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## Leviticus 5

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

## Leviticus 5.

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### FOCUS: SINS AGAINST THE LORD

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#### Topics.

- Laws concerning unknown sins and becoming aware of guilt.
- A female lamb or goat for a sin offering.
- Two turtledoves or two pigeons, for a sin and burnt offering.
- An offering of a tenth of an ephah of fine flour for a sin.
- The priest makes atonement for the sinner and they are forgiven.
- A ram valued in silver plus one fifth, for the priest for a guilt offering.
- Sins of faith and sins against the holy things of the LORD.

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**INTRODUCTION:** the book of Leviticus is about ceremonial rules and civil laws that God gave to Moses after He had given him the Ten Commandments on Mount Sinai.

- These are the statutes and rules and laws that the LORD made between him and the people of Israel through Moses on Mount Sinai. (Lev. 26:46).

Either on Mount Sinai or when he met with him in the Tabernacle (also called the tent of meeting) when they were in the wilderness near the Mountain. Moses was to give these ceremonial laws to the Levitical priesthood, they embrace rules concerning sacrifices, offerings and worship; the ordination of Aaron and his sons and their ceremonial cleanness; the Day of Atonement; feasts and holy days and the Year of Jubilee. The civil and social laws and laws of justice he was to give to the government of Israel to implement within their society. The ceremonial and civil laws were not given to the secular world but are laws God gave to the nation of Israel. The central message is that God is holy and requires His people to be holy. The book also shows that God graciously provides atonement for sin through the shedding of blood. Most Jews and Christians recognise Moses as the author, writing sometime after the giving of the Law (about 1445 B.C.).

**NOTE:** for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

**The previous chapter:** covered bull offerings for the unintentional sin of an anointed priest, the whole congregation and a leader and a goat and lamb offering for the unintentional sin of the common people.

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### LAWS THE LORD GAVE MOSES FOR A GUILT OFFERING

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#### LEVITICUS 5:1-5

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#### Laws Concerning Unknown Sins and becoming Aware of Guilt.

- **Leviticus 5:1-5:** "If anyone sins in that he hears a public adjuration to testify, and though he is a witness, whether he has seen or come to know the matter, yet does not speak, he shall bear his iniquity; <sup>2</sup>or if anyone touches an unclean thing, whether a carcass of an unclean wild animal or a carcass of unclean livestock or a carcass of unclean swarming things, and it is hidden from him and he has become unclean, and he realizes his guilt;

<sup>3</sup>or if he touches human uncleanness, of whatever sort the uncleanness may be with which one becomes unclean, and it is hidden from him, when he comes to know it, and realizes his guilt; <sup>4</sup>or if anyone utters with his lips a rash oath to do evil or to do good, any sort of rash oath that people swear, and it is hidden from him, when he comes to know it, and he realizes his guilt in any of these; <sup>5</sup>when he realizes his guilt in any of these and confesses the sin he has committed.

The sins listed are as follows:

**The sin of a witness:** if anyone witnesses a wrong or comes to know about it and is called to publicly testify to what they have personally witnessed or come to know about the matter and refuse to do so they will be held guilty (v1), until they tell the truth of what they know. This is because the law of justice and of God demands that every witness speaks the truth before the judge and jury according to what they have witnessed or come to know about the case.

**The sin of touching an unclean thing:** if anyone unknowingly touched the carcass of an unclean wild animal or of unclean livestock or of unclean swarming things, and they became aware of it, they were to confesses the sin they had committed.

**The sin of touching human uncleanness:** if anyone unknowingly touched human uncleanness of any kind when they became aware of it, they were to confesses the sin they had committed.

**The sin of making impulsive promises:** if anyone unknowingly made a rash promise to do evil or to do good and they become aware of it, they were to confesses the sin they had committed.

This principal of confession is in accordance to the following words of the apostle John:

- If we say we have no sin, we deceive ourselves, and the truth is not in us. <sup>9</sup>If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. <sup>10</sup>If we say we have not sinned, we make him a liar, and his word is not in us. (1 John 1:8-9).

