



Pastor Scott Velain

Leviticus Chapter 5 The Guilt Sacrifice

Before we actually move into Leviticus chapter 5 here this evening, I think it's important to understand that Leviticus chapter 5 is directly connected to Leviticus chapter 4. The "*sin offering*" of Leviticus chapter 4 that we also know more correctly as the "*purification offering*" extends into Leviticus chapter 5 clear down to verse 14. But once we get to Leviticus chapter 15, we are then introduced to a new offering called the "*asham*" or the "*guilt offering*", which will once again reveal another whole category of unintentional sin that could be atoned for through this unique "*guilt offering*".

If we will remember correctly the "*khat-tawth*" (chattath) or the "*sin offering*" (better understood as the purification offering) was the first sacrificial offering that actually dealt with the atonement of sin. We were first introduced in chapter 1 of the book of Leviticus to the burnt offering. Then in Leviticus chapter 2 we were introduced to the grain offering. In Leviticus chapter 3 we were introduced to the peace offering (also known as the "*shelem*" offering). And up to that point none of these sacrificial offerings had anything to do with the atonement of sin. It wasn't until we finally reached Leviticus chapter 4, that we finally found the sacrificial offering that dealt with the atonement of sin. And it is this particular sacrificial offering that actually deals with the atonement of sin that continues on in Leviticus chapter 5 up until verse 15.

Beginning in Leviticus chapter 5 verse 15 we will once again see a fifth type of sacrificial offering that will also deal with the atonement of sin but this particular category of sin will be a little bit different in that it will deal with a different classification of sin.

And so, as we read through Leviticus chapter 5, I want us to pay close attention to what we are reading here during this study because there is much for us to glean from Leviticus chapter 5. And so, with that being said let's go ahead and move into Leviticus chapter 5 and let's read Leviticus chapter 5 for ourselves so that we can see exactly what it says and just as importantly... what it does not say. **Leviticus chapter 5 E1**

Lev 5:1 "If anyone sins in that he hears a public adjuration to testify, and though he is a witness, whether he has seen or come to know the matter, **yet does not speak, he shall bear his iniquity;**

Lev 5:2 or if anyone touches an unclean thing, whether a carcass of an unclean wild

animal or a carcass of unclean livestock or a carcass of unclean swarming things, and it is hidden from him and he has become unclean, and he realizes his guilt;

Lev 5:3 or if he touches human uncleanness, of whatever sort the uncleanness may be with which one becomes unclean, and it is hidden from him, when he comes to know it, and realizes his guilt;

Lev 5:4 or if anyone utters with his lips a rash oath to do evil or to do good, any sort of rash oath that people swear, and it is hidden from him, when he comes to know it, and he realizes his guilt in any of these;

Lev 5:5 when he realizes his guilt in any of these and confesses the sin he has committed,

Lev 5:6 he shall bring to the LORD as his compensation for the sin that he has committed, a female from the flock, a lamb or a goat, for a sin offering. And the priest shall make atonement for him for his sin.

Lev 5:7 “But if he cannot afford a lamb, then he shall bring to the LORD as his compensation for the sin that he has committed two turtledoves or two pigeons, one for a sin offering and the other for a burnt offering.

Lev 5:8 He shall bring them to the priest, who shall offer first the one for the sin offering. He shall wring its head from its neck but shall not sever it completely,

Lev 5:9 and he shall sprinkle some of the blood of the sin offering on the side of the altar, while the rest of the blood shall be drained out at the base of the altar; it is a sin offering.

Lev 5:10 Then he shall offer the second for a burnt offering according to the rule. And the priest shall make atonement for him for the sin that he has committed, and he shall be forgiven.

Lev 5:11 “But if he cannot afford two turtledoves or two pigeons, then he shall bring as his offering for the sin that he has committed a tenth of an ephah of fine flour for a sin offering. He shall put no oil on it and shall put no frankincense on it, for it is a sin offering.

Lev 5:12 And he shall bring it to the priest, and the priest shall take a handful of it as its memorial portion and burn this on the altar, on the LORD's food offerings; it is a sin offering.

Lev 5:13 Thus the priest shall make atonement for him for the sin which he has committed in any one of these things, and he shall be forgiven. And the remainder shall be for the priest, as in the grain offering.”

Lev 5:14 The LORD spoke to Moses, saying,

Lev 5:15 “If anyone commits a breach of faith and sins unintentionally in any of the holy things of the LORD, he shall bring to the LORD as his compensation, a ram without blemish out of the flock, valued in silver shekels, according to the shekel of the sanctuary, for a guilt offering.

Lev 5:16 He shall also make restitution for what he has done amiss in the holy thing and shall add a fifth to it and give it to the priest. And the priest shall make atonement

for him with the ram of the guilt offering, and he shall be forgiven.

