

Leviticus 4 - 6: 7

Bible Study

Review

Chapter 1: *Burnt offering*—**1st** type of sacrifice

- The most common and offered every morning and evening, Holy Days and Sabbaths
 - An animal without blemish is sacrificed—the cost element
 - An acceptance offering—for one to be accepted by God
 - Completely consumed on the altar

Chapter 2: *Cereal offering*—**2nd** type of sacrifice

- A voluntary gift offering—a tribute from the worshipper to God
 - Only a handful was burnt on the altar— “memorial portion”
- The rest of the grain offering went to the priests—for their daily food

Chapter 3: *Peace offering*—**3rd** type of sacrifice

- A voluntary offering symbolizing fellowship/peace with God
- Some of the animal burned on altar...some given to priests...the rest to the worshipper
 - A meal of rejoicing and thanksgiving because God’s presence is near

These three offerings are called gift offerings...there are two more major types of offerings/sacrifices



Introduction

4th type of sacrifice discussed in Leviticus

'*Sin offering*' [King James]... better: **Purification offering**

Chapter 4: 1—5:13

'sin offering'[King James]— (Heb.) *hatta't* sacrifice

(Tyndale) "Here, as elsewhere in the Hebrew sacrificial system, the stress is on something that is done on behalf of man to remove the barrier set up by sin"



(New Int. Com. OT) "The **purification offering** purifies the place of worship so that God may be present among his people.

The most important feature of this rite is the sprinkling of the blood on the altar of the veil"

Leviticus 17:11

¹¹For the life of the flesh *is* in the blood, and I have given it to you upon the altar to make atonement for your souls; for it *is* the blood *that* makes atonement for the soul.'

Introduction
continued

5th type of sacrifice

“Trespass offering” [King James trans.]

Better: Reparation offering.....some call it Guilt offering

Chapter 5:14—6:7

These sacrifices were offered in cases of trespass against sacred objects,
the sacred domain and neighbor...reparation must be made

(New Int. Com. OT) “The reparation offering is prescribed for two main types of
offenses, trespass against holy things and trespass against God’s holy name by
uttering false oaths in court”

Leviticus 4

Sin offering—better: purification offering
[Ch. 4:1—5: 13]—deals with the type of sin that requires a sacrifice

- Required...but offered less frequently
- “Sin offering”[KJV]=(Heb) hatta’t—un sin/purify

¹Now the Lord spoke to Moses, saying,
²“Speak to the children of Israel, saying: ‘If a person sins **unintentionally** against any of the commandments of the Lord *in anything* which ought not to be done, and does any of them,

‘unintentionally’ (Heb. Bisgagah)—inadvertent [not with intent to be disobedient to God]
Priest v.3-12
Whole congregation v. 13-21
Ruler v.22-26
Common people v.27-35

‘unintentionally’ [‘ignorance’ OKJ]
(Theological Wordbook OT) “a sin of this type may result from two causes: negligence or ignorance. Either the perpetrator knows the law but unintentionally violates it...or he acts without knowing he did wrong”

(JSB, Tanakh) “A basic postulate of Israelite thought is that inadvertent acts are just as harmful as deliberate ones, the need to atone for them just as real, and the desire to do so, once they are realized, greater.”

[v.3—12] The sin offering of the High Priest

³if the anointed priest sins, bringing guilt on the people, then let him offer to the Lord for his sin which he has sinned a young bull without blemish as a sin offering.

‘anointed priest’—only the **high priest** was anointed on his head [8:12]

- High priest represented the people—his sin brought guilt to the people

‘young bull’

(NSB) “A young bull was the most expensive sacrifice required for the purification offering, reflecting the importance of the high priest’s office”

‘sin offering’

(Theological Wordbook OT) “the means of removing the guilt and penalty of sin before the Lord through the sacrificial system”