Many sins are unknowingly committed, but once a person becomes aware of them, they will be forgiven, providing they acknowledge them before the Lord in an attitude of heartfelt sorrow, which would be outwardly manifested, by the following two things: -

- A willingness to do what they can to heal any hurt that they may have caused and a willingness to repair and replace any damage if possible.
- A desire and conscious effort to walk in the light of God's word and fellowship with others in the family of Christ.

When we follow these principals the blood of the Lord Jesus Christ cleanses us from all sin. (1 John 1:7).

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## SIN AND TRESPASS OFFERING

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### LEVITICUS 5:6

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#### A Female Lamb or Goat for a Sin Offering.

- **Leviticus 5:6:** he shall bring to the LORD as his compensation for the sin that he has committed, a female from the flock, a lamb or a goat, for a sin offering (trespass offering in KJV). And the priest shall make atonement for him for his sin.

**Atonement:** comes from the Hebrew word (*kaphar*), it means to cover over and figuratively, to expiate or condone, to placate or cancel; to appease, cleanse, disannul, forgive, be merciful, pacify, pardon and make

reconciliation. Some say that there is a difference between the trespass offering and the sin offering. Following are various ideas that have been suggested:

1. The sin offering refers to a person or a congregation that unintentionally sinned in ignorance, (meaning the person or congregation was unaware of it) (Lev. 4:13-14) (Lev. 4:22-23) (Lev. 4:27-28), and then discovers that they had sinned, whereas the trespass offering refers to known sin. The difficulty with this idea is that if the sin offering was only for sins of ignorance and unintentional sins (meaning the person was unaware of it), how do, we apply it to males and females who had an unclean discharge from the body (i.e., sickness, blisters, boils and such like things), or to the man who had an emission of semen and by doing so became unclean, or to the women who was unwell with her menstrual impurity, or to the man who had laid with a woman who was unclean (Lev. 15:32-33), for these things would have been clearly known to the man and the woman and both needed atonement to be made for them (Lev. 15:14-15) (Lev. 15:30-29).
2. The sin offering refers to the sin nature, while the trespass offering refers to outward sinful acts. The difficulty with separating the sin nature from outward sins, is the fact that a person with a sin nature (which we all have) can never live without sinning. If anyone of us could Christ died for no reason. Added to this almost all sin offerings state, "And it shall be forgiven him," whereas the sin nature is never, said to be forgiven, rather it is judged and condemned as the following verse shows:
  - For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, (Romans 8:3).

The Bible never talks about offering sacrifices for the sin nature or making atonement for it, because it will not rise in the new resurrected immortal eternal body.

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3. The trespass offering requires restitution, while the sin offering does not. The difficulty with this idea is that all wrong-doing, required restitution to be made were possible, if any hurt or harm had been done to a person, the offender was to pay their medical costs, plus any financial loss the injured person had occurred, likewise if the offender had caused any damage they were to cover the cost of repairing or replacing it. Whether it is a sin or trespass making restitution is an outward manifestation of inward repentance. The following chapter shows that on the day a person became aware of their guilt (Lev. 6:4-5) or as soon as practically possible they were not only required to return all that they had gained, by robbery, oppression or swearing falsely (i.e., deception and deceit) or by any other wrong-doing, but were also required to add an extra one fifth and return it to the person who it rightfully belonged. It was only after the sinner had restored to the one, they had sinned against all the loss they had caused them and offered their sacrifice that the priest could make atonement for them and the LORD would forgive them. It is the same for us today, restoration must be made (were possible) to those who we have caused loss, harm or hurt to.

**Sin and the trespass offering:** the following shows that even though the sin offering and the trespass offering differ in detail they were the same in character and principle. In (Lev. 5:3-4) we are told, if a man touches anything unclean, he will be defiled and if he makes a promise and he does not carry it out, when he becomes aware of it he will be held guilty. Then we read:

- He shall confess that he has sinned in that thing: <sup>6</sup>And he shall bring his trespass offering unto the LORD for his sin which he has 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. (Lev. 5:5-6). (KJV).

Verse five says, "He shall confess that he has sinned," and then we read in verse six "he shall bring his trespass offering unto the LORD for his sin which he has sinned," showing that a trespass and a sin are very much the same. The two are put together, "he has sinned, and he shall bring a trespass offering," not a sin offering which we would naturally expect. Also, in verse six the "sin offering" and "trespass offering" are applied to the same animal, again showing that the two are very much alike. Some Bibles say, trespass offering, while others say sin offering for the same thing. The following verses show that the guilt offering is called a sin offering in the English standard Bible and a trespass offering in the King James Bible.

