

LEVITICUS 5

Written and compiled by Gary Kukis

Leviticus 5:1–19

The Guilt and Trespass Offerings

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse studies](#) of **Leviticus** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Leviticus. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Leviticus available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: Leviticus 5 contains examples of inadvertent sins and the sacrifices which must be offered to cover them.

The Bible Summary of Leviticus 5 (in 140 characters or less): *When anyone sins with an oath or becomes unclean they should confess it and bring a sin offering. A guilt offering should be a ram.*¹

There are many **chapter commentaries** on the book of Leviticus. This will be the most extensive examination of Leviticus 5, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

Quotations:

Outline of Chapter 5:

Introduction

vv. 1–4	Four Areas of Guilt
vv. 5–13	The Trespass Offering
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Chapter Summary Addendum

Charts, Graphics and Short Doctrines:

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¹ From <http://www.biblesummary.info/leviticus> accessed July 5, 2020.

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Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

The terms below are cross-linked with their first occurrence in this document. This allows you to click on the first occurrence of a technical term and that will take you back to its definition below. Then you can click on that term below and be taken back to where you last left off in this document.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms

Atonement	The idea of atonement is not full and complete forgiveness, but a covering over of the sins committed. Psalm 65:3: <i>When iniquities prevail against me, You [God] atone for [or, cover over] our transgressions.</i> Atonement is a temporary measure. Sins are temporarily covered over. Jesus dying for our sins gives us a full and complete atonement. See the Doctrine of Atonement (Grace Bible Church) (Chafer Theological Seminary) Atonement (Theopedia) (Believe Religious Information Source).
Canaan, the Land of Promise	Canaan is the land promised by God to Israel on a number of occasions. It is named <i>Canaan</i> after the <i>Canaanites</i> who live there. In modern terms, this would be the land between Egypt and Lebanon (roughly).
Efficacious; Efficacy	Efficacious means, <i>having the power to produce a desired effect, able to produce [an intended result, an outcome], ability, productive.</i> Efficacy means, <i>the power to produce; production of the effect intended.</i> The efficacy of Scripture means that it is <i>able to produce an intended result</i> , which would be spiritual maturity (this would occur in conjunction with the power of the Holy Spirit). Spiritual maturity requires both the Spirit and the Word.
The Law of Moses, The Law, Mosaic Law	The Mosaic Law (often referred to as <i>the Law</i>) is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons). Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law).

Definition of Terms	
Levi, Levite, Levites, Levitical	Levi, one of the tribes of Israel, was entrusted with the spiritual responsibilities of Israel. One branch of Levites, the descendants of Aaron, would make up what is called the Levitical Priesthood. When obeying the mandates of Scripture, the Levitical worship is legitimate. After the Lord's burial, resurrection, and ascension, Levitical worship is no longer of God. See the Priesthoods of God and the Priesthoods of Man (HTML) (PDF) (WPD).
Priest, Priests, Priesthood	<p>During the Age of Israel, only those descended from Aaron were priests. Priests represent man before God (whereas, a prophet represents God to man). They offered up animal sacrifices to God on behalf of men. They had a number of specific duties assigned to them by the Law of Moses.</p> <p>Because priests are men, they can be a corrupt group.</p> <p>In the Church Age, every believer is a priest and there is no specialized priesthood. Every priest-believer can represent himself directly to God. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD).</p>
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).
The Sabbath	The Sabbath Day is Saturday, and this was a day of rest for the Hebrew people, during which they would not work but contemplate the finished work of God. This became a repository of legalism over the years, where this day became more and more tightly regulated with new laws and regulations not found in Scripture. Believers in the Church Age are not under any Sabbath day restrictions. (Spokane Bible Church Sabbath Summary) (Grace Notes: Jewish Teaching on the Sabbath) Kukis—Doctrine of the Sabbath Day (HTML) (PDF) (WPD).
Soul, Human Soul, Souls	The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown (Characteristics , Diagram , Soul and Depravity of the Soul , Battle for Soul Control , Soul Tragedy , Prospering Soul , Soul's Need for Daily Doctrine , Soul's Need #2); Grace Notes (Doctrine of the Soul ; PDF).
Spiritual Death, Spiritually dead	There are 3 types of spiritual death: (1) The unbeliever is said to be spiritually blind or spiritually dead; he does not understand the things of the Spirit; these things are foolish to him. (2) The believer out of fellowship is said to be spiritually dead. This means that he is temporally dead; he is not acting under the guidance of the Holy Spirit. He is operationally dead (that is, the believer is not producing divine good). (3) On the Roman cross, when bearing our sins, Jesus suffered spiritual death. That is, God poured our sins upon Him and judged those sins. We understand by the context which of these is being referred to. The phrase, <i>blood of Christ</i> , refers to the Lord's spiritual death on the cross. What is spiritual death? (Got Questions); 29 Bible Verses about Spiritual Death (Knowing Jesus); Bible Verses about Spiritual Death (Open Bible).

Definition of Terms	
Spiritual Growth	Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See Living the Christian Life (HTML) (PDF) (WPD); Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Spiritual Life (HTML) (PDF) (WPD).
The Tabernacle, Tent of Meeting, Tent of Assembly	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lives before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace) ; Jesus—the Golden Lampstand (Grace Bible Church).
Type, Typical, Antitype, Typology, Typological	A type is a person, a thing or an act which looks forward to Jesus or to Jesus on the cross. For instance, Isaac's birth was the <i>type</i> ; our Lord's birth was the <i>antitype</i> , which was the fulfillment of the type. <i>Typical</i> is the adjective; and <i>typology</i> is the study of type. <i>Typological</i> , an adjective, is, <i>of or relating to typology or types</i> . See Typology (HTML) (PDF) (WPD).
Some of these definitions are taken from http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to Leviticus 5

Introduction: Leviticus 5 appears to center upon dealing with ceremonial uncleanness. The sins committed here are those committed inadvertently. The sacrifices required are listed, but there is much less explanation than found in previous chapters.

There are times in this chapter where I am not sure I fully understood what is being said, or the point being made. However, lucky for us, we are not under the **Mosaic Law**. We do not read these chapters carefully and then decide, *such and such an act made me unclean; I need to offer a sacrifice to God because of it*.

I believe that most of the transgressions referred to in this chapter are relatively minor; but any sort of uncleanness, no matter how slight, separates us from God.

Seven times in this chapter, the word for *guilt offering* or *trespass offering* is use.

Titles and/or Brief Descriptions of Leviticus 5 (by various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Leviticus 5 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Leviticus 5

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Leviticus 5

Leviticus 5 will begin with

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Leviticus 5

Characters

Commentary

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The Principals of Leviticus 5	
Characters	Commentary

[Chapter Outline](#)
[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place.

The Places of Leviticus 5	
Place	Description

[Chapter Outline](#)
[Charts, Graphics and Short Doctrines](#)

By the Numbers	
Item	Duration; size

[Chapter Outline](#)
[Charts, Graphics and Short Doctrines](#)

Timeline for Leviticus

There is very little narrative in the book of Leviticus; so this information may have been given to Moses in a few days or, at most, a few weeks; and Moses both wrote these things down and informed the people. Because of information previously studied in the introduction, we are not 100% certain if all of this material was given to Moses while in the newly erected **Tabernacle**. I would lean towards that being the case.

Here is what to expect from Leviticus 5:

A Synopsis of Leviticus 5

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Outlines of Leviticus 5 (Various Commentators)

Kretzmann's Commentary:²

Verses 1-13

Special Cases of Sin-offerings.

Verses 14-19

Trespass-offerings in Case of Ignorance.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Some of the passages are included below, using the ESV; capitalized.

A Synopsis of Leviticus 5 from the Summarized Bible

Contents:	Trespass offering laws.
Characters:	God, Moses.
Conclusion:	Even when a man unwittingly breaks the laws of God, full restitution must be made, which is possible only through the presentation of the sacrifice.
Key Word:	Trespass offering, Leviticus 5:6.
Strong Verses:	Leviticus 5:17, Leviticus 5:18. "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. 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, and he shall be forgiven.
Striking Facts:	The chapter teaches us that we all have need to pray with David, "Declare me innocent from hidden faults." Psalm 19:12b.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Leviticus 5.

² From <https://www.studydrive.org/commentaries/eng/kpc/leviticus-5.html> accessed February 25, 2024.

Chapter Outline

Charts, Graphics and Short Doctrines

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Leviticus 1–5)

Scripture	Text/Commentary
God speaks to Moses from the Tabernacle.	
Leviticus 1	Large livestock burnt offering; burnt offering from the flock of lambs or goats; burnt offering of birds.
Leviticus 2	The grain offering to be offered with the meat offerings.
Leviticus 3	Peace offering from the heard; peace offering from the flock.
Leviticus 4	Offerings for unknown sins.
Leviticus 5a	Trespass offerings.
Leviticus 5b	Guilt offerings.

Chapter Outline

Charts, Graphics and Short Doctrines

Changes—additions and subtractions (for Leviticus 5): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

I have begun to draw from over 40 translations when doing my initial exegetical study of a chapter. This will include some translations which I have not used before: Modern Literal Version 2020, Benner's Revised Mechanical Translation (which I should like to go back and include this with my Genesis and Exodus studies), the Literal Standard Version, the Scriptures 2009, the Unfolding Word Literal Text, the Unfolding Word Simplified Text, and the Samaritan Pentateuch (in English). These are some of the various translations which have been recently made available to e-sword 12.1. Four of these simply replace previous texts done by the same translator or translation group.

After every verse, I will give the Kukis mostly literal translation for that verse. At the end of every passage, I will give both the Kukis mostly literal translation and the Kukis paraphrase for that passage.

At the end of this study, I have listed other doctrinal teachers who have taught this chapter. So far, I have only included R. B. Thieme, Jr. and R. B. Thieme, III. This section is also bookmarked.

I have not yet begun a weekly mail-out study of Leviticus, but I will probably do that after I complete the Exodus study.

As I have done previously, since this chapters is what God is saying to Moses, I will begin and end the chapter with quotation marks. I will not insert a new set of quotation marks for each new paragraph.

Chapter Outline

Charts, Graphics and Short Doctrines

Four Areas of Guilt

It appears to me that this extended thought runs for 6 verses, but I did not want to put that many verses together. Therefore, I broke it down to vv. 1–4 and 5–6.

In discussing these verses, I found myself resorting to the use of the 2nd person, as if you, the reader, are the one who has become unclean through any of these acts. It became too difficult to distinguish between two 3rd persons, as is found in the text of Leviticus 5.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

And a soul that sins and hears a sound of an oath and he [is] a witness or he has seen or he has known; though he does not make known, and he lifts up his iniquity. Or a soul which touches in all a word unclean or a carcass of an animal unclean or a carcass of a beast unclean or a carcass of swarming [things] unclean; and he has been concealed from him and he [is] unclean and he has been guilty. Or that he touches in an uncleanness of man to all his uncleanness who makes unclean in her; and he has been concealed from him and he has known and he has been guilty. Or a soul that swears to speak rashly in [two] lips, to do evil or to do well, to all that he speaks rashly the man in an oath; and he was concealed from him and he has known and he has been guilty to one from these things.

Leviticus
5:1–4

Kukis mostly literal translation:

[Consider] a soul that sins [and is unclean]: he hears a solemn proclamation and he is a witness [of fact]; (or, he saw [it] or he knows [something]), though he does not make [it] known [because this] is bearing his transgression. Or [he is] a soul which touches an unclean thing or an unclean dead animal or an unclean dead beast or the carcass of any unclean thing [lit., of dead (and) unclean swarming creatures]; and this [lit., he] has been concealed from him and [therefore] he is unclean (and he is guilty). Or he has touched an unclean person so all this person's uncleanness [lit., his uncleanness] make his soul [lit., her] unclean. [Even if] this [lit., he] is concealed from him [because he does not realize it], when it is made known to him, he is guilty. Or a soul who swears [yet] is speaking rashly—to do evil or to do good—[as] a man speaking (idly) an oath; yet [lit., and] this [lit., he] was concealed from him. When this [lit., he] is made known to him, he has been made unclean by [any] one of these things.

Kukis not-so-literal paraphrase:

Let us consider the soul that sins in such a way to be made unclean: perhaps he hears a solemn proclamation and he turns out to be a witness of fact (or he saw something or he knows something); though he does not make this information known. Because of this, he has sinned. Or perhaps he has touched something unclean—the carcass of any sort of animal—but he does not realize it. He is still unclean as a result. Even if he has simply touched another person who is unclean, he is made unclean as a result. Or, perhaps he makes some oath, but he has spoken rashly. He may not realize what he has done, but when it is made known to him, he is clearly unclean. Any one of these things makes him unclean.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation³; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

³ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_Leviticus.html and first published in 1862.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)

And a soul that sins and hears a sound of an oath and he [is] a witness or he has seen or he has known; though he does not make known, and he lifts up his iniquity. Or a soul which touches in all a word unclean or a carcass of an animal unclean or a carcass of a beast unclean or a carcass of swarming [things] unclean; and he has been concealed from him and he [is] unclean and he has been guilty. Or that he touches in an uncleanness of man to all his uncleanness who makes unclean in her; and he has been concealed from him and he has known and he has been guilty. Or a soul that swears to speak rashly in [two] lips, to do evil or to do well, to all that he speaks rashly the man in an oath; and he was concealed from him and he has known and he has been guilty to one from these things.

Dead Sea Scrolls Targum (Onkelos)

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If a person sins, and heard an oath [demanding his testimony] [in a case where] he is a witness; [for] he either saw or knew [something relevant], if he does not testify, he will bear [the burden of] his iniquity.

Or, if a person touches anything impure either the carcass of an impure wild animal, or the carcass of an impure animal of pasture, or the carcass of an impure creeping animal; and this [impurity] was concealed from him, he is impure and incurs guilt.

Or, if he touches the impurities of man whatever that impurity may be that causes impurity and this [impurity] was concealed from him; [when] he realizes [he is impure], he incurs guilt.

Or, if a person swears, orally expressing to do harm [that he will do something which is to his detriment] or to do good [that he will do something that is to his benefit]. Regarding all a person will expresses in an oath and [that oath] was concealed from himself, when he realizes [his sin] and he incurs guilt, for any one of these [aforementioned sins]. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).

Targum (Pseudo-Jonathan)

When a man shall have sinned, and heard the voice of the oath of execration, or have been himself a witness, or shall have seen that cue of the world hath transgressed against the words of an oath, or shall have known that his companion hath sworn or imprecated vainly, if he show it not, he shall bear his sin. Or if a man touch anything, unclean, whether the carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of an unclean reptile, and it be hidden from him, and he, being unclean, shall touch any consecrated thing, he is guilty. Or if he touch the uncleanness of a man, even whatever uncleanness that defileth him, and it be hidden from him, and he touch anything consecrated, after that it is discovered by him, and he knoweth that he is defiled and not clean, he shall be guilty. Or if a man shall swear to make declaration with his lips to do evil or good [JERUSALEM. To do evil or good] upon any matter upon which a man may affirm, whether of the present or the future, that he can make declaration by oath, and he falsify therein, and it be hidden from him, but afterward it be discovered to him and he know that he hath falsified, and he repent not; though he hath become guilty in any one of these, if he shall have (thus) sinned in any one of these four things, but afterwards repent, he shall make confession of the sin by which he hath sinned. I think I have too many verses here.

Updated Douay-Rheims⁴

If any one sin, and hear the voice of one swearing, and is a witness either because he himself has seen, or is privy to it: if he do not utter it, he will bear his iniquity. Whoever touches any unclean thing, either that which has been killed by a beast, or died of itself, or any other creeping thing: and forgets his uncleanness, he is guilty, and has offended.

And if he touch any thing of the uncleanness of man, according to any uncleanness wherewith he is wont to be defiled: and having forgotten it, come afterwards to know it, he will be guilty of an offence.

The person that swears, and utters with his lips, that he would do either evil or good, and binds the same with an oath, and his word: and having forgotten it afterwards understands his offence,...

Aramaic ESV of Peshitta

"If anyone sins, in that he hears the voice of adjuration, he being a witness, whether he has seen or known, if he does not report it, then he shall bear his iniquity.

"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.

"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.

"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.

Lamsa's Peshitta (Syriac)

"And when the soul will sin and will hear the voice of an oath and he witnessed or saw or knew, unless he will tell, he will bear his sin. Or the soul that touches anything defiled or a body of an unclean animal or the body of an unclean ox or the body of a defiled creeper and is careless of it, and he is defiled and has sinned. Or if he will touch the defilement of a man with any defilement of which he is defiled in

⁴ I have simply taken the 1899 American version and updated the thee's and the thou's.

himself and he will disregard it and he knows that he has sinned. Or the soul, when he will swear in an offering of the lips to do evil or to do good in anything that the man has designated in an oath, and he will neglect it, and he knows that he has sinned in one of these things.

Samaritan Pentateuch

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.

Or if a soul that 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.

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.

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.

Updated Brenton (Greek)⁵

And if a soul sin, and hear the voice of swearing, and he is a witness or has seen or been conscious, if he do not report it, he shall bear his iniquity.

That soul which shall touch any unclean thing, or carcase, or that which is unclean being taken of beasts, or the dead bodies of abominable reptiles which are unclean, or carcases of unclean cattle,

or should touch the uncleanness of a man, or whatever kind, which he may touch and be defiled by, and it should have escaped him, but afterwards he should know, —then he shall have transgressed.

That unrighteous soul, which determines with his lips to do evil or to do good according to whatsoever a man may determine with an oath, and it shall have escaped his notice, and he shall afterwards know it, and so he should sin in some one of these things:...

Significant differences:

Limited Vocabulary Translations:⁶

Bible in Basic English

And if anyone does wrong by saying nothing when he is put under oath as a witness of something he has seen or had knowledge of, then he will be responsible:

If anyone becomes unclean through touching unconsciously some unclean thing, such as the dead body of an unclean beast or of unclean cattle or of any unclean animal which goes flat on the earth, he will be responsible:

Or if he becomes unclean through touching unconsciously any unclean thing of man, whatever it may be, when it is made clear to him he will be responsible:

Or if anyone, without thought, takes an oath to do evil or to do good, whatever he says without thought, with an oath, having no knowledge of what he is doing; when it becomes clear to him, he will be responsible for any of these things.

Easy English

Sins for which people must give an offering

A person may know about something that is wrong. He may not speak about it at a public meeting. That person is sinning.

God has said that some animals and insects are not clean. A person may touch a dead animal or an insect like that. If he does, he is doing something wrong. It is a sin even if he did not really want to touch it.

⁵ I am using the Complete Apostles Bible, available through e-sword.

⁶ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

A person may touch something that another person has made bad. If he does, he is doing something wrong. He might not know that it is bad, but he is still doing a wrong thing.

A person is doing a wrong thing if he says any careless promise. The promise might be good or bad. People will tell him that he has not obeyed God's rules. Then he will know that he has sinned.

Easy-to-Read Version—2008 “A person might hear a warning. Or a person might see or hear something that he should tell to other people. If that person does not tell what he saw or heard, then that person is guilty of doing wrong.

Or a person might touch something unclean. [41] It might be the dead body of a tame animal, or it might be the dead body of an unclean animal. That person might not know that he touched those things, but he will still be guilty of doing wrong.

There are many things that come from a person that make a person unclean. A person might touch any of these things from another person, but not know about it. When that person learns that he has touched something unclean, he will be guilty.

Or a person might make a quick promise to do something—it makes no difference if it is bad or good. People make many kinds of quick promises. A person might make such a promise and forget it. [42] When he remembers [43] his promise, then he will be guilty, because he didn't keep his promise.

Good News Bible (TEV) Sin offerings are required in the following cases. If you are officially summoned to give evidence in court and do not give information about something you have seen or heard, you must suffer the consequences.

If you unintentionally touch anything ritually unclean, such as a dead animal, you are unclean and guilty as soon as you realize what you have done.

If you unintentionally touch anything of human origin that is unclean, whatever it may be, you are guilty as soon as you realize what you have done.

If you make a careless vow, no matter what it is about, you are guilty as soon as you realize what you have done.

The Message “If you sin by not stepping up and offering yourself as a witness to something you've heard or seen in cases of wrongdoing, you'll be held responsible.

“Or if you touch anything ritually unclean, like the carcass of an unclean animal, wild or domestic, or a dead reptile, and you weren't aware of it at the time, but you're contaminated and you're guilty;

“Or if you touch human uncleanness, any sort of ritually contaminating uncleanness, and you're not aware of it at the time, but later you realize it and you're guilty;

“Or if you impulsively swear to do something, whether good or bad—some rash oath that just pops out—and you aren't aware of what you've done at the time, but later you come to realize it and you're guilty in any of these cases...

Names of God Bible **Sins Which Require an Offering for Sin**

The LORD continued, “Now, if you are a witness under oath and won't tell what you saw or what you know, you are sinning and will be punished.

“If you touch anything unclean[a]—the unclean dead body of a wild or tame animal or the body of an unclean, swarming creature—and then ignore what you did, you are unclean and will be guilty.

