



Pastor Scott Velain

Leviticus Chapter 6 The Law of The Priests

Last week as we ventured into Leviticus chapter 5 we talked in some detail about the different classification of sin and how these different classifications of sin were to be atoned for according to our Father in heaven through the very different sacrificial offering systems that he had laid out before the house of Israel.

Many modern-day Christians today believe that sin is simply sin and that no sin is rated or ranked as being less sinful or more sinful. And although it is true that if you transgress our Father's spoken word in any way shape or form, that you have indeed broken the law of Yahovah (which is the spoken word of Yahovah), however... our Father in heaven does indeed understand a more serious sin from a less serious sin. Let's take just a moment to read some of the red-letter words of our Messiah spoken by him concerning what his coming kingdom is going to be like. **Luke 12:42-48 E1**

Luk 12:42 And the Lord said, "Who then is the faithful and wise manager, whom his master will set over his household, to give them their portion of food at the proper time?"

Luk 12:43 Blessed is that servant whom his master will find so doing when he comes.

Luk 12:44 Truly, I say to you, he will set him over all his possessions.

Luk 12:45 But if that servant says to himself, 'My master is delayed in coming,' and begins to beat the male and female servants, and to eat and drink and get drunk,

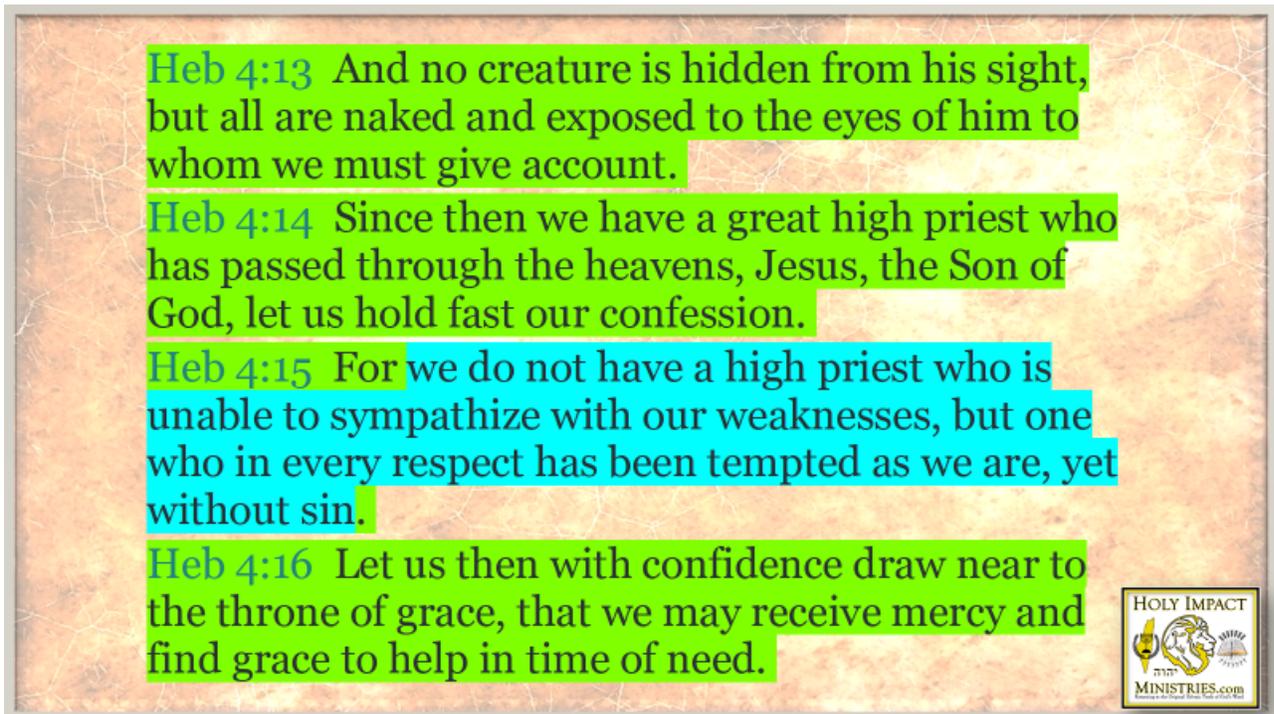
Luk 12:46 the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces and put him with the unfaithful.

Luk 12:47 And that servant who knew his master's will but did not get ready or act according to his will, will receive a severe beating.

Luk 12:48 But the one who did not know, and did what deserved a beating, will receive a light beating. Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more.

And so, it is true that if we transgress the spoken word of our Father in heaven in any way shape or form that we have indeed sinned and broken his law (which is his spoken word). But it should also be recognized through not only what we see here in the book of Leviticus but also

what we see here in the book of Luke in the New Testament, that our Father in heaven does indeed understand one transgression from another. All transgressions (or sins) do indeed infringe upon our Father's spoken word however, this is exactly why we have a judge in the form of our very human Messiah who was brought forth from a very human woman, from the very seed of the human man Abraham, and from the very human body of David, who knows our human frailties and weaknesses firsthand and understands what the temptations of life are like and how powerful they can be. **Hebrews 4:13-16 (scrn 1)**



Once again, if our Messiah were some angel sent from heaven, or some super spirit being, he would not be able to sympathize with our weaknesses. But because just as our Father in heaven had prophesied to us in the very beginning in Genesis chapter 3 verse 15, our High Priest is indeed the offspring of a human woman who was indeed raised up from the body of David and was a descendent of David according to our Messiah's own red letter confession and proclamation found in **Revelation 22:16 (scrn 2)**

Rev 22:16 “I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star.”

