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LEVITICUS 5:1 “If anyone sins, in that he hears the voice of adjuration, he being a witness, whether he has seen or known, if he doesn’t report it, then he shall bear his iniquity.

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Concerning witnesses who, being adjured, refuse to tell the truth, Lev 5:1. Of those who contract defilement by touching unclean things or persons, Lev 5:2, Lev 5:3. Of those who bind themselves by vows or oaths, and do not fulfill them, Lev 5:4, Lev 5:5. The trespass-offering prescribed in such cases, a lamb or a kid, Lev 5:6; a turtle-dove or two young pigeons, Lev 5:7-10; or an ephah of fine flour with oil and frankincense, Lev 5:11-13. Other laws relative to trespasses, through ignorance in holy things, Lev 5:14-16. Of trespasses in things unknown, Lev 5:17-19.

#### Verse 1

If a soul sin - It is generally supposed that the case referred to here is that of a person who, being demanded by the civil magistrate to answer upon oath, refuses to tell what he knows concerning the subject; such a one shall bear his iniquity - shall be considered as guilty in the sight of God, of the transgression which he has endeavored to conceal, and must expect to be punished by him for hiding the iniquity to which he was privy, or suppressing the truth which, being discovered, would have led to the exculpation of the innocent, and the punishment of the guilty.

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LEVITICUS 5:2 “Or if anyone touches any unclean thing, whether it is the carcass of an unclean animal, or the carcass of unclean livestock, or the carcass of unclean creeping things, and it is hidden from him, and he is unclean, then he shall be guilty.

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#### Verse 2

Any unclean thing - Either the dead body of a clean animal, or the living or dead carcass of any unclean creature. All such persons were to wash their clothes and themselves in clean water, and were considered as unclean till the evening, Lev 11:24-31. But if this had been neglected, they were obliged to bring a trespass-offering. What this meant, see in the notes on Leviticus 7 (note).

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LEVITICUS 5:3 “Or if he touches the uncleanness of man, whatever his uncleanness is with which he is unclean, and it is hidden from him; when he knows of it, then he shall be guilty.

LEVITICUS 5:4 “Or if anyone swears rashly with his lips to do evil, or to do good, whatever it is that a man might utter rashly with an oath, and it is hidden from him; when he knows of it, then he shall be guilty of one of these.

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#### Verse 4

To do evil, or to do good - It is very likely that rash promises are here intended; for if a man vow to do an act that is evil, though it would be criminal to keep such an oath or vow, yet he is guilty because he made it, and therefore must offer the trespass-offering. If he neglect to do the good he has vowed, he is guilty, and must in both cases confess his iniquity, and bring his trespass-offering.

LEVITICUS 5:5 It shall be, when he is guilty of one of these, he shall confess that in which he has sinned:

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Verse 5

He shall confess that he hath sinned - Even restitution was not sufficient without this confession, because a man might make restitution without being much humbled; but the confession of sin has a direct tendency to humble the soul, and hence it is so frequently required in the Holy Scriptures, as without humiliation there can be no salvation.

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LEVITICUS 5:6 and he shall bring his trespass offering to the LORD for his sin which he has sinned, a female from the flock, a lamb or a goat, for a sin offering; and the priest shall make atonement for him concerning his sin.

LEVITICUS 5:7 “If he can’t afford a lamb, then he shall bring his trespass offering for that in which he has sinned, two turtledoves, or two young pigeons, to the LORD; one for a sin offering, and the other for a burnt offering.

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Verse 7

If he be not able to bring a lamb - See the conclusion at Lev 1:16 (note).

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LEVITICUS 5:8 He shall bring them to the priest, who shall first offer the one which is for the sin offering, and wring off its head from its neck, but shall not sever it completely.

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Verse 8

But shall not divide it - See Clarke's note on Lev 1:16.

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LEVITICUS 5:9 He shall sprinkle some of the blood of the sin offering on the side of the altar; and the rest of the blood shall be drained out at the base of the altar. It is a sin offering.

LEVITICUS 5:10 He shall offer the second for a burnt offering, according to the ordinance; and the priest shall make atonement for him concerning his sin which he has sinned, and he shall be forgiven.