“If you become unclean by touching human uncleanness of any kind and then ignore it (although you know what you did), you will be guilty.

“If you hastily take a vow about what you will or will not do (as some people do) and then ignore it (although you know what you said), you will be guilty.

NIRV “ ‘Suppose someone has been called as a witness to something they have seen or learned about. Then if they do not tell what they know, they have sinned. And they will be held responsible for it.

“ ‘Or suppose someone touches something not “clean.” It could be the dead bodies of wild animals or of livestock. Or it could be the dead bodies of creatures that move along the ground. Even though those people are not aware that they touched them,

they have become “unclean.” And they are guilty. Or suppose they touch something “unclean” that comes from a human being. It could be anything that would make them “unclean.” Suppose they are not aware that they touched it. When they find out about it, they will be guilty. Or suppose someone makes a promise to do something without thinking it through. It does not matter what they promised. It does not matter whether they made the promise without thinking about it carefully. And suppose they are not aware that they did not think it through. When they find out about it, they will be guilty.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Leviticus 5

How to get forgiven for accidental sins

You're guilty when you don't know it

If you defy an order to testify in a legal dispute about what you did or didn't see, you're guilty. You've sinned, and you'll suffer the consequences. If you touch something you're not supposed to touch, such as a dead wild animal, dead livestock, or dead critters that once crawled on the ground, you've become ritually unclean [1] even if you don't realize it. You're guilty.

If you touch any part of a person that is ritually unclean, [2] you're unclean even if you don't realize it. You're guilty. If you mouth off with a foolish promise to do something you don't intend to do, whether it's for good or bad, you're guilty of sinning even if you didn't realize it at first. If you come to your senses and realize you did wrong, you're still guilty.

¹5:2 A person ritually unclean was not supposed to touch another person or go to the worship center because they ritually defiled whatever they touched. Israelites were able to get ritually clean again by following a set of procedures that included bathing, washing their clothes, getting sprinkled with “water of purification” (Numbers 19), and waiting for a stretch of time, often seven days.

²5:3 This refers to bodily fluids such as semen or menstrual discharge (Leviticus 15:16, 25).

Contemporary English V.

If you refuse to testify in court about something you saw or know has happened, you have sinned and can be punished. You are guilty and unfit to worship me, if you accidentally touch the dead body of any kind of unclean animal. You are guilty if you find out that you have accidentally touched any waste that comes from a human body. You are guilty the moment you realize that you have made a hasty promise to do something good or bad.

The Living Bible

“Anyone refusing to give testimony concerning what he knows about a crime is guilty.

“Anyone touching anything ceremonially unclean—such as the dead body of an animal forbidden for food, wild or domesticated, or the dead body of some forbidden insect—is guilty, even though he wasn't aware of touching it. Or if he touches human discharge of any kind, he becomes guilty as soon as he realizes that he has touched it.

“If anyone makes a rash vow, whether the vow is good or bad, when he realizes what a foolish vow he has taken, he is guilty.

New Berkeley Version
New Life Version

‘If a person sins by saying nothing when he is told in court to tell what he knows or what he has seen, he will become guilty. If a person touches anything that is unclean, the dead body of a wild animal, or of cattle, or of anything that moves on the earth that is unclean, even without knowing it, then he will be unclean and will be guilty. Or if he touches a human who is unclean for whatever reason, without knowing it, when he learns about it, he will be guilty. If a person without thinking

New Living Translation	swears he will do something, whether bad or good, any foolish promise a person may swear, when he learns about it, he will be guilty.
	Sins Requiring a Sin Offering
	“If you are called to testify about something you have seen or that you know about, it is sinful to refuse to testify, and you will be punished for your sin.
	“Or suppose you unknowingly touch something that is ceremonially unclean, such as the carcass of an unclean animal. When you realize what you have done, you must admit your defilement and your guilt. This is true whether it is a wild animal, a domestic animal, or an animal that scurries along the ground.
	“Or suppose you unknowingly touch something that makes a person unclean. When you realize what you have done, you must admit your guilt.
	“Or suppose you make a foolish vow of any kind, whether its purpose is for good or for bad. When you realize its foolishness, you must admit your guilt..
Unfolding Bible (simplified) ⁷	If a judge orders any of you to tell in court something that you have seen or something that you heard someone say, but if you refuse to say what you know to be true, you must pay a penalty for refusing to tell what you know.
	If you accidentally touch something which God considers impure such as the carcass of a wild animal or the carcass of your animals that has died, or of an animal that crawls along the ground, you must pay a penalty.
	If you touch anything that has made anyone else unacceptable to God, even if you did not intend to touch it, when you realize what you have done, you must pay a penalty.
	If you carelessly make a solemn promise to do something that is either good or that is bad, when you realize that you cannot do it, you must pay a penalty.

Partially literal and partially paraphrased translations:

American English Bible	<p>‘And if a person sins by witnessing, seeing, or knowing of someone that has sworn an oath [of vengeance] against another and fails to report it, he is guilty of a sin. And whoever touches anything that is dirty, such as the filth of animals, or dead things [such as] a dead unclean animal or [the rotting] body of cattle, or whoever touches any kind of filth from a man that would make him unclean – even if he doesn’t realize it, but comes to know about it later – he has sinned.</p> <p>Or if some unrighteous person has decided to use his lips to swear an oath to do evil or good – even if a person doesn’t realize it, but comes to know of it [later] – he has sinned by doing this.</p> <p>The two notes on <i>soul</i> and <i>righteousness</i> are extensive, so these are links to the AEB website. <i>Swearing an oath</i> is a shorter note and, therefore, placed in the Addendum.</p>
Beck’s American Translation . Common English Bible	<p>Unintentional sin</p> <p>If you sin:</p> <p>by not providing information after hearing a public solemn pledge even though you are a witness, knowing something, or having seen something so that you become liable to punishment;</p> <p>or by touching some unclean thing—the dead body of an unclean wild animal, unclean livestock, or unclean swarming creature—but the fact goes unknown so that you become unclean and guilty of sin;</p> <p>or by touching human uncleanness—any uncleanness that makes one unclean—and the fact goes unknown, but you later learn of it and become guilty of sin;</p>

⁷ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

New Advent (Knox) Bible	<p>or by carelessly swearing to do something, whether bad or good—whatever one might swear carelessly—and the fact goes unknown, but you later learn of it and become guilty of sin concerning one of these things—...</p> <p>Here is a sin men commit; a man hears the call that puts him under oath, and can bear witness of what he has seen or known, yet witness he bears none; he must pay the penalty.[1]</p> <p>A man may have touched what has been killed by a wild beast or has fallen dead, or the carcass of a reptile,[2] or some other unclean thing, unaware of his defilement at the time; yet he has incurred guilt by the fault. Or he has touched some defilement of the human body; there are many such; he may be unaware of it till afterwards, but he has incurred guilt. Or he has taken an oath, pronounced with the lips, to do this or that;[3] he has given his pledged word, and then forgotten that he gave it, but remembers it afterwards.</p>
Translation for Translators	<p>[1] If the text has been correctly preserved, it looks as if this verse must belong to some other context. The offence it contemplates is evidently deliberate, like those at the beginning of chapter 6, whereas the faults mentioned in 5.2-4 are the results of inadvertence, and classed as such (cf. 4.27 above and 5.15 below).</p> <p>[2] 'Or the carcass of a reptile'; literally, in the Latin version, 'or any other reptile'. In the Hebrew text, it is a question of touching the carcass of any unclean beast or reptile.</p> <p><i>Yahweh also said to tell the people, "If a judge orders any of you to tell in court something that you have seen or something that you heard someone say, if you refuse to say what you know is true, you must <pay a penalty/be punished> [MTY] for refusing to tell what you know.</i></p> <p>If you accidentally touch something which God considers impure [DOU], such as the carcass of a wild animal or the carcass of a bull or cow, or of an animal that scurries across the ground, you must <pay a penalty/be punished>.</p> <p>If you touch any human feces, even if you do not intend to do that, when you realize what you have done, you must <pay a penalty/be punished>.</p> <p>If you carelessly make a solemn promise <i>to do something</i> that is good or that is bad, when you realize what you have done, you must <pay a penalty/be punished>.</p>

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	<p>If someone sins by failing to testify when he hears a public charge about something he has witnessed, whether he has seen it or learned of it, he shall bear the iniquity. Or if a person touches anything unclean—whether the carcass of any unclean wild animal or livestock or crawling creature—even if he is unaware of it, he is unclean and guilty.</p> <p>Or if he touches human uncleanness—anything by which one becomes unclean—even if he is unaware of it, when he realizes it, he is guilty.</p> <p>Or if someone swears thoughtlessly with his lips to do anything good or evil—in whatever matter a man may rashly pronounce an oath—even if he is unaware of it, when he later realizes it, he will be guilty.</p>
Christian Standard Bible	<p>Cases Requiring Sin Offerings</p> <p>“When someone sins in any of these ways:</p> <p>If he has seen, heard, or known about something he has witnessed, and did not respond to a public call to testify, he will bear his iniquity.</p> <p>Or if someone touches anything unclean—a carcass of an unclean wild animal, or unclean livestock, or an unclean swarming creature—without being aware of it, he is unclean and incurs guilt.</p> <p>Or if he touches human uncleanness—any uncleanness by which one can become defiled—without being aware of it, but later recognizes it, he incurs guilt.</p>

Ferrar-Fenton Bible	<p>Or if someone swears rashly to do what is good or evil—concerning anything a person may speak rashly in an oath—without being aware of it, but later recognizes it, he incurs guilt in such an instance.</p>
	<p>The Law of Expiation for Perjury.</p>
	<p>"When a person who is a witness sins when he has taken the declaration of an oath, about an event he saw, or knew, if he does not relate it, he shall bear his crime.</p>
	<p>Or a person who has touched anything unclean, or a corpse that is unclean; or carcase of an unclean beast; or an unclean reptile; and it was unknown to him; he is unclean and guilty;</p>
	<p>or if he touches uncleanness of blood, or any uncleanness that may defile him, and he did not know it, yet he is guilty;</p>
	<p>or a person listening to a libel injurious to his neighbour, or who delights in anything which injures the man by being reported, and hides it, when he knew it, then he is guilty by it;...</p>
International Standard V	<p>Laws of Public Testimony</p>
	<p>"If someone sins because he has failed to testify after receiving notice [Lit. after having heard] to testify as a witness regarding what he has observed or learned, he is to be held responsible." [Lit. guilty]</p>
	<p>Offerings for Uncleanness</p>
	<p>"When a person has touched a ceremonially unclean thing inadvertently, [Lit. thing and it was hidden from him; and so throughout the chapter] such as the carcass of an unclean animal, or some unclean creeping thing, he will be unclean and guilty nevertheless.</p>
	<p>"When he inadvertently touches the uncleanness of a human being, whatever his uncleanness that made him unclean may be, when he himself comes to know about it, he will be guilty.</p>
	<p>When a person has sworn inadvertently by what he has said, whether for evil or good, whatever it was that the person spoke, when he comes to understand what he said, he will incur guilt by one of these things.⁸</p>
Urim-Thummim Version	<p>And if a person sins by remaining silent when he is adjured to give evidence as a witness, whether he has seen or known the thing, then he will bear his depravity. Or if a person touch any unclean thing, whether its a carcass of an unclean animal or a carcass of unclean livestock, or the carcass of unclean creeping things, and if it is concealed from him then he will be unclean and guilty. Or if he touches the uncleanness of man (whatever filthiness it is that a man will be defiled by) and it is concealed from him, yet when he learns of it he will then be guilty. Or when a person adjures, speaking wrongfully with the lips to do evil, or to do good, even anything that man utters wrongfully with an oath, and it has been concealed from him, when he has known the matter then he has been guilty of one of these.</p>
Wikipedia Bible Project	<p>And a soul which will sin, and heard the cursed voice, and he is a witness, or he has seen, or known, if he will not say so, and he carried his wrong.</p>
	<p>Or a soul which touches of anything impure, or of the corpse of an impure animal or of the corpse of an impure beast, or of the corpse of an impure vermin, and ignores it, and he is impure and guilty.</p>
	<p>Or if he will touch in the impurity of man, in all his impurity which he will putrify in, and ignores it, and he knows and is guilty.</p>
	<p>Or a soul which swears to enunciate the evil with his lips, or to improve, to all that man enunciates in oath, and ignores, and he knew and is guilty, to one of these.</p>

Catholic Bibles (those having the imprimatur):

⁸ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

Christian Community (1988) **Some cases requiring sacrifice for sin**

Sacrifice for sin is required in the following cases:

A man should have come forward to give evidence in court when officially summoned; but he did not speak and give information about something he had seen or heard; and so he is guilty.

Or else he accidentally touches some thing unclean, whatever it may be—the dead body of an unclean animal, wild or tame; or the dead body of one of the unclean beings that swarm—and so without realizing it, he becomes unclean, and guilty.

Or else he accidentally touches some human uncleanness, whatever it may be, and contact with it makes him unclean; so he becomes guilty as soon as he realizes what he has done.

Or else a man makes a careless vow to do either evil or good in any of those matters on which a man may swear unthinkingly; he does not notice it, then, but when he realizes it later, he becomes guilty. Pro 29:24 11—16

The Heritage Bible

And if a soul sins, and hears the voice of swearing, and is a witness, whether he has seen or known by seeing it, if he does not declare it, then he shall bear his iniquity.

Or if a soul touch anything unclean, or the carcass of an unclean living thing, or a carcass of unclean animal, or the carcass of unclean swarming things, and if it is hidden from him, he also shall be unclean, and guilty.

Or if he touches the uncleanness of man, whatever uncleanness by which he is unclean, and it is hidden from him, when he knows by seeing, then he is guilty.

Or if a soul swears, pronouncing with his lips to do evil, or to do good, whatever it is that a man pronounces with an oath, and it is hidden from him, when he knows by seeing, then he is guilty in one of these.⁹

New American Bible(2011)¹⁰ **Special Cases for Purification Offerings.***

If a person, either having seen or come to know something, does wrong by refusing as a witness under oath to give information,^a that individual shall bear the penalty; or if someone, without being aware of it, touches any unclean thing, such as the carcass of an unclean wild animal, or an unclean domestic animal, or an unclean swarming creature,^{*} and thus is unclean and guilty;^b or if someone, without being aware of it, touches some human uncleanness,^c whatever kind of uncleanness this may be, and then subsequently becomes aware of guilt; or if someone, without being aware of it, rashly utters an oath with bad or good intent,^d whatever kind of oath this may be, and then subsequently becomes aware of guilt in regard to any of these matters— ...

* [5:1–13] This differs from the prescriptions for purification offerings in chap. 4 by listing four specific wrongs for which a purification offering is brought and allowing the substitution of birds and grain offerings in the case of poverty.

* [5:2] Swarming creature: a rather imprecise categorization that includes various small creatures in the seas, such as fish that go about in large groups or swarms (Gn 1:20; Lv 11:10); or, similarly, various winged insects that mass in the skies (Lv 11:20; Dt 14:19); and, finally, various small creatures that move in swarms on land, whether crawlers, quadrupeds, or of the multilegged variety (Lv 11:41–42). According to 11:29–30, even various rodents and lizards can be included in this category.

a. [5:1] Jgs 17:2–3; Prv 29:24.

b. [5:2] Lv 11:1–45; 15:31; 17:15–16.

c. [5:3] Lv 12:4; 13:35–36; 15:2–12, 19–27; Nm 19:14–22.

d. [5:4] Nm 30:3; Jgs 11:30–36; 1 Sm 14:24–30; Mk 6:23–26; Acts 23:12.

⁹ Found here: http://www.vatican.va/archive/ENG0839/_INDEX.HTM

¹⁰ Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

The Catholic Bible

Other Ways to Atone. “If anyone sins in that he heard a call to testify and he is a witness, having seen or heard of the matter, and he does not make it known, then he shall bear his guilt. Or if anyone touches any unclean thing, whether it be the carcass of an unclean animal or the carcass of unclean cattle or the carcass of any unclean creeping thing, even if he did not know it, he shall be unclean and be held guilty. Or if he touches human uncleanness,^[a] of whatever type of uncleanness one might touch and become unclean, and he did not know it, when he comes to know of it he shall be guilty. Or if someone rashly lets an oath slip from his lips, to do evil or to do good, in anything by which a person who swears a rash oath, and he does not realize it, when he comes to know it, he shall be guilty for any one of these things.

[a] *Human uncleanness*: a large part of Israelite ritual is based on the notions of pure and impure that affected the fitness of the person to enter the sanctuary for worship.

They are cultic rather than ethical determinations. In the New Testament, Jesus' interpretation of cleanliness went beyond the rigidity imposed by the Pharisees on exterior performance to address the person's interior disposition.

New Jerusalem Bible

' "If someone sins in any of these following cases: "He should have come forward to give evidence when he heard the formal adjuration, having seen the incident or known the facts; but he has not spoken out, and so bears the consequences of his guilt; "or someone touches something unclean, whatever it may be -- the dead body of an unclean animal, wild or tame, or of one of the unclean reptiles -- and without realising it becomes unclean, he becomes answerable for it; "or he touches some human uncleanness, whatever it may be, contact with which makes him unclean; he does not notice it, then, realising it later, he becomes answerable for it; "or someone lets slip an oath to do something either evil or good, in any of those matters on which someone may let slip an oath; he does not notice it, then, realising it later, he becomes answerable for it;...

NRSV (Anglicized Cath. Ed.)

When any of you sin in that you have heard a public adjuration to testify and—though able to testify as one who has seen or learned of the matter—do not speak up, you are subject to punishment. Or when any of you touch any unclean thing—whether the carcass of an unclean beast or the carcass of unclean livestock or the carcass of an unclean swarming thing—and are unaware of it, you have become unclean, and are guilty. Or when you touch human uncleanness—any uncleanness by which one can become unclean—and are unaware of it, when you come to know it, you shall be guilty. Or when any of you utter aloud a rash oath for a bad or a good purpose, whatever people utter in an oath, and are unaware of it, when you come to know it, you shall in any of these be guilty.

Revised English Bible—1989

IF a person sins in that he hears a solemn adjuration to give evidence as a witness to something he has seen or heard, but does not declare what he knows, he must bear the consequences; or if a person touches anything ritually unclean, such as the dead body of an unclean animal, whether wild or domestic, or of an unclean swarming creature, and it is unremembered by him, and then being unclean he realizes his guilt; or if he touches any human uncleanness of whatever kind, and it is unremembered by him, and becoming aware of it he realizes his guilt; or if a person utters an oath to bring about evil or good, in any matter in which such a person may swear a rash oath, and it is unremembered by him, and becoming aware of it he realizes his guilt in such cases:...

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

“If a person who is a witness, sworn to testify, sins by refusing to tell what he has seen or heard about the matter, he must bear the consequences. If a person touches something unclean, whether the carcass of an unclean wild animal, a

domestic animal or a reptile, he is guilty, even though he may not be aware that he is unclean. If he touches some human uncleanness, no matter what the source of his uncleanness is, and is unaware of it, then, when he learns of it, he is guilty. If someone allows to slip from his mouth an oath to do evil or to do good, and he doesn't remember that he clearly spoke this oath, then, no matter what it was about, when he learns of it, he is guilty.

Kaplan Translation

[17. The Adjustable Guilt Offering]

[This is the law] if a person sins [in any of the following ways]: If he is bound by an oath [to give evidence in court], where he was a witness who saw or knew [something], and he does not testify, he must bear his guilt.

[The same is true] if a person touches anything ritually unclean, whether it is any dead non-kosher animal, wild or domestic, or any dead unclean creeping animal, and then commits a violation while forgetting that he was unclean. Similarly, if he comes in contact with any ritual uncleanliness stemming from a human being, which renders him unclean, and then forgets about it, he may later discover that he has committed a violation.

[This is also true] if a person makes a verbal oath to do good or bad, no matter what is expressed in the oath, and then forgets about it. In any of these cases, the person is considered guilty as soon as he realizes what he has done. The Kaplan Translation, particularly in Leviticus through Deuteronomy, takes note of historic rabbinic opinions. [Kukis: At one time, there was an excellent version of the Kaplan translation online. This is no longer the case. I have found an okay one, but it appears to lack the notes.]

5:1 **bound**. Or, "accepts an oath;" literally "hears a dread oath" (see Sifra; Shevuoth 30a; Yad, Shevuoth 1:12).

— **oath**. Alah in Hebrew, a dread oath. See Genesis 24:41.

5:2 **creeping animal**. Shtretz in Hebrew. See below, 11:29, 30.

commits a violation. By eating anything sanctified or going into a sanctified area (Rashi; Yad, Shegagoth 10:5).

5:4 **verbal** . . . (Rashi; Radak, Sherashim). Bata in Hebrew.

— **no matter**. . . This can also include an oath about something that already happened { Shevuoth 26a; Rashi).

— **forgets about it**. And then violates the oath (Yad, Shevuoth 3:8). Specifically, "he is not aware that it incurs such a penalty" (Shevuoth 26a; Yad, Shevuoth 3:7).