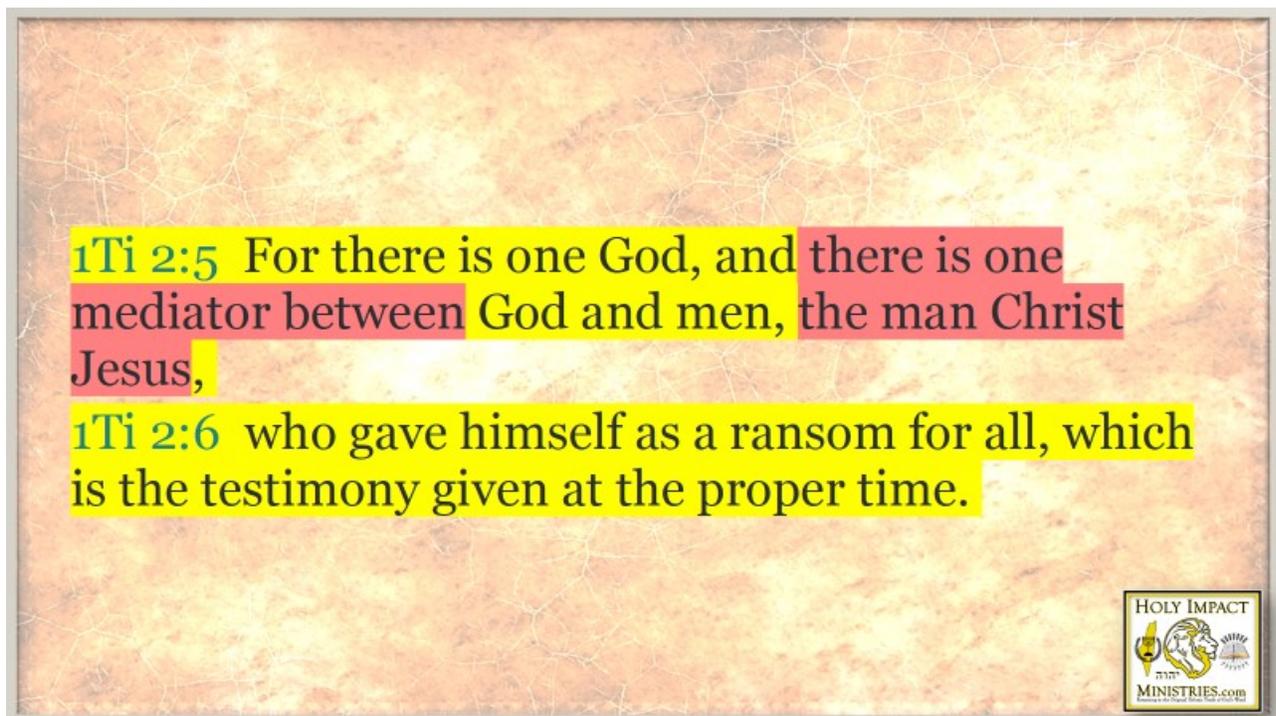


And so, the point that I'm trying to make here during this study is that we will indeed be judged by the master of God's word who was fully human according to our God breathed Scripture and was indeed tempted just as we are tempted and yet... was without sin because he willfully and intentionally rejected sin in his life. This my friends is exactly how and why the spoken word of God had become flesh in the first place. A human man had indeed conquered over evil and this human man who conquered over sin and evil commands us to also conquer over sin and evil. Contrast what we now know about our Messiah being tempted with sin with what we find in **James 1:13 (scrn 3)**

Jas 1:13 Let no one say when he is tempted, “I am being tempted by God,” for God cannot be tempted with evil, and he himself tempts no one.



Once again, it is because our Messiah was the offspring of a human woman, the seed of Abraham, who was created from the body of David to sit upon the throne of David that our very human Messiah will be able to judge us rightly and justly knowing and understanding how to sympathize with our weaknesses as human beings who are trapped in these fleshly bodies of sin. And it is for this very reason that our very human Messiah will judge us according to the spoken word of his Father with a wisdom and sympathy that the Angels of Yahovah simply do not have. Simply put... no man will ever be able to say that he was unjustly judged. And for more information on exactly who our Messiah was, is, and always will be... I would invite you to once again join us for our series of studies entitled, "*Jesus ... Man? God? Or man God?*" that is right now as we speak an ongoing series that we are sharing every seventh day Sabbath at 11 AM Eastern standard Time, and you can find that series of studies by visiting us at HolyImpactMinistries.com. But as for now I'd like to stay focused on what it is that the book of Leviticus is very plainly showing us, however I will leave you with this from **first Timothy 2:5-6 (scrn 4)**



