

# The 5 Offerings of Leviticus and the Good News

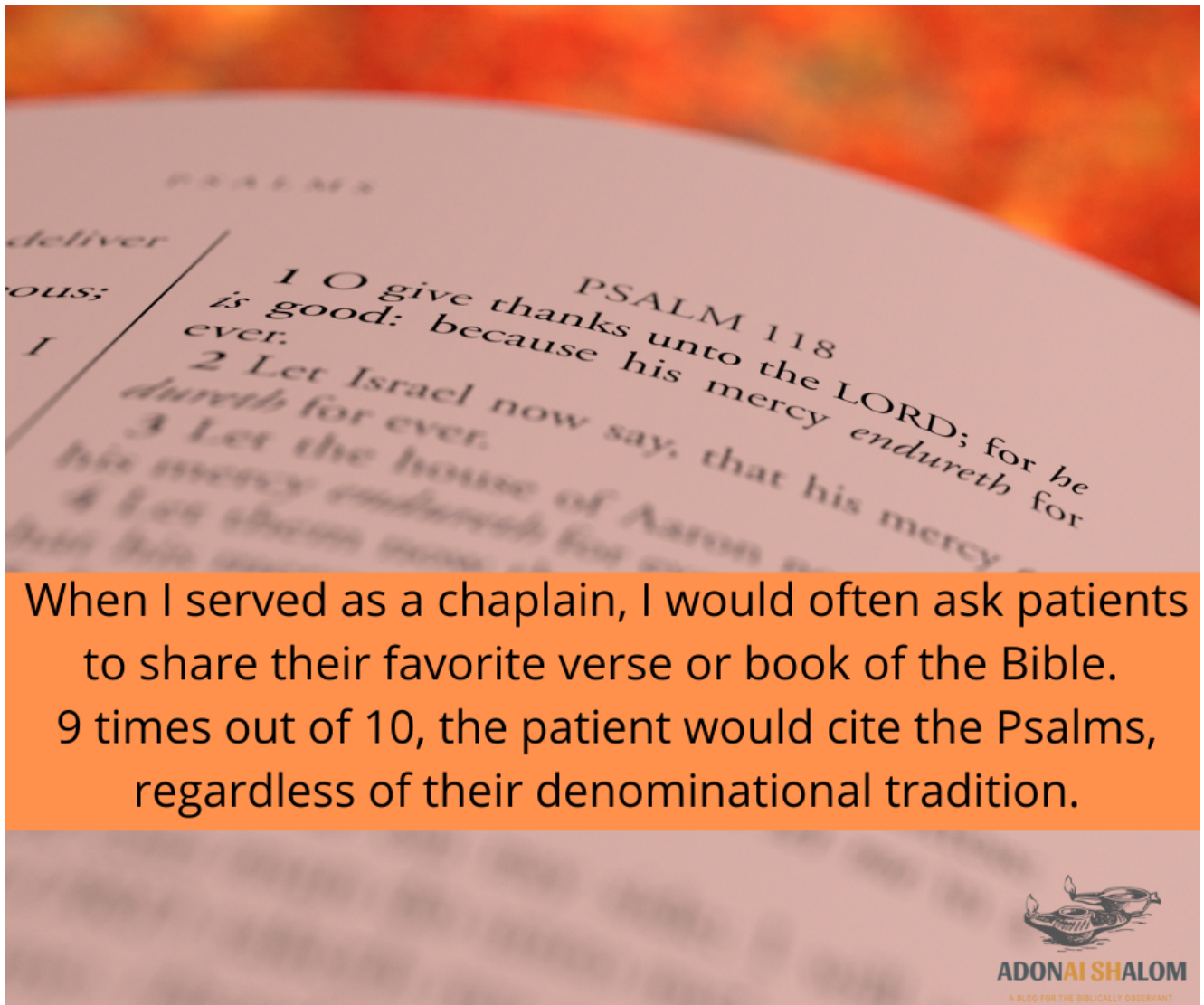
*Parashat V'yikra* ([V'yikra/Leviticus 1-5](#))

## Does Leviticus top your list of favorite books of the Bible?

It is pretty safe to say most people would not list Leviticus as one of their favorite books of the Bible.

