cues & Follow-Up Probes:**
 - On 1.2 Q1, steer toward relationship: the rules exist because God wants His people near.
- **Research Integration Pointers:** Research Package on Vayikra, ohel mo'ed, qorban, qarav, Mark 7:11, and sacrifice in the ancient Near East.
- **LEADER FLAG 1: Why Study Leviticus at All? (Leviticus 1:1–2).**
 - Expect questions like whether this is just a boring rulebook, or why Christians read laws they don't keep.
 - Frame Leviticus as the sequel to Exodus and the answer to how a holy God can live with sinful people, fulfilled in Christ (Hebrews 10).
 - Christians read it to understand the cross, not to restore animal sacrifice.
 - On authorship, the book's own claim and Jesus' words (Mark 1:44) point to Moses. If someone asks, you can mention in one sentence that some scholars assign it to a later priestly source.
- **Pitfalls to Steer Around:** Don't get pulled into a long authorship debate.

Section 1.3

The Burnt Offering: All of It, Up in Smoke (Leviticus 1:3–17)

Guided Scripture Reading

Read Leviticus 1:3–9 aloud together from your open ESV Bible. Skim 1:10–17.

Anchor Verses (ESV)

Leviticus 1:3–4 (ESV): “If his offering is a burnt offering from the herd, he shall offer a male without blemish. He shall bring it to the entrance of the tent of meeting, that he may be accepted before the LORD. He shall lay his hand on the head of the burnt offering, and it shall be accepted for him to make atonement for him.

Leviticus 1:9 (ESV): but its entrails and its legs he shall wash with water. And the priest shall burn all of it on the altar, as a burnt offering, a food offering with a pleasing aroma to the LORD.

Teaching Narrative: Nothing Held Back

1. The Language of the Burnt Offering

- **עֹלָה (olah)**, burnt offering, comes from a word meaning to go up. The whole animal goes up to God in smoke, a picture of total devotion.
- **תָּמִים (tamim)**, without blemish, means whole and complete. The same word describes Noah and Abraham as blameless.
- **רָצוֹן (ratson)**, accepted, names the goal: to be welcomed before God.
- **סָמַךְ יָד (samakh yad)**, laying on the hand, means pressing or leaning a hand on the animal's head. The worshiper identifies with the offering, which stands in his place.
- **כִּפֹּר (kipper)**, make atonement, means to cover, cleanse, or ransom: removing what separates us from God, at the cost of a life.

2. Personal and Costly

The worshiper didn't just watch. He laid his hand on the animal and killed it himself, and the priest handled the blood. Coming near to God was personal, and it was costly. For a herder, an unblemished bull was real wealth.

3. A Pleasing Aroma

Our second anchor calls the offering a food offering, in Hebrew **אִשֶּׁה (isheh)**, which older versions translate offering by fire. It also calls it a pleasing aroma, **רֵיחַ נִיחֹחַ (reach nichoach)**, literally a soothing, restful smell. The phrase first appears after Noah's offering (Genesis 8:21). It means God receives the offering with favor.

4. A Way for the Poor

Not everyone could afford a bull or even a sheep, so God allowed birds, turtledoves or pigeons (1:14–17). No one was shut out for being poor. Years later, Mary and Joseph brought birds when they presented Jesus at the temple (Luke 2:24). Jesus was born into a family that brought the poor person's offering.

5. The Key to the Whole Book

Set this beside a verse from later in Leviticus that explains why blood matters in every offering:

Leviticus 17:11 (ESV): For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life.

A life is given so that a life may be spared.

6. Looking Ahead to Christ

Abraham's ram was a substitute for Isaac (Genesis 22). Christ is the lamb without blemish or spot (1 Peter 1:19), offered once for all (Hebrews 10:10), a fragrant offering and sacrifice to God (Ephesians 5:2). Our response is to present ourselves to God as living sacrifices (Romans 12:1).

Group Discussion Questions (Section 1.3)

1.3 Q1: The worshiper had to lay a hand on the animal and kill it himself. Why do you think God made it so personal?

1.3 Q2: God allowed birds for the poor. What does that reveal about His heart? What does it mean that Jesus' family brought birds?

1.3 Q3: The burnt offering held nothing back. What would all of it look like as a living sacrifice for you this week (Romans 12:1)?

