

Leviticus

Lesson 4

Chapter 4 of Leviticus introduces the requirements of the *sin offering*. Before we dive into that offering, I want to give you a snapshot of how it is outlined in the text. In order, we will discover the required offering for the following.

- The unintentional sin of a priest that brings guilt on the people.
- The unintentional sin of the whole nation that brings guilt on the people.
- The unintentional sin of a leader that brings guilt on himself.
- The unintentional sin of a common person that brings guilt on himself.

We will also be moving through chapter 5 and the first part of chapter 6 in this lesson which introduces the requirements for the *guilt offering*. A snapshot of how it is outlined is as follows.

- The intentional sin of failing to come forth as a witness against sin.
- The intentional sin of touching unclean things.
- The intentional sin of speaking thoughtlessly through the lips.
- The intentional sin of unfaithful act against Holy things.
- The intentional sin of acts unaware.

We have already covered the step by step process of the offerings in the last three lessons. In this lesson which covers the *sin and guilt offerings*, we will notice that the ordered step by step process of the *burnt, peace, sin and guilt offerings* are always the same as follows even though the details may be slightly different in each step.

- The offering of the animal.
- The slaying of the animal.
- The work of the priest.
- The offering of the fat.
- The disposition of the remains.

The *burnt offering* was the most basic of all the animal offerings. The *peace offering* was built on the burnt offering with a few changes. The *sin and guilt offerings* are built on the first two animal offerings. With this information in mind, in conjunction with the law training we have already covered in the first three lessons, we will be able to move quickly through these two offerings in this lesson and hopefully find them easy to grasp and understand.

E. The Sin Offerings (4:1-35)

1. For the Unintentional Sin of the Person of a Priest – a Bull (4:1-12)

a) The Offering of the Bull (4:1)

Everyone sins! Most of our sins are intentional. We lie on purpose. We take something because there are a bunch of them laying around – we are stealing. We say something hurtful because something hurtful has been said to us. And so the sins go, intentional sins. But everyone also sins unintentionally and that is the context the LORD's instructions for the *sin offering* – unintentional sin. Doing wrongful things we would not do on purpose. Doing things that are wrong and we never knew it was wrong. The wrong was unintentional. It was still wrong. As you have heard the saying, "there is no excuse for the ignorance of the Law," the same is true with the LORD. But when it was the priest who committed the unintentional sin, it brought guilt on the people under his guidance. Verse 1 says, "Then the LORD spoke to Moses, saying, 'Speak to the sons of Israel, saying, If a person sins unintentionally in any of the things which the LORD has commanded not to be done, and commits any of them, if the

anointed priest sins so as to bring guilt on the people, then let him offer to the LORD a bull without defect as a sin offering for the sin he has committed.” (4:1-3).

The priest would have to offer a bull without defect for the remission of his unintentional sin. Unlike the other offerings we have studied, the giver, who was not a priest, offered the animal for the sin. But in this case, it was the priest who needed redemption offered the animal and the high priest handled the ceremony.

b) The Slaying of the Bull (4:4)

We find the next step for the sinful priest in verse 4. “*He shall bring the bull to the doorway of the tent of meeting before the LORD, and he shall lay his hand on the head of the bull and slay the bull before the LORD.*” (4:4). This part is just like the burnt offering accept that it is the priest killing the bull.

c) The Work of the Priest (4:5-7)

But then, a different priest, the anointed priest must help with the ceremony. Verse 5. “*Then the anointed priest is to take some of the blood of the bull and bring it to the tent of meeting, and the 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. The priest shall also put some of the blood on the horns of the altar of fragrant incense which is before the LORD in the tent of meeting; and all the blood of the bull he shall pour out at the base of the altar of burnt offering which is at the doorway of the tent of meeting.*” (4:5-7).

With the offering for the priest’s unintentional sin, the details are different. Instead of sprinkling the blood around the Brazen Altar, the anointed priest, that being the High Priest, will take the blood of the bull into the Tent of Meeting, the Tabernacle, and sprinkle the blood seven times in front of the Veil.