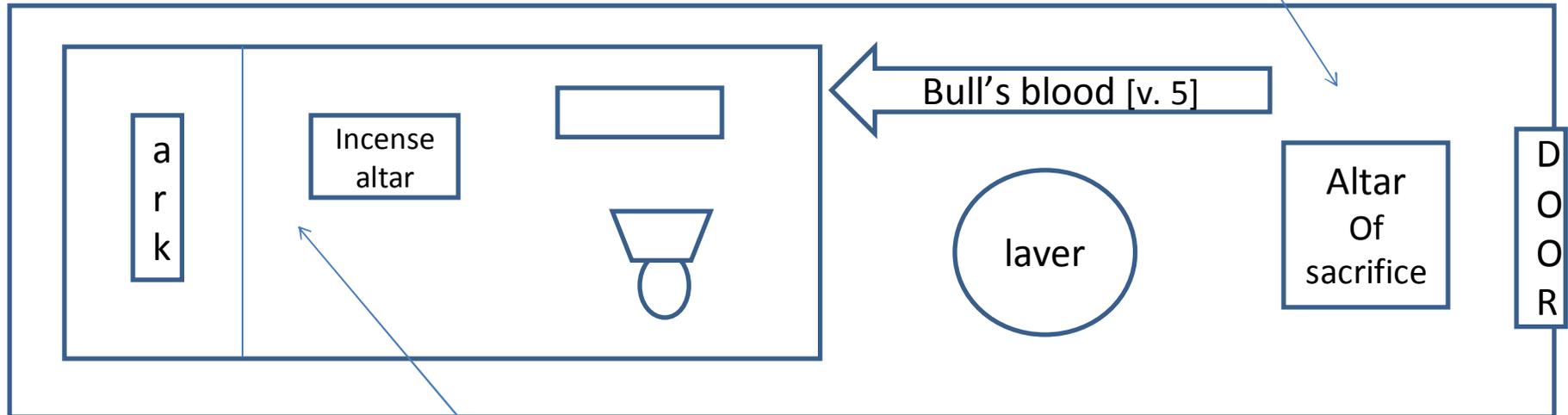
(New International Commentary, OT)

“Simply to adopt the rendering ‘sin offering’ obscures the precise function of this sacrifice.

Sin disrupts the relation between God and man, and between man and man. It poses a threat to the covenant relationship...The purification offering **purifies the place of worship** so that God may be present among his people.

The **procedure** for this sacrifice

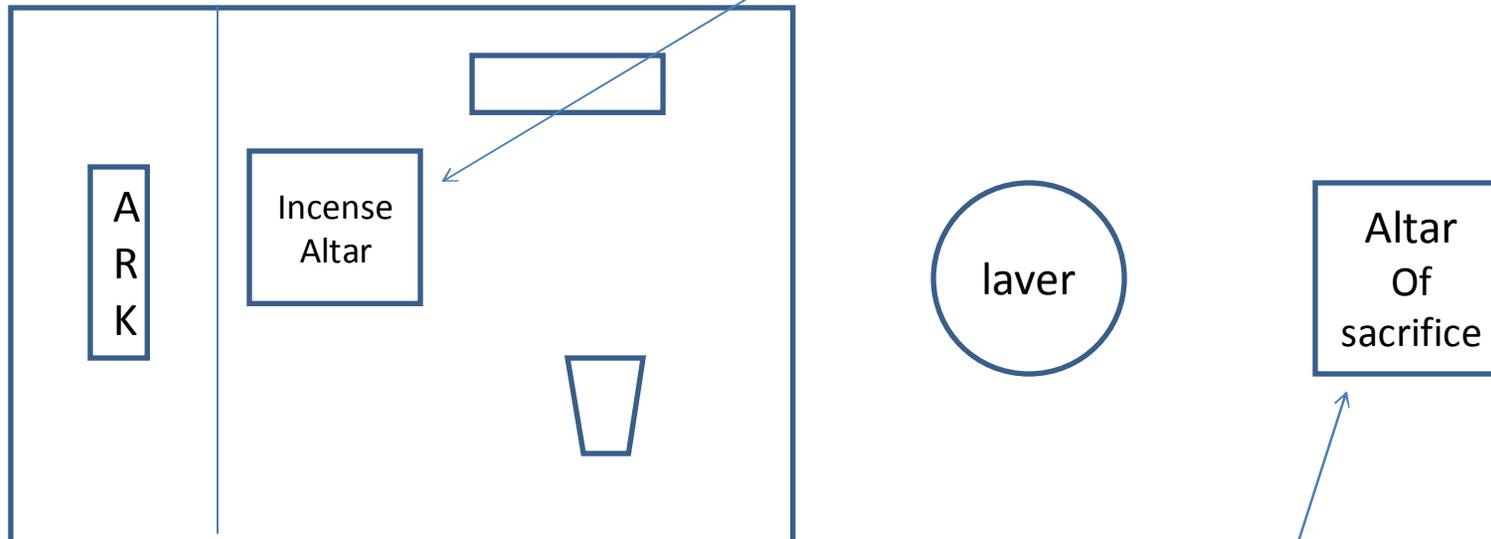
- ⁴He shall bring the bull to the door of the tabernacle of meeting before the Lord, lay his hand on the bull's head, and **kill** the bull before the Lord.
- ⁵Then the anointed priest shall take some of the bull's blood and bring it to the tabernacle of meeting.