- The guilt offering is just like the sin offering (the trespass offering in KJV); there is one law for them. (Lev. 7:7).
- This is the law of the burnt offering, of the grain offering, (the meat offering in KJV), of the sin offering, of the guilt offering (trespass offering in KJV). (Lev. 7:37).
- The priest shall take one of the male lambs and offer it for a guilt offering (the trespass offering in KJV) (Lev. 14:12).
- He shall kill the lamb in the place where they kill the sin offering and the burnt offering, in the place of the sanctuary. For the guilt offering (the trespass offering in KJV), for the sin offering, belongs to the priest; it is most holy. (Lev. 14:13).
- They shall eat the grain offering (meat offering in KJV), the sin offering, and the guilt offering (the trespass offering in KJV). (Ezek. 44:29).
- This is the place where the priests shall boil the guilt offering (trespass offering in KJV) and the sin offering, and where they shall bake the grain offering (meat offering in KJV). (Ezek. 46:20).

These verses raise the question, is there any difference between a sin offering and a trespass offering, since the word trespass and sin all communicate the same idea, which is of something that is against the law of God as the following verse shows:

- Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness. (1 John 3:4).

Regardless of whether wrongdoing is called a trespass or sin, in both cases it was necessary to offer a sacrifice to make atonement and atonement was only made in the case of real and honest repentance.

**Trespass, breach and sin:** the word trespass comes from the Hebrew word (*ma'al*) it means treachery, sin, falsehood, transgression and carries the idea of covering up a treacherous act, transgression or sin. The words, breach, sin and trespass all carry the same idea, they refer to any form of sin that is directly against the LORD, (i.e. abusing the ceremonial laws and the laws concerning Sabbath days, unclean foods, sacrifices and offerings and such like things and to every form of sin that is against our neighbour. In all cases confession and repentance was to be made for atonement and forgiveness.

**In conclusion:** the above information highlights the fact that any attempt to put the words sin and trespass under a microscope to dogmatically prove that each word has a different meaning is a vain waste of time, since both refer to wrong-doing before God and to our neighbour and both require a sacrifice to be made for atonement and forgiveness, in the Old Testament a lamb without blemish and in the New Testament the Lord Jesus Christ the Lamb of God without blemish.

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## OFFERINGS FOR THE POOR

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### LEVITICUS 5:7-10

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**Two Turtledoves or Two Pigeons, for a Sin and Burnt Offering.**

- **Leviticus 5:7-10:** "But if he cannot afford a lamb, then he shall bring to the LORD as his compensation for the sin (trespass in KJV), that he has committed two turtledoves or two pigeons, one for a sin offering and the other for a burnt offering. <sup>8</sup>He shall bring them to the priest, who shall offer first the one for the sin offering. He shall wring its head from its neck but shall not sever it completely, <sup>9</sup>and he shall 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. <sup>10</sup>Then he shall offer the second for a burnt offering according to the rule. And the priest shall make atonement for him for the sin that he has committed, and he shall be forgiven.

**If he cannot afford a lamb:** (v7) the poor who were unable to bring a female lamb or female goat, could bring two turtle-doves or two pigeons, as these were plentiful and cheap in Palestine. Turtle-doves, pigeons and doves: belong to the bird family Columbidae, which includes about 310 species. All three birds have stout bodies, short necks and short slender bills. In general, the names are sometimes used interchangeably.

- The turtle-dove has no connection to turtles, rather their specific name is, turtur, which is a Latinisation of their purring turr turr turr song.
- White doves can be any species of dove, it could be rightly said that they are an albino dove.
- A pigeon is different from doves in that they can find their way around better and have a little bump on top of their beaks.

**Symbolism of turtle-doves:** the turtle-dove is an ancient symbol of love and faithfulness, because they form strong bonds with their mates. Though the Scripture does not say that the dove that descended on Jesus (Luke 3:22) was white, the white dove has always been accepted as a symbol of the Holy Spirit, because white is the colour of holiness and righteousness, it is also a symbol of care, devotion, purity and eternal peace.