Lev 5:17 “If anyone sins, doing any of the things that by the LORD's commandments ought not to be done, though he did not know it, then realizes his guilt, he shall bear his iniquity.

Lev 5:18 He shall bring to the priest a ram without blemish out of the flock, or its equivalent, for a guilt offering, and the priest shall make atonement for him for the mistake that he made unintentionally, and he shall be forgiven.

Lev 5:19 It is a guilt offering; he has indeed incurred guilt before the LORD.”

Once again, we see two different types of unintentional sin being dealt with here in Leviticus chapter 5. The major difference between the guilt offering and the sin offering was that the guilt offering was brought in cases where restitution for the sin was possible and therefore required. Therefore, in cases of theft and cheating and stolen property, whatever was stolen needed to be returned along with an indemnity fee. By contrast the sin offering was prescribed in cases of sin where no restitution was possible. And this is the difference between the sin offering (also known as the purification offering) and the guilt offering.

What's important to make mention of as we see these two different sacrificial offerings that deal with sin is the fact that our Father in heaven does indeed contrast one sin from another. Our Father in heaven is well aware of different kinds of sin and different classes of sin. And our Father in heaven has given different ways to atone for these different classes of sin.

Today in our time in our Western thinking we simply think of sin as sin. And we think in our simple human minds that Yahovah does not rate sin from sin. Today's modern-day version of Christianity simply teaches that all sin is bad and no sin is greater than the other. Not so according to our God breed Scripture. Our Father in heaven is well aware of small infractions versus large infractions of his spoken word, and I want us to sit up and take notice of this fact as we read through the book of Leviticus and better understand these different classes of sin that are clearly classified by our Father in heaven.

What we see in Leviticus chapter 5 verse one... in the very first verse is the sin of NOT DOING what should be done. This can be better explained as a “*sin of omission*”. A sin that was committed from willfully and intentionally **not doing** something that we knew should have been done in the name of truth and righteousness. And according to our Father in heaven a person that willfully and intentionally does not do what is just and right in his eyes is also guilty of sin which is the transgression of his spoken word. A better understanding of Leviticus chapter 5 verse one can be read in the Bible in Basic English version of the text. **Leviticus 5:1 (scrn 1)**

BBE

Lev 5:1 And if anyone does wrong by saying nothing when he is put under oath as a witness of something he has seen or had knowledge of, then he will be responsible:



The reason that I want us to read this verse in the Bible in basic English (also known as the BBE) is because I want us to understand what it says in basic English which is something that can be difficult in some of our English translated versions of the Bible.

But the point that I'm trying to make here is that there is such a thing as a Christian not doing something that he should have done that he can be judged for. If you know that it is right and just to speak up, and you do not speak up, you can indeed be judged as sinful in the eyes of Yahovah for sitting's lawlessly and apathetically doing and saying nothing.

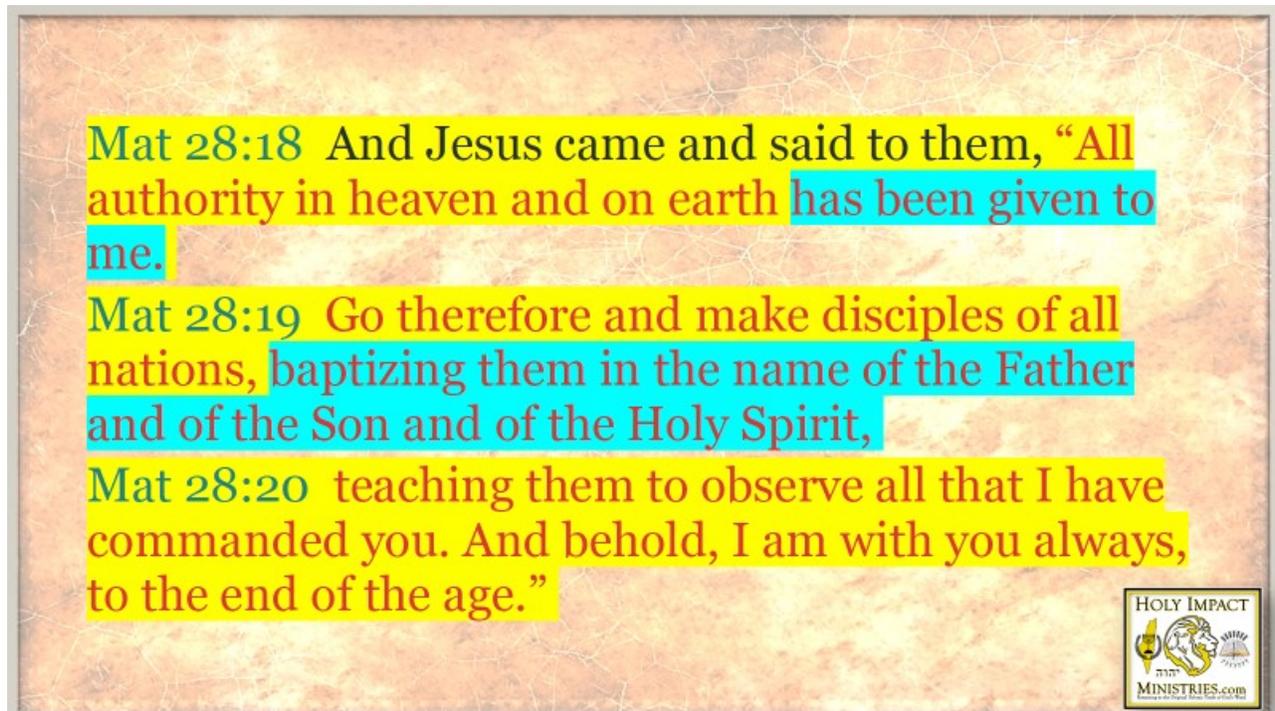
It's not uncommon within even modern-day Christianity today to find people who are blatantly, willfully and intentionally transgressing the spoken word of Yahovah who don't want to make waves, or draw attention to themselves when they see evil, so they say and do nothing when they know that injustice and lawlessness is happening in their presence. And I would submit to you that there are too many of Gods people in the world today who often times see someone being lawless, or committing an injustice right in front of them who will not get involved and will not speak up in the name of righteousness because they don't want to get involved. And they will wrongfully and shamefully look the other way and say and do absolutely nothing because I don't want to make waves.