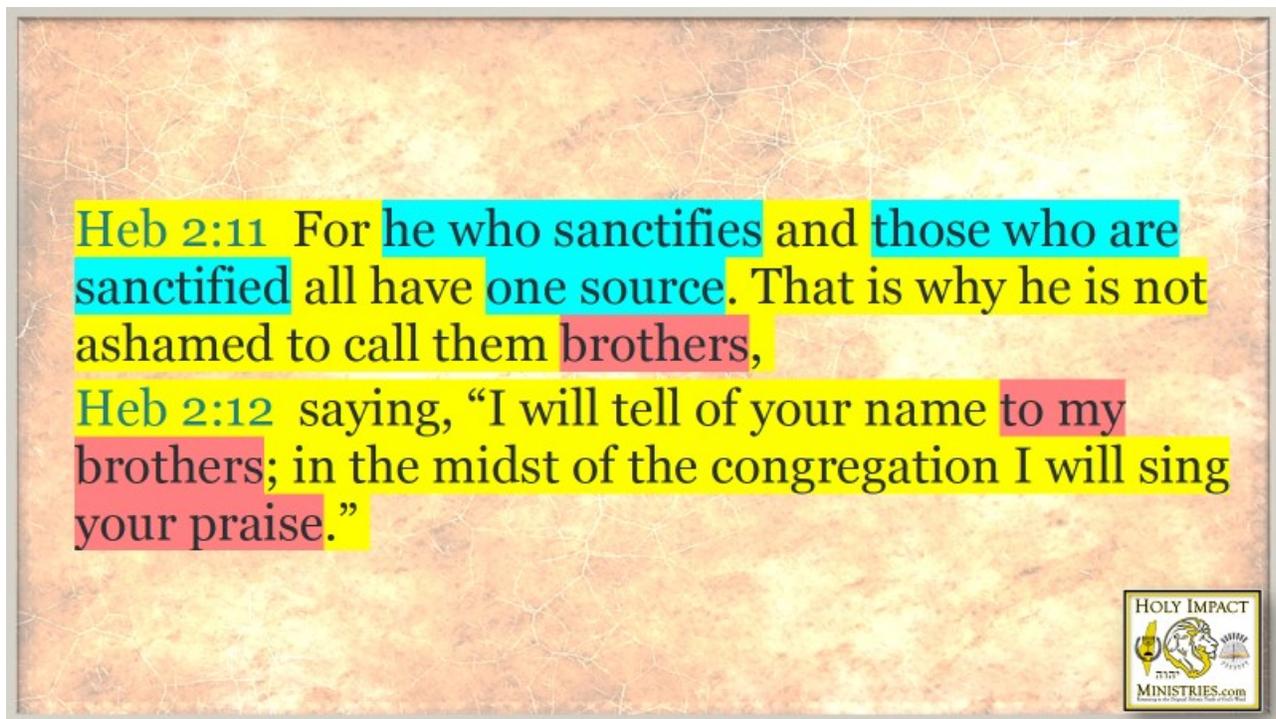
We also spoke about the sin of omission last week during our study into Leviticus chapter 5 and how important it is to understand that we will not only be judged by what we have done wrong, but we will also be judged for what we have not done that we should have done.

Not speaking up and letting our voices be heard when we should have spoken up to let our voices be heard is also seen as a transgression of our Father's spoken word (in other words "sin"). It is written right here in Leviticus that it is against our Father's will to be silent while we willfully and intentionally allow wicked to prevail and this my friends is once again known as the sin of omission that I would submit to you almost all of us are guilty of or have been

guilty of at one time or another including today's modern day denominational churches who willfully and intentionally allow all kinds of sin to occur within their congregations to go unsaid while these denominational congregations sit sinfully silent because they don't want to get involved, or because they don't like confrontation, or because they don't want to make waves. This, in of itself is indeed sinful in the eyes of our Father in heaven.

We also talked about the only begotten Son of Yahovah and how it was that our Father in heaven set his king in Zion on the throne of David according to Psalms chapter 2 verses six through 12 which once again explains how it was that our Messiah became our High Priest in the order of Melchizedek according to Hebrews chapter 5.

You see, all of this comes together when you read the book from the beginning, and from right here in Leviticus chapters 1 through six we can see the importance of the High Priest, and we can see the importance of how our Father in heaven sees sin through his eyes, and we can see what it takes for mankind to once again be reconciled back to our Father in heaven through the ransom that our Messiah, our Passover lamb had willfully and intentionally become in order to save his brothers and sisters. **Hebrews 2:11-12 (scrn 5)**



And so, as we walk through the book of Leviticus it is extremely important that we understand how what is written in the book of Leviticus in the Old Testament ties into what is written in the other 27 books of the New Testament. With that being said, let's once again take a look at what we have learned from the book of Leviticus so far about the sacrificial offerings that have been laid out before us. **(scrn 6)**

The First Five Major Offerings:

- **The Burnt Offering (Olah)**
- **The Grain Offering (Minchah)**
- **The Peace Offering (Selem)**
- **The Sin Offering (Chattath)**
- **The Guilt Offering (Asham)**