Going through the door of the Tent of Meeting, the first room was called the *Holy Place*. It was a rectangle twenty cubits long and ten cubits wide and tall (The Hebrew cubit was 17.5 inches. Therefore, the Holy Place was about 30 feet long, 15 feet wide and tall.) The back wall of that room was a Veil. It was made of blue, purple, scarlet and fine twisted linen (Exodus 26:31). Just in front of that Veil, at the back of the first room, the Altar of Incense stood. There, the anointed priest would rub blood on the four horns of the table. At each of the four corners on the top of the table, a horn was carved that protruded up. The rest of the blood that the anointed priest caught from the bull was poured out at the base of the Brazen Altar where all the other blood for all the other offerings was poured.

d) The Offering of the Fat (4:8-10)

At this point, the fat of the bull was offered exactly like the fat of the burnt offering was offered. Verse 8. “*He shall remove from it all the fat of the bull of the sin offering: the fat that covers the entrails, and all the fat which is on the entrails, and the two kidneys with the fat that is on them, which is on the loins, and the lobe of the liver, which he shall remove with the kidneys (just as it is removed from the ox of the sacrifice of peace offerings), and the priest is to offer them up in smoke on the altar of burnt offering.*” (4:8-10).

e) The Disposal of the Remains (4:11-12)

The priest was not allowed to keep the hide of this bull. In fact, nothing of this bull was allowed to be kept by anyone. Verse 11. “*But the hide of the bull and all its flesh with its head and its legs and its entrails and its refuse, that is, all the rest of the bull, he is to bring out to a clean place outside the camp where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned.*” (4:11-12).

The fire on the Brazen Altar never went out. For that reason, a great deal of ash and coal were formed. The ash had to be disposed of in an appropriate way. Do not rush past what the instruction is in verse 12. The ash was carried outside the camp to a place where a fire was burning. The ash

was then burnt in the fire. Even the ashes from the Brazen Altar went through the fire. There, where the ashes were burned anew, the hide and all the remains of the bull were burned to ashes.

2. For the Unintentional Sin of the Nation – A Bull (4:13-21)

a) The Offering of the Bull (4:13-14)

Not only can a priest sin, but the a whole nation can sin also. For that kind of sin, a bull with no defect was required also. *“Now if the whole congregation of Israel commits error and the matter escapes the notice of the assembly, and they commit any of the things which the LORD has commanded not to be done, and they become guilty; when the sin which they have committed becomes known, then the assembly shall offer a bull of the herd for a sin offering and bring it before the tent of meeting”* (4:13-14).

So far, this was the same as the *burnt offering* that we studied first and the *sin offering* we are studying now. Now, who will slay the bull.

b) The Slaying of the Bull (4:15)

It would be the elders who would stand there and slay the bull. Verse 15. *“Then the elders of the congregation shall lay their hands on the head of the bull before the LORD, and the bull shall be slain before the LORD”* (4:15).

c) The Work of the Priest (4:16-18)

And as with the *sin offering* for the priest who sinned, this offering for the sin of the nation found the anointed priest taking the lead in the ceremony. Verse 16. *“Then the anointed priest is to bring some of the blood of the bull to the tent of meeting; and the priest shall dip his finger in the blood and sprinkle it seven times before the LORD, in front of the veil. He shall put some of the blood on the horns of the altar which is before the LORD in the tent of meeting; and all the blood he shall pour out at the base of the altar of burnt offering which is at the doorway of the tent of meeting.”* (4:16-18).

This work of the anointed priest was the same as that with the *sin offering* for the priest who had sinned. Then comes the fat.

d) The Offering of the Fat (4:19-20)

Verse 19. *“He shall remove all its fat from it and offer it up in smoke on the altar. He shall also do with the bull just as he did with the bull of the sin offering; thus he shall do with it. So the priest shall make atonement for them, and they will be forgiven.”* (4:19-20).

The fat was consumed on the Brazen Altar the same as with the *burnt offering* and the *sin offering* of the priest as we covered above in this chapter.

e) The Disposal of the Remains (4:21)

Then, just as the remains of the offering for the unintentional sins of the priest were burned outside the camp, so, too, the remains of the this offering for the sins of the nation were burned outside the camp. *“Then he is to bring out the bull to a place outside the camp and burn it as he burned the first bull; it is the sin offering for the assembly.”* (4:21).

3. For the Unintentional Sin of a Leader – A Male Goat (4:22-26)

a) The Offering of the Male Goat (4:22-23)

The *sin offering* was required for the unintentional sins of the priests and the nation, but it was also required for the leaders of the tribes. Verse 22. *“When a leader sins and unintentionally does any one of all the things which the LORD his God has commanded not to be done, and he becomes guilty, if his sin which he has committed is made known to him, he shall bring for his offering a goat, a male without defect.”* (4:22-23).