Here in our nation in the United States we have been given not only the right, but the duty to monitor and to oversee our nation's leaders and to replace them when necessary. We have been given the God given right and duty to stand and to speak up when unrighteousness abounds in the land, and we have been given the power through the first amendment to speak freely and to peaceably assemble, and we have been given the power to petition our government for redress of grievances. And let me be perfectly clear here... when we do not take action when knowing

full well that evil is abounding within the halls of our legislation and within the very foundations of our governments, and when we see the laws of both man and God being thrown to the ground and we do nothing... we are indeed guilty in his eyes of this “*sin of omission*”.

When we willfully and intentionally allow good to be called evil and evil to be called good, when we willfully and intentionally allow lawlessness and iniquity to abound in our streets and in our communities we are indeed willfully and intentionally guilty of this “*sin of omission*” spoken of here in Leviticus chapter 5 verse one. We have indeed been put under oath as a witness of something that we have seen or have knowledge of that is in direct opposition to Yah’s spoken word. And therefore, we must stand and speak the truth and do what is right in the sight of our Father in heaven.

How or when were we put under oath you might say? And my answer to that is when you went down in to that watery grave of baptism and committed to walk in the way that your Messiah would walk, and to do as he did. Our Messiah stood firmly against not only the Rabbis of his time... but also the Roman government by proclaiming himself as King, and not just over the Jews... but over all of creation. Our Messiah was clearly crucified by Pontius Pilate for claiming himself as king over Caesar. And this is exactly what the scribes and the Pharisees used to entice Pontius Pilate to crucify our Messiah in the first place. And let there be no mistake about it my friends... our Messiah clearly proclaimed that he was given this authority by his Father in heaven. **Matthew 28:18-20 (scrn 2)**



Our Messiah was not simply preaching against Judaism and religion... he was clearly preaching against the nations of the earth putting them on notice, and letting them know that he would indeed be the one to judge each and every one of them, and that he had indeed been

selected by his Father to be **the** Son of David... who would sit upon the throne of David over Israel. **Psalms 2:6-12 (scrn 3)**

Psa 2:6 "As for me, I have set my King on Zion, my holy hill."

Psa 2:7 I will tell of the decree: The LORD said to me, "You are my Son; today I have begotten you."

Psa 2:8 Ask of me, and I will make the nations your heritage, and the ends of the earth your possession.

Psa 2:9 You shall break them with a rod of iron and dash them in pieces like a potter's vessel."

Psa 2:10 Now therefore, O kings, be wise; be warned, O rulers of the earth.

Psa 2:11 Serve the LORD with fear, and rejoice with trembling.

Psa 2:12 Kiss the Son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him.



Hebrews 5:5-6 (scrn 4)

Heb 5:5 So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, "You are my Son, today I have begotten you";

Heb 5:6 as he says also in another place, "You are a priest forever, after the order of Melchizedek."