[LEADER GUIDE OVERLAY — SECTION 1.3] (Section Pacing Target: 20 Minutes)

- **Pacing & Time Target: 20 minutes.** Spend about 10 minutes on 1:3–9, 4 on the birds, and 6 on Christ and application.
- **Facilitation Cues & Follow-Up Probes:**
 - On **1.3 Q1**, ask: what would it feel like to lay your hand on an animal that dies in your place?
- **Research Integration Pointers:** Research Package on olah, tamim, ratson, samakh yad, kipper, isheh, reach nichoach, Genesis 8:21, Luke 2:24, and Leviticus 17:11.
- **LEADER FLAG 2: Animal Killing and Modern Sensibilities (Leviticus 1:5–17).**
 - Acknowledge that the details of blood and burning are uncomfortable, especially for animal lovers or anyone who grew up on a farm.
 - Point to the seriousness of sin and the cost of atonement. Don't sensationalize or linger on gore.
- **LEADER FLAG 3: Does God Need Food or Enjoy Smells? (Leviticus 1:9; also 3:11).**
 - Food offering and pleasing aroma are figurative language for God's acceptance.
 - Use Psalm 50:12–13 to show that God doesn't need to be fed. Contrast this with Mesopotamian beliefs about feeding the gods, and note that in Israel the liver was burned (3:4), not used to read omens.
- **Pitfalls to Steer Around:** Don't let the bird details eat up the time meant for Christ and application.

Section 1.4

The Grain Offering: A Gift for the King, Seasoned with Covenant Salt (Leviticus 2:1–16)

Guided Scripture Reading

Read Leviticus 2:1–3 and 2:13 aloud together from your open ESV Bible. Skim the rest of chapter 2.

Teaching Narrative: Ordinary Work, Given Back to God

1. A Gift for the King

The **מִנְחָה (minchah)**, grain offering, originally meant a gift or tribute brought to a king. It's the same word used for the gift Jacob sent ahead to Esau (Genesis 32). It was made of fine flour, oil, and frankincense, offered raw or baked into bread. It was the fruit of daily labor given back to God.

2. A Memorial Portion

The priest burned a handful as the **אֶזְכָּרָה (azkarah)**, the memorial portion. The word comes from *zakar*, to remember, so this portion was a reminder before God. The rest of the offering fed the priests (2:3).

3. No Leaven or Honey; Always Salt

No leaven or honey could go on the altar. Honey here probably means fruit syrup. Both ferment, which may be why they were left out. But salt was required in every grain offering. God calls it the **מֶלַח בְּרִית (melach berit)**, the salt of the covenant (2:13). Salt preserves, so it pictures a covenant that lasts and doesn't spoil (see Numbers 18:19).

4. Looking Ahead to Christ

The New Testament calls believers' gifts and praise fragrant offerings and sacrifices pleasing to God (Philippians 4:18; Hebrews 13:15–16). And Jesus calls His followers the salt of the earth (Matthew 5:13), a covenant people who keep and preserve.

Group Discussion Questions (Section 1.4)

1.4 Q1: The grain offering was ordinary work, flour and bread, given to God as tribute. What ordinary parts of your life could you offer to God?

1.4 Q2: Why would God want covenant salt in every offering? What does lasting faithfulness look like in your relationship with Him?

[LEADER GUIDE OVERLAY — SECTION 1.4] (Section Pacing Target: 13 Minutes)

- **Pacing & Time Target:** 13 minutes (2 minutes for the reading; 5 minutes for the teaching; 6 minutes for discussion).
- **Facilitation Cues & Follow-Up Probes:**
 - Keep this section moving. Focus on 2:1–3 and 2:13.
- **Research Integration Pointers:** Research Package on minchah, azkarah, melach berit, Genesis 32, and Numbers 18:19.
- **Pitfalls to Steer Around:** Don't spend long on leaven. Just note that it comes up again at Passover and in the New Testament (1 Corinthians 5:6–8).

Section 1.5

The Peace Offering: A Meal at God's Table (Leviticus 3:1–17)

Guided Scripture Reading

Read Leviticus 3:1–5 and 3:16–17 aloud together from your open ESV Bible.