When I served as a chaplain, I would often ask patients to share their favorite verse or book of the Bible.

9 times out of 10, the patient would cite the Psalms, regardless of their denominational tradition.



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And it's no wonder. Psalms engage the emotions – they help us make sense out of suffering, bring comfort in times of need, and help us verbalize our praise of our Eternal Father.

Psalms, Proverbs, the Gospels, these books tend to be among the favorites.

Leviticus . . . not so much.



## Holiness, Holy-days, and Hope

I do know one Torah observant sister who did tell me that Leviticus is one of her favorites. I told her she is unusual.

□

But you see, she understands that there is more to Leviticus than lists of burnt offerings and rules.

# Leviticus

HOLINESS, HOLY DAYS, AND HOPE



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Leviticus: Holiness, Holy Days, and Hope

## **Leviticus is about holiness.**

Yes, Leviticus outlines the sacrificial system and it can get to be a bit difficult for our modern sensibilities to read about killing bulls and doves, but I assure you, there is more to Leviticus than that. The sacrificial system was needed in order for us to understand the magnitude of what Messiah Yeshua (Jesus) came to do for us.

The LORD is holy and He requires us to be made holy. [" . . . be holy, for I am holy . . . " \(Leviticus 11:44\)](#). In order to enter into a true relationship with our Heavenly Father, we must first understand the gravity of our sin – the depraved state we find ourselves in without our Savior. We realize through a thorough reading of Leviticus just what exactly is

required to obtain holiness. This deepens our gratitude for what Messiah accomplished through His death on the cross! He has made a way for us to be holy as He is holy, if we believe and trust in His Name.

## **Leviticus is about holy-days.**

Who doesn't enjoy holidays? Leviticus defines for us the holy-days of the LORD. **It is in Leviticus that what are known as the moedim (the appointed times) are explained in great detail. The appointed times refers to specific dates and times of year when the LORD desires to meet with His people.** Divine appointments. Passover and the Feast of Tabernacles are two of the better known celebrations.

*Sorry to be the bearer of unwelcome news, but Christmas and Easter are not moedim – they are manmade holidays of pagan origin reappropriated by some of the Christian church. Certainly the Lord Yeshua (Jesus) is our Emmanuel and our Triumphant Redeemer. The intent is good! But these holidays fall outside that which is Scripturally mandated and at worse, perpetuate many untruths.*

## **Leviticus is about hope.**

Ultimately, as I have alluded, **Leviticus is about salvation and hope.**

If we know what the LORD expects and what pleases Him, we can strive to live our lives for Him. But we know we will fall short. "There is no one righteous–no, not one" (Romans 3:10).

The Good News of salvation is available to all, and part of that reality started way back in Leviticus. **How could we understand our need for a Savior if we didn't know our shortcomings?**

We are so blessed to be living in these days because we know the fullness of the Good News – that the Messiah Yeshua (Jesus) came to the earth, lived, ministered, was crucified,

buried, rose again, ascended into heaven, and poured out His Holy Spirit (*Ruach haKodesh*) upon His people.

## **The offerings outlined in Leviticus help us understand the Good News**

Leviticus 1-5 describes the different offerings that were required in order for people to make themselves right with God again. We can gain a greater understanding of so much of what occurred in the New Testament (*Brit Chadasha*) if we understand more fully these offerings.

### **Offerings & Wholeheartedness**

It can be hard for us in modern times, especially in the United States, to conceptualize the 5 offerings listed in Leviticus. We are accustomed to giving “an offering” – a sum of money apart from our tithe that we feel led to give to the LORD’s work. Notice, our modern understanding of an “offering” is almost always monetary.

When I traveled to Mexico and preached in the village church, I noticed something very profound. Most of the congregation members are quite poor, but like the widow who gave her mite, the brothers and sisters did not come empty-handed. One sister would bring flowers, a fragrant gift to adorn the pulpit area. A brother would carry a basket of fruit or vegetables, a first fruits offering that would bless the pastor’s family or another family in need. These offerings required planning, love, and care.