Acts 13:32-33 (scrn 5)

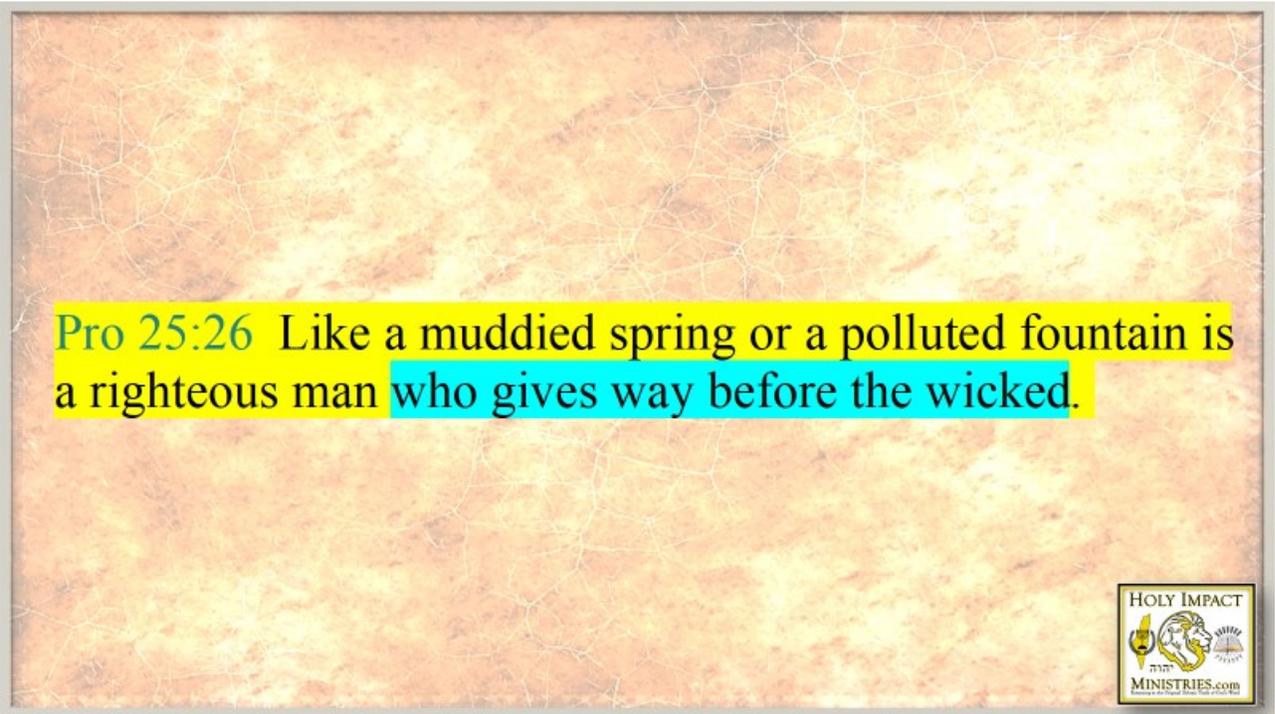
Act 13:32 And we bring you the good news that what God promised to the fathers,

Act 13:33 this he has fulfilled to us their children by raising Jesus, as also it is written in the second Psalm, “You are my Son, today I have begotten you.’



The very word “*begotten*” that we see in the New Testament Scripture in the Greek language, is taken from the exact same word “*begotten*” that we find in the Hebrew language in the Old Testament. In fact, when the apostles spoke about our Messiah being begotten by Yahovah, they were quoting from the Old Testament. And so, if we want to properly understand what the word “*begotten*” truly means, we have to turn to the Old Testament. And the word “*begotten*” in the Old Testament comes from the Hebrew word “*yaw-lad*” which means “*to bear*” or “*to be delivered*” or to “*beget*” or “*to hatch*” or “*to birth*”. And this idea of our Messiah being begotten by Yahovah his Father in heaven is often times maliciously interpreted by those who ignorantly and shamefully proclaim our Messiah to be someone or something that he is not. And I will leave that for this next seventh day Sabbath study. But getting back to this “*sin of omission*” I want us to understand that there are different classifications of sin according to our Father in heaven.

If we are indeed guilty of this sin of omission... this sin of looking the other way, this sin of remaining silent when we should have spoken... we do indeed need to repent of it, and turn, and come out of our slothful traditions and apathetic fleshly lifestyles and stand with the lion of Judah for the sake of righteousness, and the spoken word of our Father that we are committed too and bound too with chains of love. And let us be clear... love is not allowing wickedness to prevail across the land when we have been given not only the right... but the duty to stand against it. **Proverbs 25:26 (scrn 3)**



Pro 25:26 Like a muddied spring or a polluted fountain is a righteous man who gives way before the wicked.



Still think it's right to sit sinfully silent in the face of wickedness? We may want to think again.