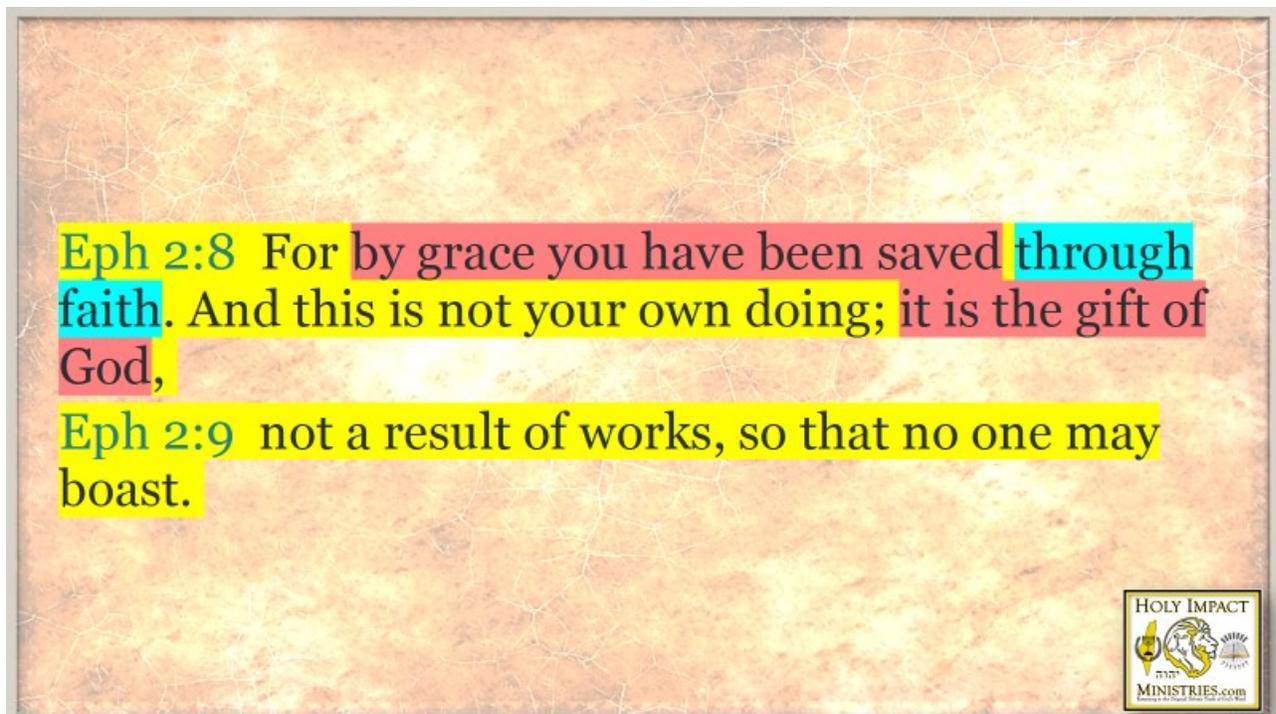
Once again, “*the burnt offering*” was a free will offering that was made to the Elohim of Israel that had everything to do with the willful and intentional admission of submission of the worshiper. This particular offering was an offering that was first brought to Yahovah signaling to Yahovah that the worshiper did indeed acknowledge Yahovah as the Elohim of Israel. The “*grain offering*” was much like the burnt offering and that it also was a free will offering that actually helped to feed the priests of Yahovah and signaled to Yahovah the intent of the worshiper to be part of the house of Israel so that they would be accepted in the eyes of Yahovah as his family (also known as the house of Israel).

The third offering that we’ve seen so far in the book of Leviticus was the “*peace offering*” that signaled to Yahovah that the worshiper wanted peace between himself and his Father in heaven. This peace offering signified the intent of the worshiper to want to be forgiven of their sin and it also signaled to Yahovah that the worshiper understood that in order for his sins to be forgiven he needed to pay ransom.

And finally we get into the “*sin offering*” which is where a ransom is paid by the worshiper in exchange for the forgiveness of the sin of the worshiper and reconciliation between the Elohim of Israel and himself is finally able to take place so that the worshiper can indeed become part of the house of Israel through the mercy and the grace of the Most High Elohim of Abraham, Isaac, and Jacob. We must remember that this path back to reconciliation between man and God came from God. This “*path*” of reconciliation that would bring a sinner back into the good graces of his creator was created by our Creator. If our Father in heaven had not created this “*path*”, then no man could have ever obtained forgiveness from his Father. No man could have ever been reconciled back to God, and no man could ever be called a son of God.

But because our Father in heaven **did** create this path... because our Father in heaven already had a plan of salvation laid out from the moment that Adam and Eve sinned in the garden, that would reconcile man back to his Father in heaven, man was able to pay the required ransom necessary to once again be seen as holy in the eyes of his Father in heaven and just like the prodigal son, was able to once again return home to where he originally came from and belonged.

It is Yahovah's unfolding plan of salvation for mankind that allows mankind to become the prodigal son. And none of Yahovah's unfolding plan of salvation has anything to do with the works of a man's hands. It is solely the mercy and the grace of Yahovah that creates that unfolding plan of salvation that man can indeed obtain if he so chooses to, through the obedience of his Father in heaven. And this is why it is written and I quote, "*for by grace you have been saved through faith. And this is not your own doing; it is a gift of God not a result of works so that no one may boast*". **Ephesians 2:8-9 (scrn 7)**



However, at the same time we must understand that there are two kinds of works mentioned within the confines of our God breathed Scripture. There are good works, and there are evil works. And I would submit to you that today's modern-day professing Christian has no real concept between the two. We are indeed saved by grace through faith, and our salvation is not a result of our works however, this does not negate or do away with our good works. Listen closely to the spoken word of James who was the brother of our Messiah in **James 2:24-26 (scrn 8)**

Jas 2:24 You see that a person is justified by works and not by faith alone.

Jas 2:25 And in the same way was not also Rahab the prostitute justified by works when she received the messengers and sent them out by another way?

Jas 2:26 For as the body apart from the spirit is dead, so also faith apart from works is dead.



First John chapter 5 verse three tells us that the biblical definition of the love of God is that we keep his commandments and that his commandments are not burdensome to us. And we must understand that what our Father's commandments actually are... the spoken words of our Father. Once again, the spoken word of Yahovah is irrevocable. And it's important for us to make these connections between the Old Testament and the New so that we can see the whole picture and not just half of it.

Here in the book of Leviticus our Father in heaven is allowing us to see things through the lens of his eyes so that we can better understand his whole unfolding plan of salvation and not just half of it.