The Scriptures—2009

'And when a being sins in that he has heard the voice of swearing, and is a witness, or has seen, or has known, but does not reveal it, he shall bear his crookedness.

'Or when a being touches any unclean matter, or the carcass of an unclean beast, or the carcass of unclean livestock, or the carcass of unclean creeping creatures, and it has been hidden from him, he is unclean and guilty.

'Or when he touches uncleanness of man, any of his uncleanness by which he is unclean, and it has been hidden from him, when he shall know it, then he shall be guilty.

'Or when a being swears, speaking rashly with his lips to do evil or to do good, whatever it is that a man swears rashly with an oath, and it has been hidden from him, when he shall know it, then he shall be guilty of one of these.

Tree of Life Version

"If a soul sins—after hearing a charge of an oath, and he is a witness whether he has seen or otherwise known—if he fails to report it, then he will bear his guilt.

"Or if a person 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, though it is hidden from him, still he is unclean and he will be guilty.

"Or if he touches some human uncleanness, whatever his filth is by which he is unclean, though it is hidden from him, when he knows of it, then he will be guilty.

“Or if a person swears rashly with his lips to do evil or to do good—about anything that one might utter rashly by an oath, though it is hidden from him, when he realizes it, then he will be guilty of one of these.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible¹¹

AND IF A SOUL SIN IN HEARING THE VOICE OF A CONFESSION, OR HE IS A WITNESS OR HAS SEEN OR KNEW [of the matter], IF HE DOES NOT TESTIFY OF IT, HE SHALL BEAR HIS INIQUITY. †(*Obligation to report crimes.*)
 THAT SOUL WHICH SHALL TOUCH ANY UNCLEAN THING, OR CARCASS OR THAT WHICH IS UNCLEAN BEING TAKEN OF BEASTS, OR THE DEAD BODIES OF ABOMINABLE REPTILES WHICH ARE UNCLEAN, OR CARCASSES OF UNCLEAN CATTLE,
 OR SHOULD TOUCH THE UNCLEANNESS OF A MAN, OR WHATEVER KIND, WHICH HE MAY TOUCH AND BE DEFILED BY, AND IT SHOULD HAVE ESCAPED HIM, BUT AFTERWARDS HE SHOULD KNOW, THEN HE SHALL HAVE TRANSGRESSED.
 THAT UNRIGHTEOUS SOUL, WHICH DETERMINES WITH HIS LIPS TO DO EVIL OR TO DO GOOD ACCORDING TO WHATSOEVER A MAN MAY DETERMINE WITH AN OATH, AND IT SHALL HAVE ESCAPED HIS NOTICE, AND HE SHALL AFTERWARDS KNOW IT, AND SO HE SHOULD SIN IN SOME ONE OF THESE THINGS:,,,

Awful Scroll Bible

A breather was to be made clean from, even was he to hear the frivolity of he cursing, and he is a witness, whether he is to have perceived it or is to have known of it - was he to report it? - he is to have bore up his iniquity.

Was a breather to touch that unclean, concerning the carcass of an unclean living thing, the carcass of an unclean dumb beast, or the carcass of an unclean swarmer, and it is to have been hidden that he is unclean - even is he to have been guilty? - even was he to touch an unclean of mankind, an uncleanness that was to defile him, and it is to have been hidden from him? - When he is to come to know it, he is to have become guilty.

Was a breather to swear, being hasty with his lips, to fracture or to do well, even was he of mankind to be hasty in an oath, and it is to have been hidden from him, when he is to have come to know it, he is to have become guilty.

Concordant Literal Version

When a soul sins in that he heard the public voice of imprecation to testify, and he was a witness, whether he saw it or knew about it, if he should not profess then he will bear his depravity;"

or when a soul touches any unclean thing, whether the carcass of an unclean animal or the carcass of an unclean domestic beast or the carcass of an unclean swarmer, even if it is obscured from him he has become unclean and has incurred guilt;"

or when he touches human uncleanness, any of its uncleanness by which he would be unclean, even if it is obscured from him, when he himself realizes it, then he is guilty;"

or when a soul swears, talking rashly with the lips to do evil or to do good as to anything of which a human talks rashly in an oath, even if it is obscured from him, when he himself realizes it, then he is guilty as to any one of these.

exeGesés companion Bible

And when another soul sins
 - and he hears or witnesses the voice of oathing
 - if he sees or knows thereof - and if he tells not
 he bears his perversity.

Or if a soul touches any word of foulness,

¹¹ The A&O Bible follows the Greek text.

or a carcass of a live being of foulness,
 or a carcass of animals of foulness,
 or a carcass of teemers of foulness
 - and if it be concealed from him;
 he also fouls and guilts.
 Or if he touches human foulness,
 whatever foulness it be that he be fouled thereby
 and it is concealed from him
 - when he knows thereof, he guilts.
 Or if a soul oath,
 pronouncing with his lips to vilify or to well-please
 - whatever a human pronounces with an oath
 and it is concealed from him
 - when he knows thereof, he guilts in one of these.

Orthodox Jewish Bible

And if a nefesh sin, after he hears a public adjuration to give testimony, and he is an ed (witness), whether he hath seen or known of it; if he does not utter it, then he shall bear his avon (iniquity).

Or if a nefesh touch anything tamei (unclean), whether it be a nivlat chayyah teme'ah (carcass of an unclean beast), or a nivlat behemah teme'ah (carcass of unclean livestock), or the nivlat sheretz tamei (carcass of unclean creeping things), and if it be hidden from him; he also shall be tamei, and guilty.

Or if he touch the tumat adam (uncleanness of man), whatsoever tumah it be that a man shall be made unclean therewith, and it be hid from him; when he knoweth of it, then he shall be guilty.

Or if a nefesh swear, rashly pronouncing with his lips to do harah, or to do hatov, whatsoever it be that a man shall pronounce with a shevuah (oath), and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

Expanded/Embellished Bibles:

The Amplified Bible

The Law of Guilt Offerings

'If anyone sins after he hears a ^[a]public adjuration (solemn command to testify) when he is a witness, whether he has seen or [otherwise] known [something]—if he fails to report it, then he will bear his guilt and be held responsible. Or if someone touches any [ceremonially] unclean thing—whether the carcass of an unclean wild animal or the carcass of an unclean domestic animal or the carcass of unclean creeping things—even if he is unaware of it, he has become unclean, and he will be guilty. Or if he touches human uncleanness—whatever kind it may be—and he becomes unclean, but he is unaware of it, when he recognizes it, he will be guilty. Or if anyone swears [an oath] thoughtlessly or impulsively ^[b]aloud that he will do either evil or good, in whatever manner a person may speak thoughtlessly or impulsively with an oath, but he is unaware of it, when he recognizes it, he will be guilty in one of these.

[a] Lit *voice of an oath*. This refers to a public announcement calling for witnesses to testify.

[b] Lit *with his lips*

The Expanded Bible

Special Types of Accidental Sins

“If a person is ordered to tell in court [¹hears a public oath and he has been a witness of] what he has seen or what he knows and he does not tell the court [¹make it known], he is guilty of sin.

“Or someone might touch something unclean, such as the dead body of an unclean wild animal or an unclean farm animal or an unclean crawling animal [11:24–28, 32–40]. Even if he does not know that he touched it, he will still be unclean and guilty of sin.

“Someone might touch human uncleanness—anything that makes someone unclean—and not know it. But when he learns about it, he will be guilty.

“Or someone might make a promise before the Lord without thinking [rashly]. It might be a [rash] promise to do something bad or something good; it might be about anything. Even if he forgets about it, when he remembers, he will be guilty [Deuteronomy 23:22–23; Eccl. 5:4].

Kretzmann's Commentary

Verses 1-13

Special Cases of Sin-offerings.

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. This is the first of several special cases in which a sin-offering was commanded. In the Jewish forms of trial the judge adjured those present, those summoned for that purpose, to tell the whole truth concerning the case, as they knew it, whether their knowledge was that of eye-witnesses or had been derived from other reliable sources. To feign ignorance at such a time and not to perform one's duty as required of witnesses made a person guilty before God, and unless this guilt was removed, the person in question had to suffer the consequences. Among these are mentioned sickness, childlessness, and even total extirpation of the family.

Or if a soul touch any unclean thing, whether it be a carcass of an unclean beast, of some wild animal, or a carcass of unclean cattle, of domestic animals, or the carcass of unclean creeping things, of reptiles, and if it be hidden from him, if he is not aware of it at the time, he also shall be unclean and guilty.

Or if he touch the uncleanness of man, anything which caused a man to be ceremonially unclean, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, that is, when he finds out about the defilement and yet omits the simple forms of purification which were provided in such cases, Leviticus 11:24-40; Leviticus 15:5-8; Numbers 19:22, then he shall be guilty, atonement should be made for the sin which he committed, for the guilt which he heaped upon himself.

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; this is said of oaths as they are often made in trivial, foolish, unimportant matters, in heedlessness, recklessness, or passion, the person afterward forgetting or neglecting to keep the solemn promises and lightly disregarding the fact that such playing with sacred matters is sinful; when he knoweth of it, when it is brought to his attention and he does nothing to remove the sin, then he shall be guilty in one of these, in one of the three cases here enumerated.

Lexham English Bible

More Laws Regarding Sin Offerings

“When a person [Or “a soul”] sins in that [Or “and”] he hears the utterance of a curse and he is a witness or he sees or he knows, if he does not make it known, then [Or “and”] he shall bear his guilt.

Or if a person [Or “a soul”] touches anything unclean, whether [Literally “or”] an unclean wild [Implied by the following phrase specifying domestic animals] animal's dead body or an unclean domestic animal's dead body or an unclean swarmer's dead body, but [Or “and”] he is unaware of it, [Literally “it is concealed from him”] he is unclean and he is guilty. Or when he touches human uncleanness, namely [Literally “for” or “to” (see HALOT 510)] any uncleanness of his by which he might become unclean, but [Or “and”] he is unaware of it, [Literally “it is concealed from him”] and he himself finds out, then [Or “and”] he will be guilty.

Or when a person [Or “a soul”] swears, speaking thoughtlessly with his lips, to do evil or to do good with regard to [Literally “for” or “to” (see HALOT 510)] anything that the person [Literally “the man”] in a sworn oath speaks thoughtlessly, but [Or “and”] he is unaware of it, [Literally “it is concealed from him”] he will be guilty in any of [Literally “for one of”] these.

Syndein/Thieme

{Leviticus Chapters 5 and 6 - Trespass Offering - Rebound offering with Emphasis on the Known Sins}

{Verses 1-4: Categories of Trespass (known sins)}

"And if a soul {nephesh} sin {chata} {where is the old sin nature? In the soul! When we sin, it is the soul that sins. And only the soul is ever saved}, and 'hear, listen and obey' {shama`} the voice of swearing, and is a witness, whether he has seen or known of it; if he do not utter it, then he shall bear his iniquity."

{First Category of Trespass - Touching Spiritually Unclean Things}

"Or if a soul touches/ 'has a contact leading to an association with' {naga`} any unclean thing {see Leviticus 11, 13 and 15 for what these are}, whether it be a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty."

{Second and Third Categories of Trespass - Response and Reaction types}

"Or if he touch the uncleanness of man {reference to the sins of mankind becoming your sins by association response type - you are influenced to sin because your peers are doing it reaction type - someone harms you and you react - hatred, vengeance, etc.}, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knows of it {known sins}, then he shall be guilty."

{Fourth Category of Trespass - the Sins of the Tongue}

"Or if a soul swears/takes a solemn oath' {shaba`} {comes from the word for 'seven' the perfect number - it means to take a solemn oath} , pronouncing with his lips to do evil, or to do good {means it does not matter the object of oath - if he breaks it}, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knows of it {known sins}, then he shall be guilty in one of these."

The Voice

Eternal One: When anyone sins by hearing a public call to testify about a matter he has seen or knows something about, yet he does not speak up, then he is considered guilty *and must be punished*. If anyone has physical contact with some impure thing such as the carcass of a ritually unclean wild animal, domestic animal, or even an insect—even if he is unaware of the incident—he has become ritually unclean and must accept the consequences. If anyone has physical contact with some kind of human impurity, regardless of the form of impurity it is—even if he was unaware of it at the time—once he realizes it, he must accept the consequences. If anyone speaks a careless vow to do something bad or something good or any careless vow for that matter—even if he was unaware of it at the time—once he realizes what he has done, he must accept the consequences.

Bible Translations with Many Footnotes:

The Complete Tanach¹²

If a person sins, whereby he accepts an oath, and he is a witness [to some matter] by seeing or knowing [it], yet he does not testify, he shall bear his transgression;...

he accepts an oath: regarding some matter he had witnessed. I.e., they adjured him by oath, to the effect that if he knew anything regarding the matter, that he would testify for him.

...Or if a person touches anything unclean, whether it is the carcass of an unclean wild animal, or the carcass of an unclean domestic animal, or the carcass of an unclean creeping animal, and it was hidden from him, he incurs guilt.

Or if a person touches [anything unclean]: And after [consequently acquiring] this uncleanness, he eats holy things [namely sacrifices], or he enters the Sanctuary, [each of which] constitutes a sin which, if committed willfully, incurs the penalty of excision. Thus it is explained in Tractate Shevuoth (7a).

¹² Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

is hidden from him: i.e., the uncleanness was hidden from him [meaning that he knew that he was eating holy things or entering the Sanctuary; however, he did not know that he was in a state of uncleanness at the time]. — [Shev. 14b; Torath Kohanim 5:303]

he incurs guilt: By eating the sacred food or by entering the Sanctuary.

Or if he touches the uncleanness of a human, with any uncleanness through which he may become defiled, and it is hidden from him and [later] he knows, he has incurred guilt;...

the uncleanness of a human: This refers to the uncleanness of a [human] corpse. — [Torath Kohanim 5:304]

with any uncleanness: This [phrase] comes to include [in this law,] the case of uncleanness acquired by touching a אָדָם or a אִשָּׁה [a man or woman who has experienced a discharge (see Lev. chapter 15)]. — [Torath Kohanim 5: 305]

[through which] he may become defiled: [This phrase comes] to include someone who touches a man who has cohabited with a אִשָּׁה זָכוּה [a woman who is unclean because of a menstrual flow]. - [Torath Kohanim 5:305]

through which: [This phrase comes] to include one who swallows the carrion of a kosher bird. — [Torath Kohanim 5:306]

and it is hidden: i.e., [he knew] that he had forgotten the uncleanness.

he has incurred guilt: By eating the sacred food or by entering the Sanctuary.

...Or if a person swears, expressing with [his] lips to do harm or to do good, whatever a man may express in an oath, and it is hidden from him and [later] he knows, he is guilty in any one of these cases.

with [his] lips: But not in his heart [i. e., if he merely thought about it, he is not liable to bring a sacrifice]. — [Torath Kohanim 5:311]

to do harm: to himself, or

or to do good: to himself. [That is to say, he swore:] “I will eat,” or “I will not eat,” or “I will sleep,” or “I will not sleep”. — [see Shev. 27a]

whatever [a man] may express [in an oath]: This [phrase] comes to include [an oath] regarding the past [i.e., if he swore, “I ate,” “I did not eat,” etc.]. — [Shev. 26a]

and it is hidden from him: And [consequently,] he transgressed his oath (Shev. 26a). In all these cases [a person must bring an] קָלוּעַ דְרָוּי offering-sliding-scale offering, as explained here [in this passage. The person brings a lamb or a goat, or two turtle-doves or young doves, or a meal-offering, depending on what he can afford]. However, [for lying in] an oath involving the denial of a monetary claim, he is not [liable to] this type of offering, but rather, a guilt-offering. — [see below, verses 24-25]

NET Bible®

Additional Sin Offering Regulations

“When a person sins¹ in that he hears a public curse against one who fails to testify² and he is a witness (he either saw or knew what had happened³) and he does not make it known,⁴ then he will bear his punishment for iniquity.⁵ Or when there is⁶ a person who touches anything ceremonially⁷ unclean, whether the carcass of an unclean wild animal, or the carcass of an unclean domesticated animal, or the carcass of an unclean creeping thing, even if he did not realize it,⁸ but he himself has become unclean and is guilty;⁹ or when he touches human uncleanness with regard to anything by which he can become unclean,¹⁰ even if he did not realize it, but he himself has later come to know it and is guilty; or when a person swears an oath, speaking thoughtlessly¹¹ with his lips, whether to do evil or to do good, with regard to anything which the individual might speak thoughtlessly in an oath, even if he did not realize it, but he himself has later come to know it and is guilty with regard to one of these oaths¹²—...

¹th Heb “And a person when he sins.” Most English versions translate this as the protasis of a conditional clause: “if a person sins” (NASB, NIV).

^{sn}The same expression occurs in Lev 4:2 where it introduces sins done “by straying unintentionally from any of the commandments of the Lord which must not be done” (see the notes there). Lev 5:1-13 is an additional section of sin offering regulations directed at violations other than those referred to by this expression in Lev 4:2 (see esp. 5:1-6), and expanding on the offering regulations for the common person in Lev 4:27-35 with concessions to the poor common person (5:7-13).

^{2tn}The words “against one who fails to testify” are not in the Hebrew text, but have been supplied to make sense of the remark about the “curse” (“imprecation” or “oath”; cf. ASV “adjuration”; NIV “public charge”) for the modern reader. For the interpretation of this verse reflected in the present translation see J. Milgrom, *Leviticus* (AB), 1:292-97.

^{3tn}The words “what had happened” are not in the Hebrew text, but are implied.

^{4tn}Heb “and hears a voice of curse, and he is a witness or he saw or he knew, if he does not declare.”

^{5tn}Heb “and he shall bear his iniquity.” The rendering “bear the punishment (for the iniquity)” reflects the use of the word “iniquity” to refer to the punishment for iniquity (cf. NRSV, NLT “subject to punishment”). It is sometimes referred to as the consequential use of the term (cf. Lev 5:17; 7:18; 10:17; etc.).

^{6tc}The insertion of the words “when there is” is a reflection of the few Hebrew mss, Smr, and LXX that have כִּי (ki, “when, if”; cf. vv. 3 and esp. 4) rather than the MT’s אֲשֶׁר (’asher, “who”). Many English versions render this as a conditional clause (“if”).

^{7tn}The word “ceremonially” has been supplied in the translation to clarify that the uncleanness involved is ritual or ceremonial in nature.

^{8tn}Heb “and it is hidden from him,” meaning that the person who contracted the ceremonial uncleanness was not aware at the time what had happened, but later found out that he had become ceremonially unclean. This same phrase occurs again in both vv. 3 and 4.

^{9sn}Lev 5:2-3 are parallel laws of uncleanness (contracted from animals and people, respectively), and both seem to assume that the contraction of uncleanness was originally unknown to the person (vv. 2 and 3) but became known to him or her at a later time (v. 3; i.e., “has come to know” in v. 3 is to be assumed for v. 2 as well). Uncleanness itself did not make a person “guilty” unless he or she failed to handle it according to the normal purification regulations (see, e.g., “wash his clothes and bathe with water, and he will be unclean till evening,” Lev 15:5 NIV; cf. Lev 11:39-40; 15:5-12, 16-24; Num 19, etc.). The problem here in Lev 5:2-3 is that, because the person had not been aware of his or her uncleanness, he or she had incurred guilt for not carrying out these regular procedures, and it would now be too late for that. Thus, the unclean person needs to bring a sin offering to atone for the contamination caused by his or her neglect of the purity regulations.

^{10tn}Heb “or if he touches uncleanness of mankind to any of his uncleanness which he becomes unclean in it.”

^{11tn}Heb “to speak thoughtlessly”; cf. NAB “rashly utters an oath.”

^{12tn}Heb “and is guilty to one from these,” probably referring here to any of “these” things about which one might swear a thoughtless oath (J. E. Hartley, *Leviticus* [WBC], 45), with the word “oath” supplied in the translation for clarity. Another possibility is that “to one from these” is a dittography from v. 5 (cf. the note on v. 5a), and that v. 4 ends with “and is guilty” like vv. 2 and 3 (J. Milgrom, *Leviticus* [AB], 1:300).

13

Rotherham’s *Emphasized B.* ≤||Any person||, moreover, whensoever he shall sin in that when he heareth a voice of swearing, ||he himself|| being a witness? either seeing or knowing,-if he do not tell? and so hath to bear his iniquity:-

¹³ Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

Or ||any person|| who toucheth anything unclean? whether the carcase of an unclean wild-beast, or the carcase of an unclean tame-beast, or the carcase of an unclean creeping thing,-and it is hidden from him, ||he himself|| being unclean^e and he becometh aware of his guilt:-

Or whensoever one shall touch the uncleanness of man, as regardeth any uncleanness of his? wherewith one may become unclean,-and it be hidden from him, and then ||he himself|| getting to know it becometh aware of his guilt:-

Or ||any person|| whensoever he shall swear speaking unadvisedly with the lips? to harm or to help, as regardeth anything wherein the son of earth may speak unadvisedly by way of oath and it be hidden from him,-and then ||he himself|| getting to know it, be cometh aware of his guilt as regardeth any one of these things.≥.