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Verse 10

He shall offer the second for a burnt-offering - The pigeon for the burnt-offering was wholly consumed, it was the Lord's property; that for the sin-offering was the priest's property, and was to

be eaten by him after its blood had been partly sprinkled on the side of the altar, and the rest poured out at the bottom of the altar. See also Lev 6:26.

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LEVITICUS 5:11 “But if he can’t afford two turtledoves, or two young pigeons, then he shall bring his offering for that in which he has sinned, the tenth part of an ephah of fine flour for a sin offering. He shall put no oil on it, neither shall he put any frankincense on it, for it is a sin offering.

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#### Verse 11

Tenth part of an ephah - About three quarts. The ephah contained a little more than seven gallons and a half.

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LEVITICUS 5:12 He shall bring it to the priest, and the priest shall take his handful of it as the memorial portion, and burn it on the altar, on the offerings of the LORD made by fire. It is a sin offering.

LEVITICUS 5:13 The priest shall make atonement for him concerning his sin that he has sinned in any of these things, and he will be forgiven; and the rest shall be the priest’s, as the meal offering.”

LEVITICUS 5:14 The LORD spoke to Moses, saying,

LEVITICUS 5:15 “If anyone commits a trespass, and sins unwittingly, in the holy things of the LORD; then he shall bring his trespass offering to the LORD, a ram without defect from the flock, according to your estimation in silver by shekels, after the shekel of the sanctuary, for a trespass offering.

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#### Verse 15

In the holy things of the Lord - This law seems to relate particularly to sacrilege, and defrauds in spiritual matters; such as the neglect to consecrate or redeem the firstborn, the withholding of the first-fruits, tithes, and such like; and, according to the rabbins, making any secular gain of Divine things, keeping back any part of the price of things dedicated to God, or withholding what man had vowed to pay. See a long list of these things in Ainsworth.

With thy estimation - The wrong done or the defraud committed should be estimated at the number of shekels it was worth, or for which it would sell. These the defrauder was to pay down, to which he was to add a fifth part more, and bring a ram without blemish for a sin-offering besides. There is an obscurity in the text, but this seems to be its meaning.

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LEVITICUS 5:16 He shall make restitution for that which he has done wrong in the holy thing, and shall add a fifth part to it, and give it to the priest; and the priest shall make atonement for him with the ram of the trespass offering, and he will be forgiven.

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#### Verse 16

Shall make amends - Make restitution for the wrong he had done according to what is laid down in the preceding verse.

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LEVITICUS 5:17 "If anyone sins, and does any of the things which the LORD has commanded not to be done; though he didn't know it, yet he is guilty, and shall bear his iniquity.

LEVITICUS 5:18 He shall bring a ram without defect from of the flock, according to your estimation, for a trespass offering, to the priest; and the priest shall make atonement for him concerning the thing in which he sinned and didn't know it, and he will be forgiven.

LEVITICUS 5:19 It is a trespass offering. He is certainly guilty before the LORD."

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#### Verse 19

He hath certainly trespassed - And because he hath sinned, therefore he must bring a sacrifice. On no other ground shall he be accepted by the Lord. Reader, how dost thou stand in the sight of thy Maker? On the subject of this chapter it may be proper to make the following reflections. When the infinite purity and strict justice of God are considered, the exceeding breadth of his commandment, our slowness of heart to believe, and our comparatively cold performance of sacred duties, no wonder that there is sinfulness found in our holy things; and at what a low ebb must the Christian life be found when this is the case! This is a sore and degrading evil in the Church of God; but there is one even worse than this, that is, the strenuous endeavor of many religious people to reconcile their minds to this state of inexcusable imperfection, and defend it zealously, on the supposition that it is at once both unavoidable and useful - unavoidable, for they think they cannot live without it; and useful, because they suppose it tends to humble them! The more inward sin a man has, the more pride he will feel; the less, the more humility. A sense of God's infinite kindness to us, and our constant dependence on him, will ever keep the soul in the dust. Sin can never be necessary to the maintenance or extension of the Christian life, it is the thing which Jesus Christ came into the world to destroy; and his name is called Jesus or Savior because he saves his people from their sins. But how little of the spirit and influence of his Gospel is known in the world! He saves, unto the uttermost, them who come unto the Father through him. But alas! how few are thus saved! for they will not come unto him that they might have life. Should any Christian refuse to offer up the following prayer to God? "Almighty God, unto whom all hearts be open, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord. Amen." - The Liturgy.