Teaching Narrative: Fellowship Restored

1. Peace and Wholeness

The **שְׁלָמִים** (**shelamim**), peace offering, is related to shalom: peace, wholeness, and wellbeing. Some Bibles call it the fellowship offering.

2. A Shared Meal

Unlike the burnt offering, the peace offering wasn't all burned up. The fat portions went to God, and the rest was eaten by the worshiper and his family. We'll see those details in chapter 7 next week. It celebrated a restored relationship: God, the priest, and the worshiper all shared in the same sacrifice.

3. The Best Belongs to God

The **חֵלֶב** (**chelev**), fat, was considered the richest part of the animal. Chapter 3 ends by saying all the fat is the LORD's (3:16). The best belongs to God.

4. No Fat and No Blood

The chapter closes with a lasting rule for Israel: they must not eat fat or blood (3:17). This prepares for Leviticus 17:11, which we read in Section 1.3: the life is in the blood.

5. Looking Ahead to Christ

Christ made peace by the blood of His cross (Colossians 1:20), and He Himself is our peace (Ephesians 2:14). The Lord's Supper is a meal of fellowship grounded in His sacrifice.

Group Discussion Questions (Section 1.5)

1.5 Q1: The peace offering ended in a meal. What does it say about God that His worship includes a feast with Him?

1.5 Q2: All the fat belonged to the LORD. Where are you tempted to give God leftovers instead of your best?

1.5 Q3: How does Jesus being our peace change the way you relate to God, and to the people around this table?

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[LEADER GUIDE OVERLAY — SECTION 1.5] (Section Pacing Target: 15 Minutes)

- **Pacing & Time Target: 15 minutes** (3 minutes for the reading; 5 minutes for the teaching; 7 minutes for discussion).
- **Facilitation Cues & Follow-Up Probes:**
 - If your group shares meals together, connect the peace offering to the value of eating together as a church.
- **Research Integration Pointers:** Research Package on shalamim, chelev, 7:11–18, Colossians 1:20, and Ephesians 2:14.
- **LEADER FLAG 4: The Ban on Fat and Blood (Leviticus 3:17).**
 - If someone asks whether Christians must avoid these, note that the early church asked Gentile believers to abstain from blood for the sake of unity (Acts 15:20, 29).
 - Mark 7:19 and Hebrews 9–10 show that the sacrificial food laws are fulfilled in Christ.
 - Present the range of views briefly. Don't make it a test of faith.
- **Pitfalls to Steer Around:** Don't get into modern diet debates.

Section 1.6

Application, Looking Ahead & Closing Prayer

The Theme for Our Eight Weeks

Leviticus 19:2 (ESV): “Speak to all the congregation of the people of Israel and say to them, You shall be holy, for I the LORD your God am holy.

This is the theme we'll follow for all eight weeks. Peter quotes it to Christians (1 Peter 1:15–16).

Reflection Questions

1.6 Q1: Which offering best describes where you need to grow: total devotion, grateful giving, or fellowship with God?

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1.6 Q2: God called first and provided the way. How does that free you from trying to earn your way near Him?

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Personal Journal Prompt

Write a prayer of surrender based on Romans 12:1, naming one area of your life you will place on the altar this week.

Looking Ahead to Week 2: Sin, Guilt & Grace (Leviticus 4:1–7:38)

Before we meet again, read Leviticus 4–7. The offerings in chapters 1–3 were voluntary. As you read, ask yourself what changes when an offering is required because of sin.

Closing Prayer

Holy God, thank You for calling us near when we could never have found the way ourselves. Thank You for Jesus, our spotless offering, who gave all of Himself for us and is our peace. Take all of us as a living sacrifice. Make us holy, as You are holy. In Jesus' name, Amen.

[LEADER GUIDE OVERLAY — SECTION 1.6] (Section Pacing Target: 15 Minutes)

- **Pacing & Time Target: 15 minutes** (about 8 minutes on reflection, 2 on the Week 2 preview, and 5 on prayer).
- **Facilitation Cues & Follow-Up Probes:**
 - Invite a volunteer to read Leviticus 19:2 aloud to open this section.
- **Research Integration Pointers:** Research Package on Leviticus 19:2, 1 Peter 1:15–16, and Romans 12:1.
- **Pitfalls to Steer Around:** Don't end with how hard Leviticus is. End with God calling us near.