^e Gt.: "getting to know it," as in ver. 3.

Literal, almost word-for-word, renderings:

Charles Thomson OT ¹⁴	And when any person shall sin inadvertently; now should one be adjured and being a witness hath either seen or known, if he do not tell, he will contract that sin; or if any person touch any unclean thing, either a corpse, or the unclean prey of wild beasts, or the carcasses of unclean abominations, or the carcasses of unclean beasts, or shall touch any impurity of man; any of his impurities by the touching of which one would be defiled, and it escaped his notice and he hath afterwards come to the knowledge of it; or if a person be a transgressor, either pronouncing with his lips to do evil; or to do good according to all that the man might pronounce with an oath and it hath escaped his notice; when he hath come to the knowledge of his having inadvertently sinned in any of these cases,...
Context Group Version	And if any one acts disgracefully, in that he hears the voice of adjuration, he being a witness, whether he has seen or known, if he does not utter [it], then he shall carry his iniquity. Or if any one touches any unclean thing, whether it is the carcass of an unclean beast, or the carcass of unclean cattle, or the carcass of unclean creeping things, and it was hidden from him, he became unclean, and he shall be declared guilty. Or if he touches the uncleanness of man, whatever his uncleanness is with which he is unclean, and it is hid from him; when he knows of it, then he shall be declared guilty. Or if any one swears rashly with his lips to do evil, or to do good, whatever man utters rashly with an oath, and it is hid from him; when he knows of it, then he shall be declared guilty in one of these [things].
English Standard Version	"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; 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; 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; 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;...
Legacy Standard Bible	'Now if a person sins after he hears a public oath [<i>Lit voice of an oath</i>] to testify when he is a witness, whether he has seen or otherwise known, if he does not tell it, then he will bear his guilt [<i>Or iniquity</i>]. Or a person who touches any unclean thing, whether a carcass of an unclean beast or the carcass of unclean cattle or a carcass of unclean swarming things— <i>though</i> it is hidden from him, yet he is unclean—will be guilty. Or if he touches human uncleanness, of whatever <i>sort</i> his

¹⁴ Thompson's translation follows the Greek text.

uncleanness *may* be with which he becomes unclean, and it is hidden from him, and then he comes to know it, he will be guilty. Or if a person swears thoughtlessly with his lips to do evil or to do good, in whatever matter a man may speak thoughtlessly with a sworn oath, and it is hidden from him, and then he comes to know it, he will be guilty in one of these.

Literal Standard Version

“And when a person sins, and has heard the voice of an oath, and he [is] witness, or has seen, or has known—if he does not declare [it], then he has borne his iniquity. Or when a person comes against anything unclean, or against a carcass of an unclean beast, or against a carcass of unclean livestock, or against a carcass of an unclean teeming creature, and it has been hidden from him, then he [is] unclean and guilty; or when he comes against [the] uncleanness of man, even any of his uncleanness whereby he is unclean, and it has been hidden from him, and he has known, then he has been guilty. Or when a person swears, speaking wrongfully with the lips to do evil, or to do good, even anything which man speaks wrongfully with an oath, and it has been hid from him—when he has known then he has been guilty of one of these;...

Modern Literal Version 2020

And if a soul sins, in that he hears the voice of an oath, he being a witness, whether he has seen or known, if he does not testify, then he will bear his iniquity. Or if a soul touches any unclean thing, whether it is the carcass of an unclean beast, or the carcass of unclean cattle, or the carcass of unclean creeping things and it is hidden from him and he is unclean, then he will be guilty. Or if he touch the uncleanness of man, whatever his uncleanness be with which he is unclean and it is hid from him, when he knows of it, then he will be guilty. Or if a soul swears rashly with his lips to do evil, or to do good, whatever it is that a man will utter rashly with an oath and it is hid from him, when he realizes it, then he will be guilty in one of these.

New European Version

The Sacrifices for Sins of Ignorance

‘If anyone sins, in that he hears the a legal call to testify, he being a witness, whether he has seen or known, if he doesn’t speak, then he shall bear his iniquity. 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. 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. 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.

New King James Version

The Trespass Offering

‘If a person sins in hearing the utterance of an oath, and is a witness, whether he has seen or known *of the matter*—if he does not tell it, he bears guilt [*his iniquity*]. ‘Or if a person touches any unclean thing, whether it is the carcass of an unclean beast, or the carcass of unclean livestock, or the carcass of unclean creeping things, and he is unaware of it, he also shall be unclean and guilty. Or if he touches human uncleanness—whatever uncleanness with which a man may be defiled, and he is unaware of it—when he realizes it, then he shall be guilty. ‘Or if a personswears [*vows*], speaking thoughtlessly with *his* lips to do evil or to do good, whatever it is that a man may pronounce by an oath, and he is unaware of it—when he realizes *it*, then he shall be guilty in any of these *matters*.

Revised Mechanical Trans.

...and a soul that will fail and will hear the voice of an oath and he^[716] is a witness, whether he saw or knew, if he will not tell, then he will lift up his twistedness. Or a soul which will touch any word^[717] of dirtiness, or a carcass of a dirty living one, or a carcass of a dirty living^[718] one, or the carcass of a dirty swarmer, and he was out of sight from him, then he is dirty and he will be guilty. Or if he will touch a dirty human, for all of his dirtiness, which he is dirty for, and he will be out of sight from him, and he knew, then he will be guilty. Or a soul that will swear by uttering with

lips to make dysfunctional or make well, for all which the human will utter with a swearing, and he be out of sight from him, and he knew, then he will be guilty to one of these...

⁷¹⁶. The gender of the subject changes from feminine to masculine.

⁷¹⁷. This Hebrew word can also mean a “thing.”

⁷¹⁸. A euphemism for a “creature.”

A Voice in the Wilderness

If a soul sins and has heard the utterance of an oath, and is a witness, whether he has seen or known of the matter; if he does not report it, he bears guilt. Or if a soul touches any unclean thing, whether it is the carcass of an unclean beast, or the carcass of unclean livestock, or the carcass of unclean creeping things, and he is unaware of it, he also shall be unclean and guilty. Or if he touches human uncleanness; whatever uncleanness with which a man may be defiled, and he is unaware of it; when he has found out about it, then he shall be guilty. Or if a soul swears, speaking thoughtlessly with his lips to do evil or to do good, whatever it is that a man may speak rashly with an oath, and it is concealed from him; when he has found out about it, then he shall be guilty in any of these matters.

Young’s Updated LT

“And when a person does sin, and has heard the voice of an oath, and he is witness, or has seen, or has known—if he declare not, then he has borne his iniquity:

“Or when a person comes against any thing unclean, or against a carcass of an unclean beast, or against a carcass of unclean cattle, or against a carcass of an unclean teeming creature, and it has been hidden from him, and he unclean, and guilty;

“Or when he comes against uncleanness of man, even any of his uncleanness whereby he is unclean, and it has been hidden from him, and he has known, and has been guilty:

“Or when a person sweareth, speaking wrongfully with the lips to do evil, or to do good, even anything which man speaks wrongfully with an oath, and it has been hid from him; —when he has known then he has been guilty of one of these;.

The gist of this passage: Four examples are given of inadvertent sins.

Leviticus 5:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun	Strong’s #5315 BDB #659
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong’s #3588 BDB #471
châtâ’ (חָטָא) [pronounced <i>khaw-TAW</i>]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 rd person feminine singular, Qal imperfect	Strong’s #2398 BDB #306

Translation: [Consider] a soul that sins [and is unclean]:...

As with much of Leviticus, we have our own vocabulary here; a vocabulary which is not entirely unique, but one which is concentrated in Leviticus (and often in Numbers as well). We have the common verb for *sin* (or, *to go*

astray, to miss the mark, to commit a transgression), châṭâ' (חָטָא׳) [pronounced *khaw-TAW*] and the subject for this word is nephesh (נֶפֶשׁ) [pronounced *NEH-fesh*], the word for **soul**.

Throughout the **Law of Moses**, there are a considerable number of commandments as well as a considerable number of sins discussed. The critic of Scripture always tries to make the concepts of Scripture (particularly Leviticus) equivalent. That is, there is much discussion of uncleanness (for instance, from eating unclean foods—which is primarily one chapter in Leviticus); as well as certain sins (such as homosexual acts). The typical criticism is, “You say that homosexuality is abhorrent to God; well, what about shellfish? Does not God forbid eating shellfish?” The conclusion to be drawn is, “If you eat shellfish, then you cannot have anything against homosexuality.”

There are varieties of sins, varieties of culpabilities, and varieties of responses required by God. In this chapter, there are animal sacrifices required for uncleanness of different sorts. However, when we come to certain types of sexual sins, capital punishment is required. That sort of difference is a bit more than nuance.

The sins in this chapter focus, for the most part, on some aspect of uncleanness. For that reason, I included the bracketed phrase *and is unclean*.

Leviticus 5:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâma' (שָׁמָעַ) [pronounced <i>shaw-MAHÇ</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person feminine singular, Qal perfect	Strong's #8085 BDB #1033
qôwl (קוֹל) [pronounced <i>kohl</i>]	<i>sound, voice, noise; loud noise, thundering; a proclamation; a bleating</i>	masculine singular construct	Strong's #6963 BDB #876
'âlâh (אֵלֶּה) [pronounced <i>aw-LAW</i>]	<i>an oath, a solemn oath, a statement given under oath, a vow, a guarantee, a pledge, a judicial oath, solemn promise, a solemn declaration, a pact, an agreement or obligation, a verbal commitment or contract a curse, an execration</i>	feminine singular noun	Strong's #423 BDB #46

Translation: ...he hears a solemn proclamation...

Here we have the common verb for *hear* in the Qal perfect. This is a completed action. He heard and understood. This is followed by the masculine singular construct of qôwl (קוֹל) [pronounced *kohl*], the common word for *voice* or *sound* (context determines which).

Then we have the most interesting word 'âlâh (אֵלֶּה) [pronounced *aw-LAW*], commonly translated *oath*, *curse*, or *execration*. We might also think to translate this as *attestation*, *solemn oath*, *statement under oath*, *vow*, *guarantee*, *pledge*, *judicial oath*, *solemn declaration*, *solemn promise*. We first find this word used in Genesis 24:41, and although most translators use the word *oath*, even a superficial examination of that context finds that this is not the best rendering of 'âlâh. An *oath* is something that you make to someone else. This is a

solemn promise which the speaker extracts from the listener. Therefore, in this context, it is more of an *agreement, a pact, an obligation, a commitment, a verbal contract*. The speaker lays out the pact and the listener agrees to it.

There is a word by which the listener *swears* or *gives an oath* to the first person, but that is a different Hebrew word altogether. That is the word *shebû'âh* (שֶׁבַע) [pronounced *she^b-voo-GAH*], which is not a synonym for 'âlâh (although they are obviously related words as we find the former in Genesis 24:8 (with its verb cognate in v. 9) and the latter in Genesis 24:4. Obviously *cursing* has nothing to do with either of these passages. Abraham first makes his servant solemnly agree to not take a wife for Isaac from the Canaanites (Genesis 24:2–3, 7). Abraham's servant was sent to Laban to get a wife for Isaac and if one would not go with him, then the servant would be free of Abraham's *solemn obligation which he extracted from his servant*. This is the way this one word should be translated: *a solemn obligation extracted from or agreed to by the listener (or the second party)*. This reasonably fits the context of Genesis 26:28 1Kings 8:31. Recall that Israel has already told Y^ehowah that they would do all that he has spoken. Therefore, they had given tacit agreement to His pronouncements of right and wrong. Now for the problem passages: 'âlâh is translated *curse* in Numbers 5:21, 23, 27 Deuteronomy 29:19–21 30:7 Nehemiah 10:29 Job 31:30. In Numbers, there is another word for *curse*, which is used; and our word, 'âlâh could be translated *a solemn obligation* throughout, or *the result of a solemn obligation*., without doing damage to the gist of the passage (all of these words, including the word for *cursing*, will be examined again at that time). Deuteronomy 29:19–21 is similar, inasmuch as God has set up a solemn pact or agreement with Israel—the **Law**—to which Israel has agreed; and in that pact are promises of cursing (or discipline) to those who disobey God's Word. There are promises in the Law which are positive and those which are negative; in Deuteronomy 29, we can bear this in mind and not necessarily translate 'âlâh as *a curse*. So it seems to be with all the passages where 'âlâh is translated *curse*.

Someone makes a pledge or a solemn oath of some sort; and the person in context hears it.

I think this is not the same as hearing testimony in court; but I am not ready to rule that out yet.

Leviticus 5:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (אוּה) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
'êd (עֵד) [pronounced <i>gayde</i>]	<i>witness, testimony, solemn testimony, evidence; a statement of truth, something which stands as a testimony or memorial to a fact (e.g., Genesis 31:48 Deuteronomy 31:19)</i>	masculine singular noun	Strong's #5707 BDB #729

Translation: ...and he is a witness [of fact];...

So, the person in question hears the sound of a solemn obligation; this is not necessarily a public proclamation. This is God speaking to him through His Word. This is followed with the conjunction *and*; the 3rd person personal pronoun, properly translated *he [is]*; and the word for *witness*.

The person in question is a witness to the particulars of this oath.

Let me suggest this sort of situation: someone wants a loan for his farm, and he claims to have 20 acres of land devoted to farming, but the witness here knows that there is only an acre of cultivated land.

Leviticus 5:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
râ'âh (ראה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to gaze; to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal perfect	Strong's #7200 BDB #906

Translation: ...[\(or, he saw \[it\]\)](#)...

The situation is, the person who hears the oath knows information which is contrary. Perhaps he has seen facts contrary to the oath.

Leviticus 5:1e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
yâda' (יָדָעַ) [pronounced yaw-DAHG]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person masculine singular, Qal perfect; pausal form	Strong's #3045 BDB #393

Translation: ...[or he knows \[something\]](#)),...

Or perhaps he is aware of something which is contrary to the oath being made.

Leviticus 5:1f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'îm (אם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
lô' (לא or לוא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Leviticus 5:1f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâgad (נָגַד) [pronounced <i>naw-GAHD</i>]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5046 BDB #616

Translation: ...though he does not make [it] known...

Now for the person's reaction to his own person wrongdoing. We have the interrogative particle *if*, the negative, and the 3rd person singular, Hiphil imperfect of nâgad (נָגַד) [pronounced *naw-GAHD*], which, although found only in the Hiphil (and a few times in the Hophal), is translated *told, shew, professed, declared, expounded*. In all of these cases, something is being revealed to someone else, usually verbally. With the negative, the subject keeps this information under his hat. He has sinned, he knows that he has sinned, and he does not reveal it in anyway (as though man is the judge and since no one seemed to catch him, he is going to just let this pass). However, God sees everything that we do and knows everything that we think.

However, the person in question (not the person making the oath, but the one hearing the oath, but not speaking up); he does not make the pertinent information known. He just sits on it.

Leviticus 5:1g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâsâ' (נָשָׂא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal perfect	Strong's #5375 BDB #669
'âvôwn (אָוֹן) [pronounced <i>gaw-VOHN</i>]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5771 BDB #730

Translation: ...[because this] is bearing his transgression.

The result of this behavior is the last phrase of v. 1. The conjunction, I believe, acts as the introductory word for the apodosis of a conditional statement; that is, it should be translated *then*.¹⁵ This is followed by the Qal perfect of nâsâ' (נָשָׂא) [pronounced *naw-SAW*] which means *bear, carry, lift, take*. What he will bear is his own *iniquity, guilt or punishment for iniquity*. The latter word is 'âvôwn (אָוֹן) [pronounced *gaw-VOHN*], a word which is pretty consistently rendered *iniquity* in the KJV. If *iniquity* is too old of a term for you, then *trespass, offense, transgression, wrongdoing, or guilt* would be reasonable translations. I personally favor choosing between *guilt* or *punishment for wrongdoing*, depending upon the context. When 'âvôn is used in conjunction with nâsâ', the person spoken of is *bearing the punishment for his iniquity*. (this is also found in Leviticus 20:20 22:9 Numbers 14:33 Isaiah 53:4 Ezekiel 23:35, 49 43:20).

His not speaking up means that he is bearing an iniquity or a transgression.

¹⁵ I probably need to consult with an Hebrew grammar manual here.

Given the context of the other offenses, we must reasonably assume that the man in question has not committed an actual crime.

Leviticus 5:1 [Consider] a soul that sins [and is unclean]: he hears a solemn proclamation and he is a witness [of fact]; (or, he saw [it] or he knows [something]), though he does not make [it] known [because this] is bearing his transgression. (Kukis mostly literal translation)

In the previous chapter, we dealt with unknown sins which later became known. Someone sinned, realized it after the fact and offered a sacrifice to atone for that sin. In this verse, someone sins, and they realize at the time that they have sinned or they find out later, but they don't do anything about it. Hearing God's *voice* (in His Word) to the Law which he is a witness to, tells us that this person has come to know definitely that he has committed a sin. We have a conjunction used twice, meaning *whether...or...* And there are two ways that this person could have come to know that he has transgressed God's Law. He has either seen this fact (indicating that these laws would be disseminated in such a way that they could be read by Israel) or he already knew that he was transgressing God's Law. In the previous chapter, if this were something not known to the transgressor, and he found out, then he offered a sacrifice on his own behalf. However, this transgressor knows, either prior to or after the fact. The purpose of spending all this time with the original language is to ascertain just exactly what this person is guilty of. God has set up a solemn pact to which the transgressor has agreed to but then has broken this pact. He knew about it before he transgressed God's Law or came to find out about it later. However, he clearly knows that he has committed a sin.

Leviticus 5:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (או) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun	Strong's #5315 BDB #659
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
nâga' (נָגַע) [pronounced <i>naw-GAHÇ</i>]	<i>to touch, to reach into; to violate, to injure; to come to a person; to strike</i>	3 rd person masculine singular, Qal imperfect	Strong's #5060 BDB #619
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun	Strong's #1697 BDB #182

Leviticus 5:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭāmē' (טָמֵא) [pronounced <i>taw-MAY</i>]	<i>unclean, impure; defiled, fouled, polluted</i> [ethically, ceremonially, ritually]	masculine singular adjective	Strong's #2931 BDB #379

Translation: Or [he is] a soul which touches an unclean thing...

This is a list of things which will lead us to a particular type of sacrifice (v. 6 has the trespass offering, which is explained in more detail in subsequent verses).

The act here should give us a better idea of the level of offense committed. Here, the offender touches something which is unclean.

Leviticus 5:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (או) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
n ^e bêlâh (הַלְבַּח) [pronounced <i>n^{eb}-vay-LAW</i>]	<i>corpse, carcass; body</i>	feminine singular construct	Strong's #5038 BDB #615
chayyâh (חַיָּה) [pronounced <i>khay-YAWH</i>]	<i>living thing, animal, life, organisms, lifeform; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	feminine singular noun	Strong's #2416 BDB #312
ṭāmē' (טָמֵא) [pronounced <i>taw-MAY</i>]	<i>unclean, impure; defiled, fouled, polluted</i> [ethically, ceremonially, ritually]	feminine singular adjective	Strong's #2931 BDB #379

Translation: ...or an unclean dead animal...

This might be an animal which is dead. None of this has to be particularly sinful. Ranchers dealt with dead animals all of the time (well, regularly, I should say). Sometimes, a person had to come into direct contact with a dead animal in the process of removing it (burying it or moving it).

Leviticus 5:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (או) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14

Leviticus 5:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
n ^e bêlâh (הַלְבַּן) [pronounced n ^{eb} -vay-LAW]	corpse, carcass; body	feminine singular construct	Strong's #5038 BDB #615
b ^e hêmâh (הַמְהַב) [pronounced b ^e hay-MAW]	beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts	feminine singular noun often used in the collective sense	Strong's #929 BDB #96
ṭâmê' (טַמֵּא) [pronounced taw-MAY]	unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]	feminine singular adjective	Strong's #2931 BDB #379

Translation: ...or an unclean dead beast...

I believe that the difference in animals here is, the first was perhaps a wild animal; the second is perhaps a domesticated animal.

It is possible that, when these two words are put together, that they designate such a distinction.

Leviticus 5:2d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (או) [pronounced oh]	or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least	disjunctive conjunction	Strong's #176 BDB #14
n ^e bêlâh (הַלְבַּן) [pronounced n ^{eb} -vay-LAW]	corpse, carcass; body	feminine singular construct	Strong's #5038 BDB #615
sherets (שָׂרֵצִים) [pronounced SHEH-rehtz]	swarmers, swarming [teeming] things, swarmers, creepers [of insects, small reptiles, aquatic animals]	masculine singular noun; a singular collective noun	Strong's #8318 BDB #1056
ṭâmê' (טַמֵּא) [pronounced taw-MAY]	unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]	masculine singular adjective	Strong's #2931 BDB #379

Translation: ...or the carcass of any unclean thing [lit., of dead (and) unclean swarming creatures];...

The word used here generally references swarming insects, but it has further application as well.

For those who are not fond of those in the insect kingdom, killing a number of insects might be a part of your routine; and you may come into physical contact with them.