- ⁶The priest shall dip his finger in the blood and sprinkle some of the blood **seven** times before the Lord, in front of the veil of the sanctuary.

A procedural difference concerned the **high priest's purification**, who took some of the blood of the sacrifice and **sprinkled it in the direction of the veil** that separated the holy place from the most holy place [v. 6]...most important feature of this offering

⁷And the priest shall put some of the blood on the horns of the altar of sweet incense before the Lord, which is in the tabernacle of meeting;



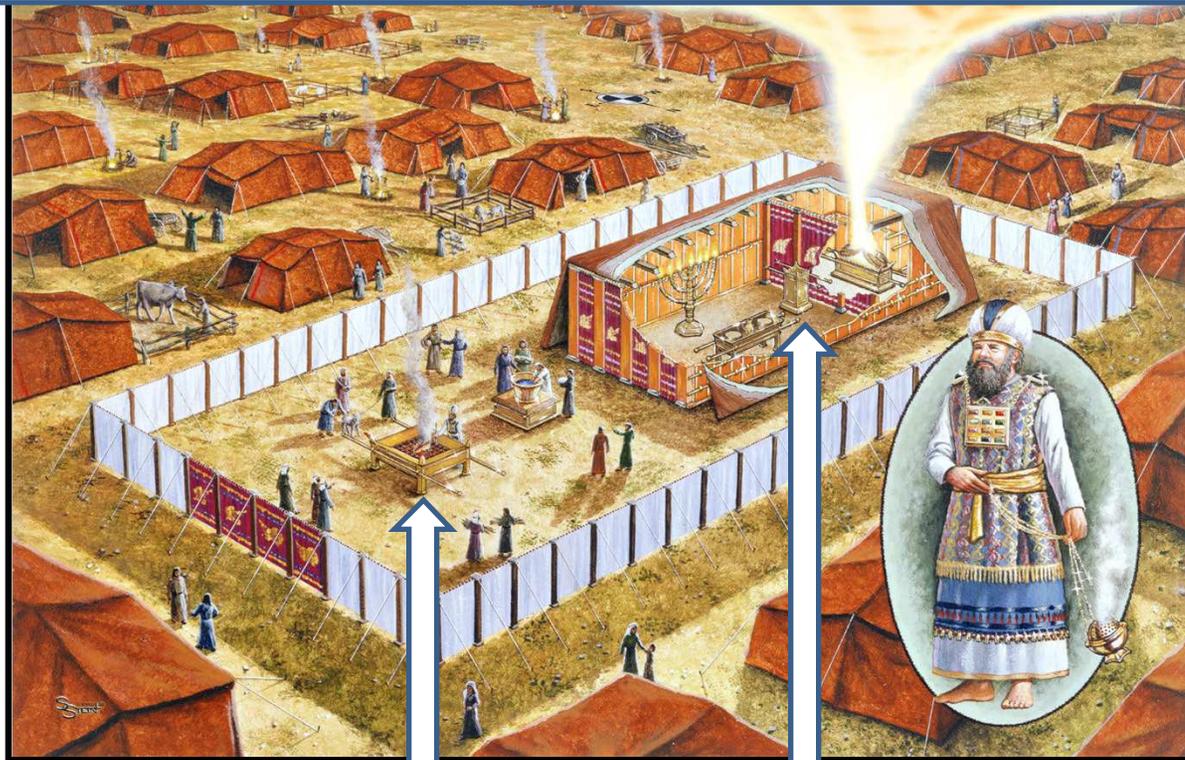
and he shall pour the remaining blood of the bull at the base of the altar of the burnt offering, which is at the door of the tabernacle of meeting.

