

Leviticus 05 - Guilt (Trespass) Offering

- I. Sacrifice as the means of fellowship with God and sanctification (Lev 1:1—17:16)
 - (1) Instructions concerning sacrifices (Lev 1:1—7:38)
 - (A) Sacrificial instructions for Israel (Lev 1:1—6:7)
 - (b) Sin or guilt offerings (4:1—6:7)
 - (i) Sin offering (4:1—5:13)
 - (e) Sinful acts, omissions, inadvertence (5:1-13)
 - (ii) Trespass/guilt offering (5:14—6:7)
 - (a) Sin involving worship (5:14-16)
 - (b) General sins against the Lord (5:17-19)

Leviticus 5

(e) Sinful acts, omissions, inadvertence (5:1-13)

1 'Now if a person sins after he hears a public order *to testify* when he is a witness, whether he has seen or *otherwise* known, if he does not tell *it*, then he will bear his punishment.

1 'Now if a person sins after he hears a public adjuration *to testify* when he is a witness, whether he has seen or *otherwise* known, if he does not tell *it*, then he will bear his guilt.

1 "If someone sins because he has failed to testify after receiving notice to testify as a witness regarding what he has observed or learned, he is to be held responsible."

1 And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

2 Or if a person touches any unclean thing, whether a carcass of an unclean animal, or the carcass of unclean cattle, or a carcass of unclean swarming things, though it is hidden from him and he is unclean, then he will be guilty.

2 Or if a person touches any unclean thing, whether a carcass of an unclean beast or the carcass of unclean cattle or a carcass of unclean swarming things, though it is hidden from him and he is unclean, then he will be guilty.

2 "When a person has touched a ceremonially unclean thing inadvertently, such as the carcass of an unclean animal, or some unclean creeping thing, he will be unclean and guilty nevertheless.

2 Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.

3 Or if he touches human uncleanness, of whatever *sort* his uncleanness *may* be with which he becomes unclean, and it is hidden from him, and then he comes to know *it*, he will be guilty.

3 Or if he touches human uncleanness, of whatever *sort* his uncleanness *may* be with which he becomes unclean, and it is hidden from him, and then he comes to know *it*, he will be guilty.

3 When he inadvertently touches the uncleanness of a human being, whatever his uncleanness that made him unclean may be, when he himself comes to know about it, he will be guilty.

3 Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

4 Or if a person swears thoughtlessly with his lips to do evil or to do good, in whatever *matter* people speak thoughtlessly with an oath, and it is hidden from him, and then he comes to know *it*, he will be guilty of one of these things.

4 Or if a person swears thoughtlessly with his lips to do evil or to do good, in whatever matter a man may speak thoughtlessly with an oath, and it is hidden from him, and then he comes to know *it*, he will be guilty in one of these.

4 When a person has sworn inadvertently by what he has said, whether for evil or good, whatever it was that the person spoke, when he comes to understand what he said, he will incur guilt by one of these things.

4 Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

5 So it shall be when he becomes guilty of one of these things, that he shall confess that in which he has sinned.

5 So it shall be when he becomes guilty in one of these, that he shall confess that in which he has sinned.

5 When a person is guilty of one of these things, then he is to confess whatever sin it was

5 And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing:

6 He shall also bring his guilt offering to the LORD for his sin which he has committed, a female from the flock, a lamb or a goat as a sin offering. So the priest shall make atonement on his behalf for his sin.

6 He shall also bring his guilt offering to the LORD for his sin which he has committed, a female from the flock, a lamb or a goat as a sin offering. So the priest shall make

atonement on his behalf for his sin.

6 and bring compensation to the LORD for the guilt that he committed: a female from the flock—whether a lamb or goat—for a sin offering. Then the priest is to make atonement for him.”

6 And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

7 ‘But if he cannot afford a lamb, then he shall bring to the LORD his guilt offering for that in which he has sinned, two turtledoves or two young doves, one as a sin offering and the other as a burnt offering.

7 ‘But if he cannot afford a lamb, then he shall bring to the LORD his guilt offering for that in which he has sinned, two turtledoves or two young pigeons, one for a sin offering and the other for a burnt offering.

7 “If he can’t afford a goat, then he is to bring to the LORD for his sin offering two turtledoves or two young doves: one for a sin offering and the other for a burnt offering.

7 And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

8 He shall bring them to the priest, who shall first offer that which is for the sin offering, and shall pinch off its head at the front of its neck, but he shall not sever *it*.

8 He shall bring them to the priest, who shall offer first that which is for the sin offering and shall nip its head at the front of its neck, but he shall not sever *it*.

8 He is to bring them to the priest, who will offer a sin offering first. He is to wring off its head without separating it.

8 And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and wring off his head from his neck, but shall not divide it asunder:

9 He shall also 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.

9 He shall also 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.

9 Then he is to sprinkle some of the blood from the sin offering on the sidewall of the altar. Now as to the remainder of the blood, he is to pour it out at the base of the altar for a sin offering.

9 And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering.

10 The second he shall then prepare as a burnt offering according to the ordinance. So the priest shall make atonement on his behalf for his sin which he has committed, and it will be forgiven him.