It is easy to take out our wallet and toss a few dollars into a collection plate. It would require more forethought on our part to go out to the garden (if we even have one!) and share of our harvest. If we can learn one thing from our brethren in Mexico it is to give our offering wholeheartedly.

Following the time of Leviticus all the way through the Second Temple period, money would have been exchanged (think of the Temple [moneychangers](#)) in order to obtain what was needed for the offerings, but the money wasn't just tossed nonchalantly into an offering plate. The individual seeking pardon had to be more involved than that to obtain purity.

### *The 5 main offerings in Leviticus*

Our modern understanding of an "offering" is almost always monetary.



## **Voluntary offerings and Mandatory offerings.**

The offerings in Leviticus can be divided into two types: voluntary and mandatory.

# The Voluntary Offerings

## 1. The Burnt Offering

The burnt offering had to be a male without blemish out of the cattle or sheep, or doves or pigeons, depending upon one's financial ability. the Bible calls this a food offering, an aroma that pleased the LORD. It was to be killed at the entrance of the Tent of Meeting ([Leviticus 1:3](#)).

That it would be killed at the doorway is significant because Yeshua (Jesus) said, "[I am the Door.](#)" The Good Shepherd laid down at the threshold of the doorway and ultimately gave up His life for His sheep. The Lamb's blood on the doorposts prevents death from entering our lives.

## 2. The Meal/Grain Offering

This offering consisted of unleavened flour & oil mixed with frankincense and salt placed over fire. Mmmm . . . if you enjoy fresh baked bread, imagine the smell of a perfumed version! Throughout the Bible, oil represents anointing and sanctification – the Presence of the Spirit of the LORD. Salt was a preservative and was even involved in covenant-making! Because of its preserving quality, salt indicates an everlasting Covenant.

[2 Chronicles 13:5 "Don't you know that ADONAI, God of Israel, has given kingship over Israel to David forever—to him and his sons by a covenant of salt?"](#)



"Don't you know that ADONAI, God of Israel,  
has given kingship over Israel to David forever—  
to him and his sons by a covenant of salt?"

2 Chronicles 13:5



[John 7:42 "Didn't the Scripture say that the Messiah comes from the seed of David and from Bethlehem, David's town?"](#)



"Didn't the Scripture say that the Messiah  
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John 7:42

  
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The meal offering, as simplistic as it may seem, gives us a picture of the Everlasting Covenant we have as children of the Most High.

### 3. The Shalom/Peace Offering

Similar to the the burnt offering, the shalom offering had to be of cattle, lamb, or goat. This reconciliation offering restored fellowship. It foreshadowed the shalom (peace) that we receive through the sacrifice of our Savior.

## The Mandatory Offerings: Sacrifices for Unintentional Sins

### 4. The Sin Offering ([Leviticus 4-5:13](#))

If you have been following this blog, you may have read about [the 13 \(Biblical\) Attributes of God](#) listed in the book of Exodus.

Attribute 12, [נֹסֵי חַטָּאת](#) [נוֹסֵי חַטָּאת](#) **Nosei Chatah**, describes the LORD as the “Forgiver of sin.” This verb refers to *unintentional* sins, meaning He forgives our mistakes and the sins we commit in ignorance.

A form of this Hebrew term is found beginning in Leviticus 4. *Chata’at* means to “miss the mark,” to “miss the target.”

So **the sin offering** was a mandatory offering for unintentional sins **against God**. This offering had to be completed before a person could make any other type of offering.

Different sacrifices were acceptable depending upon an individual’s rank/social status. A bull had to be sacrificed for the sins of Israel as a whole. A male goat was brought to be sacrificed on behalf of a leader. The ordinary folk were to bring a female goat or a lamb. The poor could bring a dove or pigeon to be sacrificed as the **sin offering**. Did you realize this was the type of [offering Mary and Joseph brought](#) when they went to Jerusalem to present the Holy Child to the LORD?

As Allen P. Ross writes in *Holiness to the LORD: A Guide to the Exposition of the Book of Leviticus*, “The point is that no one was barred from access or from worship on the basis of income or ability (Ross, 89).”