Leviticus 17:11

¹¹For the life of the flesh *is* in the blood, and I have given it to you upon the altar to make atonement for your souls; for it *is* the blood *that* makes atonement for the soul.'

(Tyndale) “The difference in status between the high priest and all the other members of the congregation is emphasized by the fact that, for him, some of the blood from the sin offering was smeared on the projections of the golden altar upon which sweet incense was burned.

For the rest of the people, the blood was smeared on the horns of the altar of burnt offering”



Blood for the common people smeared on the horns of the altar of burnt offering

Blood for the priest smeared on the golden altar of incense

⁸He shall take from it all the fat of the bull as the sin offering. The fat that covers the entrails and all the fat which *is* on the entrails,
⁹the two kidneys and the fat that *is* on them by the flanks, and the fatty lobe *attached* to the liver above the kidneys, he shall remove,
¹⁰as it was taken from the bull of the sacrifice of the peace offering; and the priest shall burn them on the altar of the burnt offering.

v. 8-10 (Jewish Study Bible, Tanakh)

“the fatty portions of the bull are turned into smoke upon the altar just as is done with sacrifices of the well-being [peace] offering”

¹¹But the bull’s hide and all its flesh, with its head and legs, its entrails and offal—
¹²the whole bull he shall carry outside the camp to a clean place, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned.

v. 11-12 (BKC)

“The priest was not permitted to eat the flesh of his own (or the community’s sacrifice), so all portions which were not burned on the altar (all the rest of the bull) were disposed of by taking them outside the camp to a place ceremonially clean (a ritual ash heap) where they were burned in a wood fire ”

[v.13-21]—Purification for congregational sin

¹³Now if the whole congregation of Israel sins unintentionally, and the thing is hidden from the eyes of the assembly, and they have done *something against* any of the commandments of the Lord *in anything* which should not be done, and are guilty;

¹⁴when the sin which they have committed becomes known, then the assembly shall offer a young bull for the sin, and bring it before the tabernacle of meeting.

v. 13 “whole congregation”—a community decision on behalf of the nation or improper advice by the high priest as happened in Israel’s history

(New Bible Commentary) “What is envisioned here is that when some mistake has been made (perhaps in a legal judgment or some community decision) which only later comes to light, then as soon as the worshipping community becomes aware of it...feels guilt...they are to bring a sin [purification] offering”

v. 14 (Tyndale)

“Sooner or later, by unspecified processes, the transgression comes to the notice of the assembly....this group was apparently restricted to community or tribal leaders, and is distinguished from the congregation, to which they gave guidance”

¹⁵And the elders of the congregation shall lay their hands on the head of the bull before the Lord. Then the bull shall be killed before the Lord.

¹⁶The anointed priest shall bring some of the bull's blood to the tabernacle of meeting.

¹⁷Then the priest shall dip his finger in the blood and sprinkle *it* seven times before the Lord, in front of the veil.

¹⁸And he shall put *some* of the blood on the horns of the altar which *is* before the Lord, which *is* in the tabernacle of meeting; and he shall pour the remaining blood at the base of the altar of burnt offering, which is at the door of the tabernacle of meeting.

¹⁹He shall take all the fat from it and burn *it* on the altar.

²⁰And he shall do with the bull as he did with the bull as a sin offering; thus he shall do with it. So the priest shall make atonement for them, and it shall be forgiven them.

²¹Then he shall carry the bull outside the camp, and burn it as he burned the first bull. It *is* a sin offering for the assembly.

(Jewish Study Bible, Tanakh)

“The ritual is the same as the one preceding, except for the fact that since the offense has been committed by the community as a whole, the offerer is the congregation, **represented by the elders** of the community, who perform the hand-laying gesture on behalf of the people”

[v. 22-26] Sin offering for a leader

²²When a ruler has sinned, and done *something* unintentionally *against* any of the commandments of the Lord his God *in anything* which should not be done, and is guilty,
²³or if his sin which he has committed comes to his knowledge, he shall bring as his offering a kid of the goats, a male without blemish.