Leviticus 5:2e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâlam (עָלַם) [pronounced <i>gaw-LAHM</i>]	<i>to be concealed, to be hidden</i>	3 rd person masculine singular, Niphal perfect	Strong's #5956 BDB #761
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577

Translation: ...and this [lit., he] has been concealed from him...

The person here may not realize the way in which he came into contact with these various creatures. Perhaps he does not realize that this has made him unclean.

This is an odd thing to add, and I may not fully appreciate what this is saying.

Leviticus 5:2f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (אוּהוּ) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i>]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	masculine singular adjective	Strong's #2931 BDB #379

Translation: ...and [therefore] he is unclean.

Coming into contact with anything that is unclean makes us unclean as well (I am speaking as if an Israelite from the Age of Israel). Unclean man cannot have any direct contact with a clean God.

Leviticus 5:2g			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾâsham (אָשָׁם) [pronounced <i>aw-SHAHM</i>]	<i>to be guilty, to offend, to be offensive, to be ceremonially unclean</i>	3 rd person masculine singular, Qal perfect	Strong's #816 BDB #79

Translation: ...(and he is guilty).

I was hoping that once we got started in chapter 5, that we would not become too bogged down; however, even v. 2 will require some exegesis. A word translated *will be guilty* is not related at all to 'âvôn. It is the 3rd person masculine singular, Qal perfect of 'âsham (אָשַׁם) [pronounced *aw-SHAHM*] and it is translated *to be guilty* or *to offend* in the Qal stem. Here we are not speaking of a great criminal act or some horrible act of immorality; someone has inadvertently (or possibly on purpose) come in contact with that which is ceremonially unclean. Ceremonially uncleanness is pretty much the same as coming into close contact with the old sin nature. There is not much else that could be read into this. It doesn't say how, except that *touch* could encompass a wide range of activities, including *eating*. For this reason, I like the word *offensive* more than *guilty*.

Any uncleanness makes a person guilty before God.

Application: The most minor of sins separates us from God. The only solution is **rebound** (naming your sins to God).

Leviticus 5:2 Or [he is] a soul which touches an unclean thing or an unclean dead animal or an unclean dead beast or the carcass of any unclean thing [lit., of dead (and) unclean swarming creatures]; and this [lit., he] has been concealed from him and [therefore] he is unclean (and he is guilty). (Kukis mostly literal translation)

Leviticus 5:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (אוּ) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
nâga ^c (נָגַע) [pronounced <i>naw-GAHÇ</i>]	<i>to touch, to reach into; to violate, to injure; to come to a person; to strike</i>	3 rd person masculine singular, Qal imperfect	Strong's #5060 BDB #619
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
tum ^e âh (טֹמְאָה) [pronounced <i>toom-AW</i>]	<i>uncleanness (sexual; ethical and religious; ritual; local [of nations]); [sexually] polluted; an unclean thing</i>	feminine singular construct	Strong's #2932 BDB #380
'âdâm (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9

Translation: Or he has touched an unclean person...

We may come into contact with a person who is unclean (for whatever reason).

Leviticus 5:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Leviticus 5:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Literally, this means, <i>to all, for all.</i>			
tum ^{eh} âh (טֹמְאָה) [pronounced toom-AW]	<i>uncleanness (sexual; ethical and religious; ritual; local [of nations]); [sexually] polluted; an unclean thing</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #2932 BDB #380
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
tâmê' (טָמֵא) [pronounced taw-MAY]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person masculine singular, Qal imperfect	Strong's #2930 BDB #379
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person feminine singular suffix	Strong's# none BDB #88

Translation: ...so all this person's uncleanness [lit., his uncleanness] make his soul [lit., her] unclean.

Like much of Leviticus, this was difficult to translate, and I may not cover the justification for the translation of everything here. *In regards to the entire realm* is the lamêd preposition (*in regards to*) and the masculine singular construct of kôl (כֹּל) [pronounced kohl] and this word means *the whole, all of, the entirety of, all, every*. This word occurs too often for the *Englishman's Concordance* to list its appearances. In fact, its Chaldean equivalent occurs over a hundred times, even though there is only a small portion of the Bible written in Chaldean (Aramaic).

That person's uncleanness makes you unclean through your contact with him.

Leviticus 5:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âlam (אֲלַמ) [pronounced gaw-LAHM]	<i>to be concealed, to be hidden</i>	3 rd person masculine singular, Niphal perfect	Strong's #5956 BDB #761
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577

Translation: [Even if] this [lit., he] is concealed from him [because he does not realize it],...

It may be unknown to you that this happened. For instance, you may touch your wife and she is having her period (I don't know if this makes a person unclean or if more intimacy makes him unclean).

Application: This is not to make you worried about relations with your wife at various times; that is a matter for both of you to decide. I don't want you to take away from this chapter that there are a whole new set of sins that you must avoid.

Leviticus 5:3d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (אוה) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
yâda' (עדי) [pronounced <i>yaw-DAHĠ</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person masculine singular, Qal perfect	Strong's #3045 BDB #393

Translation: ...when it is made known to him,...

At some point, you may have been made unclean—maybe you knew it or maybe you did not—but, at a later point in time, you become aware of being made unclean (through some contact with a person who was unclean).

Leviticus 5:3e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âsham (אשם) [pronounced <i>aw-SHAHM</i>]	<i>to be guilty, to offend, to be offensive, to be ceremonially unclean</i>	3 rd person masculine singular, Qal perfect	Strong's #816 BDB #79

Translation: ...he is guilty.

You are guilty before God; guilty of being unclean.

Again, this is not some great crime. No one is being taken to court over uncleanness. No one is being put into jail or given lashes for uncleanness.

Leviticus 5:3 Or he has touched an unclean person so all this person's uncleanness [lit., *his uncleanness*] make his soul [lit., *her*] unclean. [Even if] this [lit., *he*] is concealed from him [because he does not realize it], when it is made known to him, he is guilty. (Kukis mostly literal translation)

So what has happened, is this person has become ceremonially unclean unintentionally and then it is called to his attention in some way.

Leviticus 5:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’ôw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun	Strong's #5315 BDB #659
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
shâba’ (שָׁבַע) [pronounced shaw ^b -VAHG]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7650 BDB #989
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bâṭâ’ (בָּטָא) [pronounced baw-TAW]	<i>to babble, to talk idly; in Piel, to speak rashly, to speak thoughtlessly, to speak without thinking</i>	Piel infinitive construct	Strong's #981 BDB #104
<p>The lâmed with an infinitive construct generally expresses purpose or result, although it can have three other common uses with the infinitive: (1) It can have a gerundial or adverbial sense to explain the circumstances of a previous action; (2) it can act as a periphrastic future in nominal clauses; and, (3) it can behave as a gerund, in the sense of <i>is to be, must be, ought to be</i>.¹⁶ (4) Lâmed with the infinitive can connote <i>shall or must</i>.¹⁷ (5) The lâmed preposition + the infinitive construct often acts just like an English infinitive.</p>			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
s ^e phâtayim (שְׂפָתַיִם) [pronounced s ^e faw-tah-YIHM]	<i>[two] lips; words; speech</i>	feminine dual noun	Strong's #8193 BDB #973

Translation: Or a soul who swears [yet] is speaking rashly...

Speaking a rash oath is two verbs, actually. The first verb is shâba’ (שָׁבַע) [pronounced shaw^b-VAHG] and it may be recognizable to some because it looks so close the word for **Sabbath** and seven. It is a verb which literally means *to seven oneself or to bind oneself with seven things*. It is a verb for *swearing to something, binding yourself to something, giving your word on something, even taking an oath*. The Niphal stem means that shâba’ is closely associated with another verb, rather than standing for the passive voice. The second is the rarely used bâṭâ’ (בָּטָא) [pronounced baw-TAW] and it means *to speak rashly, to speak thoughtlessly* and it is found only in Psalm 106:33 Proverbs 12:18 and twice in this verse.

Let’s say that you are swearing an oath, but you are speaking rashly. In other words, you are making an oath which you will not or cannot carry out. Whether you do this unintentionally or out of emotion for the moment is not an issue here.

¹⁶ the bulk of this was paraphrased from J.C.L. Gibson, *Davidson’s Introductory Hebrew Grammar~Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

¹⁷ Keil & Delitzsch’s *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.

Leviticus 5:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râ'â' (עָרַע) [pronounced <i>raw-GAHG</i>]	<i>to make evil, to do evil, to do ill, to cause to do evil, to cause something injurious to be done, to do harm</i>	Hiphil infinitive construct	Strong's #7489 BDB #949
'ôw (או) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâṭab (בָּטַי) [pronounced <i>yaw-TAV</i>]	<i>to do well, to cause to do well, to do rightly, to do good, to make merry, to make glad, to rejoice; to make fit, to adjust</i>	Hiphil infinitive construct	Strong's #3190 BDB #405

Translation: ...—to do evil or to do good—...

The oath involves you doing good or doing evil. Whichever is not the issue.

Leviticus 5:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Together, kôl 'ăsher mean *all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever*.

These 3 words are translated variously as, *according to all that, according to all which*. Translated variously in Exodus 36:1: *concerning all which, in accordance with all that, everything that, according to everything, according to all things*.

bâṭâ' (בָּטַא) [pronounced <i>baw-TAW</i>]	<i>to babble, to talk idly; in Piel, to speak rashly, to speak thoughtlessly, to speak without thinking</i>	3 rd person masculine singular, Piel imperfect	Strong's #981 BDB #104
'ādām (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9

Leviticus 5:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
shebû'âh (שֶׁבַע) [pronounced she ^b -voo-GAH]	<i>a solemn oath, a curse</i>	feminine singular noun	Strong's #7621 BDB #989

Translation: ...[as] a man speaking (idly) an oath;...

A man may make an oath rashly or without thinking.

Leviticus 5:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âlam (עָלַם) [pronounced gaw-LAHM]	<i>to be concealed, to be hidden</i>	3 rd person masculine singular, Niphal perfect	Strong's #5956 BDB #761
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577

Translation: ...yet [lit., and] this [lit., he] was concealed from him.

So you make an oath, but you perhaps said something that you did not mean to say; and you did not realize it.

Leviticus 5:4e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (אוּהוּ) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
yâda' (יָדָעַ) [pronounced yaw-DAHĠ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person masculine singular, Qal perfect	Strong's #3045 BDB #393

Translation: When this [lit., he] is made known to him,...

Apparently, someone comes up to you and says, "Listen, this is what you actually said; this was the oath that you made."

Leviticus 5:4f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âsham (אָשָׁם) [pronounced <i>aw-SHAHM</i>]	<i>to be guilty, to offend, to be offensive, to be ceremonially unclean</i>	3 rd person masculine singular, Qal perfect	Strong's #816 BDB #79
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41

Literally, this reads, *to one from these*. This phrase is variously translated, *as to any one of these, in any of these, of one of these (things, sins), in one of these (things), in any of these matters, in one of these ways*. Several translations had *in any one of these sins*, adding the word *sins* due to context. These meanings were taken from Leviticus 5:5.

Translation: ...he has been made unclean by [any] one of these things.

V. 4f takes in every type of transgression suggested in vv. 1–4.

Leviticus 5:4 *Or a soul who swears [yet] is speaking rashly—to do evil or to do good—[as] a man speaking (idly) an oath; yet [lit., and] this [lit., he] was concealed from him. When this [lit., he] is made known to him, he has been made unclean by [any] one of these things.* (Kukis mostly literal translation)

Under emotional stress, some people make the statement, *God, get me out of this and I promise that I will...* Without thinking, someone binds themselves to a certain course of action by an oath; and, in the Israelite culture, such an oath was the equivalent of a verbal contract, even though made at the height of emotional duress. Today, a similar situation would be to bind oneself with a contract to something that, after thinking about it later, is not what you want to be bound by or it binds you to something which is wrong. I have signed contracts with people who have had no intention of holding up their end of the bargain when they signed it.

In past times, such a thing could be done verbally and a person was bound to his word even more than a person today is bound by a written, notarized contract. An instance of this is when the daughter of Herodias danced before Herod and pleased him so much that **he swore to her, "Whatever you ask of me, I will give it to you, up to half of my kingdom."** (Mark 6:23). Other examples of a hasty oaths are found in Judges 11:30–39 and

1Samuel 14:38–39, which could have resulted in the death of the speaker's daughter in the first case, and in the death of Saul's son, Jonathan, in the second. A person who swears to a particular action thoughtlessly was also under sin. So what we have here are four instances, one per verse, of people who have transgressed the Law, although they may not have realized it at the time. In any case, they were responsible for their transgression.

Leviticus 5:1–4 [Consider] a soul that sins [and is unclean]: he hears a solemn proclamation and he is a witness [of fact]; (or, he saw [it] or he knows [something]), though he does not make [it] known [because this] is bearing his transgression. Or [he is] a soul which touches an unclean thing or an unclean dead animal or an unclean dead beast or the carcass of any unclean thing [lit., of dead (and) unclean swarming creatures]; and this [lit., he] has been concealed from him and [therefore] he is unclean (and he is guilty). Or he has touched an unclean person so all this person's uncleanness [lit., his uncleanness] make his soul [lit., her] unclean. [Even if] this [lit., he] is concealed from him [because he does not realize it], when it is made known to him, he is guilty. Or a soul who swears [yet] is speaking rashly—to do evil or to do good—as a man speaking (idly) an oath; yet [lit., and] this [lit., he] was concealed from him. When this [lit., he] is made known to him, he has been made unclean by [any] one of these things. (Kukis mostly literal translation)

Leviticus 5:1–4 Let us consider the soul that sins in such a way to be made unclean: perhaps he hears a solemn proclamation and he turns out to be a witness of fact (or he saw something or he knows something); though he does not make this information known. Because of this, he has sinned. Or perhaps he has touched something unclean—the carcass of any sort of animal—but he does not realize it. He is still unclean as a result. Even if he has simply touched another person who is unclean, he is made unclean as a result. Or, perhaps he makes some oath, but he has spoken rashly. He may not realize what he has done, but when it is made known to him, he is clearly unclean. Any one of these things makes him unclean. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Trespass Offering

Vv. 5–6 are a continuation of vv. 1–4, and should be seen in that context. A number of translation continued v.4 into v. 5 as a sentence.

And he was when he unclean to one from these (things) and he has confessed that he has sinned against her, and has brought near the guilt-offering to Y^ehowah upon his sin which he sinned—a female from the flock—a lamb or a kid of goats for a sin offering. And has covered over him the priest from his sin-offering.

Leviticus
5:5–6

And it is, when he is unclean in any of these things, he will confess that he sinned against his own soul [lit., *against her*]. Then he will bring near the guilt-offering to Y^ehowah because of the sin [lit., *his sin*] [which] he sinned. [He will choose] a female—a lamb or a kid from the goats—as [his] sin offering. The priest will cover over his sin [lit., *him*] with the [lit., *his*] sin offering.

It will come to pass, if the man is unclean for any of these reasons, he will first admit that he has sinned against his own soul. Then he will bring this guilt-offering to Jehovah because of the sin that he did. He will select a lamb or a young goat as his sin offering. The priest, by sacrificing this animal, will atone for his sin.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And he was when he unclean to one from these (things) and he has confessed that he has sinned against her, and has brought near the guilt-offering to Y^ehowah upon

his sin which he sinned—a female from the flock—a lamb or a kid of goats for a sin offering. And has covered over him the priest from his sin-offering.

Dead Sea Scrolls
Targum (Onkelos)

It shall be that when he incurs guilt for any of these [aforementioned sins] he shall confess that which he transgressed.

He shall bring his guilt-offering to [before] Adonoy for his sin that he committed a female of the sheep, a lamb or a she-goat as a sin-offering. The kohein will atone for him, for his sin

Targum (Pseudo-Jonathan)

...if he shall have (thus) sinned in any one of these four things, but afterwards repent, he shall make confession of the sin by which he hath sinned. And he shall bring the oblation of his trespass offering to the Presence of the Lord for the sin that he hath sinned, a female lamb of the flock, or a kid of the goats, for a sin offering; and the priest shall atone for him (that he may be absolved) from his sin.

Douay-Rheims 1899 (Amer.)

Let him do penance for his sin: And offer of the flocks an ewe lamb, or a she goat, and the priest shall pray for him and for his sin.

Aramaic ESV of Peshitta

It shall be, when he is guilty of one of these, he shall confess that in which he has sinned: and he shall bring his trespass offering to Mar-Yah 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.

Lamsa's Peshitta (Syriac)

And it will be when one shall sin in one of these things, and he shall confess that he has sinned concerning it: 6He may bring his offering to LORD JEHOVAH concerning the sin that he sinned, a female lamb from the flock or a kid of the goats for his sin, and the Priest shall atone for him by his sin offering.

Samaritan Pentateuch

And it shall be, when he shall sin in one of these [things], that he shall confess that he hath sinned in that [thing]: 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 over him concerning his sin with which he sinned and it is forgiven to him.

Updated Brenton (Greek)

That unrighteous soul, which determines with his lips to do evil or to do good according to whatsoever a man may determine with an oath, and it shall have escaped his notice, and he shall afterwards know it, and so he should sin in one of these things; then shall he declare his sin in the things in which he has sinned by that sin. And he shall bring for his transgressions against the Lord, for his sin which he has sinned, a ewe lamb of the flock, or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him for his sin which he has sinned, and his sin shall be forgiven him. V. 4 is included for context.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And whoever is responsible for any such sin, let him make a statement openly of his wrongdoing; And take to the Lord the offering for the wrong which he has done, a female from the flock, a lamb or a goat, for a sin-offering, and the priest will take away his sin.

Easy English

A person must tell the priest if he has done any of these things. He must give a sheep or a goat for a sin offering. Then the Lord will not be angry with him. The priest will kill the animal as a sacrifice to atone for that sin.

Easy-to-Read Version—2008

If you are guilty of any of these things, you must confess whatever you did wrong. Then you must bring your guilt offering to the LORD for the sin you did. You must bring a female lamb or a female goat as a sin offering. The priest will do this to make you pure from your sin.

God's Word™

"So if you are guilty of any of these sins, you must confess it. Bring your guilt offering to the LORD for the sin you committed. It must be a female sheep or goat

	as an offering for sin. Then the priest will make peace with the LORD for what you did wrong.
Good News Bible (TEV)	When you are guilty, you must confess the sin, and as the penalty for your sin you must bring to the LORD a female sheep or goat as an offering. The priest shall offer the sacrifice for your sin.
<i>The Message</i>	“When you are guilty, immediately confess the sin that you’ve committed and bring as your penalty to God for the sin you have committed a female lamb or goat from the flock for an Absolution-Offering.
NIRV	When someone is guilty in any of those ways, they must admit they have sinned. They must bring a sin offering to pay for the sin they have committed. They must bring to the Lord a female lamb or goat from the flock. The priest will sacrifice the animal. That will pay for the person’s sin.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p>How to get forgiven</p> <p>In any of these situations, when you finally realize what you did was wrong, you’ve got to acknowledge it. Confess you’ve sinned.</p> <p>To get rid of your guilt, you need to bring an offering to the LORD: one of your female sheep or goats. This will be a sin offering. The priest will offer the sacrifice to atone for your sin and to get you back on track with the LORD.</p>
Contemporary English V.	As soon as you discover that you have committed any of these sins, you must confess what you have done. Then you must bring a female sheep or goat to me as the price for your sin. A priest will sacrifice the animal, and you will be forgiven.
The Living Bible	“In any of these cases, he shall confess his sin and bring his guilt offering to the Lord, a female lamb or goat, and the priest shall make atonement for him, and he shall be freed from his sin, and need not fulfill the vow. [<i>he shall be freed from his sin, and need not fulfill the vow, implied.</i>]
New Berkeley Version	.
New Life Version	When a person is guilty in any of these, he should tell of the sin he has done. He should bring his guilt gift to the Lord for the sin he has done, a female from the flock, a lamb or a goat, for a sin gift. And the religious leader will pay the price for him for his sin.
New Living Translation	“When you become aware of your guilt in any of these ways, you must confess your sin. Then you must bring to the Lord as the penalty for your sin a female from the flock, either a sheep or a goat. This is a sin offering with which the priest will purify you from your sin, making you right with the Lord. [<i>Or will make atonement for you for your sin; similarly in 5:10, 13, 16, 18.</i>]
Unfolding Bible Simplified	If you are guilty of committing any of those sins, you must confess what you have done. And as a penalty, you must bring to Yahweh a female lamb or female goat as an offering for the sin that you have committed, and the priest will sacrifice it, and then you will no longer be guilty for your sin.

Partially literal and partially paraphrased translations:

American English Bible	He must admit that he has sinned and [pay for] his sin against [Jehovah by bringing] a female lamb from his flock or a goat kid as a sin offering, which the Priest must [offer] in payment for his sin. Then he will be forgiven.
Beck’s American Translation	.
Common English Bible	...at that point, when you have become guilty of sin in one of these ways, you must confess how you have sinned 6 and bring to the Lord as compensation for the sin that was committed a female from the flock, either a sheep or goat, as a purification offering. The priest will then make reconciliation for you, to remove your sin.