For the unintentional sin of the leaders, the offering is a male goat without defect.

b) The Slaying of the Male Goat (4:24)

It was the leader who brought the goat and made the offering. Verse 24. *“He shall lay his hand on the head of the male goat and slay it in the place where they slay the burnt offering before the LORD; it is a sin offering.”* (4:24).

Notice that the verse says, “slay it in the place where they slay the burnt offering.” When we go back to the *burnt offering* in chapter one, the goat and the lamb were slain on the northside of the Brazen Altar, not at the door of the Tent of Meeting like the bull. Therefore, the goat of this sin offering was slain in the same place that the goat of the *burnt offering* was slain. But instead of being a *burnt offering*, the verse make it clear at the end when it says, “it is a sin offering.”

It is at times like this passage where Leviticus becomes difficult to understand because the LORD and Moses are beginning to refer us back to previous examples already given in the book as examples of how to do the new thing that is being presented. In this case, the goat was to be slain in the *sin offering* exactly where the goat was slain in the *burnt offering*.

c) The Work of the Priest (4:25)

After the slaying of the goat, the priest proceeded with his work. Verse 25. *“Then the priest is to take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering; and the rest of its blood he shall pour out at the base of the altar of burnt offering.”* (4:25).

We must be careful to catch the change that has happened with the blood of this male goat offering. The priest did not take it into the Tent of Meeting as with the bull offerings before. Here the priest rubs the blood on the four horns of the Brazen Altar, not the Altar of Incense as before. He did not sprinkle the blood around the Brazen Altar, but simply pours it out at the base of the Altar as with all the precious *sin offerings*.

d) The Offering of the Fat (4:26)

Then comes the offering of the fat. Verse 26. *“All its fat he shall offer up in smoke on the altar as in the case of the fat of the sacrifice of peace offerings. Thus the priest shall make atonement for him in regard to his sin, and he will be forgiven.”* (4:26).

It seems that the LORD and Moses are beginning to deliver the instructions in shorthand. Rather, the information is being presented in such a way that a simple reference to a previously detailed offering can be the example. In this case it is the *fat of the goat sacrifice of the peace offering*. How was that explained? Chapter 3:16 says this, *“the fat that covers the entrails and all the fat that is on the entrails, and the two kidneys with the fat that is on them, which is on the loins, and the lobe of the liver, which he shall remove with the kidneys priest shall offer them up in smoke on the altar as food, an offering by fire for a soothing aroma; all fat is the LORD'S.”*

It is not mentioned here so we must ask the question, what is to be done with all the remains of the goat after the fat was offered? The answer is not found here in these details about the ceremony; however, when we arrive in Chapter 7, the LORD will give a law that tells us the answer to this question. We will have to wait to see what the LORD says about the disposition of the remains of the goat.

4. For the Unintentional Sin of the Common People (4:27-35)

a) A Offering of the Female Goat (4:27-31)

Common, everyday people, commit unintentional sins too. The LORD addressed that in verse 27. *“Now if anyone of the common people sins unintentionally in doing any of the things which the LORD has commanded not to be done, and becomes guilty, if his sin which he has committed is made known to him, then he shall bring for his offering a goat, a female without defect, for his sin which he has committed.”* (4:27-28).

b) The Slaying of the Female Goat (4:29)

This time, with the common people, the animal was to be a female goat. Verse 29. “*He shall lay his hand on the head of the sin offering and slay the sin offering at the place of the burnt offering.*” (4:29).

The instruction has become even shorter. Where was the goat slain in the *burnt offering*? At the north side of the Brazen Altar. Goats and lambs (sheep) were always slain at the north side of the Brazen Altar.

c) The Work of the Priest (4:30)

Then, the priest would go to work. Verse 30. “*The priest shall take some of its blood with his finger and put it on the horns of the altar of burnt offering; and all the rest of its blood he shall pour out at the base of the altar.*” (4:30).

Crisp and clean, blood of the female goat was placed on the horns of the Brazen Altar, just as with the male goat, and the blood was poured at the its base.

d) The Offering of the Fat (4:31)

Moving on, we find the fat of the female goat was handled the same as the male goat before. “*Then he shall remove all its fat, just as the fat was removed from the sacrifice of peace offerings; and the priest shall offer it up in smoke on the altar for a soothing aroma to the LORD. Thus the priest shall make atonement for him, and he will be forgiven.*” (4:31). How do we know what portions of fat were to be placed on the Brazen Altar. The instructions tells us here that it was the same fat portions as “*was removed from the sacrifice of peace offering.*” We read that above with the male goat.

e) A Offering of the Female Lamb (4:32-35)

But in the case of the common people, the LORD was always gracious, kind and understanding. If the person who did not own a female goat, a female lamb could be offered. Verse 32. “*But if he brings a lamb as his offering for a sin offering, he shall bring it, a female without defect.*” (4:32).

f) The Slaying of the Female Lamb (4:33)

Where was the lamb to be slain? Verse 33. “*He shall lay his hand on the head of the sin offering and slay it for a sin offering in the place where they slay the burnt offering.*” (4:33).