With all of that being said, let's go ahead and read Leviticus chapter 6 so that we can know exactly what it says and once again just as importantly what it does not say. **Leviticus chapter 6 E2**

Lev 6:1 The LORD spoke to Moses, saying,

Lev 6:2 "If anyone sins and commits a breach of faith against the LORD by deceiving his neighbor in a matter of deposit or security, or through robbery, or if he has oppressed his neighbor

Lev 6:3 or has found something lost and lied about it, swearing falsely—in any of all the things that people do and sin thereby—

Lev 6:4 if he has sinned and has realized his guilt and will restore what he took by robbery or what he got by oppression or the deposit that was committed to him or the lost thing that he found

Lev 6:5 or anything about which he has sworn falsely, he shall restore it in full and

shall add a fifth to it, and give it to him to whom it belongs on the day he realizes his guilt.

Lev 6:6 And he shall bring to the priest as his compensation to the LORD a ram without blemish out of the flock, or its equivalent, for a guilt offering.

Lev 6:7 And the priest shall make atonement for him before the LORD, and he shall be forgiven for any of the things that one may do and thereby become guilty.”

Lev 6:8 The LORD spoke to Moses, saying,

Lev 6:9 “Command Aaron and his sons, saying, This is the law of the burnt offering. The burnt offering shall be on the hearth on the altar all night until the morning, and the fire of the altar shall be kept burning on it.

Lev 6:10 And the priest shall put on his linen garment and put his linen undergarment on his body, and he shall take up the ashes to which the fire has reduced the burnt offering on the altar and put them beside the altar.

Lev 6:11 Then he shall take off his garments and put on other garments and carry the ashes outside the camp to a clean place.

Lev 6:12 The fire on the altar shall be kept burning on it; it shall not go out. The priest shall burn wood on it every morning, and he shall arrange the burnt offering on it and shall burn on it the fat of the peace offerings.

Lev 6:13 Fire shall be kept burning on the altar continually; it shall not go out.

Lev 6:14 “And this is the law of the grain offering. The sons of Aaron shall offer it before the LORD in front of the altar.

Lev 6:15 And one shall take from it a handful of the fine flour of the grain offering and its oil and all the frankincense that is on the grain offering and burn this as its memorial portion on the altar, a pleasing aroma to the LORD.

Lev 6:16 And the rest of it Aaron and his sons shall eat. It shall be eaten unleavened in a holy place. In the court of the tent of meeting they shall eat it.

Lev 6:17 It shall not be baked with leaven. I have given it as their portion of my food offerings. It is a thing most holy, like the sin offering and the guilt offering.

Lev 6:18 Every male among the children of Aaron may eat of it, as decreed forever throughout your generations, from the LORD's food offerings. Whatever touches them shall become holy.”

Lev 6:19 The LORD spoke to Moses, saying,

Lev 6:20 “This is the offering that Aaron and his sons shall offer to the LORD on the day when he is anointed: a tenth of an ephah of fine flour as a regular grain offering, half of it in the morning and half in the evening.

Lev 6:21 It shall be made with oil on a griddle. You shall bring it well mixed, in baked pieces like a grain offering, and offer it for a pleasing aroma to the LORD.

Lev 6:22 The priest from among Aaron's sons, who is anointed to succeed him, shall offer it to the LORD as decreed forever. The whole of it shall be burned.

Lev 6:23 Every grain offering of a priest shall be wholly burned. It shall not be eaten.”

Lev 6:24 The LORD spoke to Moses, saying,

Lev 6:25 “Speak to Aaron and his sons, saying, **This is the law of the sin offering.** In the place where the burnt offering is killed shall the sin offering be killed before the LORD; it is most holy.

Lev 6:26 The priest who offers it for sin shall eat it. In a holy place it shall be eaten, in the court of the tent of meeting.

Lev 6:27 Whatever touches its flesh shall be holy, and when any of its blood is splashed on a garment, you shall wash that on which it was splashed in a holy place.

Lev 6:28 And the earthenware vessel in which it is boiled shall be broken. But if it is boiled in a bronze vessel, that shall be scoured and rinsed in water.

Lev 6:29 Every male among the priests may eat of it; it is most holy.

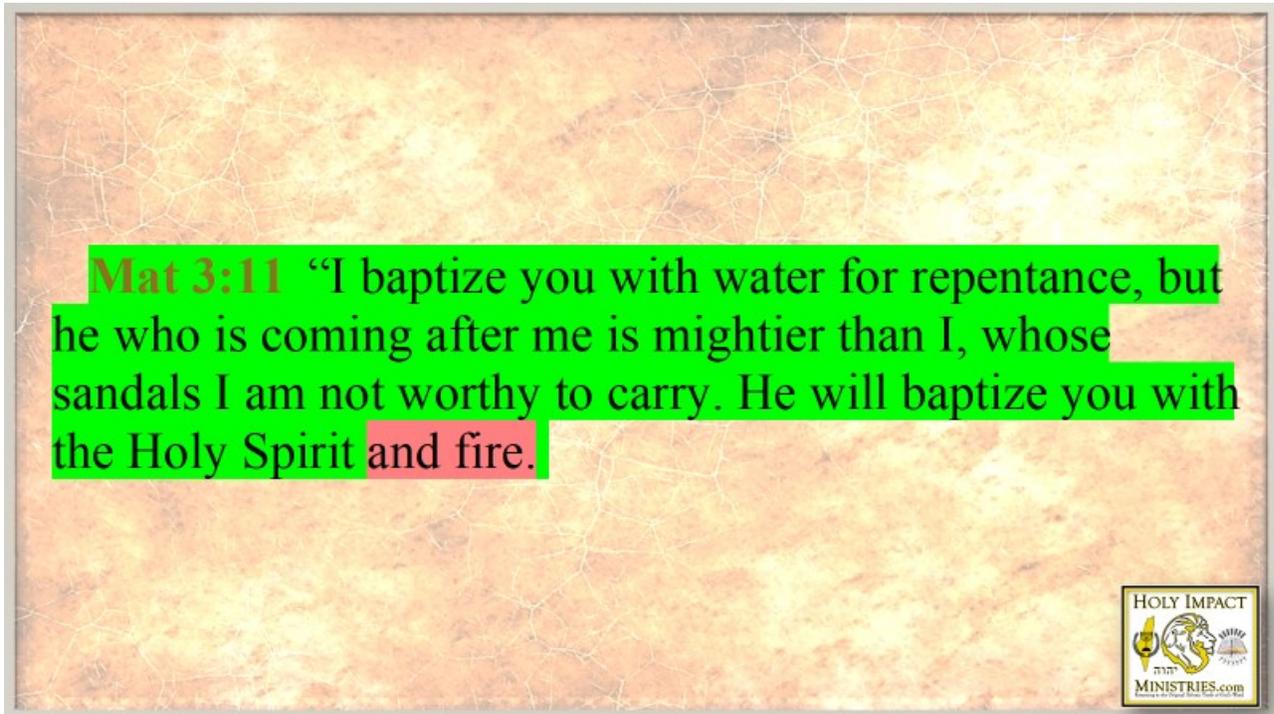
Lev 6:30 But no sin offering shall be eaten from which any blood is brought into the tent of meeting to make atonement in the Holy Place; it shall be burned up with fire.

