

-Save This Page as a PDF-

The Guilt Offering: Evidence of Repentance 5:14 to 6:7

The guilt offering DIG: How was the guilt offering different from the sin offering? For what kind of sin is restitution possible (5:16 and 6:1-5)? Which requires a twenty percent fine? What does this teach you about God's view of sin? What does this teach you about ADONAI's view of the process of reconciliation? What is His desire for His followers?

REFLECT: If you were to assign a money value to your sins, what would they be worth? How far in debt would you be: (a) One week's allowance? (b) One month's wages? (c) Half this country's foreign debt? (d) More than the national deficit? How can such debt be canceled: By you? Your creditors? By God? When in your experience has YHVH canceled your debt of guilt? What will it cost (see Matthew 18:21-25)?

Both of the purification offering and the guilt offering form a single picture, to show us how we can make peace with YHVH.

Sin often takes the form of defrauding **God** in **holy things** that belong to **Him** or in defrauding others of their possessions. In such matters Scripture is clear that it is not sufficient just to make **confession**. - the wrong must be made right if at all possible. To do so was evidence of remorse and contrition. And that was the kind of response that **John the Baptist** meant when **he** called for people to **produce fruit in keeping with repentance (Matthew 3:8)**.⁵³

The fifth and final **offering** is translated as a **guilt offering**. It is not completely distinct from **the purification offering**. The Torah says: **The guilt offering is like the purification offering; the same mitzvah governs them both (7:7)**. This implies **they** are essentially the same type of sacrifice, involving the same ritual procedures. In view of this, it is perhaps helpful to think of **the guilt offering** as a subset of **the purification offering**. **The guilt offering** was a specific form of **the purification offering** that was prescribed only for offenses which required a

payment of restitution. In Hebrew, the word for **guilt** (*asham*) can be understood to mean indemnity or a reparation. *The asham* was brought in those cases when some sort of repayment was required by **the worshipper**.⁵⁴

The guilt offering was mandatory for intentional, conscious, or purposeful sin requiring restitution, the confession of a sin, and forgiveness of a sin or cleansing from defilement. It required not only a ram, but also a twenty percent fine to the wrong party. The implication was that an offense toward another person was also an offense toward God. When the Israelite cheated or damaged or misused someone else or their property it is as if we had cheated, damaged or misused God. Therefore, when they settled accounts, they had to repay the victim and God. The reparation made to God was the guilt offering.

It was not easy to distinguish between the **purification offering** and **the guilt offering** for both represented **Messiah, the Substitute** for the guilty **sinner**. Because it was not totally consumed, the bodies of both offerings were burned **outside the camp of Isra'el**. They were to atone for **sins** committed knowingly. Yet, **the purification offering** dealt with *the root of sin*, even as **the guilt offering** dealt with *the fruit of sin*. While believers have been saved, for all time, by faith in the shed **blood** of **Messiah**, we still inherit our old sin nature. That is what Paul meant when, in the sixth and seventh chapters of **Romans**, he wrote of the struggle between the old nature and the new nature in the believer, the flesh and the spirit, the nature inherited from Adam and the new life received by faith in **Yeshua Messiah**. When Paul wrote those chapters, he put words to the struggle that all believers know far too well - what he wants to do because he loves **Yeshua**, he does not do; and what he does not want to do, he finds himself doing because of the weakness and frailty of his flesh (**Romans 7:24**). But then the great chapter eight of **Romans** follows, which gives the secret to victory over the flesh - the indwelling **Ruach Ha'Kodesh**. Thus, every need of the sinner is fully met in **Yeshua Messiah**. **He** is our **Guilt Offering**, giving us power and victory in our lives, even as **He** promised. **If we confess our sins, He is faithful and just to forgive us our sins and purify us from all unrighteousness (First John 1:8-10)**.⁵⁵

First, there were violations against God's holy things. When a person committed a violation and sinned unintentionally in regard to any of ADONAI's holy things, or sacred property, such as gifts (Deuteronomy 15:19), sacrifices, tithes, first fruits (Exodus 34:26), or anything assigned to God. It had to

do with a **violation** of that which belonged to **God**, and therefore indirectly the priesthood, since they were His representatives. It could include, for example, failure to redeem the first-born. In that case, the guilty would **bring a ram from his flock as a penalty to ADONAI, one without defect**. So the value of the property had to be estimated. But if he could not bring the **ram** itself, he could bring the equivalent **value in silver, according to the sanctuary shekel (30:11-16)**. **The rabbis teach that because the word is plural, the value had to be a minimum of two shekels. A ram** was more valuable than either a lamb or a female goat, therefore, it showed that **the guilt offering** was a more serious offense than the sin **offering**. The sin **offering** emphasized our sin nature, but the guilt **offering** emphasized active sin or choices that were made. Because **he** needed to **make restitution for what he had failed to do in regard to the holy things**, **He** then added **a fifth of the value** (or twenty percent) **to** the original cost. Since the sin in this case was against **God**, the restitution was made to **His** representative, **the priest, who made atonement for him with the ram as a guilt offering, and** then he was **forgiven (5:14-16)**.