The poor could bring a dove or pigeon to be sacrificed as the sin offering. Did you realize this was the type of offering Mary and Joseph brought when they went to Jerusalem to present the Holy Child to the LORD?



## 5. The Guilt (Trespass) Offering ([Leviticus 5:14-6:7](#))

Like the sin offering, the guilt offering was a mandatory offering but rather than it being for unintentional sins against God, this offering is for unintentional sins against another person.

Restitution was required because the offender was guilty of trespassing against or defrauding another person. If someone's rights had been violated, a guilt offering was necessary to make things right again. We are so very guilty, but our Savior, Messiah Jesus (Yeshua) has come to save us and take all our guilt away.

# Leviticus gives us a portion, and the Gospel gives us the full picture

I hope you have been able to see how each one of the offerings in the book of Leviticus relates to the Good News! As Rabbi Sha'ul (Apostle Paul) said, it may seem as though [we are looking through a glass dimly, but we know that one day we will indeed see Him face to face](#). If we study the Scriptures in depth, we will find that passages that seem obscure or completely irrelevant to us can actually be extremely revelatory and far more intriguing than we initially expect.

I hope you found this short study on the five offerings of Leviticus 1-5 of blessing to you. I'd love to hear from you! Please leave a comment below or consider subscribing to our monthly newsletter!

<https://adonaishalom.com/index.php/2021/09/10/what-does-yom-kippur-have-to-do-with-messiahs-return/>

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## How our family celebrates the Feast of Tabernacles

Here in the north, planning for Sukkot requires consideration of the temperatures, especially when Sukkot is in October. This year, Sukkot starts in September, so we may not be such Frozen Chosen this year. Even so, the evenings are definitely crisp, so soups and stews are some of the best foods to serve

during the feast. I recommend planning at least a week in advance so you don't need to worry about your menu items during the feast.

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# Boundaries and Breakthroughs: Parashat Yitro

## The boundary set at Mount Sinai

[Shemot/Exodus 19](#) describes the awe-inspiring events at Mount Sinai leading up to the giving of the renowned Ten Words, or better known as the Ten Commandments in [Exodus 20](#).

The holiness of Adonai, the Eternal One, is such that specific boundaries are given so that the people would not go up onto the mountain or even so much as touch its border. The consequence wasn't minuscule: anyone who dared to touch the mountain in disobedience would be killed. [Exodus 19:13](#), "[Not a hand is to touch it, but he will surely be stoned or shot through. Whether it is an animal or a man, it will not live.](#)"

This sounds harsh to our modern sensibilities, but this was not just any spectator event. The *LORD God – YHWH Himself* came down onto Mount Sinai, accompanied by thunderings, lightning, a thick cloud and smoke, fire, and an earthquake.

This was the real deal: real special effects far more emotive than any movie you've seen. The bottom line: The people could *not* handle this.

They needed an intermediary and Moshe (Moses) was the one chosen for the job.

The Almighty Creator came down onto Mount Sinai and called Moses up to meet with Him.

## A forbidden breakthrough

Exodus 19:21, “Then ADONAI said to Moses, “Go down and warn the people, lest they break through to see ADONAI, and many of them die.”

There is an interesting term: “break through.” יַחַדְרֻם (transliteration: *yehersu*). The Hebrew root here is “*haras*” יָרָס, but what is interesting is that here in verse 21 and then again in verse 24, this verb appears as the intransitive verb (*yehersu*,) the only two occurrences in the Hebrew Scriptures. Perhaps it is a greater play on words in the English language than even in Hebrew, as what follows should surely grab the reader’s attention:

Exodus 19:24, “‘Then ADONAI said to him, ‘Go down. You are to come back up, you and Aaron with you. But do not let the *kohanim* and the people break through to come up to ADONAI, or He will break out against them.”



Many well-meaning devotional books and prayer leaders encourage believers to “pray for a breakthrough” or even “demand” that a spiritual door be opened unto them. These ideas are based off of Scripture, but can contribute to a proud, almost defiant attitude when not balanced with true rootedness in Scriptural teaching. Could this be the very attitude cautioned against in Exodus 19? A self-righteous posture can cause people to cross the line, risking quite the chastisement. The Lord God is Holy and His people must be made holy, brought near *only* by the blood of the Lamb.