The first seven verses of Leviticus chapter 6 are really tied in with Leviticus chapter 5 that once again have to do with the sin of stealing something from someone that we were introduced to in Leviticus chapter 5. But other than those first seven verses, Leviticus chapters 6 and 7 deal mostly with the Priests and not the common person or people. Lev 6:1-7 deals primarily with the people, while Lev 6:8 through 30 and on into Leviticus chapter 7 deals primarily with the Priests of Israel. In other words, Leviticus chapter 6 and seven primarily have to do with the duties of the priests of Israel when implementing these first five sacrificial offerings that we’ve already been introduced to.

Something else important to grasp is that it was part of God’s ordained system that the Israelites’ sacrifices of grain and meat and wine were to be used as the primary means of support for the priests. So far in our studies up to this point we have not been told about the drink offering. The reason for this is that the drink offering is not included until Leviticus chapter 23 when the house of Israel finally enters the promised land. At this point in time once the house of Israel finally does enter into the promised land, we see the drink offering being introduced. But we won’t get into the drink offering just yet because we’re not that far along in our studies and I don’t want to confuse anybody by jumping too far ahead. But we will cover the drink offering later in our studies.

In Leviticus chapter 6 verse 11 we once again see the ashes of the burnt offering being carried outside of the camp to a clean place which once again is directly tied to our Messiah who was crucified outside the camp, and because we’ve already studied that in our previous studies, we won’t get back into that again here this evening, but I do want to talk in some detail about what it says in Leviticus chapter 6 verse 13 concerning the fire that shall be kept burning on the altar continuously. Leviticus chapter 6 verse 13 tells us that the fire that is lit on the altar must burn continuously. This fire that burned on the altar was indeed seen as a holy fire. And it was this holy fire that made the sacrificial offerings holy in the site of Yahovah. This perpetual fire that continuously burns without being exhausted is a representation of the fire that burns

within each one of us through the Ruach Hackodesh of Yahovah. Listen to what John the Baptist told the people of his time in **Matthew 3:11 (scrn 9)**



Notice that John the Baptist proclaims that our Messiah will baptize us with the Holy Spirit and fire. That fire my friends is never meant to go out. In fact, it is commanded that, that fire should never go out. But just like it took the good works of the priests to keep the fire going, it also takes our good works to keep this eternal fire that dwells within us going.

Once again, there are direct correlations between what we see in the Old Testament and what we see in the New Testament. The spirit of God or the Holy Spirit of God is often times likened to fire. In other words, the spirit and fire are often times one in the same just as we see here in Matthew chapter 3 verse 11. And it is this spirit or fire that makes a person holy in the eyes of Yahovah. According to our Messiah one must be born of both the water and the spirit or he cannot enter the kingdom of God. **John 3:5-7 (scrn 10)**

Joh 3:5 Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.

Joh 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

Joh 3:7 Do not marvel that I said to you, ‘You must be born again.’



Many years later when King Solomon would build the first Temple which would replace the tabernacle, we are told in second Chronicles chapter 7 that when the temple was consecrated fire came down again from heaven, and kindled the altars fire. Without that occurring nothing of a holy and atoning nature could have occurred at the brazen altar. Without that fire being sent down from heaven the brazing altar would have been nothing more than an enormous man-made barbecue pit. But it was because the fire of the altar did come down from heaven and was originated from heaven and from the hand of Yahovah himself that the fire on the altar was indeed seen as “*holy*”, and everything that was burned on that altar was then seen as holy in the eyes of Yahovah. Which leads us right into Leviticus chapter 6 verse 18 where we are told that whatever touches Yahovah’s food offerings becomes holy. And this is also an important concept to understand.

It’s important for a modern-day Christian today to understand how things become holy and how things become defiled. If something is holy and something else touches it can it also become holy? The answer to that question is “*no*” not unless... Yahovah himself ordains it as being holy. And I know that this can be somewhat confusing, but think of it this way; holiness can only be imputed by the Elohim of Israel. In other words, only Yahovah bestows holiness. Only Yahovah can make rules as to what, and who can come holy and how it can happen. Nothing becomes holy by accident. A person cannot buy, or purchase holiness, or obtain holiness by his own will. And an evil person cannot become holy by touching something holy. Yahovah has set strict protective parameters around what he calls “*holy*”. In other words, you cannot become holy by accident.