When **the priest** received **the ram he slaughtered** it on the north side of the bronze **altar, and its blood** was **sprinkled on all sides. All its fat** was **offered; the fat tail and the fat that** covered **the inner parts, both kidneys with the fat on them near the loins, and the covering of the liver, which was to be removed with the kidneys. The priest** then burned **them on the bronze altar as an offering made to ADONAI by fire. It was a guilt offering. Any male in a priest's family** was allowed to **eat it**, but **it** had to be eaten in **the courtyard of the Tabernacle** because **it was most holy (Leviticus 7:1-6)**.

*There is no contradiction between twenty percent restitution here and the hundred percent restitution in **Exodus 22:4-14**. There, the offender did not confess his sin, but was convicted because of the evidence and therefore had to pay one hundred percent restitution. But here, the offender confessed voluntarily, which limited his restitution to twenty percent. There was, and is, a big difference between conviction and confession.*

If a person sinned **and** did **what was forbidden in any of ADONAI's commands, even though he did not know it, he was still guilty and would be held responsible**. There was no excuse, even if he didn't realize it. **He was to bring a ram from the flock to the priest as a guilt offering, one without defect and of the proper value. In that way, the priest would make atonement for him for the wrong he had committed unintentionally, and he**

would then **be forgiven**. In this case there is no **restitution** mentioned, because this was a sin against **God** alone, whereas, the previous one was against **God** and the priesthood who depended on the holy things. So sin against **God** required forgiveness but not **restitution**, but sin against man required forgiveness *and restitution (5:17-19)*.

Secondly, there were violations against men in relation to money or property rights. If anyone sinned **and** was **unfaithful to ADONAI** by **deceiving his neighbor about something entrusted to him or left in his care, something stolen, if he cheated him, if he found lost property and lied about it, if he swore falsely, or if he committed any such sin that people may do - he thus was guilty.** He returned **what he had stolen or taken by extortion, what was entrusted to him, the lost property he found, or whatever it was he swore falsely about.** He made **restitution in full, and added a fifth of the value** (or a twenty percent fine) **to it.** Since the violation was against human **property** rights, the restitution payment and fine were given **to the owner on the day he presented his guilt offering (Leviticus 6:1-6)**. But if the offended party was no longer living and had no surviving relative, the restitution and fine were paid **to the priest (Numbers 5:8-10)**.⁵⁶ **In that way, the priest made atonement for him before ADONAI, and he was forgiven for any of the things he did that made him guilty (Leviticus 6:7).** Therefore, once **restitution** had been paid, **God** was satisfied and fellowship could be restored not only between the victim and the guilty party, but also between **God** and the guilty party.

*Dear Heavenly **Father**, Praise **Your** gracious love that forgives the repentant sinner. How Awesome **You** are to not only forgive, but also to offer **Yourself** as **the Lamb of God (Jn 1:29)**. What magnificent grace to die in our place as our guilt offering, rise in Victory and then prepare a home in heaven for those who love **You!** We exalt your **exceedingly great power toward us who keep trusting Him - in keeping with the working of His mighty strength. This power He exercised in Messiah when He raised Him from the dead and seated Him at His right hand in heaven (Eph 1:19-20)**.*

*We say thank **You** with our lives and desire to serve **You** with a heart full of love even in the most trying of times. We follow **Yeshua's** example, for **He** willingly left heaven's glory (**John 17:5**) to come to live as a man (**Philippians 2:1-10**) to take our sin punishment. **Yeshua** was then rightly lifted up in glory and honor. **God highly exalted Him and gave Him the name that is above every name, that***

at the name of Yeshua every knee should bow, in heaven and on the earth and under the earth, and every tongue profess that Yeshua the Messiah is Lord - to the glory of God the Father (Philippians 2:9-11).

Anyone can say thank you when life is easy, but when loving **You** is costly, we will still rejoice in being called **Your** children. We will continue as **Yeshua** did, on the joy that we will have in heaven. **Yeshua, the initiator and perfecter of faith. For the joy set before Him, He endured the cross, disregarding its shame; and He has taken His seat at the right hand of the throne of God (Heb 12:2).** We push to the back of our minds the momentary trials and problems of this life. **For I consider the sufferings of this present time not worthy to be compared with the coming glory to be revealed to us (Rom 8:18).** Thank you for being our **restitution** so our fellowship with **God** could be restored and we can draw near **God** thru **Messiah Yeshua**. In **Yeshua's** holy **Name** and power of resurrection. Amen

Summary and conclusion: The burnt offering (to see link click [Ai](#) - The Burnt Offering) spoke of the general need of a sinner for a sacrifice. The grain offerings (see [Aj](#) - The Grain Offerings) were not for atonement, but given in gratitude, as a tribute to the **Eternal One** for accepting the worshiper's burnt offering. The peace offering was a fellowship meal enjoyed by those who knew the joy of forgiveness (see [Ak](#) - The Peace Offering). Each of these offerings provided an aroma pleasing to the LORD. **Philippians 4:18** explains that the **fragrant aroma** meant the sacrifice was **acceptable . . . well pleasing to God.**