Nothing new here. The female lamb was to be slain in the same place as the lamb was slain for the *burnt offering* – the north side of the Brazen Altar.

g) The Work of the Priest (4:34)

Then the priest went to work. Verse 34. “*The priest is to take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering, and all the rest of its blood he shall pour out at the base of the altar.*” (4:34).

All is the same as with the male and female goat offerings before.

h) The Offering of the Fat (4:35)

Then the fat was offered. Verse 35. “*Then he shall remove all its fat, just as the fat of the lamb is removed from the sacrifice of the peace offerings, and the priest shall offer them up in smoke on the altar, on the offerings by fire to the LORD. Thus the priest shall make atonement for him in regard to his sin which he has committed, and he will be forgiven.*” (4:35).

All was the same as with the male and female goat offerings before. But once again, what was to be done with all the remains of the lamb after the fat was offered? We will have to wait until Chapter 7 to find that answer too.

In the first *burnt offering*, the detail of the instruction was extensive. But each new offering that came after, the new offering was based on the details of a previous offering. As with this offering for the common people, the ceremony is the same as the previous ones, but the details of the steps could be shortened by simply referencing the a previous offering.

F. The Guilt Offerings (5:1-19)

1. Examples of Intentional Sins (5:1-4)

The difference between the *sin offering* and the *guilt offering* is the intentionality of the act. *Sin offerings* are for the unintentional sins; *guilt offerings* are for the intentional sins. Here are the examples the LORD listed for this chapter.

- The intentional sin of failing to come forth as a witness against sin.
- The intentional sin of touching unclean things.
- The intentional sin of speaking thoughtlessly through the lips.
- The unintentional sin of unfaithful act against Holy things.
- The unintentional sin of acts unaware.

Let us look at the first example.

a) A Person Who Does Not Come Forth as a Witness (5:1)

A guilt offering was required when a person did not come forth as a witness. Chapter 5, verse 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.*” (5:1).

What is an *adjuration to testify*? It is a formal promise that binds an individual to do as pledged under the threat of some penalty. For example, a man saw a crime or heard first-hand information about the crime that would help assist in apprehending the criminal. After hearing the officials call for witnesses, he remains silent and does not speak, he is guilty of his intentional sin to withhold information and must bear the guilt of his sin.

b) A Person Who Touches an Unclean Things (5:2-3)

The guilt offering was also required when a person touched an unclean thing. Verse 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. 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.*” (5:2-3).

We touch everything today and think nothing of it. Oh there are the things that are disgusting to us and we refuse to touch them, but that is not what is meant in this passage. The LORD decreed the certain things were clean and holy and certain things were unclean. Unclean animals included pigs and birds of prey. We will see the LORD’s list on this in chapter 11.

c) A Person Who Swears Thoughtlessly With His Lips (5:4)

The guilt offering was required of the person who swore thoughtlessly with his lips. Verse 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.*” (5:4).

This example is about the rash person who will say anything and swear to anything without considering the consequences – caring not for what it hurts or who it hurts. These are the first three and they are grave. The forth in this chapter is worse and must be dealt with separately.

2. Remedies for Intentional Sins (5:5-13)

a) Confession (5:5)

For the first three sins, what can a person do that to remedy the guilt of an intentional sin? Verse 5. *"So it shall be when he becomes guilty in one of these, that he shall confess that in which he has sinned."* (5:5).

Confession is the answer. For the first step, he must admit that he has sinned.

b) The Offering of the Female Lamb or Goat (5:6)

The guilty person must then bring an offering of a female lamb or goat. Verse 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."* (5:6).

Notice that this *guilt offering* of the lamb or goat was presented in the same manner as a *sin offering*. That was the underlying ceremony for this guilt offering.

c) The Offering of the Two Turtle Doves or Two Young Pigeons (5:7-11)

But if the guilty person was too poor to bring a lamb or a goat, he could bring two turtle doves or two young pigeons. Verse 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."* (5:7).

The poorest must bring two birds. One will be offered like a *sin offering*; the other will be offered like a *burnt offering*.