Indeed, megachurch pastors and TV preachers have coined some phrases that have become extremely popular in Christian circles, but they are not all entirely Biblical:



### 3 popular Christian phrases that are not entirely Biblical

#### 1. "The Prosperity Gospel."

The "Prosperity Gospel" refers to the teaching and focus on the idea that if a person prays hard enough and gives enough of their money (tithe *plus* offerings) they will *automatically* be prospered with wealth. **It is rooted in a very American mentality of material entitlement.**

A righteous person *will* prosper by faith, but not in the materially-obsessed manner propagated by self-aggrandizing tv "evangelists" who egregiously spend millions of their victims' dollars on private jets.

Might this be an example of how twisting truth *breaks through* what is right? How many famous people ultimately end up in shame?

#### 2. "God won't give you more than you can handle."

Sometimes well-meaning people of faith will use this phrase to attempt to comfort someone in the face of tragedy. The Bible says you won't be *tempted* by more than you can handle([1 Cor.10:13](#)), but that is slightly different.

When I have served as a hospital and hospice chaplain, I have found it helpful at times to explain to fearful or grieving people that sometimes God actually *does* give you more than you can handle. You want to know why? Because then **you have to depend on Him** and "lean not upon your own understanding."

The congregation at Mount Sinai didn't lean upon their own understanding. They obeyed the word of God given through Moses and lived to tell about it.

#### 3. "You need a spiritual *breakthrough*."

This one truly seems harmless enough. In fact, it *is* partly

true. Daniel prayed and fasted for 21 days and there was a “spiritual breakthrough:”

[“Then \[Gabriel\] said to me, ‘Don’t be afraid, Daniel! For from the first day that you set your heart to understand and to humble yourself before your God, your words were heard. I have come because of your words. However, the prince of the kingdom of Persia resisted me for 21 days, but behold Michael, one of the chief princes, came to help me because I had been detained there with the kings of Persia.’”](#)

[Daniel 10:12-13](#), TLV, *emphasis added*

But notice, Daniel’s prayer influenced an outcome *in the heavenly realms*. In other words, **he prayed a breakthrough prayer that benefitted heaven, rather than himself**. His was a selfless prayer. The problem is, people get all excited and look to “make a breakthrough,” usually for their own plans or dreams. False preachers profit off of this emotionalism and encourage people to pray for their breakthrough, using quasi-Biblical allusions such as the widow persisting with the unjust judge in [Luke 18](#) or Jacob’s insistence in [Genesis 32](#) that he would not stop wrestling until he received a blessing.

## Kingdom of kohanim, Holy Nation

The people were instructed not to come near, but they still had a role. They needed to be clean and part of creating a consecrated boundary around the mountain.

[Exodus 19:23](#) [“Moses said to ADONAI, ‘The people cannot come up to Mount Sinai, for You are the One who warned us, saying ‘Set boundaries around the mountain, and consecrate it.’”](#)

Earlier in the chapter, ADONAI reveals to Moses that He intends for the people to be His own treasure from among all people! He also reveals that He wants them to be a kingdom of priests (kohanim) and a holy nation.

The people responded positively when Moses shared this news.

[“All the people answered together and said, ‘Everything that ADONAI has spoken, we will do.’” Ex.19:8](#)

They were later given ten specific boundaries – those commands that would shape their identity, the first one recognizing first and foremost that this God, the God of this people, the God of Israel, ADONAI, YHWH, He alone is God.