On the other hand, something that is otherwise clean can become unholy (or unclean) by accident. For example; if you are sitting down to have a meal and the food that you are about to

consume is good clean food that has not been rejected by Yahovah as food... and let's say someone who has been to a funeral that day who has touched a dead body accidentally touches that food... that food that was otherwise clean... then becomes unclean. Things that are unclean can make things that are clean unclean.

If something unclean, or unauthorized by Yahovah touches something that is holy often times death results whether it be by accident or not. It is written in first Chronicles chapter 13 that David and his men had decided to bring the ark of the testimony up out of a place called "keer-yath-yeh-aw-reem" (qiryath ariym) which was in the land of the Philistines. And as they were moving the ark from the land of the Philistines in order to bring it up to Jerusalem one of the oxen had stumbled and a man by the name of Uzzah put out his hand to keep the ark from falling. This man (Uzzah) was not authorized to touch the ark of the testimony. **First Chronicles 13:9-10**

1Ch 13:9 And when they came to the threshing floor of Chidon, Uzzah put out his hand to take hold of the ark, for the oxen stumbled.

1Ch 13:10 And the anger of the LORD was kindled against Uzzah, and he struck him down because he put out his hand to the ark, and he died there before God.

Once again, the commandments and the precepts and the rules and the guidelines of Yahovah that come directly from the spoken word of Yahovah are irrevocable. Once Yahovah speaks something, that something becomes part of universal law that all of creation obeys and bows down to, and when creation does not obey and bow down to the spoken word of Yahovah, death ensues.

And so, the point I'm trying to make here is that when we are told in Leviticus chapter 6 verse 18 that whatever touches Yahovah's food offerings shall become holy... it is by Yahovah's decree that whatever touches his food offerings will become holy. Yahovah himself shows that and ordained that to be the case. And we've spoken about this in some detail earlier on in our studies. Once again, man cannot in of himself make anything holy. There is no such thing as holy water because man says that the water is holy. Only Yahovah himself can make something holy or unholy. To get a more biblical view of what we're trying to convey here, let's take the time to go read **Haggai 2:11-14**

Hag 2:11 "Thus says the LORD of hosts: Ask the priests about the law:

Hag 2:12 'If someone carries holy meat in the fold of his garment and touches with his fold bread or stew or wine or oil or any kind of food, does it become holy?' The priests answered and said, "No."

Hag 2:13 Then Haggai said, "If someone who is unclean by contact with a dead body touches any of these, does it become unclean?" The priests answered and said, "It does become unclean."

Hag 2:14 Then Haggai answered and said, "So is it with this people, and with this

nation before me, declares the LORD, and so with every work of their hands. And what they offer there is unclean.

From what we read here in the second chapter of Haggai, it should become clear to us that holiness cannot be transferred by mere physical touch, but... uncleanliness most certainly can be transferred by touch. Holiness can be defiled by contacting the common or the unclean thing therefore it is critical that holiness must be carefully guarded.

Nothing that Yahovah does not want to be holy can ever become holy. If something that is holy is touched by someone that Yahovah deems worthy... then that person may benefit from touching something that is holy, but it is Yahovah that must ordain and sanctify that transfer from what is holy to someone or to something not man. Man cannot ordain or sanctify what is holy.

It is written that David and his men ate the shewbread from the table of showbread that only the High Priest was allowed to eat. Once again, who is it that Yahovah transfers holiness to? It is to whom Yahovah chooses to transfer holiness to. If anyone else other than the High Priest was to touch that showbread, they just like Uzzah would have been struck dead. But because David was seen as holy in the eyes of Yahovah, and because Yahovah had made a covenant promise with David that it would be the son of David who would sit on David's throne to rule over Israel forever, David was able to touch and even eat of the shewbread. You see David already had the Ruach Hackodesh –, the holy spirit, the fire of Yahovah dwelling within him. First Samuel 16:1-13 E3

1Sa 16:1 The LORD said to Samuel, "How long will you grieve over Saul, since I have rejected him from being king over Israel? Fill your horn with oil, and go. I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons."

1Sa 16:2 And Samuel said, "How can I go? If Saul hears it, he will kill me." And the LORD said, "Take a heifer with you and say, 'I have come to sacrifice to the LORD.'

1Sa 16:3 And invite Jesse to the sacrifice, and I will show you what you shall do. And you shall anoint for me him whom I declare to you."

1Sa 16:4 Samuel did what the LORD commanded and came to Bethlehem. The elders of the city came to meet him trembling and said, "Do you come peaceably?"

1Sa 16:5 And he said, "Peaceably; I have come to sacrifice to the LORD. Consecrate yourselves, and come with me to the sacrifice." And he consecrated Jesse and his sons and invited them to the sacrifice.

1Sa 16:6 When they came, he looked on Eliab and thought, "Surely the LORD's anointed is before him."

1Sa 16:7 But the LORD said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him. For the LORD sees not as man sees: man looks on the outward appearance, but the LORD looks on the heart."

1Sa 16:8 Then Jesse called Abinadab and made him pass before Samuel. And he said,

“Neither has the LORD chosen this one.”

1Sa 16:9 Then Jesse made Shammah pass by. And he said, “Neither has the LORD chosen this one.”

1Sa 16:10 And Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, “The LORD has not chosen these.”

1Sa 16:11 Then Samuel said to Jesse, “Are all your sons here?” And he said, “There remains yet the youngest, but behold, he is keeping the sheep.” And Samuel said to Jesse, “Send and get him, for we will not sit down till he comes here.”