New Advent (Knox) Bible	For all such faults as these a man must do penance,[4] offering up a ewe-lamb or a she-goat from his flock; so the priest will make intercession to have his fault pardoned. [4] 'Do penance'; in the Hebrew text, 'confess'.
Translation for Translators	If you are guilty of committing any of those sins, you must confess what you have done. And for a penalty you must bring to Yahweh a female lamb or female goat, to be an offering for the sin that you have committed, and the priest will sacrifice it, and then you will no longer be guilty for your sin.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	If someone incurs guilt in one of these ways, he must confess the sin he has committed, and he must bring his guilt offering to the LORD for the sin he has committed: a female lamb or goat from the flock as a sin offering. And the priest will make atonement for him concerning his sin.
Revised Ferrar-Fenton Bible	...and as he has offended in this, he shall make confession that he has sinned over it, and shall bring to the EVER-LIVING for his fault that he has sinned, a female lamb from the sheep, or a female goat for a sin-offering, and the priest shall expiate for his sin.
International Standard V	"When a person is guilty of one of these things, then he is to confess [Or <i>acknowledge</i>] whatever sin it was and bring compensation to the Lord for the guilt that he committed: a female from the flock—whether a lamb or goat—for a sin offering. Then the priest is to make atonement for him."
Urim-Thummim Version	And it will be, when he will be guilty in this that he will confess that he has sinned. And as a penalty for the sin that was committed he is required to present YHWH a female lamb or she-goat from the flock as a Sin-Offering and the priest will make Propitiatory-Covering for him for his sin.
Wikipedia Bible Project	And it will be that he was accused of one of these, and he attested that he had sinned over this. And he brought his guilt to Yahweh over his sin which he sinned, a female from the flock, a sheep, or a she-goat--- for sinstuff. And the priest atoned him of his sin.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	He who is guilty in any of these cases, shall confess the sin committed, and bring to Yahweh as a sacrifice for the sin committed a female of the flock (sheep or goat); and the priest shall offer the sacrifice for the man's sin to free him from his sin. 2Mac 1:18; Dn 9:27
The Heritage Bible	And it shall be, when he shall be guilty of one of these, then he shall confess that he has sinned in that; And he shall bring his trespass offering to Jehovah for his sin which he has sinned, a female from the flock, a lamb or a ewe of the goats, for a sin offering, and the priest shall make a covering for him for his sin.
New American Bible (2011)	...when someone is guilty in regard to any of these matters, that person shall confess the wrong committed, and make reparation to the LORD for the wrong committed: a female animal from the flock, a ewe lamb or a she-goat, as a purification offering. Thus the priest shall make atonement on the individual's behalf for the wrong.
New Jerusalem Bible	..."if he is answerable in any of those cases, he will have to confess the sin committed. As a sacrifice of reparation for the sin committed, he will bring Yahweh a female from the flock (sheep or goat) as a sacrifice for sin; and the priest will perform the rite of expiation for him to free him from his sin.
Revised English Bible—1989	...when he realizes his guilt in any of these cases, he must confess how he has sinned, and bring to the LORD in reparation for the sin that he has committed a

female of the flock, either a ewe or a she-goat, to be a purification-offering, and the priest is to offer expiation for his sin on his behalf, and he will be pardoned.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	A person guilty of any of these things is to confess in what manner he sinned and bring his guilt offering to <i>ADONAI</i> for the sin he committed; it is to be a female from the flock, either a lamb or a goat, as a sin offering; and the <i>cohen</i> will make atonement for him in regard to his sin.
Kaplan Translation	When he is guilty in any of these cases, he must confess the sin that he has committed. He must [also] bring his guilt offering to God for the sin he has committed. It must be a female sheep or goat, [brought] as a sin offering. The priest will then make atonement for [the person's] sin. 5:6 guilt offering. Asham in Hebrew. In general, this sacrifice is known as an "adjustable sacrifice" or "a sacrifice that can be more or less" (korban oleh ve-yored).
Tree of Life Version	"So it will be, when one becomes guilty of one of these things, he should confess about what he has sinned. Then he is to bring his trespass offering to Adonai for his sin that he committed: a female from the flock, a lamb or a goat, as a sin offering. So the kohen is to make atonement for him over his sin.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	THEN SHALL HE DECLARE HIS SIN IN THE THINGS WHEREIN HE HAS SINNED BY THAT SIN. AND HE SHALL BRING FOR HIS TRANSGRESSIONS AGAINST JESUS, FOR HIS SIN WHICH HE HAS SINNED, A EWE LAMB OF THE FLOCK, OR A KID OF THE GOATS, FOR A SIN-OFFERING; AND THE PRIEST SHALL MAKE AN ATONEMENT FOR HIM FOR HIS SIN WHICH HE HAS SINNED, AND HIS SIN SHALL BE FORGIVEN HIM.
Awful Scroll Bible	Was he to be guilty of one of these, and is to have confessed, that he is to have been made clean, he is to have brought in for his offense, to Sustain To Become even for his miss of the mark, that he is to have been made clean, a female of the small cattle, a ewe-lamb, or a young she-goat, for his miss of the mark, and the priest is to have made a covering over for his miss of the mark.
Concordant Literal Version	It will come to be when he realizes his guilt as to any one of these instances then he will confess in what way he has sinned; and he will bring as his guilt offering to Yahweh for his sin with which he has sinned, a female from the flock, a sheep or a hairy female of the goats, as a sin offering. Then the priest will make a propitiatory shelter over him for his sin with which he has sinned, and it will be pardoned him. small cattle
exeGesés companion Bible	And so be it, when he guilt in one of these, he wrings his hands for that wherein he sinned: and he brings to Yah Veh for his guilt -it is for the sin he sinned a female of the flock - a ewe lamb or a doe of the goats for the sin: and the priest kapars/atones for him for his sin.
Orthodox Jewish Bible	And it shall be, when he shall be guilty in one of these things, that v'hitvaddah (he shall confess) that he hath sinned in that thing; And he shall bring his asham (penalty, trespass offering) unto Hashem for his chattat (sin) which he hath sinned, a nekevah from the flock, a lamb or a female

goat, for a chattat (sin offering); and the kohen shall make kapporah for him concerning his chattat.

Rotherham's *Emphasized B.* Then shall it be, <when he becometh aware of his guilt, as regardeth any one of these things> that he shall confess that wherein he hath sinned; and shall bring in as his guilt-bearer unto Yahweh, for his sin which he hath committed, a female from the flock—a lamb or a kid of the goats—as a sin-bearer,—so shall the priest put propitiatory-covering over him, because of his sin.

Expanded/Embellished Bibles:

The Expanded Bible “When anyone is guilty of any of these things, he must tell how he sinned [L¹ confess his sin]. He must bring an offering to the Lord as a penalty for sin; it must be a female lamb or goat from the flock. The priest will perform the acts to remove that person's sin so he will belong to the Lord [L¹ make atonement for his sin].

Kretzmann's Commentary 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, acknowledge the particular fault concerned before presenting the sacrificial animal.
And he shall bring his trespass-offering (or guilt-offering) unto the Lord for his sin which he hath sinned, for the expiation of the guilt which he has loaded upon himself, 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, cause his sin to be covered over before the face of the just and righteous God by virtue of the sacrifice which pointed forward to the perfect sacrifice of Jesus Christ.

Lexham English Bible When he becomes guilty in any of [Literally “for one of”] these, he shall confess [Or “and he shall confess”] what he has sinned regarding [Literally “upon” or “against”] it, and he shall bring his guilt offering to [Or “for”] Yahweh for his sin that he has committed: [Literally “sinned”] a female from the flock, [The Hebrew term refers collectively to both sheep and goats (small livestock animals)] a ewe-lamb or a she-goat, [Literally “a she-goat of goats”] as a sin offering, and the priest shall make atonement for him for [Hebrew “from”] his sin.

Syndein/Thieme "And it shall be, when he shall be guilty in one of these things {trespass sins}, that he shall acknowledge/specify/name/confess {yadah - Hithpael perfect stem - reflexive this time to show interaction in the soul perfect means every confession is a completion in itself - same as I John 1:9 - rebound} that he has sinned {chata' - means to recognize a known standard has been violated} in that thing."
{Verses 6-13: Three Types of Trespass Offerings As Far as Animals Are concerned}
{The Lamb/Kid Offering}
"And he shall bring his trespass offering unto Jehovah/God for his sin which he has sinned {trespass offerings are for KNOWN sins - see chapter 4 for unknown sin offerings - the offering teaches through the ritual - the rebound was completed when he confessed the sin}, a female from the flock {female means Jesus agreed to receive the sin to Himself on the cross}, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin."

The Voice **Eternal One:** Regarding any of these situations, when the guilty party realizes the offense, he must confess it. He must present to Me an offering for his guilt as a remedy for the sin he has committed. This purification offering for sin must be a female lamb or goat from the flock. The priest will make atonement for the guilty person's sin.

These are some cases where a purification offering for sin is required. It is important to note that sacrifice is not some magical cure for sin or its consequences. Before you come to God through the sacrifice, you must realize the error of your ways and confess it. Confession has always been act one of restoration.

Kukis: There is no necessary emotion or guilt attached to the word *confess*, either here or in the New Testament.

Bible Translations with Many Footnotes:

The Complete Tanach	And it shall be, when someone incurs guilt in any one of these cases, that he shall confess the sin which he had committed, and he shall bring his guilt offering to the Lord for his sin which he had committed, a female [animal] from the flock either a sheep or a goat, for a sin offering. And the kohen shall make atonement from his sin.
NET Bible®	<p>...when an individual becomes guilty with regard to one of these things¹³ he must confess how he has sinned,¹⁴ and he must bring his penalty for guilt¹⁵ to the Lord for his sin that he has committed, a female from the flock, whether a female sheep or a female goat, for a sin offering. So the priest will make atonement¹⁶ on his behalf for¹⁷ his sin.</p> <p>^{13tn} Heb “and it shall happen when he becomes guilty to one from these,” referring to any of “these” possible transgressions in Lev 5:1-4. Tg. Onq., the original Greek translation, and the Latin Vulgate omit this clause, possibly due to homoioteleuton because of the repetition of “to one from these” from the end of v. 4 in v. 5a (cf. the note on v. 4b).</p> <p>^{sn} What all the transgressions in Lev 5:1-4 have in common is that the time is past for handling the original situation properly (i.e., testifying in court, following purity regulations, or fulfilling an oath), so now the person has become guilty and needs to follow corrective sacrificial procedures.</p> <p>^{14tn} Heb “which he sinned on it”; cf. ASV “confess that wherein he hath sinned”; NCV “must tell how he sinned.”</p> <p>^{15tn} In this context the word for “guilt” (אָשָׁם, 'asham) refers to the “penalty” for incurring guilt, the so-called consequential אָשָׁם (J. Milgrom, Leviticus [AB], 1:303; cf. the note on Lev 5:1).</p> <p>^{16sn} The focus of sin offering “atonement” was purging impurities from the tabernacle (see the note on Lev 1:4).</p> <p>^{17tn} See the note on 4:26 regarding the use of מִן (min).</p>

Literal, almost word-for-word, renderings:

A Faithful Version	And it shall be when he is guilty in one of these, and shall confess how he has sinned; Then 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 doe of the goats, for a sin offering. And the priest shall make an atonement for him for his sin. That thing
Charles Thomson OT	...he shall confess his sin in respect to whatever he hath sinned; and for trespassing against the Lord, for the sin which he hath sinned, he shall bring a female from the flock either a lamb or a kid of the goats for a sin offering; and the priest shall make atonement for him for the sin which he hath sinned; and the sin shall be forgiven him.
Context Group Version	And it shall be, when he shall be declared guilty in one of these [things], that he shall confess that in which he has disgraced [God]: and he shall bring his trespass-offering to YHWH for his disgrace which he has disgraced [God], a female from the flock, a lamb or a goat, for a purification-offering; and the priest shall make atonement for him as concerning his disgrace.
English Standard Version	...when he realizes his guilt in any of these and confesses the sin he has committed, 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. And the priest shall make atonement for him for his sin.

Literal Standard Version	...and it has been when he is guilty of one of these, that he has confessed concerning that which he has sinned, and has brought in his guilt-offering to YHWH for his sin which he has sinned, a female out of the flock, a lamb, or a kid of the goats, for a sin-offering, and the priest has made atonement for him because of his sin.
Modern Literal Version 2020	And it will be, when he will be guilty in one of these, that he will confess that by which he has sinned. And he will bring his guilt-offering to Jehovah for his sin which he has sinned, a female from the flock, a lamb or a goat, for a sin-offering. And the priest will make atonement for him as concerning his sin.
New American Standard B.	'And it shall be, when he is guilty in any of these matters, that he shall confess that he has sinned in that thing; and he shall bring his trespass offering to the Lord for his sin which he has committed, a female from the flock, a lamb or a kid of the goats as a sin offering. So the priest shall make atonement for him concerning his sin.
Revised Mechanical Trans.	...and it will come to pass when he is guilty to one of these, and he will confess what he failed upon her, and he will bring his guilt to YHWH because of his failure, which he failed, a female from the flocks of sheep or a hairy goat of the she-goats for the failure, and the administrator will make a covering upon him because of his failure,...
Young's Updated LT	"And it has been when he is guilty of one of these, that he has confessed concerning that which he has sinned, and has brought in his guilt-offering to Jehovah for his sin which he has sinned, a female out of the flock, a lamb, or a kid of the goats, for a sin-offering, and the priest has made atonement for him, because of his sin.

The gist of this passage: When the sin is realized, the person confesses it and makes atonement for it by means of a sacrifice.

5-6

Leviticus 5:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'âsham (אָשָׁם) [pronounced <i>aw-SHAHM</i>]	<i>to be guilty, to offend, to be offensive, to be ceremonially unclean</i>	3 rd person masculine singular, Qal imperfect	Strong's #816 BDB #79
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510

Leviticus 5:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'èlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41

Literally, this reads, *to one from these*. This phrase is variously translated, *as to any one of these, in any of these, of one of these (things, sins), in one of these (things), in any of these matters, in one of these ways*. Several translations had *in any one of these sins*, adding the word *sins* due to context. These meanings were taken from Leviticus 5:5.

Translation: *And it is, when he is unclean in any of these things,...*

Any of these things refers back to vv. 1–4, to the various transgressions named in those verses. To be clear, mostly this was a matter of uncleanness and not some gross sin or crime. Obviously, when it comes to God, the most minor infraction separates us.

Leviticus 5:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâdâh (יָדָה) [pronounced yaw-DAWH]	<i>to confess, to show oneself as guilty; to object, to cast against; to praise, to celebrate</i>	3 rd person masculine singular, Hithpael perfect	Strong's #3034 BDB #392
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
châtâ' (חָטָא) [pronounced khaw-TAW]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 rd person masculine singular, Qal perfect	Strong's #2398 BDB #306
'al (עַל) [pronounced gah/]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity; with the 3 rd person feminine singular suffix	Strong's #5921 BDB #752

Translation: ...he will confess that he sinned against his own soul [lit., *against her*].

We have an unusual verb in this verse: *yâdâh* (יָדָה) [pronounced *yaw-DAWH*], which seems to have three different meanings. It means *to cast* or *throw* (Zech. 1:21 Lam. 3:53), a use not found too often in the Bible; it means, in the Hiphil, *to give thanks* (1Chron. 16:4, 7 23:30), and, in the Hithpael, *to confess* in terms of naming one's transgressions (Leviticus 5:5 16:21 Prov. 28:13). The relationship between the meanings is that something is thrown or cast before God. There is no emotion necessarily attached to this verb (as is often the case with contemporary Christianity). The same is true of the New Testament equivalent. For instance, 1John 1:9 does not require one to work up emotions or guilt when naming one's sin(s) to God.

In any case, forgiveness was achieved not by doing anything meritorious, but by naming one's sin to God—something which is true of both the Age of Israel and the Church Age.

Against is a preposition with a feminine singular suffix referring back to *these*, except as a singular. What follows are commonly known as the *guilt-offerings* or the *offense-offerings*.

He is to confess that he sinned against his own soul—this is how I interpreted the 3rd person feminine singular suffix found with the preposition (*soul* would be in the immediate context).

Regardless of the sort of sin committed, confession should always be a part of the process. We admit these sins to God when we commit them.

Leviticus 5:5 **And it is, when he is unclean in any of these things, he will confess that he sinned against his own soul** [lit., *against her*]. (Kukis mostly literal translation)

Leviticus 5:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil perfect	Strong's #935 BDB #97
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'âshâm (אֲשָׁם) [pronounced <i>aw-SHAWM</i>]	<i>guilt, fault, blame, responsibility [for sinful actions]; a guilt-offering; possibly this word can apply to the actions for which one is guilty (trespass, offense)</i>	masculine singular noun	Strong's #817 BDB #79
What appears to be the case with this word is, the <i>guilt</i> or <i>fault</i> is so closely identified with the <i>guilt offering</i> , that the same word is used for both.			
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510

Leviticus 5:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
‘al (על) [pronounced <i>gahʼ</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
chattâ'th (חטאת) [pronounced <i>khat- TAWTH</i>]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with a 3 rd person masculine singular suffix	Strong's #2403 BDB #308
’âsher (אשר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
châtâ' (חטא) [pronounced <i>khaw-TAW</i>]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 rd person masculine singular, Qal perfect	Strong's #2398 BDB #306

Translation: Then he will bring near the guilt-offering to Y^ehowah because of the sin [lit., *his sin*] [which] he sinned.

The word for *guilt* or *trespass* is found here almost for the first time. It is the noun ’âshâm (אשם) [pronounced *aw-SHAWM*] is found once in Genesis 26:10, where its meaning is relatively well-defined, and now here else until this passage. Its verbal cognate is found prior to this passage in Leviticus 4:13, 22, 27 5:2, 3, 5. Scofield says it appears that in the guilt-offering (or, trespass-offering), there is likely restitution involved (Leviticus 5:16 6:5); however, the guilt offering is prominent in Leviticus 5–6, 14, 19—yet we only find restitution in Leviticus 5 and 6. This might be because the emphasis is upon forgiveness by God through a sacrifice as oppose to forgiveness by making restitution (which is works).

The word translated *guilt-offering* or *trespass-offering* is ’âshâm (אשם) [pronounced *aw-SHAWM*], a word which occurs 7x in this chapter (the word will also be found a number of times in Leviticus 7 & 14).

He will bring the guilt-offering to Y^ehowah because of the sin which he committed.

Leviticus 5:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
n ^e qêbâh (נקבה) [pronounced <i>n^e-kay^b- AW</i>]	<i>female</i> in contrast to <i>male</i> ; <i>woman, female [woman, child animal]</i>	feminine singular noun	Strong's #5347 BDB #666
min (מן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tsô'n (צאן) [pronounced <i>tzohn</i>]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun; with the definite article	Strong's #6629 BDB #838

Translation: [He will choose] a female...

Interestingly enough, a female is chosen for the sacrifice. I don't quite get this. We understand the female to bear the young; but I don't quite see how we should understand this or make the connection. Could this be a reference to one's sin being a response rather than a direct action?

Leviticus 5:6c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kisbâh (קִּשְׁבָּה) [pronounced <i>kis-BAW</i>]	<i>ewe-lamb, lamb, sheep</i>	feminine singular noun	Strong's #3776 BDB #416
This particular word occurs only here; and it is the feminine version of Strong's #3775 BDB #461.			
'ôw (אוּ) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
s ^e îyrâh (שְׂעִירָה) [pronounced <i>s^eh-gee-RAW</i>]	<i>female goat; kid</i>	feminine singular construct	Strong's #8166 BDB #972
This word occurs only here and in Leviticus 4:28.			
îzzîym (זִזְיִם) [pronounced <i>gihz-ZEEM</i>]	<i>female goats; goats' hair</i>	feminine plural noun	Strong's #5795 BDB #777
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i>]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308

Translation: ...—a lamb or a kid from the goats—as [his] sin offering.

Two of the words here are quite unusual. The word translated *lamb* is found only here; and the word translated *kid* is found in only two passages.

In any case, these are his two choices for a sin-offering.

Leviticus 5:6d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Leviticus 5:6d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kâphar (כָּפַר) [pronounced kaw-FAHR]	<i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone, to make an atonement [for]; to obtain forgiveness; to free an offender of a charge</i>	3 rd person masculine singular, Piel perfect	Strong's #3722 BDB #497
‘al (עַל) [pronounced ‘ah/]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity; with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #2403 BDB #308

Translation: The priest will cover over his sin [lit., *him*] with the [lit., *his*] sin offering.

The **priest** atones for the man who has sinned—that is, he covers over that sin—by means of the sin offering.

In the Old Testament, sinners were not necessarily forgiven, but their sins were covered over.