²⁴And he shall lay his hand on the head of the goat, and kill it at the place where they kill the burnt offering before the Lord. It *is* a sin offering.

v. 22 'a ruler'

(NSB) "literally 'one lifted up'—a leader or chief of the people"

v. 23 "a kid of the goats"

(NSB) "Since he was a civil and not a religious leader, his sin polluted the sanctuary less seriously than did the sin of the high priest or the sin of the whole congregation"

²⁵The priest shall take some of the blood of the sin offering with his finger, put *it on the horns of the altar of burnt offering*, and pour its blood at the base of the altar of burnt offering.

²⁶And he shall burn all its fat on the altar, like the fat of the sacrifice of the peace offering. So the priest shall make atonement for him concerning his sin, and it shall be forgiven him.

v.26 'like the fat...of the peace offering'

(NSB) "The priest was not guilty of sin in this case, so he was entitled to the meat from the sacrificial animal brought by the ruler"

[v. 27-35] Sin offering for a member of the community

²⁷If anyone of the common people sins unintentionally by doing *something against* any of the commandments of the Lord *in anything* which ought not to be done, and is guilty,

²⁸or if his sin which he has committed comes to his knowledge, then he shall bring as his offering a kid of the goats, a female without blemish, for his sin which he has committed.

(BKC) “Like his leader, a common person had to bring a sin offering for his unintentional sin, either a female goat without defect [v.28] or a lamb...a female without defect [v.32]”

²⁹And he shall lay his hand on the head of the sin offering, and kill the sin offering at the place of the burnt offering.

³⁰Then the priest shall take *some* of its blood with his finger, put *it* on the horns of the altar of burnt offering, and pour all *the remaining* blood at the base of the altar.

³¹He shall remove all its fat, as fat is removed from the sacrifice of the peace offering; and the priest shall burn it on the altar for a sweet aroma to the Lord. So the priest shall make atonement for him, and it shall be forgiven him.

³²If he brings a lamb as his sin offering, he shall bring a female without blemish.

³³Then he shall lay his hand on the head of the sin offering, and kill it as a sin offering at the place where they kill the burnt offering.

³⁴The priest shall take *some* of the blood of the sin offering with his finger, put *it* on the horns of the altar of burnt offering, and pour all *the remaining* blood at the base of the altar.

³⁵He shall remove all its fat, as the fat of the lamb is removed from the sacrifice of the peace offering. Then the priest shall burn it on the altar, according to the offerings made by fire to the Lord. So the priest shall make atonement for his sin that he has committed, and it shall be forgiven him.

(BKC) “The entire sacrificial ritual for either animal was identical to that of the sin offering of a leader.

It is significant that the fat burned on the altar was a pleasing aroma to the Lord, highlighting God’s acceptance of the sin offering which resulted (when brought in faith) in atonement and forgiveness”

Leviticus 5

- v. 1-13 Continuation of the sin/purification offerings
- Offenses of an ordinary laymen which required a purification offering

¹If a person sins in hearing the utterance of an oath, and *is* a witness, whether he has seen or known *of the matter*—if he does not tell *it*, he bears guilt.

(Tyndale) “a rather special case involving a person who is reluctant to divulge information about a misdemeanor that he has observed.

Being a true and faithful witness was an important consideration under the old covenant”

‘he bears guilt’ –[OKJ] ‘shall bear his iniquity’

(Word) “Failure to report any aberrant activity would endanger the community’s safety and solidarity. Whoever sins in this way must bear the responsibility of his iniquity, *lit. bears his iniquity.*”

v. 2-3 Two examples of ceremonial uncleanness:
introduces us to “unclean”

²“Or if a person touches any unclean thing [ch. 11], whether *it is* the carcass of an unclean beast, or the carcass of unclean livestock, or the carcass of unclean creeping things, and he is unaware of it, he also shall be unclean and guilty.

(Expositors) “The laws of cleanness were partly for public health [Chs. 11-15], but were given sanction in the tabernacle. The priests were the public health officers.
Uncleanness demanded ritual cleansing”

‘unaware of it’
(NSB) “Either by not noticing that he had touched the carcass or by forgetting before bringing the purification offering”

God was serious about the unclean...one could not come into the courtyard after having touched the unclean

³Or if he touches human uncleanness—whatever uncleanness with which a man may be defiled, and he is unaware of it—when he realizes *it*, then he shall be guilty.