Moving forward the next thing that I'd like to make light of are the unclean things that we see listed in Leviticus chapter 5 verse two. I want us to notice that we see the carcass of an unclean wild animal, or the carcass of an unclean livestock, or the carcass of an unclean swarming thing being listed as unclean. The concept between what is clean and what is not clean is extremely important for today's modern-day Christian to know and to understand.

The majority of today's modern-day Christians are almost entirely ignorant and unstudied when it comes to the concept of what is clean and what is unclean according to our Father in heaven. And this is a shame for a modern-day Christian today in our time. And the very reason that today's modern-day Christian has no concept of what is clean and what is unclean in the eyes of their Father in heaven is because they have been wrongfully and shamefully preprogrammed to believe that the laws of Yahovah have all been done away with according to the apostle Paul who in reality taught the exact opposite. In fact, the apostle Paul asks that all-important question himself and answers it all within the confines of the same verse. **Romans 3:31 (scrn 6)**

Rom 3:31 Do we then overthrow the law by this faith?
By no means! On the contrary, we uphold the law.



Today's modern-day Christian wrongly believes that they can touch or even eat anything and still remain clean in the eyes of their Father in heaven. But according to our God breathed Scripture nothing could be farther from the truth. In fact, we are told in both the old and the new Testaments the importance of not touching any unclean thing. Listen closely to what the apostle Paul told assembly at Corinth in **2nd Corinthians 6:14-18 E2**

2Co 6:14 Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness?

2Co 6:15 What accord has Christ with Belial? Or what portion does a believer share with an unbeliever?

2Co 6:16 What agreement has the temple of God with idols? For we are the temple of the living God; as God said, "I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people."

2Co 6:17 Therefore go out from their midst, and be separate from them, says the Lord, and touch no unclean thing; then I will welcome you,

2Co 6:18 and I will be a father to you, and you shall be sons and daughters to me, says the Lord Almighty."

Clearly here in second Corinthians chapter 6 verse 17 the apostle Paul commands the assembly at Corinth to do two very important things. Number one, he tells the assembly at Corinth to come out of the midst of the unbelievers because they have nothing in common with them. And the second very important thing that he tells the assembly at Corinth is to touch no unclean thing. Get that my friends, the apostle Paul tells the assembly at Corinth to touch no unclean thing, and then... get that my friends... **THEN**... Yahovah will be a Father to you and you shall be sons and daughters to him says the Lord Almighty.

Is it important for today's modern-day Christian to know and to understand what is clean and what is not clean today in our time? Is it important to our Father in heaven that we know and understand what is clean and what is unclean in his eyes today in our time? You bet it is, and for those of our brothers and sisters who do not know what is clean and what is unclean... I highly suggest and urge you and encourage you to learn what is clean and what is unclean in the eyes of our Father in heaven by continuing to study the spoken word of Yahovah that you have in your very hands instead of listening to some wolf in sheep's clothing standing behind a denominational pulpit on the wrong day of the week claiming it to be the Sabbath while preprogramming you and your children not to read the first half of the book so that he can insert his denominational doctrines and dogmas into the back half of the book.

My friends look around you. Do you not know the days in which you live? Listen closely to what our Messiah told the Pharisees and the Sadducees who came to test him and to ask him for a sign. **Matthew 16:1-4 (scrn 7)**

Mat 16:1 And the Pharisees and Sadducees came, and to test him they asked him to show them a sign from heaven.

Mat 16:2 He answered them, “When it is evening, you say, ‘It will be fair weather, for the sky is red.’

Mat 16:3 And in the morning, ‘It will be stormy today, for the sky is red and threatening.’ You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times.

Mat 16:4 An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of Jonah.” So he left them and departed.

