

## **Day 124 - THURSDAY: March 16th**

### Leviticus 5

#### Leviticus 5:1-19 NKJV

'If 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. 'Or if a person touches any unclean thing, 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. Or 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. 'Or 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. 'And it shall be, when he is guilty in any of these matters, that he shall confess that he has sinned in that thing; and 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. 'If 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. And 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. Then 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. And 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. 'But 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. Then 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. The 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.' " Then the LORD spoke to Moses, saying: "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. And 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. "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. And 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. It is a trespass offering; he has certainly trespassed against the LORD."

### **Daily Deep Dive:**

Here we continue the sin offering instructions:

Verse 1 – John Gill states: “not of profane swearing, and taking the name of God in vain, but either of false swearing, or perjury, as when a man hears another swear to a thing which he knows is false; or else of adjuration, either the voice of a magistrate or of a neighbour adjuring another,

calling upon him with an oath to bear testimony in such a case; this is what the Jews call the oath of testimony or witness, and which they say is binding in whatsoever language it is heard.” [END]

Verse 2 – Ellicott’s commentary states: “That is, if he, through carelessness, forgot all about it that he had contracted this defilement; as the Vulgate rightly paraphrases it, “and forgetteth his uncleanness.” The touching of a carcass simply entailed uncleanness till evening, which the washing of the person and his garments thus defiled sufficed to remove (Leviticus 11:24; Leviticus 11:31). It was only when thoughtlessness made him forget his duty, and when reflection brought to his mind and conscience the violation of the law, that he was required to confess his sin, and bring a trespass offering.” [END]

Verse 3 – This could be a number of things: John Gill’s commentary names a few: “The dead body of a man, or the bone of a dead body, or a grave, or any profluvial or menstruous person:”

Verse 4 – Adam Clarke’s commentary states: “It is very likely that rash promises are here intended; for if a man

vow to do an act that is evil, though it would be criminal to keep such an oath or vow, yet he is guilty because he made it, and therefore must offer the trespass-offering. If he neglect to do the good he has vowed, he is guilty, and must in both cases confess his iniquity, and bring his trespass-offering.”

Verse 7 – Again we see the principle that God meets people where they are financially and makes a way possible. John Gill’s commentary states: “He is not possessed of a lamb, nor able to purchase one:”

Verse 11 – Notice still, that there would be some who could not afford the lower amount for the two turtledoves/young pigeons. Would they be stuck in their sins before God? No! Here God meets the most impoverished of people. Several things stand out to me. First, oil and frankincense are not included, as both would add considerable expense to this Sin Offering for the poor. Next, the amount of grain here is brought out in John Gill’s commentary as being days’ worth of food. Worst case someone could fast for one day in order to have enough to offer a sin offering. It’s amazing to me the amount of grace bestowed by our

Father, in changing the sacrifice from a life to grain, while obviously not the preferred method, to make it possible for the poorest of all.

Verse 14 – We transition from the Sin Offering to the Trespass Offering. The UCG reading plan provides an overview of the Trespass Offering, as well as how it is distinguished from the general Sin Offering: “Though the trespass offering is sometimes called a sin offering (compare Leviticus 5:6–9), there is a general distinction to be made between sin and trespass. Some have argued that sin is against God while trespass is against fellow man. But the Bible makes it clear that it is possible to commit trespass against God (compare verses 15–19). What then, is the difference between sin and trespass? Jukes explains, “With our shortsightedness, our inability to see beyond the surface, we naturally look at *what man does* rather than at *what he is*; and while we are willing to allow that *he does* evil, we perhaps scarcely think that *he is* evil. But God judges *what we are* as well as *what we do*; *our sin*, the sin in us, as much as *our trespasses*. In His sight sin in us, *our evil nature* [compare Romans 7], is as clearly seen as our trespasses, which are but *the fruit* of that nature. He needs

not wait to see the fruit put forth. He knows the root is evil, and so will be the buddings.... Thus in the Sin-offering *no particular act* of sin is mentioned, but *a certain person* is seen standing confessedly as a sinner: in the Trespass-offering *certain acts* are enumerated, and *the person* never appears. In the Sin-offering I see a person who needs atonement, offering an oblation *for himself* as a sinner: in the Trespass-offering I see certain acts which need atonement, and the offering offered *for these particular offenses*....

"Of course, in the Sin-offering, though the *man* is seen rather than his acts, proof must needs be brought that he is a sinner. But let it be noticed that this is done, not by the enumeration of certain trespasses, but simply by a reference to the law; which, though no particular transgression is mentioned, is said to have been neglected or broken" (pp. 148–149). Of course, there will be particular acts to show that the person is guilty of sin. Yet the sin offering does not atone for these specifically—it atones for sinful nature in general, which stands in rebellion against God (compare Romans 8:7). "In the Trespass-offering, on the other hand, it is exactly the reverse. We have nothing but one detail after another of particular wrongs and

offenses; the first class being of wrongs done against God, the other of wrongs against our neighbor" (pp. 149–150). The trespass offerings, then, are to atone for specific sinful acts. It is these specific acts of trespass that require restitution, as detailed in this section." [END]

Verse 15 – Ellicott's commentary brings out about this verse: "The word used here for trespass is not the same which is so rendered in Leviticus 5:19, and from which the noun rendered in this very chapter by trespass offering (Leviticus 5:6-7; Leviticus 5:15-16; Leviticus 5:19), is derived. It literally denotes to cover, then to act covertly, to be faithless, especially in matters of a sacred covenant made either with God (Leviticus 26:40; Numbers 31:16; Deuteronomy 32:51, &c.), or between husband and wife (Numbers 5:12; Numbers 5:27)." [END]

Regarding the end of this verse, Benson's commentary states: "As thou, O priest, shalt esteem or rate it; and at present, thou, O Moses, for he as yet performed the priest's part. And this was an additional charge and punishment to him; besides the ram, he was to pay for the holy thing which he had withheld or abused, so many shekels of silver as the priests should esteem proportionable to it." [END]

Verse 16 – John Gill's commentary states: "besides paying the whole damage, he was to give a fifth part of the whole to the priest; which was ordered to show the evil nature of the sin of sacrilege, though done ignorantly, and to make men careful and cautious of committing it". [END]