**Two birds and two offerings:** the sinner was to bring two birds, one was to be offered for a sin-offering, and the other for a burnt-offering. The first bird offering was a sin/trespass offering given to the priest to burn on the altar as a burnt offering with a pleasing aroma to the LORD. The second bird offering was given to the priest as a reward for his services. The symbolism in this for us today is that we must first make peace with God and then where possible restore any damage or make right any offense our sin may have caused another; we may then be fully confident we will be pardoned and accepted by the LORD.

**The reason for two birds and two offerings:** in the larger offerings (i.e., the bull the sheep and goats), the fat with the entrails (innards/intestines) that was burned upon the altar represented the dedication of the worshipper making the offering, likewise the offering of the one bird on the altar signifies the same offering.

- If his offering to the LORD is a burnt offering of birds, then he shall bring his offering of turtledoves or pigeons. <sup>15</sup>And the priest shall bring it to the altar and wring off its head and burn it on the altar. Its blood shall be drained out on the side of the altar. <sup>16</sup>He shall remove its crop with its contents (feathers in KJV) and cast it beside the altar on the east side, in the place for ashes. (Leviticus 1:14-16).
- If she cannot afford a lamb, then she shall take two turtledoves or two pigeons, one for a burnt offering and the other for a sin offering. And the priest shall make atonement for her, and she shall be clean. Leviticus 12:8

**The east side:** (Lev.1 16) the ashes were placed on the east side of the altar for the east side was the furthest place from the Most Holy Place which was in the west end of the outer court. The symbolism signifies the cleanness and purity of Christ and that sinners should not presume to approach God, except through His way of salvation for if they do, they will be banished from His presence (i.e., placed on the ash heap).

**Remove its crop with its contents/feathers:** when an animal was offered its skin was flayed off before it was put on the fire on the altar, likewise the feathers of the bird were removed from its body, before it was placed on the altar, this is the logical sense to be drawn from the context of the verse since it is hardly likely that the birds would be burnt with their feathers and cause a terrible smell on the altar.

**The place of the ashes:** as the offering burned on the altar the ashes fell through the grate, to prevent them piling up under the altar they were daily removed with shovels to the east side of the altar (except on certain holy days). When the heap became far too large, it was removed in vessels appropriated for this purpose to a spot outside the camp.

- You shall make pots for it (the altar) to receive its ashes, and shovels and basins and forks and fire pans. You shall make all its utensils of bronze. (Exod. 27:3).
- The rest of the bull—he (the priest) shall carry outside the camp to a clean place, to the ash heap, and shall burn it up on a fire of wood. On the ash heap it shall be burned up. (Leviticus 4:12).
- The priest shall put on his linen garment and put his linen undergarment on his body, and he shall take up the ashes to which the fire has reduced the burnt offering on the altar and put them beside the altar (on the east side). <sup>11</sup> Then he shall take off his garments and put on other garments and carry the ashes outside the camp to a clean place. (Lev. 6:10-11).

**The first bird:** the priest was to wring the first bird's head from its neck but was not to sever it completely and then offer it for a sin offering, some of the blood was to be sprinkle on the side of the altar and the rest of the blood was to be drained out at the base of the altar (it was a sin offering). This bird represented the portion for the LORD and was burnt on the altar. (Lev. 5:8-9).

**The second bird:** the priest was to offer the second bird for a burnt offering according to the rule of burnt offerings for birds and make atonement for the sinner. (Lev. 5:10). This bird became the reward of the officiating priest and since the poor would have been regularly bringing these offerings also food for all priests.

**The rule for birds offered for burnt offering:** when an offering to the LORD was a burnt offering of a turtledove or a pigeon, the offender was to bring the bird of their choice to the priest. The priest was to take the bird to the altar; wring its head off; burn the head on the altar; drain its blood out on the side of the altar; remove its crop with its contents and cast them on the east side of the altar in the place for ashes; tear it open by its wings without completely severing it; burn it on the wood on the fire on the altar. This is a burnt offering, a food offering with a pleasing aroma to the LORD. (Lev. 1:14-17).