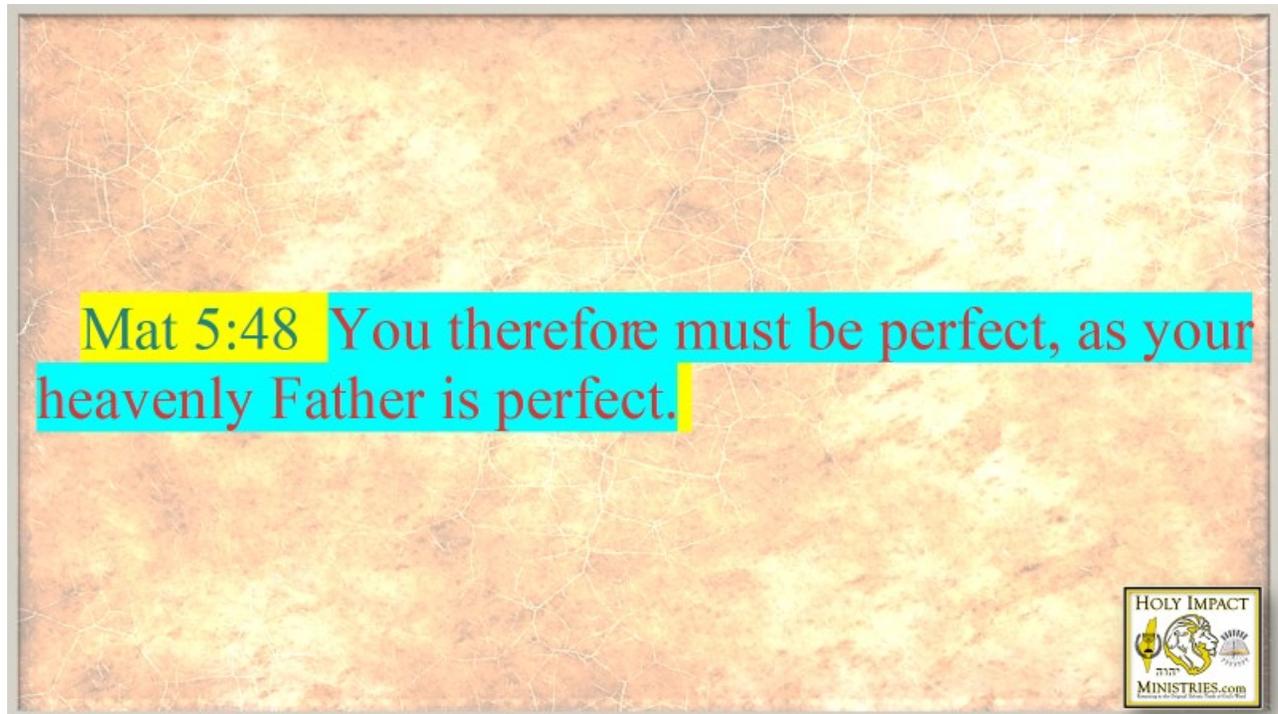
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How is it that today in our time we know how to interpret the appearance of the sky but we cannot interpret the signs of the times? How is it that we do not know that we are indeed closer now to the end of the age than when we first believed?

It's important to know what our God breathed Scripture says and to read it for ourselves so that we can know what is clean and what is unclean according to our Father in heaven because according to the apostle Paul... if we continue to touch the unclean thing, we will not be the children of God. According to the apostle Paul it is a prerequisite that we touch no unclean thing so that we can be called the children of God. And that my friends is not something that some

hucksters standing behind a denominational pulpit says... that... is what our God breathed Scripture says.

I tell you the truth my friends, there are more wolves in sheep's clothing standing behind today's modern-day pulpits than there are true men of God who are filled with the Ruach Hackodesh of the Most High Elohim of Abraham, Isaac, and Jacob. And its high time that we come out of our slumber and recognize the truth of our Father spoken word because it is indeed the spoken word of our Father in heaven that we, just like our Messiah must become. **Matthew 5:48 (scrn 8)**



Get back to Leviticus chapter 5 verse two and the unclean things that we see listed in verse two, I want us to once again take note of the fact that touching a human carcass or a dead body is not listed in Leviticus chapter 5 verse two. Why? Because touching the dead body of a human being goes way beyond touching the human carcass of an animal or a swarming thing. Touching the dead body of a human being required a whole different set of ritual purification to be executed. We can find those separate purification rituals in Numbers chapter 19 **Numbers 19:11-22 E3**

Num 19:11 "Whoever touches the dead body of any person shall be unclean seven days.

Num 19:12 He shall cleanse himself with the water on the third day and on the seventh day, and so be clean. But if he does not cleanse himself on the third day and on the seventh day, he will not become clean.

Num 19:13 Whoever touches a dead person, the body of anyone who has died, and does not cleanse himself, defiles the tabernacle of the LORD, and that person shall be

cut off from Israel; because the water for impurity was not thrown on him, he shall be unclean. His uncleanness is still on him.

Num 19:14 “This is the law when someone dies in a tent: everyone who comes into the tent and everyone who is in the tent shall be unclean seven days.

Num 19:15 And every open vessel that has no cover fastened on it is unclean.

Num 19:16 Whoever in the open field touches someone who was killed with a sword or who died naturally, or touches a human bone or a grave, shall be unclean seven days.

Num 19:17 For the unclean they shall take some ashes of the burnt sin offering, and fresh water shall be added in a vessel.

Num 19:18 Then a clean person shall take hyssop and dip it in the water and sprinkle it on the tent and on all the furnishings and on the persons who were there and on whoever touched the bone, or the slain or the dead or the grave.

Num 19:19 And the clean person shall sprinkle it on the unclean on the third day and on the seventh day. Thus on the seventh day he shall cleanse him, and he shall wash his clothes and bathe himself in water, and at evening he shall be clean.