But the other two offerings - the purification offering (see [Leviticus Ai](#) - The Purification Offering: Purified by the Blood) and the guilt offering (see [Leviticus Am](#) - The Guild Offering: Evidence of Repentance) - were different because they were fulfilled by **Messiah's** bearing the **sin** of mankind. They depicted the **Father's** turning **His** back on the **Son**, when **He made Him who knew no sin to be sin on our behalf (Second Corinthians 5:21)**, at which time **Yeshua** cried out from the cross: **My God, My God, why have You forsaken Me (Matthew 27:46)?** While **Messiah** was the **sin-bearer**, **Ha'Shem** could not look upon **Him** or rejoice in **Him** or be pleased with **Him**. Therefore, the purification and guilt offerings had to be offered first. **Atonement must always come before forgiveness.** But when the **Father** raised **Messiah** from the dead, the sacrifice that caused **Him** to become **sin** became the sacrifice that conquered **sin**. The **sin** that put **Him** to death was **itself** put to death, and that great act of love was to **God as fragrant aroma**. Today, that **fragrant aroma** spreads its

fragrance to everyone on earth who will place themselves under the grace of that sacrifice, and it will spread its **fragrance** throughout heaven for all eternity. In all aspects, our lives should please **God** (see the commentary on **Second Corinthians At - A Sweet-Smelling Aroma**).

Haftarah vaYikra: Yesha'Yahu (Isaiah) 6:1-7:17 (A), 6:1-19 (S)
(see the commentary on Deuteronomy **Af - Parashah**)

In this week's haftarah reading, **Jerusalem** has been destroyed. It is no longer possible to bring **offerings** to **the altar** of **ADONAI's** dwelling. Addressing **the exiles**, **Isaiah** explains that **God** has been weighted down by **the sins of the people** and by **offerings** which are not heartfelt: **But you have burdened Me with your sins and bothered Me with your offenses (43:24c)**. **God** had not **burdened** and bothered **His people** with tiring, worn out ritual; **they** had **burdened** and bothered **ADONAI** with **their sins** and **transgressions**. It was as if **the Ruach Ha'odesh** was saying to **the Israelites**, "**Your** carefully planned rituals are useless because **they** do not reflect a broken heart. **You** are not crushed by **your sin**. **You** have no change of heart and are merely going through the motions." **Their** efforts to manipulate **God** had failed. **They** had refused to release the steering wheel of **their** lives to **the King**. **They** were sitting on the throne of **their** own hearts and they stubbornly refused to get off. But even though **they** were **sinful** and stubborn, **they** were still **the apple of His eye (Deuteronomy 32:10)**. **God's** remedy was, and always is, grace.

So now, **YHVH** announces a new way - **He** will **blot out their sins for His own glory (Isaiah 43:25)**. **He** will judge offerings given with wholeness of heart as acceptable to **Him**: **Like a thick cloud, I wipe away your offenses; like a cloud, your sins (Isaiah 44:22a)**. **The nation** will yet fulfill **its** calling to **glorify the LORD**. Echoing the words of **Isaiah 43:10**, **ADONAI** raises up **Isra'el** to be his witness. Worshipers from idolatrous nations (**Isaiah 44:9**) become as blind and unthinking as the wood from their carved idols. But **Isra'el** will break out in song - its forests and trees alive, its people redeemed and glorified!

B'rit Hadashah reading (Hebrews 7:18-19):

In this reading, the writer to the **Hebrews** compares the insufficiencies of the animal sacrifices compared to the sufficiency of **Messiah's** sacrifice. Then **he** adds: **Therefore, when Messiah came into the world, He says, "Sacrifice and**

offering You did not desire, but a body You prepared for Me; with burnt offerings and purification offerings You were did not delight. Then I said, 'Here I am - it is written about Me in the scroll - I have come to do Your will, My God' (Hebrews 10:5-7 TLV quoting Psalm 40:6-8)." God planned the incarnation before the world came into being: You have prepared a body for Me. When Messiah was ready to be born of human flesh, standing on the edge of heaven, if you will, talking to God the Father, He acknowledged that His own body was to be the sacrifice that would be pleasing Ha'Shem.

By sacrificing His life, shedding His blood as an **asham offering** (see [Ar - The Asham Offering: The Ministry of Reconciliation](#)), **Messiah** cleanses the hearts and purges the consciences of those who believe (**Hebrews 10:2**). Scripture announces a new way to approach **God** in holiness (**Hebrews 10:9-10**), the perfecting (or making whole) of those who are now being sanctified (**Hebrews 10:14**). **He has removed our sins from us as far as the east is from the west (Psalm 103:12)**. This forgiveness means the complete removal of **sins**, making future purification offerings for **sin** unnecessary (**Hebrews 10:17-18**).⁵⁷