

Leviticus 4-5:7: The Sin & Guilt Offering.

I. (1-2) The Sin Offering.

This is the offering made for the sin committed by a person who basically loves God. Sin is an offense against the holiness of God; in word or deed, intentional or not, committed or omitted, aware or not.

Romans 3:23 - *for all have sinned and fall short of the glory of God,*

i. (3-12) The sin offering for a priest.

If a priest needed a sin offering made on his behalf, a bull had to be sacrificed on his behalf, with the priest identifying with the victim through the laying on of hands. The blood of this bull was applied to the veil in the tabernacle of meeting, to the altar of incense, and to the altar of sacrifice outside the tabernacle.

Sin is an offense against the holiness of God, and so the veil guarding His holy presence must receive sacrificial blood.

- Sin affects our prayer life, and so the altar of incense representing the prayers of God's people must receive sacrificial blood.
- Sin makes our atonement necessary, so the altar of the burnt offering - the place of atonement - must receive sacrificial blood.

The valuable hide and the meat of the bull were burnt outside the camp, along with the worthless portions of the bull.

All selfish motives had to be removed in the sin offering. If a priest brought the offering, the whole offering had to be destroyed. If a non-priest brought the offering, the priest could eat of it, but not the one bringing the sacrifice. You couldn't bring a sin offering because you wanted meat or leather, but only because you wanted to get right with God.

ii. (13-21) The sin offering for the whole congregation of Israel.

The procedure was the same as the sin offering on behalf of a priest, except that the **elders of the congregation** laid their hands on the head of the bull, representing the nation.

iii. (22-26) The sin offering for a ruler of the people.

The procedure was similar to, yet distinct from the offering for a priest or the nation at large. The sacrificial victim was a male goat, and the blood was only applied to the altar of burnt offering, and the fat was burnt on the altar - as in the peace offering.

iv. ([27-35](#)) The sin offering for a common man or woman.

This was the same procedure for a ruler of the people, except that a female goat or a lamb could be offered instead of a male goat.

Again, presumably, the rest of the animal was available for the priest. This meant that the sin offering for a civil ruler or common man was less costly than the sin offering for a priest or the nation as a whole, and that the only profit a priest could gain from his own sin offering was spiritual, not material.

v. ([5:1](#)) Failing to be a truthful witness, or in being a false witness.

It wasn't enough to merely not tell lies. God also required His people to make the truth known, so even if one merely *knew about a lie*, they were responsible to make the truth known.

vi. ([2-3](#)) Ceremonial uncleanness.

The cleansing of the sin offering was also necessary when a person became ceremonially unclean through touching **any unclean thing**. The **carcass of an unclean** animal or a person who was already ceremonially unclean. The sin offering was a remedy for this uncleanness.

vii. ([5:4](#)) Swearing a false oath.

A careless promise was still a promise before the LORD and had to be observed. If the promise was not kept it had to be atoned for by a sin offering.

When we are aware of our broken vows we must repent of them. It is common to make vows and promises in the Christian that are not kept, and when we see this we must repent and trust in the atoning, covering blood of Jesus to bring forgiveness.

viii. ([5-13](#)) How to make the sin offering.

This really has the idea of "when he realizes his guilt." Though a person is guilty of sin the moment he commits it, he has no idea he needs to get it right until he *realizes* his sin.

This was an important part of the sin offering; to confess meant one would agree with God that the sin was wrong.

Cleansing from sin was available to everyone, even if they couldn't offer a sheep or a goat. If a man was too poor to offer two birds, even fine flour could be offered as a sin offering.

II. (14-19) The Guilt Offering.

The guilt offering was essentially the same procedure used in the sin offering, except that the guilt offering was used when someone had sinned **in regard to the holy things**. This spoke of some type of desecration of the tabernacle or its associated items.

When holy things had been desecrated in some way, a mere sin offering was not enough. Restitution was also required, paying back what was lost plus twenty percent (**he shall add one-fifth to it**).

The necessity of the guilt offering even when a person did not know they had sinned in regard to the holy things. If someone desecrated the holy things of the tabernacle, "I didn't know" was not an acceptable excuse. They had to still make sacrifice to atone for their sin.

- ix. (6:1-6) The necessity of the guilt offering when a person sinned against a neighbor by lying or theft.

If a person was guilty of fraud or theft, it wasn't enough that sacrifices cover the guilt of the sin before God. Restitution had to settle the account with the victim of the fraud.

It wasn't enough to just *return* what was stolen. The thief also had to add 20% (**one-fifth**) to what was stolen as a penalty. Restitution and its accompanying penalty had to be made the same **day of his trespass offering**. This powerfully demonstrated that one could *not* get right with God without also making his wrong right with men.

This was marvelous assurance for a guilty conscience. The sinner could depend upon this promise and know their sin was covered before the LORD.

- i. [Romans 5:12](#) - Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—
- ii. [Isaiah 59:2](#) - But your iniquities have separated you from your God; and your sins have hidden His face from you, so that He will not hear.
- iii. [Hebrews 9:22](#) - And according to the law almost all things are purified with **blood**, and without **shedding of blood** there is no remission.
- iv. [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.
- v. [Romans 8:1](#) - There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.
- vi. [2 Corinthians 5:21](#) - For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.