Num 19:20 “If the man who is unclean does not cleanse himself, that person shall be cut off from the midst of the assembly, since he has defiled the sanctuary of the LORD. Because the water for impurity has not been thrown on him, he is unclean.

Num 19:21 And it shall be a statute forever for them. The one who sprinkles the water for impurity shall wash his clothes, and the one who touches the water for impurity shall be unclean until evening.

Num 19:22 And whatever the unclean person touches shall be unclean, and anyone who touches it shall be unclean until evening.”

And so, once again this is why touching the carcass or the dead body of a human being is not mentioned in Leviticus chapter 5 verse two. When someone touches the dead body of a person who is made in the image of Yahovah, there is indeed a seven-day ritual of purification that needs to take place.

And before we leave Numbers chapter 19, I want us to also understand that it will not be until the evening that the person would be clean. Why the evening? Because Yahovah’s days begin at sundown and start at sundown. Today in our Western way of doing things midnight is when the day ends and when the next day starts but according to our God breathed Scripture and our Father in heaven’s calendar, a day ends at sundown and begins at sundown and therefore the unclean person would indeed be unclean until the end of the seventh day which would occur in the evening when one day passes and another day begins.

Something else in Leviticus chapter 5 that I’d like to talk about is found in Leviticus chapter 5 verse four where it talks about someone making a rash vow. If you make a vow to do something and you do not fulfill that vow... it is indeed seen as sin. Words mean things, and your word is indeed expected to be your bond when you speak as a Christian. When we make a vow to the Elohim of Israel, there is no turning back from that vow. Listen closely to the story

of a man by the name of “Jephthah” who carelessly made a vow to Yahovah, because this story is a story that we can all learn from. **Judges 11:30-40 E4**

Jdg 11:30 And Jephthah made a vow to the LORD and said, “If you will give the Ammonites into my hand,

Jdg 11:31 then whatever comes out from the doors of my house to meet me when I return in peace from the Ammonites shall be the LORD's, and I will offer it up for a burnt offering.”

Jdg 11:32 So Jephthah crossed over to the Ammonites to fight against them, and the LORD gave them into his hand.

Jdg 11:33 And he struck them from Aroer to the neighborhood of Minnith, twenty cities, and as far as Abel-keramim, with a great blow. So the Ammonites were subdued before the people of Israel.

Jdg 11:34 Then Jephthah came to his home at Mizpah. And behold, his daughter came out to meet him with tambourines and with dances. She was his only child; besides her he had neither son nor daughter.

Jdg 11:35 And as soon as he saw her, he tore his clothes and said, “Alas, my daughter! You have brought me very low, and you have become the cause of great trouble to me. For I have opened my mouth to the LORD, and I cannot take back my vow.”

Jdg 11:36 And she said to him, “My father, you have opened your mouth to the LORD; do to me according to what has gone out of your mouth, now that the LORD has avenged you on your enemies, on the Ammonites.”

Jdg 11:37 So she said to her father, “Let this thing be done for me: leave me alone two months, that I may go up and down on the mountains and weep for my virginity, I and my companions.”

Jdg 11:38 So he said, “Go.” Then he sent her away for two months, and she departed, she and her companions, and wept for her virginity on the mountains.

Jdg 11:39 And at the end of two months, she returned to her father, who did with her according to his vow that he had made. She had never known a man, and it became a custom in Israel

Jdg 11:40 that the daughters of Israel went year by year to lament the daughter of Jephthah the Gileadite four days in the year.

Once again, the danger of making a vow can be catastrophic. And this is exactly why our Messiah tells us very clearly not to make a vow, but to simply let our yes be a yes and our no be a no. **Matthew 5:33-37 (scrn 10)**

Mat 5:33 “Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform to the Lord what you have sworn.’

Mat 5:34 But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God,

Mat 5:35 or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King.

Mat 5:36 And do not take an oath by your head, for you cannot make one hair white or black.

Mat 5:37 Let what you say be simply ‘Yes’ or ‘No’; anything more than this comes from evil.



Once again, if you are called into a court of law and required to place your hand on the Bible and swear on the Bible, you are indeed required by your Messiah not to place your hand on that Bible or swear on the word of his Father. We are not to take an oath either by heaven for it is the throne of God, or by the earth for it is his footstool, or by Jerusalem for it is the city of the great King. We can't even take an oath by our own heads because each one of us belong to him.

Just once I would like to see a President of the United States not put his hand on the Bible when being sworn into office. The world forces you to put your hand on the Bible and to make a vow over Yahovah's word because the world is indeed in direct opposition to the Creator of the heavens and the earth. And our adversary has done a brilliant job of tricking mankind into thinking that he can create his own rituals and his own traditions instead of being obedient to the rituals and the traditions of the spoken word of Yahovah.

