

Leviticus 5:4

Authorized King James Version (KJV)

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.

Analysis

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.

This verse falls within the section on **Guilt Offerings**. The guilt offering (אֲשָׁם, *asham*) addressed specific trespasses requiring both sacrifice and restitution, emphasizing sin's relational damage.

Hebrews 9-10 explains how Christ's once-for-all sacrifice supersedes the repeated Levitical offerings, providing permanent cleansing from sin.

Historical Context

The guilt offering (אֲשָׁם, *asham*) addressed specific trespasses requiring both sacrifice and restitution, emphasizing sin's relational damage. Leviticus was given to Israel at Mount Sinai, shortly after the tabernacle's construction described in Exodus. The name 'Leviticus' (from Latin *Leviticus*, referring to the Levites) reflects its focus on priestly duties, though the Hebrew title *Wayyiqra* ('And He called') emphasizes God's initiative in revealing these laws. The first seven

chapters detail the five main offerings, providing both worshiper instructions and priestly procedures. Ancient Near Eastern cultures had various sacrificial systems, but Israel's sacrificial worship was unique in its ethical foundation, monotheistic framework, and emphasis on atonement rather than appeasement. Unlike pagan rituals focused on manipulating deities, Israel's sacrifices acknowledged God's sovereignty and sought reconciliation based on His gracious provision. Ancient texts like the Code of Hammurabi show that law codes were common in the ancient Near East, but biblical law uniquely grounded ethics in God's character rather than merely social convention.

Related Passages

Matthew 25:31 — Final judgment

Romans 2:1 — Judging others

Study Questions

1. How does this verse point to Christ, and how does that deepen your faith and gratitude?
2. What does this verse teach about the seriousness of sin, the cost of redemption, or the beauty of holiness?
3. How does this verse help you understand both God's justice and His mercy in salvation?

Interlinear Text

א ו	נ פֶּשׁ	כִּי	תִשָּׁבַע	יְבִטֵּא	בְּשִׁפְתָּיִם	לִהְרֹעַ עוֹ	א ו
H176	Or if a soul	H3588	swear	pronouncing	with his lips	to do evil	H176
	H5315		H7650	H981	H8193	H7489	
	לְהִיטֵיב	לְכָל	אֲשֶׁר	יְבִטֵּא	הָאֵדֹם		
or to do good	H3605	H834	pronouncing	whatsoever it be that a man			
H3190			H981	H120			
	בְּשִׁפְתָּיִם	וְנִסְתָּר	מִמֶּנּוּ	וְהוּא	יָדַע		
with an oath	and it be hid	H4480	H1931	from him when he knoweth			
H7621	H5956			H3045			
	וְאִשׁ	לְאַחַת	מֵאֵלֶּה:				
of it then he shall be guilty	in one	H428					
H816	H259						

Additional Cross-References

Acts 23:12 (Parallel theme): And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

Mark 6:23 (Parallel theme): And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

Numbers 30:8 (Parallel theme): But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

1 Samuel 25:22 (Parallel theme): So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light any that pisseth against the wall.

Judges 11:31 (Parallel theme): Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD'S, and I will offer it up for a burnt offering.

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