Leviticus 5:6 Then he will bring near the guilt-offering to Y^ehowah because of the sin [lit., *his sin*] [which] he sinned. [He will choose] a female—a lamb or a kid from the goats—as [his] sin offering. The priest will cover over his sin [lit., *him*] with the [lit., *his*] sin offering. (Kukis mostly literal translation)

I realize that the prepositions along with some of the wording is much different from what you read in your translation of the Bible. I have attempted, at least within the brackets, to give the most literal rendering of this verse that I could. However, for your benefit, to see the difference, I have included several translations below:

The Amplified Bible

He will bring his guilt or trespass offering to the Lord for the sin which he has committed, a female from the flock, a lamb or a goat, for a sin offering; and the priest shall make atonement for his sin.

The Emphasized Bible

...and [he] shall bring in as his guilt-bearer unto Y^ehowah, for his sin which he hath committed, a female from the flock—a lamb or a kid of the goats—as a sin-bearer,—so shall the priest put a propitiatory-covering over him, because of his sin.

KJV

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.

NASB

He shall also bring his guilt offering to the Lord for his sin which he has committed, a female from the flock, a lamb or a goat as a sin offering. So the priest shall make atonement on his behalf for his sin.

Young's Lit. Translation

...and [he] hath brought in his guilt-offering to Jehovah for his sin which he hath sinned, a female out of the flock, a lamb, or a kid of the goats, for a sin-offering, and the priest hath made atonement for him, because of his sin.

You will notice that it is a matter of interpretation whether we are speaking of *sin*, *sin-bearer* or *sin-offering*. It is all the same word. The same goes for *guilt*, *guilt-bearer*, and *guilt-offering*. As Rotherham pointed out, the sin, the sin-bearer and the sin-offering are so closely associated that one word stood for all three.

Leviticus 5:5–6 And it is, when he is unclean in any of these things, he will confess that he sinned against his own soul [lit., *against her*]. Then he will bring near the guilt-offering to Y^ehowah because of the sin [lit., *his sin*] [which] he sinned. [He will choose] a female—a lamb or a kid from the goats—as [his] sin offering. The priest will cover over his sin [lit., *him*] with the [lit., *his*] sin offering. (Kukis mostly literal translation)

Leviticus 5:5–6 It will come to pass, if the man is unclean for any of these reasons, he will first admit that he has sinned against his own soul. Then he will bring this guilt-offering to Jehovah because of the sin that he did. He will select a lamb or a young goat as his sin offering. The priest, by sacrificing this animal, will atone for his sin. (Kukis paraphrase)

And if cannot reach his hand sufficiently to a lamb, and he has brought a guilt-offering when he has sinned—two of doves or two of sons of pigeons to Y^ehowah, one for a sin-offering and one for a burnt-offering. And he has brought them in unto the priest and he has brought near that which [is] the sin-offering first. And he has wrung off his head from opposite his neck and he has not separated. And he has sprinkled from blood of the sin-offering upon a side of the altar. And what is remaining in the blood he will squeeze out onto the base of the altar. A sin-offering he [is].

Leviticus
5:7–9

If he cannot afford [lit., *if his hand cannot reach sufficiently to*] a lamb, then he will bring [this] guilt-offering when he sins—two doves or two young pigeons—to Y^ehowah; one for a sin-offering and one for a burnt-offering. He will bring them to the priest and the priest [lit., *he*] will bring near [to God] the sin-offering first. The priest [lit., *he*] will twist the neck [to kill the bird], but he will not separate the head from the neck. He will sprinkle some of the blood of the sin-offering along the side of the altar. He will squeeze out from the bird the remaining blood at the base of the altar. It [is] a sin-offering.

If the offerer cannot afford a lamb when he sins, then he will bring two doves or two young pigeons as his guilt-offering. One will be a sin-offering and the other a burnt-offering to Y^ehowah. He will take the birds to the priest and the priest will bring these animals near to God—the sin offering first. The priest will break the neck of the bird, but he will not remove the head of the bird from its body. Some of the blood will be sprinkled along side of the altar, while the remaining blood of the bird will be squeezed out at the base of the altar. This will be the man's sin-offering.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And if cannot reach his hand sufficiently to a lamb, and he has brought a guilt-offering when he has sinned—two of doves or two of sons of pigeons to Y^ehowah, one for a sin-offering and one for a burnt-offering. And he has brought them in unto the priest and he has brought near that which [is] the sin-offering first. And he has wrung off his head from opposite his neck and he has not separated. And he has

sprinkled from blood of the sin-offering upon a side of the altar. And what is remaining in the blood he will squeeze out onto the base of the altar. A sin-offering he [is].

Dead Sea Scrolls
Targum (Onkelos)

If his means are not sufficient for [the acquisition of] a sheep, then he shall bring for his guilt-offering,—[he] who has sinned,—two turtledoves or two young pigeons to [before] Adonoy one for a sin-offering and one for a burnt-offering.

He shall bring them to the kohein and he shall bring that which is for a sin-offering first. He [the kohein] shall shear its head [with his fingernail] opposite of its neck, but not separate [the head] completely.

He shall sprinkle some blood of the sin-offering on to the wall of the altar. And the remaining blood shall be squeezed into the base of the altar; it is a sin-offering.

Targum (Pseudo-Jonathan)

But if his hand find not sufficiency to bring a lamb, let him bring, as an offering for the trespass that he hath committed, two large turtle doves or two young pigeons before the Lord; one for a sin offering, and one for a burnt sacrifice. And he shall bring them to the priest, who shall offer that which he may choose for the sin offering first: and lie shall wring its head near to the spine, but not separate its head from the neck; and he shall sprinkle some of the blood upon the side of the altar, and pour out the remainder of the blood at the foot of the altar: it is a sin offering.

Douay-Rheims 1899 (Amer.)

But if he be not able to offer a beast, let him offer two turtles, or two young pigeons to the Lord, one for sin, and the other for a holocaust,

And he shall give them to the priest: who shall offer the first for sin, and twist back the head of it to the little pinions, so that it stick to the neck, and be not altogether broken off.

And of its blood he shall sprinkle the side of the altar: and whatever is left, he shall let it drop at the bottom thereof, because it is for sin.

Aramaic ESV of Peshitta

"If he cannot afford a lamb, then he shall bring his trespass offering for that in which he has sinned, two turtledoves, or two young pigeons, to Mar-Yah; one for a sin offering, and the other for a burnt offering. 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. 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.

Lamsa's Peshitta (Syriac)

And if he cannot bring a lamb, he may bring two turtledoves or two young doves as an offering for his sin, one for sin and one for a burnt offering. And he shall bring them to the Priest and he shall offer first for sin, and he shall wring its head against its neck and he shall not sever it: And he shall sprinkle some blood of the sin offering on the wall of the altar, and the rest of the blood he shall drain on the base of the altar; it is sin.

Samaritan Pentateuch

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. And he shall bring them unto the priest, who shall offer [that] which [is] for the sin offering first, and the priest shall wring off his head from his neck, but shall not divide [it] asunder: 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.

Updated Brenton (Greek)

And if he cannot afford a sheep, he shall bring for his sin which he has sinned, two turtle doves or two young pigeons to the Lord: one for a sin-offering, and the other for a burnt offering.

And he shall bring them to the priest, and the priest shall bring the sin-offering first; and the priest shall pinch off the head from the neck, and shall not divide the body. And he shall sprinkle of the blood of the sin-offering on the side of the altar, but the rest of the blood he shall drop at the foot of the altar, for it is a sin-offering.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And if he has not money enough for a lamb, then let him give, for his offering to the Lord, two doves or two young pigeons; one for a sin-offering and one for a burned offering. And let him take them to the priest, who will first give the sin-offering, twisting off its head from its neck, but not cutting it in two; And he is to put drops of the blood of the offering on the side of the altar, and the rest of the blood is to be drained out at the base of the altar; it is a sin-offering.
Easy English	<p>What the people should do if they do not have much money</p> <p>A person may not have money to buy a sheep or a goat. If he does not, he must buy two doves or two pigeons. He must give them to the Lord. One bird will be a sin offering. The second bird will be a burnt offering.</p> <p style="padding-left: 20px;"> Doves and pigeons are birds that God let people eat.</p> <p>The priest will bring one of the birds to the altar. It is the sin offering. He will break the neck of the bird, but he will not pull the head off. He will shake some of the blood onto the side of the altar. He will pour the blood that he did not shake onto the floor. He must pour it in front of the altar.</p>
Easy-to-Read Version–2008	"If you cannot afford a lamb, you must bring two doves or two young pigeons to the LORD. These will be the guilt offering for your sin. One bird must be for a sin offering, and the other must be for a burnt offering. Take them to the priest. First, the priest will offer one bird for the sin offering. The priest will pull the bird's head from its neck but he will not pull it off completely. The priest will sprinkle the blood from the sin offering on the side of the altar. Then he will pour out the rest of the blood at the base of the altar. It is a sin offering.
Good News Bible (TEV)	If you cannot afford a sheep or a goat, you shall bring to the LORD as the payment for your sin two doves or two pigeons, one for a sin offering and the other for a burnt offering. You shall bring them to the priest, who will first offer the bird for the sin offering. He will break its neck without pulling off its head and sprinkle some of its blood against the side of the altar. The rest of the blood will be drained out at the base of the altar. This is an offering to take away sin.
<i>The Message</i>	"If you can't afford a lamb, bring as your penalty to God for the sin you have committed two doves or two pigeons, one for the Absolution-Offering and the other for the Whole-Burnt-Offering. Bring them to the priest who will first offer the one for the Absolution-Offering: He'll wring its neck but not sever it, splash some of the blood of the Absolution-Offering against the Altar, and squeeze the rest of it out at the base. It's an Absolution-Offering.
Names of God Bible	<p>If You Cannot Afford a Sheep</p> <p>"Now, if you cannot afford a sheep, you must bring to Yahweh two mourning doves or two pigeons as a guilt offering for the sin you committed. One will be an offering for sin, the other a burnt offering. Bring them to the priest, and he will sacrifice the offering for sin first. He will break the bird's neck without pulling its head off. He will sprinkle some of the blood from the offering for sin on the side of the altar, and the rest of the blood will be drained at the bottom of the altar. It is an offering for sin.</p>
NIRV	" 'Suppose they can't afford a lamb. Then they must get two doves or two young pigeons. They must bring them to the Lord to pay for their sin. One of them is for a sin offering. The other is for a burnt offering. They must bring them to the priest. The priest will offer the one for the sin offering first. He must twist its head. But he must not twist it off completely. Then he must splash some of the blood of the sin offering against the side of the altar. He must empty out the rest of the blood at the bottom of the altar. It is a sin offering.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p>If you can't afford a lamb, bring two birds [3]—either doves or pigeons. Sacrifice one as a sin offering and the other as a burnt offering. [4] Take them to the priest. He'll offer the first one as a sin offering. He should kill it by popping its head at the front of the neck, but not popping it off. The priest should splash some of the blood on the sides of the altar and then drain the rest at the base of the altar. That's what you do for a sin offering.</p> <p>³5:7 Birds didn't cost anything to people who knew how to catch them.</p> <p>⁴5:7 The writer doesn't say why it takes two sacrifices: a sin offering and a burnt offering, each with different procedures. Scholars speculate that it may have taken both birds and both offerings to accomplish what one offering did through a larger animal. Blood of the first bird would have been sprinkled on the sides of the altar (Exodus 4:5-7). That blood ritually purifies the altar and atones for the sin, making the person right with God again. But there's hardly anything left of the bird to burn after that. The second bird was burned on the altar (Exodus 1:14-17) perhaps to help provide a respectable amount of flesh for the altar. But these are educated guesses.</p>
Contemporary English V.	<p>If you are poor and cannot afford to bring an animal, you may bring two doves or two pigeons. One of these will be a sacrifice to ask my forgiveness, and the other will be a sacrifice to please me. Give both birds to the priest, who will offer one as a sacrifice to ask my forgiveness. He will wring its neck without tearing off its head, splatter some of its blood on one side of the bronze altar, and drain out the rest at the foot of the altar.</p>
The Living Bible	<p>"If he is too poor to bring a lamb to the Lord, then he shall bring two turtledoves or two young pigeons as his guilt offering; one of the birds shall be his sin offering and the other his burnt offering. The priest shall offer as the sin sacrifice whichever bird is handed to him first, breaking its neck, but not severing its head from its body. Then he shall sprinkle some of the blood at the side of the altar and the rest shall be drained out at the base of the altar; this is the sin offering.</p>
New Berkeley Version New Life Version	<p>. 'But if he does not have enough money for a lamb, he should bring to the Lord as his guilt gift for his sin two turtle-doves or two young pigeons. One will be for a sin gift, and the other for a burnt gift. He will bring them to the religious leader, who will give the sin gift first. He will break its neck without taking off its head. Then he will put some of the blood of the sin gift on the side of the altar. He will pour out the rest of the blood at the base of the altar. It is a sin gift.</p>
Unfolding Bible Simplified	<p>If you are poor and cannot afford to bring a lamb, you must bring to Yahweh two doves or two pigeons. One will be an offering for your sin, and the other will be an offering that will be completely burned on the altar. You must bring them to the priest. First he will offer one of them to be an offering for your sin. He will wring its neck to kill it, but he must not pull off its head completely. Then he must sprinkle some of the blood against the side of the altar. The remaining blood must be drained out at the base of the altar. That will be an offering for your sin.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>'And if he can't afford a sheep; he must bring two turtledoves or two young pigeons to Jehovah. One [must serve] as a sin offering, and the other as a burnt offering. He must carry them to the Priest, and the Priest must [sacrifice] the sin offering first. He must pinch off the head at the neck, but not cut up the body. Then he must sprinkle the blood of the sin offering on the side of the Altar, and pour the rest of the blood at the base of the Altar... because this is a sin offering.</p>
Beck's American Translation Common English Bible	<p>Alternative offerings</p>

If you can't afford an animal from the flock, you can bring to the Lord as compensation for your sin two doves or two pigeons, one as a purification offering and the other as an entirely burned offering. You will bring them to the priest, who will first present the one for the purification offering. He will pinch off its head at the back of its neck without splitting it. Then he will sprinkle some of the blood of the purification offering on the side of the altar. The rest of the blood will be drained out at the base of the altar. It is a purification offering.

New Advent (Knox) Bible

If he has no beast to give, he must offer two turtle-doves, or two young pigeons to the Lord instead, one in amends for his fault, and the other as a burnt-sacrifice. The priest, when these are brought to him, will offer the first as a transgression-victim, bending its head right back to the wings, but so that it is still attached to the neck, not completely severed, and sprinkling some of its blood on the side of the altar; the rest he will allow to drip down at the altar's foot, to make amends for the transgression.

Translation for Translators

If you *are poor and* cannot afford to bring a lamb, you must bring to Yahweh two doves or two young pigeons. One will be an offering for your sin and one will be an offering that will be completely burned *on the altar*. You must bring them to the priest. First he will offer one of them to be an offering for your sin. He will wring/twist its neck *to kill it*, but he must not pull off its head completely. Then he must sprinkle some of the blood against the side of the altar. The remaining blood must be drained out at the base of the altar. That will be an offering for your sin.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

If, however, he cannot afford a lamb, he may bring to the LORD as restitution for his sin two turtledoves or two young pigeons—one as a sin offering and the other as a burnt offering. He is to bring them to the priest, who shall first present the one for the sin offering. He is to twist its head at the front of its neck without severing it; then he is to sprinkle some of the blood of the sin offering on the side of the altar, while the rest of the blood is drained out at the base of the altar. It is a sin offering.

Christian Standard Bible

“But if he cannot afford an animal from the flock, then he may bring to the Lord two turtledoves or two young pigeons as penalty for guilt for his sin—one as a sin offering and the other as a burnt offering. He is to bring them to the priest, who will first present the one for the sin offering. He is to twist its head at the back of the neck without severing it. Then he will sprinkle some of the blood of the sin offering on the side of the altar, while the rest of the blood is to be drained out at the base of the altar; it is a sin offering.

Revised Ferrar-Fenton Bible

But if he did not personally participate with the fault, then he shall bring for the fault that he has sinned two turtle-doves, or two young pigeons, to the EVER-LIVING;—one for a sin-offering, and one for a burnt-offering. Let him bring them to the priest, and offer that which is for the sin-offering first, and wring off its head from its neck, but not separate it, and sprinkle some of the blood of the sin-offering at the side of the altar, and throw the rest of the blood to the side of the altar for sin-offerings.

International Standard V

Inexpensive Offering Alternatives

“If he can't afford a goat, then he is to bring for his sin offering two turtledoves or two young doves [Lit. *or offspring of a dove*] to the Lord: one for a sin offering and the other for a burnt offering. He is to bring them to the priest, who will offer a sin offering first. He is to wring off its head without separating it. Then he is to spatter some of the blood from the sin offering on the sidewall of the altar. Now as to the remainder of the blood, he is to pour it out at the base of the altar for a sin offering.

Unfolding Bible Literal Text

If he cannot afford to buy a lamb, then he can bring as his guilt offering for his sin two doves or two young pigeons to Yahweh, one for a sin offering and the other for a burnt offering. He must bring them to the priest, who will offer one for the sin

offering first—he will wring off its head from its neck but will not remove it completely from the body. Then he will sprinkle some of the blood of the sin offering on the side of the altar, and he will drain the rest of the blood out at the base of the altar. This is a sin offering.

Urim-Thummim Version

But if he is not able to bring a lamb then he will bring for his trespass that he has committed two turtledoves, or two young pigeons unto YHWH, one for a Sin-Offering, and the other for a Burnt-Offering. He will bring them to the priest who will offer the Sin-Offering first, and nip off its head from its neck but will not divide it into parts and he will sprinkle the blood of the Sin-Offering on the side of the Altar, and the rest of the blood will be drained out at the bottom of the Altar, this is a Sin-Offering.

Wikipedia Bible Project

And if his means do not allow a sheep, and he brought of his guilt which he had sinned two turtledoves or two pigeons, for Yahweh, one for sinstuff, and one for raised offer. And he brought them to the priest, and he sacrificed that which is for sinstuff first, and he wrung his head off from against his throat, but he will not split. And he will drip from the blood of the sinstuff on the wall of the altar, and the rest of the blood will be found at the base of the altar--- it is sinstuff.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

And if his hand does not reach enough to have⁷ a lamb, then he shall bring for his trespass offering, he who has sinned, two turtledoves, or two young pigeons, to Jehovah, one for a sin offering, and the other for a burnt offering.

And he shall bring them to the priest, who shall bring near that which is for the sin offering first, and wring off its head from its neck, but shall not divide it;

And he shall sprinkle 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 bottom of the altar; it is a sin offering.

New American Bible (2011)

⁷ 5:7 **if his hand does not reach enough to have a lamb.** This phrase is a literal translation of the Hebrew. The interpretation is, if he is not able financially to possess a lamb to offer, then he shall offer the turtledoves or pigeons. The Hebrew emphasis is on whether he is able to reach the lamb financially to have it in hand.

If, however, the person cannot afford an animal of the flock,^e that person shall bring to the LORD as reparation for the wrong committed two turtledoves or two pigeons, one for a purification offering and the other for a burnt offering. The guilty party shall bring them to the priest, who shall offer the one for the purification offering first.^f Wringing its head at the neck, yet without breaking it off, he shall sprinkle some of the blood of the purification offering against the side of the altar. The rest of the blood shall be drained out against the base of the altar. It is a purification offering. e. [5:7] Cf. Lv 5:11; 12:8; 14:21.

f. [5:8] Lv 1:14–17.

The Catholic Bible

“If someone cannot afford a lamb, then he shall bring as his guilt offering to the Lord two turtledoves or two pigeons for the sin that he has committed. One will be for a sin offering and the other will be a burnt offering. He shall bring them to the priest who shall offer the first for the sin offering. He will wring its head from its neck, but he will not rip it apart. He shall sprinkle some of the blood of the sin offering on the sides of the altar, while the rest he shall pour out at the base of the altar. This is a sin offering.

New Jerusalem Bible

"If he cannot afford an animal from the flock as a sacrifice of reparation for the sin he has committed, he will bring Yahweh two turtledoves or two young pigeons -- one as a sacrifice for sin and the other as a burnt offering. He will bring them to the priest who will first offer the one intended for the sacrifice for sin. The priest will wring its neck but not remove the head. He will sprinkle the side of the altar with the

victim's blood, and then squeeze out the rest of the blood at the foot of the altar. This is a sacrifice for sin.

Revised English Bible—1989 If he cannot afford as much as a young animal, he must bring to the LORD in reparation for his sin two turtle-doves or two pigeons, one to be a purification-offering and the other to be a whole-offering. He must bring them to the priest, who is to present first the one intended for the purification-offering. He must wrench its head back without severing it. He must sprinkle some of the blood of the victim against the side of the altar, and what is left of the blood is to be drained out at the base of the altar: it is a purification-offering.

Jewish/Hebrew Names Bibles:

Kaplan Translation If he cannot afford a sheep, the guilt offering that he presents to God for his sin shall be two turtle doves or two young common doves. One shall be a sin offering and the other shall be a burnt offering. He shall bring them to the priest, who shall first sacrifice the one for the sin offering. He shall gouge through its neck from the back without separating [the head from the body]. He shall then drain some of the blood on the side of the altar, and the rest of the blood at the altar's base. This one is the sin offering.