‘human uncleanness’

(NSB) “Primarily the body fluids that caused a person to become unclean. Contact with a corpse would also be included, as would contact with another person’s waste.”

(NSB) “The ancient Israelites knew nothing about microbiology. But God, who knows everything, gave the Israelites certain laws that prevented disease and made them distinct from their neighbors”

v. 2-3 (Word) “In both cases the person becomes unclean but the incident is forgotten. When that one comes to remember it, guilt is incurred. ...the dangers are either in entering a sacred area while unclean or in not taking steps to become ritually clean.”

(Tyndale) “Once the offender knows of his guilt, it is his responsibility to offer expiatory sacrifice, since failure to do so would only worsen his relationship with God...”

⁴Or if a person swears, speaking thoughtlessly with *his* lips to do evil or to do good, whatever *it is* that a man may pronounce by an oath, and he is unaware of it—when he realizes *it*, then he shall be guilty in any of these *matters*.

(Word) “A person hastily, without meditation, puts himself under obligation by uttering an oath...such occasions arise from time to time, as in the heat of an argument...or a surge of emotion...”

(Tyndale) “The combination ‘to do evil or to do good’ is an ancient expression denoting totality. Hence the phrase could be translated ‘a rash oath to do anything at all’.”

⁵And it shall be, when he is guilty in any of these *matters*, that **he shall confess** that he has sinned in that *thing*;
⁶and he shall bring his trespass offering to the Lord for his sin which he has committed, a female from the flock, a lamb or a kid of the goats as a sin offering. So the priest shall make atonement for him concerning his sin.

(Tyndale) “For these forms of inadvertent sin, the appropriate guilt offering was a female lamb or goat, which could be accepted by the priest as a sin offering. Before atonement could be made, confession was mandatory”

⁷If he is not able to bring a lamb, then he shall bring to the Lord, for his trespass which he has committed, two turtledoves or two young pigeons: one as a sin offering and the other as a burnt offering.

⁸And he shall bring them to the priest, who shall offer *that* which *is* for the sin offering first, and wring off its head from its neck, but shall not divide *it* completely.

(Jewish Study Bible , Tanakh)

“If the offender cannot afford a sheep or goat, he is to bring two birds. One serves as the ‘*hata’t*’ itself, supplying the blood to cleanse the altar; the other is presented as a burnt offering”

⁹Then he shall sprinkle *some* of the blood of the sin offering on the side of the altar, and the rest of the blood shall be drained out at the base of the altar. It *is* a sin offering.

¹⁰And he shall offer the second *as* a burnt offering according to the prescribed manner. So the priest shall make atonement on his behalf for his sin which he has committed, and it shall be forgiven him.

v. 10 ‘according to the prescribed manner’—in chapter 1: 14-17

¹¹But if he is not able to bring two turtledoves or two young pigeons, then he who sinned shall bring for his offering one-tenth of an ephah of fine flour as a sin offering. He shall put no oil on it, nor shall he put frankincense on it, for it *is* a sin offering.

(Expositors) “This would be an offering that even the poor should be able to give. It was distinguished from the fellowship offering in that it should have no oil or frankincense and was not to be cooked.”

¹²Then he shall bring it to the priest, and the priest shall take his handful of it as a memorial portion, and burn *it* on the altar according to the offerings made by fire to the Lord. It *is* a sin offering.

¹³The priest shall make atonement for him, for his sin that he has committed in any of these matters; and it shall be forgiven him. *The rest* shall be the priest’s as a grain offering.’”

(Expositors)

[v. 12] “Though it was a bloodless offering, a portion of it was burned on the altar and thus associated with the sacrifices offered with blood.

[v. 13] “The balance of the flour was for the priest”

5th type of sacrifice
v. 14-19 The **Trespass offering**

▪ Also called reparation offering

Focuses on sinner's acts—specific acts of trespass that require restitution

¹⁴Then the Lord spoke to Moses, saying:

¹⁵"If a person commits a trespass, and sins unintentionally in regard to the holy things of the Lord, then he shall bring to the Lord as his trespass offering a ram without blemish from the flocks, with your valuation in shekels of silver according to the shekel of the sanctuary, as a trespass offering.

"holy things" (New International Commentary, OT)

"The plural seems to refer to offerings made to the priests.