1Sa 16:12 And he sent and brought him in. Now he was ruddy and had beautiful eyes and was handsome. And the LORD said, “Arise, anoint him, for this is he.”

1Sa 16:13 Then Samuel took the horn of oil and anointed him in the midst of his brothers. And the Spirit of the LORD rushed upon David from that day forward. And Samuel rose up and went to Ramah.

In first Samuel chapter 16 verse 13 we see that the spirit of the Lord rushed upon David from that day forward. The English word spirit is the Hebrew word “ruach” as in Ruach Hackodesh or “Holy Spirit”. (SHOW THEM)

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רוח

rûach

BDB Definition:

- 1) wind, breath, mind, spirit

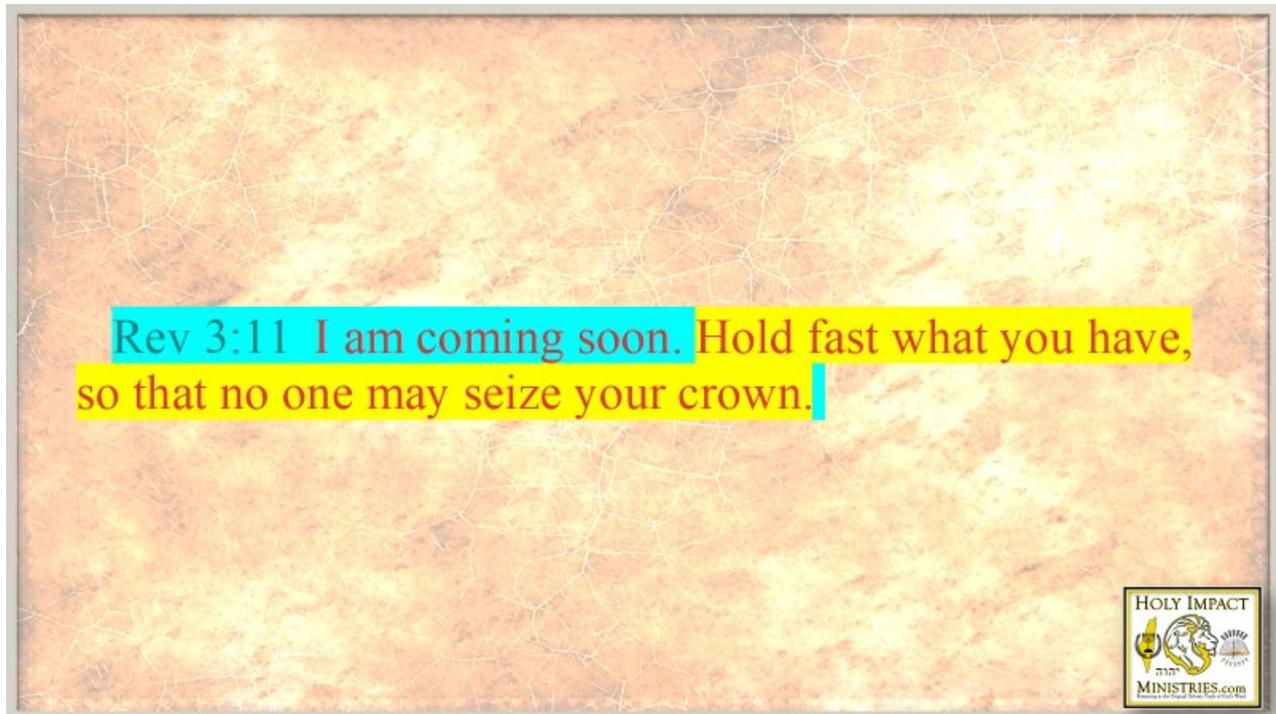
And it was because David had the fire of the ruach Hackodesh, the very spirit of God dwelling deep within him that he was seen as holy and able to eat from the table of the shewbread. Once again, this was ordained by Yahovah right here in first Samuel chapter 16.

Clearly here in the book of Leviticus chapter 6 verse 18 Yahovah does indeed allow Aaron and his sons to touch his holy food offerings and to thereby become holy because Yahovah himself has ordained them as his priests. But just as Uzzah who touched the ark of the testimony lost his life... so too would someone outside of Aaron and his sons lose their lives if they tried to touch Yahovah’s holy food offerings.

And so, the unclean can be transferred to people and to things including food by those who are unclean in the eyes of Yahovah. But things that are holy cannot be transferred to people or to things unless preordained and justified by Yahovah himself. And this is exactly why holiness cannot be purchased by any man. A man cannot purchase the Ruach Hackodesh with money, nor can he steal the Ruach Hakodesh and become holy without the sanctification and

justification of Yahovah himself. Yahovah himself lays down the parameters for a man to receive the Ruach Hackodesh and so it is with holiness and what is holy to him. Man cannot lay down the parameters for man to receive holiness. Nor can man lay down the parameters for water or a statue, or any other thing to become holy. This power rests only with our Father in heaven.

And with that being said, let us pray that the eternal fire that is meant to burn within our souls forever does not go out before the return of our Messiah and is soon coming kingdom. The world is working hard to steal our crown of salvation. **Revelation 3:11 (scrn 11)**



With that, we will continue our study into Leviticus chapters 6 and seven next Wednesday evening at 7 PM Eastern standard Time on our Holy Impact Ministries Bible study night, until then... I would like to 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, and 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 on his door alone and the door will be open to you. And if you will do that, and if you will stay the course to the end, you and I will surely walk through the gates of his soon coming kingdom together.