10 The second he shall then prepare as a burnt offering according to the ordinance. So the priest shall make atonement on his behalf for his sin which he has committed, and it will be forgiven him.

10 With respect to the second offering, he is to prepare it as a burnt offering, according to the approved procedure. The priest is to make atonement for him on account of his sin that he had committed. Then it will be forgiven him.

10 And he shall offer the second for a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11 'But if his means are insufficient for two turtledoves or two young doves, then for his offering for that which he has sinned, he shall bring the tenth of an ephah of fine flour as a sin offering; he shall not put oil on it or place incense on it, for it is a sin offering.

11 'But if his means are insufficient for two turtledoves or two young pigeons, then for his offering for that which he has sinned, he shall bring the tenth of an ephah of fine flour for a sin offering; he shall not put oil on it or place incense on it, for it is a sin offering.

11 "If he can't afford two turtledoves or two young doves, then he is to bring as his offering a tenth of an ephah of fine flour as a sin offering for what he has committed. He is to put no olive oil or frankincense on it, since it's a sin offering.

11 But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering.

12 He shall bring it to the priest, and the priest shall take his handful of it as its memorial portion and offer *it* up in smoke on the altar, with the offerings of the LORD by fire: it is a sin offering.

12 He shall bring it to the priest, and the priest shall take his handful of it as its memorial portion and offer *it* up in smoke on the altar, with the offerings of the LORD by fire: it is a sin offering.

12 He is to bring it to the priest. The priest is to take a handful as a memorial and burn it on the altar as an offering made by fire to the LORD. It's a sin offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the LORD: it is a sin offering.

13 So the priest shall make atonement for him concerning his sin which he has committed from one of these, and it will be forgiven him; then *the rest* shall become the priest's, like the grain offering."

13 So the priest shall make atonement for him concerning his sin which he has committed from one of these, and it will be forgiven him; then *the rest* shall become the priest's, like the grain offering."

13 The priest will make atonement for him, on account of the sin that he had committed in any of these things and it will be forgiven him. As far as the priest is concerned, it will be a meal offering."

13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat offering.

(ii) Trespass/guilt offering (5:14—6:7)

(a) Sin involving worship (5:14-16)

14 Then the LORD spoke to Moses, saying,

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14 The LORD told Moses,

14 And the LORD spake unto Moses, saying,

15 "If a person acts unfaithfully and sins unintentionally against the LORD'S holy things, then he shall bring his guilt offering to the LORD: a ram without defect from the flock, according to your assessment in silver by shekels, in *terms of* the shekel of the sanctuary, as a guilt offering.

15 "If a person acts unfaithfully and sins unintentionally against the LORD's holy things, then he shall bring his guilt offering to the LORD: a ram without defect from the flock, according to your valuation in silver by shekels, in *terms of* the shekel of the sanctuary, for a guilt offering.

15 "When a person commits a truly treacherous act and sins inadvertently concerning the sacred things of the LORD, then he is to bring a trespass offering to the LORD from the flock as compensation for his guilt. It is to be a ram without defect, estimated as to its value in silver shekels, according to the sanctuary shekel.

15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering:

16 And he shall make restitution for that which he has sinned against the holy thing, and shall add to it a fifth part of it and give it to the priest. The priest shall then make

atonement for him with the ram of the guilt offering, and it will be forgiven him.

16 He shall make restitution for that which he has sinned against the holy thing, and shall add to it a fifth part of it and give it to the priest. The priest shall then make atonement for him with the ram of the guilt offering, and it will be forgiven him.

16 He is to compensate for whatever sin he had committed concerning the sacred things of the LORD, add a fifth part to it, and give it to the priest. The priest is to make atonement for him with the ram as a sin offering and he'll be forgiven.

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

(b) General sins against the Lord (5:17-19)

17 "Now if a person sins and does any of the things which the LORD has commanded not to be done, though he was unaware, he is still guilty and shall bear his punishment.

17 "Now if a person sins and does any of the things which the LORD has commanded not to be done, though he was unaware, still he is guilty and shall bear his punishment.

17 "If a person sins and does what the LORD commanded is not to be done, and if he didn't know that he had sinned, then he will be guilty nevertheless.

17 And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet is he guilty, and shall bear his iniquity.

18 He is then to bring to the priest a ram without defect from the flock, according to your assessment, as a guilt offering. So the priest shall make atonement for him concerning his sin which he committed unintentionally and did not know *it*, and it will be forgiven him.

18 He is then to bring to the priest a ram without defect from the flock, according to your valuation, for a guilt offering. So the priest shall make atonement for him concerning his error in which he sinned unintentionally and did not know *it*, and it will be forgiven him.

18 He is to bring from the flock to the priest a ram without defect, estimated as to its value in silver shekels, as a guilt offering. Then the priest is to make atonement for him concerning his inadvertent act that he committed through ignorance, and it will be forgiven him.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him.

19 It is a guilt offering; he was certainly guilty before the LORD."

19 It is a guilt offering; he was certainly guilty before the LORD."

19 It's a sin offering for his guilt in the LORD's presence."

19 It is a trespass offering: he hath certainly trespassed against the LORD.