## Yeshua the High Priest

Moshe was a great leader. The Lord used him for so many mighty works, but there came someone even greater than Moses, the One who was and is and is to come, Yeshua ben Elohim:

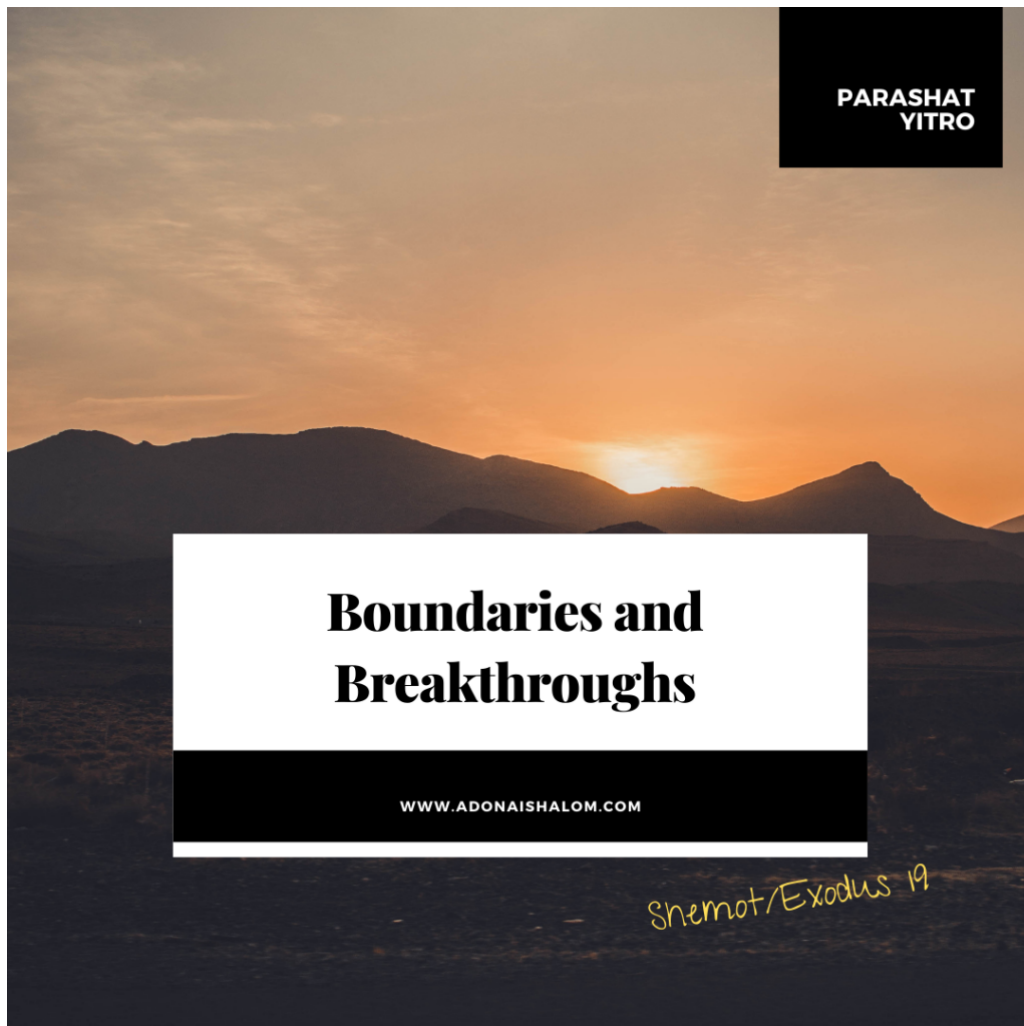
[Therefore, holy brothers and sisters, partners in a heavenly calling, take notice of Yeshua—the Emissary and Kohen Gadol we affirm. He was faithful to the One who appointed Him in His house—as was Moses also. For He has been considered worthy of more glory than Moses, even as the builder of the house has more honor than the house. For every house is built by someone, but the builder of all things is God. Now Moses surely was faithful in all God’s house as a servant, for a witness of things to be spoken later. But \*\*Messiah\*\*, as Son, is over God’s house—and we are His house, if we hold firm to our boldness and what we are proud to hope.](#)

[Hebrews 3:1-3, TLV](#)