Quite what constituted an inadvertent sin against the Lord's sacred property (holy things) is not stated. Perhaps failing to fulfill a dedicatory vow or to present the tithe"

(JSB, Tanakh) "The tabernacle and its furnishings, as well as offerings and gifts that have been presented to it, are sacrosanct; their misuse or misappropriation is a crime against [God]"

¹⁶And he shall make restitution for the harm that he has done in regard to the holy thing, and shall add one-fifth to it and give it to the priest. So the priest shall make atonement for him with the ram of the trespass offering, and it shall be forgiven him.

(Expositors) “The guilt offering had more reference to sins that had done definite damage to the tabernacle service or to a neighbor.

It is not clear what sort of damage to the tabernacle is referred to. Probably it could be withholding tithes or first fruits or other required offerings”

(New International Commentary, OT)

“Notice that the penalty is in two parts: the man has to restore to the priesthood that of which they had been deprived by his mistake, plus 20 percent. He must also bring a ram to be slain at the altar”

Suspected trespass consisting of acts forbidden under
covenantal legislation

¹⁷“If a person sins, and commits any of these things which are forbidden to be done by the commandments of the Lord, though he does not know *it*, yet he is guilty and shall bear his iniquity.

¹⁸And he shall bring to the priest a ram without blemish from the flock, with your valuation, as a trespass offering. So the priest shall make atonement for him regarding his ignorance in which he erred and did not know *it*, and it shall be forgiven him.

¹⁹It is a trespass offering; he has certainly trespassed against the Lord.”

(NIV Application Com.) “The sin is inadvertent violation of any of the Lord’s prohibitive commandments (doing a ‘thou shalt not’) without knowing it and continuing to not know about it”

v. 17 “though he does not know it”

(New Int. Com. OT) “It differs from the first where the offense was known, in that the offender does not know what he has done wrong.

The discovery that he has done wrong comes through his conscience. He feels guilty and starts to suffer for it, i.e, *bears his iniquity*”

Chapter 6

- v. 1-7 go with previous chapter
- Continuation of reparation offering

(Tyndale) “This section also deals with breaches of faith, but these involve injuries to people in matters of personal property rather than things of the tabernacle.”

¹And the Lord spoke to Moses, saying:

²“If a person sins and commits a trespass against the Lord by **lying** to his **neighbor** about what was delivered to him for safekeeping, or about a pledge, or about a robbery, or if he has extorted from his **neighbor**,

³or if he has found what was lost and lies concerning it, and swears falsely—in any one of these things that a man may do in which he sins:

(NSB) “The offenses listed were against people. However, they also wronged God because the offender used God’s name in vain in the oath he used to swear his innocence in court.”

⁴then it shall be, because he has sinned and is guilty, that he shall **restore** what he has stolen, or the thing which he has extorted, or what was delivered to him for safekeeping, or the lost thing which he found,

⁵or all that about which he has sworn falsely. He shall **restore** its full value, **add one-fifth** more to it, *and* give it to whomever it belongs, on the day of his trespass offering.

⁶And he shall bring his trespass offering to the Lord, a ram without blemish from the flock, with your valuation, as a trespass offering, to the priest.

(Tyndale)

“Only when the recompense had been attended to adequately could the offender bring his unblemished ram, properly valued as a guilt offering, and receive atonement through confession of sin and sacrifice.

⁷So the priest shall make atonement for him before the Lord, and **he shall be forgiven** for any one of these things that he may have done in which he trespasses.”

‘he shall be forgiven’

(Tyndale) “The assurance of God’s forgiveness for the penitent sinner is a consistent theme of the sacrificial legislation in Leviticus, as it is also in the New Testament [I John 1:9]”

Lessons

Lev. 5:5

“And it shall be, when he is guilty in any of these matters, that he shall confess that he has sinned in that thing”

- In Israel, when a man felt guilty and confessed how he had sinned...he brought a purification offering and was forgiven

➤ Confession is a requirement of our cleansing

1 John 1: 9

If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness

Forgiveness from God was contingent upon making reparation to neighbor and sacrifice to God

➤ Disciples must make amends with neighbors to have fellowship with God

Mat. 6: 12 “Forgive us our trespasses as we forgive those who trespass against us”