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The Mitzvot of the Offerings

1:1 to 7:38

At the start of **Leviticus**, we are immediately confronted by detailed and graphic mitzvot concerning animal sacrifices which for some, could be very offensive. Without hesitation, the book explains how the offender should slaughter the animal, how he should skin it and cut it into pieces. But what are we to discover behind this first, uninviting, aggressive description of the sacrifices and the overwhelming amount of **blood**? The moment we discover that **Leviticus** is not really a book, but a mirror, one will begin to grasp its message. **YHVH** is **holy** and **He** requires our purity. What is most offensive here is not the animal sacrifice . . . but our actions, our **sins** which have caused our separation from **Him**. **And the wages of sin is death, but the free gift of God is eternal life in Messiah Yeshua our Lord (Romans 6:23)**. **Leviticus** demands that we evaluate the causes and consequences of our own **sins** and then draw closer to **God**. We need to understand that **Leviticus** is much more than these sacrifices and offerings, for behind them stands our **Messiah** with open arms.¹⁶

The Torah is filled with various **mitzvot** of one kind or another. The term **mitzvot** is a general term used to refer to any commandment given by **ADONAI**. **Mitzvot** can be further divided into the subcategories of **statues** and **ordinances**. **Leviticus** preserves the balance between obedience to **God's statues** (Hebrew: *hachukkim*, meaning *to write into law permanently*) and **ordinances** (Hebrew: *ham mishpatim*, meaning *a judgment of the court*).

It is also important to understand that there was no permanent atonement for **sin** in the Dispensation of **Torah** (see the commentary on **Exodus**, [to see link click Da - The Dispensation of Torah](#)), only a temporary **covering** offered in faith. **In Psalm 32:1, David** said: **How blessed are those whose offense is forgiven, those whose sin is covered**. A sacrifice offered while just going through the motions was not accepted by **ADONAI**, just like going through the motions of going to church would be today (sitting in the garage doesn't make you a car; therefore, sitting in a place of worship, doesn't make you a believer).



And there was no offering for intentional **sin**. **For it is impossible for the blood of bulls and goats to take away sins (Hebrews 10:4)**. If **Ha'Shem** had allowed a sacrifice for intentional **sin**, this would be the same as giving permission to **sin**. The implication would be that the **sin** offering was a penalty for the **sin**. In that case, one could **sin** abundantly, knowing full well that it would be covered by offering a goat the next day. Kind of like a Catholic confession. Say a few hail Mary's and you're ok. But **the burnt offering** is not a penalty for **sin** either, be it intentional or unintentional. The only recourse **the Torah** commands for intentional **sin** is the same that **the Master** commands to us - repentance.