**The reason for two birds:** in the trespass/sin offering, of an animal the fat and entrails (i.e., innards), had to be consumed by fire on the altar, as a food offering to the LORD, and the remainder was for the officiating priest and the portion of all other priests to eat. But with a bird offering the fat and entrails (i.e., innards) the portion for the altar could not be separated from the bird, and the burning of the whole bird would not only destroy or at least confuse the character of the trespass/sin offering, but also leave nothing for the priests' portion to eat.

This, is why two birds were brought. One to represent the memorial portion for the LORD, which was burnt on the altar, the other was the reward of the officiating priest and the portion for all the other priests since there would have been far too many for one priest to consume.

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## LEVITICUS 5:11-12

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**An Offering of a Tenth of an Ephah of Fine Flour for a Sin.**



- **Leviticus 5:11-12:** "But if he cannot afford two turtledoves or two pigeons, then he shall bring as his offering for the sin that he has committed a tenth of an ephah of fine flour (around 21 cups) for a sin offering. He shall put no oil on it and shall put no frankincense on it, for it is a sin offering. <sup>12</sup>And he shall bring it to the priest, and the priest shall take a handful of it as its memorial portion and burn this on the altar, on the LORD's food offerings; it is a sin offering.

If the guilty person was so poor that they could not afford two turtledoves or two pigeons, they could bring a 10<sup>th</sup> of an ephah of fine flour (about 2.3kg) to the priest and he would take a handful of it as a memorial portion for the LORD and burn the handful on the brazen altar of burnt offering in the outer court, and make atonement for the sinner and he would be accepted and forgiven. The remainder of the fine flour offering was to be a reward for the officiating priests and a food portion for all other priests as it was for the grain offerings spoken of in Leviticus chapter two.

**Ephah:** taking one cup of well sifted flower to be 110 grams and one ephah to be around 23kg one tenth of an ephah would be around 2.3kg which is 2300 grams divided by 110grams equal 21 cups. To show the loathsomeness of sin the flour that was offered was not to be made pleasant to the taste by the oil or delightful to the smell by frankincense and the price of the sin-offering was brought lower than any other offering, highlighting the truth that poverty will never prevent the way to God's forgiveness and salvation.

**The priests portion:** the priest was to take a portion (i.e., a handful) of the sin offering as its memorial portion and burn it on the altar, as the LORD's food offering, the rest was the reward of the officiating priest and since there would be far more than one person bringing this sin offering to the priest during the day it was also the portion of all other priests.

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## LEVITICUS 5:13

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### **The Priest makes Atonement for the Sinner and they are Forgiven.**

- **Leviticus 5:13:** Thus, the priest shall make atonement for him for the sin which he has committed in any one of these things, and he shall be forgiven. And the remainder shall be for the priest, as in the grain offering."

The sacrifice for the poor shows that no one is exempt from atonement, even during the Old Testament it mattered not whether one was rich or poor atonement could be made for both, signifying the truth that salvation in Christ is available to all no matter what their station in life maybe, whether a king or servant, noble or lowly, rich or poor all can freely come through repentance and faith to Christ and be received. A portion of the offering was the LORD's, the rest was for the priest (v13), for further information, see the notes following the title: "The priests' portion" (above).

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## LEVITICUS 5:14-16

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### **A Ram Plus One Fifth, for the Priest for a Guilt Offering.**

- **Leviticus 5:14-16:** The LORD spoke to Moses, saying, <sup>15</sup>"If anyone commits a breach (trespass in KJV) of faith and sins unintentionally (ignorance in KJV), in any of the holy things of the LORD, he shall bring to the LORD as his compensation, a ram without blemish out of the flock, valued (estimated in KJV) in silver shekels, according to the shekel of the sanctuary, for a guilt offering. <sup>16</sup>He shall also make restitution for what he has done amiss in the holy thing and shall add a fifth to it and give it to the priest. And the priest shall make atonement for him with the ram of the guilt offering, and he shall be forgiven.

The expression, "If anyone sins in the holy things of the LORD," (v15) refers to breaking any law concerning the following:



- Withholding tithes or fees of any kind by which the sanctuary suffered loss.
- Eating unclean meats and meats that were for the priests only.
- Eating the firstborn of their herds and flocks and the tithe of their grain, wine and oil offerings in their towns.
- Working on Sabbath days and breaking any other law concerning the ceremonial laws, rites and holy days of the LORD.