And so, this class of sin requires a "*sin offering*" (also known as a purification offering) to be made in order to be forgiven for that class of sin. But another class of sin is introduced to us in Leviticus chapter 5 verse 15, and this is where we are introduced to the "*guilt offering*".

Once again, the guilt offering of Leviticus chapter 5 comes into play where restitution for sin was possible and therefore required. In other words if you stole something from someone, the guilt offering required that you not only give back what you stole, but you also had to add a fifth to it on top of bringing a ram without blemish out of the flock and completing the rest of the guilt offering to Yahovah for transgressing his spoken word. This class of sin once again was a sin where restitution could be made in order to make things right with your brother. And so, the "*guilt offering*" required the guilty party to make restitution first with his brother, and then with Yahovah in order to be forgiven for that particular sin.

And before closing out Leviticus chapter 5, I want us to also take note of the list of different kinds of animals that can be substituted when the worshiper simply does not have the financial means to bring a female sheep or goat to offer a “*purification offering*”. Two pigeons or doves would also suffice if a sheep or a goat is out of the reach of the worshiper. And even if the worshiper could not find or afford the birds required for the “*sin offering*”, they were to bring a tenth of an ephah of fine flower for a “*sin offering*”, and it did not require the rather expensive oil or frankincense.

And so, once again, our Father has always made a way for everyone to be able to come before him and obtain his mercy and his grace in some form or fashion from the very elite to the very down trodden. But what is important to grasp here is that no one is exempt from bringing a ransom for their sin to the Father.

Of course, with the advent of our Messiah coming into the world as prophesied by Yahovah and his prophets... the sliding scale of the sin or purification offering ended. Our Messiah who is our Passover Lamb was, is, and always will be the fixed and unchangeable ransom required for the sins of all mankind (or at least for those who believe) both rich... and poor.

The “*guilt offering*” is an extremely important offering because it takes away the guilt of the worshiper. I want to stop here for just a minute at the end of Leviticus chapter 5 and think about how our adversary, the god of this world, the devil himself can use and manipulate the guilt of a person to lead that person in bondage back into darkness.

I tell you the truth my friends, there are many good brothers and sisters who have been bound by the devil himself and led back into the darkness of sin through guilt. If the devil can make you feel guilty about something that you have done and make you think that there is no atonement for it... how much more easy does it make his job in convincing you that you might as well just eat drink and be merry because you’re going to hell anyway?

I cannot tell you how many times I’ve heard people say “*God could never forgive me*”, or “*I’m too evil to be forgiven*” or worse yet, “*I don’t deserve to be forgiven*”.

My friends the apostle Paul murdered Christians for a living. The apostle Paul was a Pharisee among Pharisees who rounded up Christians to be murdered in the name of Judaism. My question to those who feel guilty about their sin, and to believe that they simply cannot be forgiven for the wickedness that they’ve done is simply this... how many Christians have you murdered today? Have you murdered any Christians today? Because even if the answer is yes and you have murdered Christian... you still have the opportunity is long as the breath of Yahovah is in your lungs to turn and to repent and to seek his face and to be forgiven through the blood of the Son of David, the Son of Man, and the son of God himself Yeshua Hamashiach.

The guilt offering can be made for you today by simply admitting your transgression, and

following your Messiah down into the watery grave of baptism in order to leave that old person behind in the grave, while you are created a new being in the image of Yahovah himself made acceptable in the eyes of Yahovah himself.

The blood of our High Priest in the order of Melchizedek can do this for you no matter what you've done in the past. The guilt offering is indeed included in the offering that your High Priest in the order of Melchizedek has made for you at the foot of the cross. And this my friends is indeed the good news, and is indeed part of the unfolding plan of salvation for not just you, but for all of mankind. The door (who is our Messiah) is opened and the invitation is still valid. But be very, very careful, because the sand is now leaving the hourglass as we speak and very soon when our Messiah splits that sky to make his return to the earth and to claim what is rightfully his, that invitation will be taken off the table and those who are found still wallowing in their sin will indeed be executed and erased from the face of the earth. The great and terrible day of the Lord is not called great and terrible for no reason.

As Joshua so eloquently put it... choose this day whom it is that you will serve.

And with that being said I will once again ask that everyone within the sound of my voice would please take what you have heard here today to your own prayer closet. Bow your head, bend your knee, face the holy promised land of Jerusalem and ask in the name of Yeshua Hamashiach if what you have heard here today be true or not.

Ask, seek, and knock on his door and his door alone and the door will be open to you. And if you would do that, and if you will stay the course to the end, you and I will surely walk to the gates of his soon coming kingdom together.

And with that, we will be moving into Leviticus chapter 6 next Wednesday evening at 6 PM Eastern standard Time right here on holy impact ministries Bible study night.