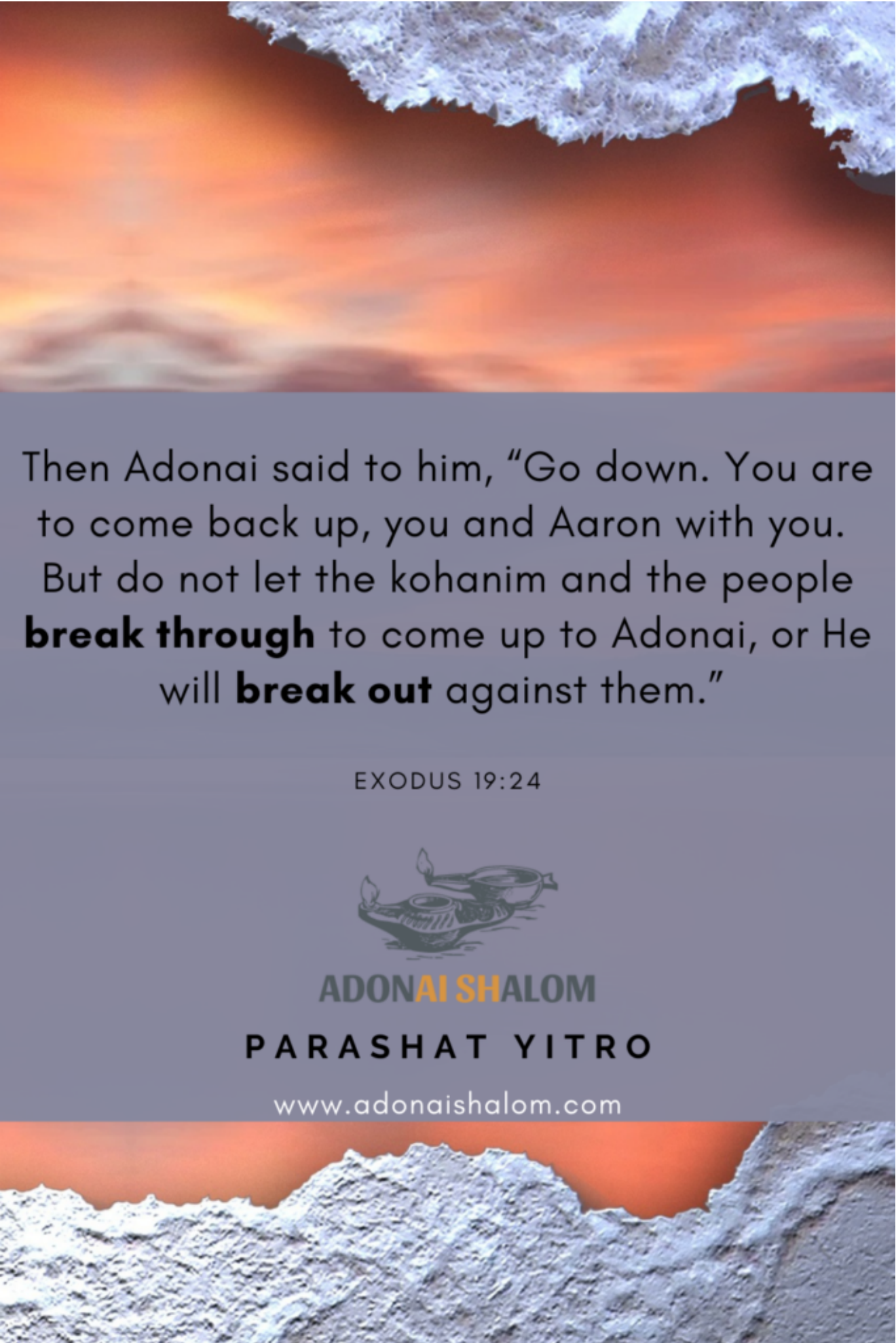
Yeshua’s death exemplified the reality that holiness and sin can’t mix when He took upon Himself the sin of the world. He took it all upon Himself so that He Himself could consecrate us, and we could now approach the throne of God without fear.

[Hebrews 4:16](#) “Therefore let us draw near to the throne of grace with boldness, so that we may receive mercy and [find grace for help in time of need.](#)”

Never forget the majesty and awe that accompanies the holiness of our God. We must not approach Him casually! Yes, Yeshua is our Friend and our Brother, but He is also the Almighty God and King Forever, the Victorious One who conquered sin and death so that we might be saved from the wrath of God and come to His Holy Mountain.



Boundaries and Breakthroughs



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EXODUS 19:24



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