**According to the silver shekel of the sanctuary:** (v15) the ram was to be valued according to the value of the silver shekel of the sanctuary. Whatever value was placed on the ram the sinner was to add one fifth and give the amount in shekels to the priest.

**The weight of a shekel:** the following verses show that one shekel is equal to twenty gerahs and that sixty shekels equals one mina.

- The shekel shall be twenty gerahs; twenty shekels plus twenty-five shekels plus fifteen shekels shall be your mina. (Ezek. 45:12).
- You shall take five shekels per head; you shall take them according to the shekel of the sanctuary (the shekel of twenty gerahs). (Num. 3:47).
- Their redemption price (at a month old you shall redeem them) you shall fix at five shekels in silver, according to the shekel of the sanctuary, which is twenty gerahs. (Num. 18:16).

1 gerah = 0.00057 kgs and 20 gerah = 0.0114 kg and 1 mina = 0.499kgs (about ½ kilogram) and it takes sixty shekels to equal one mina. Taking one mina to be half a kilogram and sixty shekels to equal one mina one shekel would weigh around 8grams. To give a visual idea, one Australian 50 cent coin is around 8 grams and as such it would take about sixty-four 50cent coins to equal one shekel in weight. During this ancient era there was no coins that were given a set value, so money was weighed instead of being counted. Even today some oriental merchants when doing business weigh the silver and gold so that no dishonest trader could cheat them with coins of lighter weight. The shekel of the sanctuary was kept in the sanctuary and was the standard of weight and value that all Israel's shekels must conform to, and, against which, the shekel the people brought to the priest would be measured against for legitimacy and legality. The sanctuary shekel would be placed on one side of the scales and the shekel being offered on the other side, to check that the shekel being offered was equal to the weight of the sanctuary shekel.

**He shall also make restitution for what he has done amiss:** (v16), the focus here is upon what the sinner has done amiss concerning the holy things of the LORD, meaning concerning the ceremonial laws, rites, Sabbath days, unclean foods, the tabernacle, sacrifices and offerings etc. The ram was valued in shekels and based on that valuation a fifth was added, which the trespasser was to give to the priest in shekels for the upkeep of the temple and the service of the priests, then the priest would make atonement for them and they would be forgiven.

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## SINS OF FAITH AND AGAINST THE LORD

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### LEVITICUS 5:17-19

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#### Sins of Faith and Sins against the Holy things of the LORD.

- **Leviticus 5:17-19:** "If anyone sins, doing any of the things that by the LORD'S commandments ought not to be done, though he did not know it, then realizes his guilt, he shall bear his iniquity. <sup>18</sup>He shall bring to the priest a ram without blemish out of the flock, or its equivalent for a guilt offering, and the priest shall make atonement for him for the mistake that he made unintentionally (ignorance in KJV), and he shall be forgiven. <sup>19</sup>It is a guilt offering; he has indeed incurred guilt before the LORD."

These verses clearly show that the focus is unintentional sins and sins done in ignorance, and refer to sins of faith, meaning trespasses against the laws of the tabernacle and against the ceremonial laws, rites, Sabbath days, unclean foods, sacrifices and offerings and such like things. The principle taught here is that while the person was unaware, they had trespassed against the LORD they were not held guilty, but as soon as they became aware of their wrong doing they were then held accountable and guilty before the LORD. In all these cases the offender must confess their sin and bring their offering; but the offering was not accepted, unless accompanied with confession and humble prayer for pardon. The confession was not to be a confession for sin in general, but specifically acknowledging the sin that had been committed. Since we all know we have flaws, most will freely admit that they have sinned, but not all are so open to own or acknowledge a specific sin, but to be assured of forgiveness we must face up to and own the truth concerning what we have done wrong before God and against our neighbour.

**Following are two reasons for these sin sacrifices and offerings:**

1. To give a message of comfort to those who had offended by the knowledge that God had provided a way in which they could be forgiven and accepted so that they need not despair or languish away in their sins.
2. To give a warning not to offend God or our neighbour, because the path to forgiveness acceptance and atonement involved sacrifice.

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*As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.*

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