(1) The Work of the Priest for the Sin Offering (5:8-9)

The two birds were brought and presented to the priest at the west side of the Brazen Altar. Then, the priest took birds and began his work with one of the birds as a *sin offering*. Verse 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. 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."* (5:8-9).

We must stop right here to notice something very important. Birds were not part of the *sin offerings* as described in chapter four. Making birds available as a *sin offering* is only here when a person has committed an intentional sin and it is part of the *guilt offering*. Therefore, the LORD allowed a bird to be offered as a *sin offering* by the poorest of the people as part of the *guilt offering*.

In the *burnt offering*, the neck of the bird was wrung, the head removed and the crop was discarded (1:15). Here the head of the bird is nipped at the front but not severed (5:8). The problem is, in both verses, the same Hebrew word was used for *wring* and *nip*. Why was it translated different? Hebrew is hard to translate because the words are actually word pictures. One word can take several words to translate into English. In Leviticus 1:15, the head of the bird was completely snatched from the body. Here in Leviticus 5:8, the head was pinched and bent backward sharply to kill the bird but not separated from the body. We think of *nip* to mean *to cut*, but in the days of Wycliffe and Tyndale, it meant to pinch and twist sharply. We can rest assured that the word *nip* in this passage means to pinch and bend back sharply. As with the *burnt offering*, the blood was sprinkled on the west side of the Brazen Altar and the rest was poured at the base of the Altar.

(2) The Work of the Priest for the Guilt Offering (5:10)

As for the second bird, verse 10 says, “*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.*” (5:10).

Because it was an offering like the birds of the *burnt offering*, this second bird's neck was wrung completely from its body in the beginning of the ceremony.

d) The Offering of the Ephah of Fine Flour (5:11)

But the poorest of the poorest of the poor might not be able to afford the birds when an intentional sin was committed. The LORD provided for those people too. Verse 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.*” (5:11).

How much is a “*tenth of an ephah*”? An ephah is an Egyptian unit measurement of dry grains.⁴ You might think that odd that the Nation of Israel would be using an Egyptian term and an Egyptian unit of measurement, but when you stop to think about it, all the Israelites had known for the last four hundred and thirty years was the Egyptian way of life. When this book was given to Israel, the nation has only been out of Egypt for about eleven months and they had just completed the building of the Tabernacle complex.

As a unit of measure, an ephah was just about equal to ten pints. Therefore, a *tenth of an ephah* is just about equal to one pint of grain or sixteen ounces. It is to be *fine flour*, meaning the best and most perfect grain seeds. Also notice that the offering was dry, no oil, no incense (spice).

e) The Work of the Priest with the Ephah of Fine Flour (5:12-13)

The poor man would bring his *tenth of an ephah*, the pint of flour, and give it to the priest at the west side of the Brazen Altar, the same location that the *grain offering* was presented, verse 12 tells us the work of the priest with the flour. “*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. 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.*” (5:12-13).

Just a handful of the pint would be thrown on the Brazen Altar as a *sin offering* for the guilt of that person's intentional sin. The remaining fine flour belonged to the priest. It was not an official *grain offering*, but it was like a *grain offering* in that the priest would use the fine flour later to make bread.

3. Offering for Unfaithful Acts Against Holy Things (5:14-16)

a) The Offering of the Ram and the Silver Shekels (5:14-15)

Then the LORD addressed the necessity for a *guilt offering* for sins against the LORD's holy things. Verse 14. “*Then the LORD spoke to Moses, saying, 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.*” (5:14-15)

What were the “*LORD's holy things*”? The part of the *grain offering* that was given to the priest was a “*thing most holy*” (2:3; 2:10). All of the offerings by fire to the LORD were “*most holy*” (6:17). The *sin offering* was “*most holy*” (10:17). The sons of Aaron who were priests were “*most*

⁴ Smith, W. (1986). In *Smith's Bible Dictionary*. Nashville: Thomas Nelson.

holy" (Numbers 4:4). The land that the Levites were to live on was "most holy" (Ezekiel 48:12). The Tabernacle complex with all its furniture, fixtures and utensils was surely most holy too. The LORD had a law, a statute or an ordinance about all of these and breaking those orders constituted a sin, intentional or not.

For this sin, a ram was required. The ram was a male sheep. The Hebrew word for *ram* means *exalted or royal*. This ram was not only perfect in every way, without physical scares or defects, it was to be of a ram of the genetic line whose ancestors were the best of the best ram's in the nation in shape, wool, healthiness and offspring. The sacrifice of a ram of this nature was the most costly offering of them all. The exalted ram. Sinning against the LORD's most holy was costly and still is today. It was sacrilege.

