

Leviticus 5

Chapter 5 of 27 · 19 Verses · Authorized King James Version

Cases Requiring a Sin Offering

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 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 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 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 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 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 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 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 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 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 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 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 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.

The Guilt Offering

14 And the LORD spake unto Moses, saying,

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 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.

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 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 trespass offering: he hath certainly trespassed against the LORD.

HEBREW & GREEK WORD STUDIES

Altar — מִזְבֵּחַ (Mizbeach)

Altar, place of sacrifice

The Hebrew **mizbeach** (מִזְבֵּחַ) means altar—from the root 'to slaughter.' Altars were places where sacrifices were offered to God, pointing forward to Christ's ultimate sacrifice.

Atonement — כָּפַר (Kaphar)

To cover, make atonement

The Hebrew **kaphar** (כָּפַר) means to cover or make atonement—the basis for Yom Kippur (Day of Atonement). The blood of sacrifices covered sin: 'it is the blood that maketh an atonement for the soul' (Leviticus 17:11).

Confess — יָדָה (Yadah)

To confess, praise, give thanks

The Hebrew **yadah** (יָדָה) means to confess or give thanks—acknowledging truth openly. 'He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy' (Proverbs 28:13).

Forgive — נָשָׂא / נָלַץ (Salach / Nasa)

To forgive, pardon, lift up

The Hebrew **salach** (נָלַץ) is used exclusively of God's forgiveness—divine pardon that only He can grant. **Nasa** (נָשָׂא) means to lift up or carry away, picturing sin being removed.

Holy — קָדוֹשׁ (Qadosh)

Holy, set apart

The Hebrew **qadosh** (קָדוֹשׁ) means holy or set apart—separated from common use for God's purposes. God is 'the Holy One of Israel,' utterly distinct from creation in moral perfection.

Iniquity — אָוֶן (Avon)

Iniquity, guilt, punishment

The Hebrew **avon** (אָוֶן) encompasses iniquity, guilt, and its punishment—the twisted nature of sin. 'The LORD hath laid on him the iniquity of us all' (Isaiah 53:6), Christ bearing our guilt and penalty.

Lamb — שֶׁה / כֶּבֶשׂ (Seh / Kebes)

Lamb, young sheep

The Hebrew **seh** (שֶׁה) denotes a lamb—central to Israel's sacrificial system. The Passover lamb's blood protected Israel from judgment (Exodus 12), and Isaiah prophesied the Servant would be 'brought as a lamb to the slaughter' (Isaiah 53:7).

Priest — כֹּהֵן (Kohen)

Priest

The Hebrew **kohen** (כֹּהֵן) denotes a priest—one who mediates between God and people through sacrifices and intercession. Aaron and his descendants served as Israel's priests, foreshadowing Christ the Great High Priest.

Lord — יְהוָה / אֲדֹנָי (YHWH / Adonai)

The LORD / Lord

When 'LORD' appears in small capitals, it represents the Tetragrammaton **YHWH** (יהוה), God's personal covenant name meaning 'I AM.' When 'Lord' appears normally, it's **Adonai** (אֲדֹנָי), meaning 'my Lord,' emphasizing sovereignty.

Sin — חַטָּאת (Chatta'ah)

Sin, missing the mark

The Hebrew **chatta'ah** (חַטָּאת) means sin—missing the mark of God's standard. It encompasses rebellion, transgression, and falling short of divine holiness.

CROSS REFERENCES

Leviticus 5:1 **Sin:** Leviticus 5:17; 7:18; 17:16; 19:8; 20:17; Numbers 9:13; Proverbs 29:24; Ezekiel 18:4. **Parallel theme:** 1 Kings 8:31; Matthew 26:63

Leviticus 5:2 **Parallel theme:** Leviticus 5:17; 11:11; Deuteronomy 14:8; Haggai 2:13

Leviticus 5:4

Parallel theme: Numbers 30:8; Judges 11:31; 1 Samuel 25:22; Mark 6:23; Acts 23:12

Leviticus 5:5 **Sin:** Leviticus 16:21; 26:40; Numbers 5:7; Proverbs 28:13. **Parallel theme:** Joshua 7:19; Romans 10:10

Leviticus 5:6 **Sin:** Leviticus 4:28; 4:32

Leviticus 5:7

Sin: Leviticus 12:8; 14:31. **Parallel theme:** Matthew 3:16; 10:16; 2 Corinthians 8:12

Leviticus 5:8 **Sacrifice:** Leviticus 1:15; 1:17

Leviticus 5:9 **Blood:** Leviticus 4:7; 4:18; 4:30; Hebrews 12:24. **Sin:** Leviticus 4:25; 4:34. **Parallel theme:** Isaiah 42:21; Hebrews 2:10

Leviticus 5:10 **Sin:** Leviticus 4:20; 4:26; 4:35; 5:13; James 5:15; 1 John 2:2. **Sacrifice:** Leviticus 4:31; 5:16; Ephesians 5:2. **Parallel theme:** Romans 5:11

Leviticus 5:11 **Sin:** Numbers 5:15

Leviticus 5:12 **Creation:** Leviticus 2:2; 2:9; 4:35

Leviticus 5:13 **Sacrifice:** Leviticus 2:3. **Sin:** Leviticus 4:26

Leviticus 5:15

Sacrifice: Leviticus 6:6; Exodus 30:13. **Sin:** Leviticus 4:2. **Holy:** Leviticus 7:1; 7:6. **Parallel theme:** Ezra 10:19

Leviticus 5:16 **Holy:** Leviticus 22:14; 27:15. **Parallel theme:** Leviticus 27:13; 27:27; 27:31; Numbers 5:7. **Sacrifice:** Leviticus 5:10

Leviticus 5:17 **Word:** Leviticus 4:13; 4:22; 4:27. **Parallel theme:** Psalms 19:12; Luke 12:48. **Sin:** Leviticus 5:15

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