But when the ram was presented at the door of the Tent of Meeting, the priest was to put a value on the animal according to the shekels used in bringing tithes to the sanctuary. The Hebrew word translated here as *sanctuary* simply means the "holy" ground of the Tabernacle complex. The word is *qodesh* and it means *holy*.

b) The Restitution (5:16)

The priest made the valuation of the ram and verse 16 tells us, "*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.*" (5:16).

We do not know what valuation the priests would normally place on a ram but we can give an example. If the priest valued the ram at five shekels, the offender would have to give one shekel in restitution for his sin. Then the ram was slain and the fat was offered as a *guilt offering* on the Brazen Altar. What happened to the rest of the animal? The LORD will tell us that in chapter 7.

4. Offering for any Intentional Acts of Sin Unaware(5:17-19)

The LORD also demanded a *guilt offering* for intentionally breaking any of His commands unaware. Verse 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.*" (5:17).

This required offering may seem strange to most. How can a person intentionally do something unaware? In reality, it is quite easy. We do such things regularly. Here is a very simple example. You have just exited off of the freeway and you entered downtown Houston for the first time in your life. At the third street you make a right turn. Unbeknown to you, you just turned right on a one way street going the wrong way. You intentionally turned right; you were unaware that you broke the law. The police in front of you stopped you to render a penalty for your sin. You sinned intentionally unaware.

a) The Offering of the Ram (5:18a)

When it came to the commands of the LORD, ignorance was no excuse. Intentionally doing something that broke one of the LORD's laws, even though you did not know the LORD's law, it was still a sin and it carried a heavy penalty. Verse 18a. "*He is then to bring to the priest a ram without defect from the flock, according to your valuation, for a guilt offering.*" (5:18a).

As with the sin against the holy things of the LORD, the perfect and valuable ram was to be valued in shekels. The shekels were given to the priest.

b) The Work of the Priest (5:18b-19)

Then, once the value was paid, the priest would do his work. Verse 18b. "*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. It is a guilt offering; he was certainly guilty before the LORD.*" (5:18b-19). But what was done with the

remains of the ram? We will find that out in the next lesson. But we are not through with the guilt offerings. Chapter 6 continues with the topic.

5. Offering for Sins Against the LORD Through Sins Against Others (6:1-7)

a) The Sin Against Others (6:1-5)

Sins against others was just as serious a transgression as sins against the LORD. In fact, you cannot sin against another without sinning against the LORD. The LORD addressed the *guilt offering* here in Chapter 6 verse 1. Listen to the whole story. *"Then the LORD spoke to Moses, saying, When a person sins and acts unfaithfully against the LORD, and deceives his companion in regard to a deposit or a security entrusted to him, or through robbery, or if he has extorted from his companion, or has found what was lost and lied about it and sworn falsely, so that he sins in regard to any one of the things a man may do; then it shall be, when he sins and becomes guilty, that he shall restore what he took by robbery or what he got by extortion, or the deposit which was entrusted to him or the lost thing which he found, or anything about which he swore falsely; he shall make restitution for it in full and add to it one-fifth more. He shall give it to the one to whom it belongs on the day he presents his guilt offering."* (6:1-5).

These were strong words used by the LORD. Robbery, extortion, lies, sworn falsely, mistrust. The guilty party was required to make restitution in full to the victim. A value was to be placed on the sin and one-fifth of that value was to be given to the victim in addition to the full restitution. When was it to be given to the victim? "... on the day he presents his guilt offering." The priest was the witness that the debt had been paid in full.

b) The Offering of the Ram (6:6)

The offering was again a ram. Verse 6. *"Then he shall bring to the priest his guilt offering to the LORD, a ram without defect from the flock, according to your valuation, for a guilt offering,..."* (6:6).

And again, the ram was to be valued and a fifth part of the valuation in shekels was to be brought to the priest as a *guilt offering*.

c) The Work of the Priest (6:7)

And, as in the proper order of the ceremony for all the offerings, the work of the priest came next. Verse 7. *"... and the priest shall make atonement for him before the LORD, and he will be forgiven for any one of the things which he may have done to incur guilt."* (6:7).

This ceremony seems very short, but in reality, it is built exactly as the ram offerings for *guilt offering* stated above. All the same elements of the *guilt offering* are involved. However, we still must ask, "What happened to the remains of the animals that were not burned outside the camp?" We will discover that answer in the next lesson.