5:8 **he shall gouge**. . . Or, "nip through its neck" (see 1:15).

— **without separating**. . . (Rambam; Sefer HaMitzvoth, Negative 112; Chinukh 124; Ralbag; see note on 1:15). According to others, severing the gullet or windpipe, but not both (Rashi; Rashbam; Chizzkuni).

The Scriptures—2009 'And if he is unable to bring a lamb, then he shall bring to הוֹחִי, he who has sinned, two turtledoves or two young pigeons, one for a sin offering and the other for an ascending offering.

'And he shall bring them to the priest, who shall bring near that which is for the sin offering first, and nib off its head from its neck, but not sever it.

'And he shall sprinkle some of the blood of the sin offering on the side of the slaughter-place, and the rest of the blood shall be drained out at the base of the slaughter-place. It is a sin offering.

Tree of Life Version "But if one cannot afford a lamb, then he should bring, as his trespass offering for the sin he committed, two turtledoves or two young pigeons, to Adonai. One is for a sin offering and the other for a burnt offering. He is to bring them to the kohen, who will present the one for the sin offering first, and twist its head from its neck but not sever it completely. He is to sprinkle some of the blood of the sin offering on the side of the altar, while the rest of the blood is to be drained out at the base of the altar. It is a sin offering.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND IF HE CANNOT AFFORD A SHEEP, HE SHALL BRING FOR HIS SIN WHICH HE HAS SINNED, TWO TURTLE-DOVES OR TWO YOUNG PIGEONS TO JESUS; ONE FOR A SIN-OFFERING, AND THE OTHER FOR A BURNT-OFFERING.

AND HE SHALL BRING THEM TO THE PRIEST, AND THE PRIEST SHALL BRING THE SIN-OFFERING FIRST; AND THE PRIEST SHALL PINCH OFF THE HEAD FROM THE NECK, AND SHALL NOT DIVIDE THE BODY.

AND HE SHALL SPRINKLE OF THE BLOOD OF THE SIN-OFFERING ON THE SIDE OF THE ALTAR, BUT THE REST OF THE BLOOD HE SHALL DROP AT THE FOOT OF THE ALTAR, FOR IT IS A SIN-OFFERING.

Awful Scroll Bible Was his hand sufficient to attain to one of the small cattle? - He is to have brought in near for his offense, that he is to have been made clean of, two turtledoves or two

young pigeons, to Sustain To Become, one for his miss of the mark, and the other is for the whole burnt offering.

He is to have brought them in to the priest, who is to have brought near for his miss of the mark, first. He is to have cleaved off its head at the forefront of its neck - was he to divide it? -

He is to have sprung of its blood, for his miss of the mark, on the side of the altar, and that remaining of the blood was he to drain out at the base of the altar, even for his miss of the mark.

Concordant Literal Version

Should his hand not attain sufficient means for a flocking then he will bring as his guilt offering (because he has sinned), two turtledoves or two dove squabs to Yahweh, one as a sin offering and one as an ascent offering.

He will bring them to the priest who will bring near the one for the sin offering first. The priest will pinch off its head toward its nape yet shall not separate it.

He will spatter some of the blood of the sin offering against the sidewall of the altar; and the remainder of the blood shall be wrung out at the foundation of the altar; it is a sin offering.

exeGesés companion Bible

And if his hand is not sufficient to touch a lamb, then he brings for his guilt he sinned,

two turtledoves or two sons of doves to Yah Veh

- one for the sin; and one for the holocaust:

and he brings them to the priest

who first oblates that for the sin:

and wrings off the head in front of the neck

but divides it not:

and he sprinkles of the blood of that for the sin

on the wall of the sacrifice altar:

and he wrings out the surviving blood

at the foundation of the sacrifice altar:

- it is for the sin.

Orthodox Jewish Bible

And if he be not able to afford a seh (lamb), then he shall bring for his ashám (guilt offering, see Sanhedrin 98b on Isa 53; see Isa 53:10 which says that Moshiah's self-offering will be an ashám for his people, cf Isa 53:8), which he hath sinned, two turtledoves, or two young pigeons, unto Hashem; one for a chattat (sin offering), and the other for an olah (burnt offering).

And he shall bring them unto the kohen, who shall offer that which is for the chattat (sin offering) first, and wring off his head from his neck, but shall not separate it;

And he shall sprinkle of the dahm of the chattat (sin offering) upon the side of the Mizbe'ach; and the rest of the dahm shall be pressed out at the base of the Mizbe'ach; it is a chattat (sin offering).

Expanded/Embellished Bibles:

The Expanded Bible

“But if the person cannot afford a lamb, he must bring two doves [turtledoves] or two young pigeons to the Lord as the penalty for his sin. One bird must be for a sin [or purification] offering [4:3], and the other must be for a whole burnt offering [1:1–17]. He must bring them to the priest, who will first offer the one for the sin [or purification] offering [4:3]. He will pull [wring] the bird's head from its neck, but he will not pull it completely off [sever it]. He must sprinkle [dash] the blood from the sin [purification] offering [4:3] on the side of the altar, and then he must pour the rest of the blood at the bottom [base; foundation] of the altar; it is a sin [or purification] offering [4:3].

Kretzmann's Commentary

And if he be not able to bring a lamb, if, on account of poverty, he cannot afford the more expensive animal, then he shall bring for his trespass which he hath committed two turtle-doves or two young pigeons unto the Lord, one for a

sin-offering and the other for a burnt offering, the two together forming a full sin-offering, and being given different names only on account of the different treatment which they received.

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, kill the bird by pinching off his neck immediately behind his head, but shall not divide it asunder, not sever it entirely;

and he shall sprinkle of the blood of the sin-offering upon the side of the altar, none of it, in this case, being smeared on the horns, probably because the amount was so small; and the rest of the blood shall be wrung out at the bottom of the altar; it is a sin-offering.

Lexham English Bible

"If [Or "And if"] he cannot afford a sheep, [Literally "his hand does not touch enough of small livestock"] he shall bring as his guilt offering for what he sinned two turtledoves or two young doves [Literally "sons of dove" or "children of dove"] for Yahweh, one for a sin offering and one for a burnt offering. He shall bring [Or "And he shall bring"] them to the priest, and he shall present that which is for the sin offering first, and the priest [Required by the previous action (see NET)] shall wring its head off at the back of its neck, [Literally "from opposite its neck"] but [Or "and"] he must not sever it, and he shall spatter some of [Literally "from"] the sin offering's blood on the altar's side, and the leftover blood must be drained out on the altar's base; it is a sin offering.

Syndein/Thieme

And if he be not able to bring a lamb {poor people}, then he shall bring for his trespass, which he has committed, two turtledoves {tower}, or two young pigeons, unto Jehovah/God {one for the sin offering - sin of ignorance and the other for the trespass offering - the sin of cognizance (known sins)}; one for a sin offering, and the other for a burnt offering."

"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."

"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 {covers unknown sins first}."

The Voice

Eternal One: But if the guilty person *is poor and* cannot afford to offer a lamb, then he must bring to Me two turtledoves or two pigeons as a purification offering for sin. One of these will act as the purification offering and the other will be a burnt offering. The guilty person must take them to the priest, and the priest will offer the purification offering for sin first. He will wring the bird's neck but not separate its head from its body. He will sprinkle some of its blood on the side of the altar and drain the remaining blood out at the base of the altar. This will be *the ritual for* the purification offering for sin.

Bible Translations with Many Footnotes:

The Complete Tanach

But if he cannot afford a sheep, he shall bring as his guilt offering for that [sin] that he had committed, two turtle doves or two young doves before the Lord, one for a sin offering, and one for a burnt offering. He shall bring them to the kohen, who shall first offer up that [bird] which is [designated] for the sin offering. He shall cut its head [by piercing with his nail] opposite the back of its head, but shall not separate [it].

who shall first offer...the sin-offering: A sin-offering must precede a burnt-offering. — [Torath Kohanim 5:329] To what may this be compared? To an intercessor, who enters [the palace] to appease [the king]. Once he has appeased [him], the gift enters after him [i.e., first the sin-offering comes to appease, then the burnt-offering comes as a gift]. — [Zev. 7b]

but shall not separate [it]: He cuts only one organ [either the esophagus or the trachea]. — [Chul. 21a]

the back of its head: Heb. עָרֵךְ It is the high part of the head which slopes down towards the neck [i.e., the back surface of the head, at the level of the face. — (see Sifthei Chachamim on Lev. 1:15)]. Thus, the expression, עָרֵךְ, “[that which is situated] opposite the עָרֵךְ, has the meaning: ” that which sees the עָרֵךְ “ [Now since the עָרֵךְ has been defined as the back surface of the head then ”that which sees the עָרֵךְ “ refers to] the entire length of the back of the neck [the area which ”sees the עָרֵךְ,” i.e., which is directly adjacent to it]. — [Torath Kohanim 5:332]

He shall sprinkle from the blood of the sin offering on the wall of the altar, and the remainder of the blood shall be pressed out onto the base of the altar. It is a sin offering.

He shall sprinkle from the blood of the sin-offering: In the case of a burnt-offering, Scripture requires only יוּצַם, pressing out the blood (see Lev. 1:15), but for a sin-offering, both הִאָזַח, sprinkling of the blood, and יוּצַם, pressing out the blood, are required. He grasps the עָרֵךְ [or, as in some early editions and manuscripts: He grasps the bird. See Yosef Hallel] and sprinkles [the blood], and so, the blood spurts out onto the altar. — [Zev. 64b]

This is a sin-offering: [If the bird was sacrificed] for the specific purpose [of a sin-offering], the offering is valid; however, if it was not [sacrificed] for the specific purpose [of a sin-offering], it is not valid. — [Torath Kohanim 5:335]

NET Bible®

“If he cannot afford an animal from the flock,¹⁸ he must bring his penalty for guilt for his sin that he has committed,¹⁹ two turtledoves or two young pigeons,²⁰ to the Lord, one for a sin offering and one for a burnt offering. He must bring them to the priest and present first the one that is for a sin offering. The priest²¹ must pinch²² its head at the nape of its neck, but must not sever the head from the body.²³ Then he must sprinkle²⁴ some of the blood of the sin offering on the wall of the altar, and the remainder of the blood²⁵ must be squeezed out at the base of the altar – it is a sin offering.

¹⁸ Heb “and if his hand does not reach enough of a flock animal” (see the note on v. 11 below). The term translated “animal from the flock” (שֶׁה, seh) is often translated “lamb” (e.g., KJV, NASB, NIV, NCV) or “sheep” (e.g., NRSV, TEV, NLT), but it clearly includes either a sheep or a goat here (cf. v. 6), referring to the smaller pasture animals as opposed to the larger ones (i.e., cattle; cf. 4:3). Some English versions use the more generic “animal” (e.g., NAB, CEV).

¹⁹ Heb “and he shall bring his guilt which he sinned,” which is an abbreviated form of Lev 5:6, “and he shall bring his [penalty for] guilt to the Lord for his sin which he committed.” The words “for his sin” have been left out in v. 7, and “to the Lord” has been moved so that it follows the mention of the birds.

²⁰ See the note on Lev 1:14 above.

²¹ Heb “he.” The subject (“he”) refers to the priest here, not the offerer who presented the birds to the priest (cf. v. 8a).

²² The action seems to involve both a twisting action, breaking the neck of the bird and severing its vertebrae, as well as pinching or nipping the skin, but in this case not severing the head from the main body (note the rest of this verse).

²³ Heb “he shall not divide [it]” (see J. Milgrom, Leviticus [AB], 1:305).

²⁴ The Hebrew verb הִאָזַח (v’yhizzah, Hiphil of אָזַח, nazah) does indeed mean “sprinkle” or “splatter” (cf. Lev 4:6, 17). Contrast “splash” in Lev 1:5, etc. (זָרַק, zara).

²⁵ Heb “the remainder in the blood.” The Heb. preposition “in” (בִּ; b’y) is used here to mean “some among” a whole collection of something.

Rotherham’s *Emphasized B.* And <if his hand can-not reach sufficient^f for a lamb> then shall he bring in to bear his guilt—for that he hath sinned— two turtle-doves, or two young pigeons, unto Yahweh,—one for a sin-bearer, and one for an ascending-sacrifice. And he shall take them in unto the priest, who shall bring near that which is for a sin-bearer, first—and shall nip through the neck close to the head^g but shall not divide it asunder. And he shall sprinkle of the blood of the sin-bearer upon the wall of the

altar, and <the remainder of the blood> shall he drain out, at the base of the altar,—<a sin-bearer> it is’.

^f“And if his means do not suffice”—P.B.

^g So P.B.

Literal, almost word-for-word, renderings:

Bond Slave Version	And if he be not able to bring a lamb, then he will bring for his trespass, which he has committed, two turtledoves, or two young pigeons, to the LORD; one for a sin offering, and the other for a burnt offering. And he will bring them to the priest, who will offer that which is for the sin offering first, and wring off his head from his neck, but will not divide it asunder: And he will sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood will be wrung out at the bottom of the altar: it is a sin offering. Furnish
Context Group Version	And if his means are not sufficient for a lamb, then he shall bring his trespass-offering for that in which he has disgraced [God], two turtle-doves, or two young pigeons, to YHWH; one for a purification-offering, and the other for an ascension [offering]. And he shall bring them to the priest, who shall offer that which is for the purification-offering first, and wring off its head from its neck, but shall not divide it apart: and he shall sprinkle of the blood of the purification-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 purification-offering.
English Standard Version	"But if he cannot afford a lamb, then he shall bring to the LORD as his compensation for the sin that he has committed two turtledoves or two pigeons, one for a sin offering and the other for a burnt offering. 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, 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.
Literal Standard Version	And if his hand does not reach to the sufficiency of a lamb, then he has brought in his guilt-offering—he who has sinned—two turtle-doves or two young pigeons to YHWH, one for a sin-offering and one for a burnt-offering; and he has brought them to the priest, and has brought near that which [is] for a sin-offering first, and has wrung off its head from its neck, and does not separate [it], and he has sprinkled of the blood of the sin-offering on the side of the altar, and that which is left of the blood is wrung out at the foundation of the altar; it [is] a sin-offering.
Revised Mechanical Trans.	...and if his hand cannot sufficiently touch ⁷¹⁹ a ram, then he will bring his guilt, which he failed, two turtledoves or two sons of the dove to YHWH, one for a failure and one for an ascension offering, and he will bring them to the administrator, and he will bring near what is for the failure first, and he will snap off his head from the forefront of his neck and he will not separate it, and he will spatter from the blood of the failure upon the wall of the altar, and the remaining blood will be drained to the bottom base of the altar, he is the failure,...
Updated Bible Version 2.17	⁷¹⁹ To touch in the sense of being able to afford. And if his means are not sufficient for a lamb, then he will bring his trespass-offering for that in which he has sinned, two turtledoves, or two young pigeons, to Yahweh; one for a sin-offering, and the other for a burnt-offering. And he will bring them to the priest, who will offer that which is for the sin-offering first, and wring off its head from its neck, but will not divide it apart: and he will sprinkle of the blood of the sin-offering on the side of the altar; and the rest of the blood will be drained out at the base of the altar: it is a sin-offering.
A Voice in the Wilderness	If he cannot afford a lamb, then he shall bring unto Jehovah, for his guilt which he has sinned, two turtledoves or two young pigeons: one as a sin offering and the other as a burnt offering. And he shall bring them to the priest, who shall offer that

which is for the sin offering first, and nip off its head from its neck, but shall not divide it completely. And 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.

Young's Updated LT

“And if his hand reach not to the sufficiency of a lamb, then he has brought in his guilt-offering—he who has sinned—two turtle-doves or two young pigeons to Jehovah, one for a sin-offering, and one for a burnt-offering; and he has brought them in unto the priest, and has brought near that which is for a sin-offering first, and has wrung off its head from its neck, and does not separate it, and he has sprinkled of the blood of the sin-offering on the side of the altar, and that which is left of the blood is wrung out at the foundation of the altar; it is a sin-offering.

The gist of this passage: The offering of a poor person for any of these offenses.
7-9

Leviticus 5:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâga' (נָגַע) [pronounced <i>naw-GAHG</i>]	<i>to cause to touch, to cause to touch [the ground—i.e., to destroy], to touch, to reach [to anything—when followed by a lâmed], to come to [when followed by ʾel], to attain to [when followed by a lâmed]</i>	3 rd person feminine singular, Hiphil imperfect	Strong's #5060 BDB #619
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388
day (דַּי) [pronounced <i>dahee, dahy</i>]	<i>sufficiency, a large enough quantity, enough, abundance</i>	substantive which can act like an adverb	Strong's #1767 BDB #191
seh (שֶׁה) [pronounced <i>seh</i>]	<i>one of a flock, a lamb, a sheep, a goat; young sheep, young goats; collectively for a flock</i>	masculine singular noun	Strong's #7716 BDB #961

Translation: If he cannot afford [lit., if his hand cannot reach sufficiently to] a lamb,...

This is a perfect place to discuss a literal translation versus a thought translation. Literally, this portion of v. 7 speaks of the offerer's hand not being able to reach sufficiently (or enough) for a lamb. For most of us, this makes little or not sense. Is the lamb running away from him, and he keeps reaching out his hand, but the lamb eludes him? However, the idea is, the offerer simply lacks the substance to offer up one of his lambs; this would be too

big a loss for him. In other words, the man is poor. I have provided what the meaning of the verse is, but in parentheses, have included the literal translation. **If he cannot afford** [lit., *if his hand cannot reach sufficiently to*] **a lamb,**...

Leviticus 5:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (בּוֹ) [pronounced <i>boh</i>]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil perfect	Strong's #935 BDB #97
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'âshâm (אֲשָׁם) [pronounced <i>aw-SHAWM</i>]	<i>guilt, fault, blame, responsibility [for sinful actions]; a guilt-offering; possibly this word can apply to the actions for which one is guilty (trespass, offense)</i>	masculine singular noun	Strong's #817 BDB #79
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
châṭâ' (חָטָא) [pronounced <i>khaw-TAW</i>]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 rd person masculine singular, Qal perfect	Strong's #2398 BDB #306
Much of this came from v. 6a.			
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
tôr (תּוֹר) [pronounced <i>tore</i>]	<i>dove, turtle dove</i>	feminine plural noun	Strong's #8449 BDB #1076
'ôw (אוּ) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
yônâh (יוֹנִי) [pronounced <i>yoh-NAW</i>]	<i>dove, pigeon</i>	feminine singular noun	Strong's #3123 BDB #401

Leviticus 5:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...then he will bring [this] guilt-offering when he sins—two doves or two young pigeons—to Y^ehowah;...

God offers this poor person another way to atone for his sins. He can bring two doves or two young pigeons (literally, *sons of pigeons*). They will be the offering for his guilt.

Leviticus 5:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'echâd (אחד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
chattâ'th (חטאת) [pronounced <i>khat-TAWTH</i>]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'echâd (אחד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'ôlâh (עלה) [pronounced <i>go-LAW</i>]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750

Translation: ...one for a sin-offering and one for a burnt-offering.

One bird will be a sin-offering and the other a burnt-offering.

The sin-offering is so closely associated with the sin that the same word is used. What is being emphasized is, *Jesus, Who knew no sin, was made sin for us.*

A burnt-offering emphasizes the judgment of God being brought against Jesus for our sins. The burning of the fire represents judgment.

Leviticus 5:7 *If he cannot afford [lit., if his hand cannot reach sufficiently to] a lamb, then he will bring [this] guilt-offering when he sins—two doves or two young pigeons—to Y^ehowah; one for a sin-offering and one for a burnt-offering.* (Kukis mostly literal translation)

Forgiveness of sin was not dependent upon the financial status of the individual who has sinned; God forgives all who come to Him. However, in every case there must be a sin-bearer, a sin-offering, even if it is two very common and easy to obtain pigeons.

Leviticus 5:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil perfect	Strong's #935 BDB #97
'êth (אֵת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

Translation: He will bring them to the priest...

The offerer brings them to the priest. The priest always acts as a go-between between the offerer (the sinner) and God. God cannot have any direct contact with a sinful man, so there must be something/someone in between God and man to allow for this interaction.

Obviously, the priest represents Jesus, Who is our Mediator between ourselves and God. We are able to reach God through Him.

Leviticus 5:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qârab (בָּרַב) [pronounced <i>kaw-RA^BV</i>]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine singular, Hiphil perfect	Strong #7126 BDB #897

Leviticus 5:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, they mean <i>to whom, towards whom; how, that which, what, whatever; whom, whomever. Possibly when, whenever.</i>			
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with the definite article	Strong's #2403 BDB #308
rîshônâh (רִשׁוֹנָה) [pronounced ree-show-NAW]	<i>first [in time, in degree], chief, former [in time], past, ancestors, former things; foremost; beginning</i>	feminine singular adjective/noun	Strong's #7223 BDB #911

Translation: ...and the priest [lit., he] will bring near [to God] the sin-offering first.

The priest brings the sin-offering before God first. What follows describes what he does with the sin-offering.

Leviticus 5:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâlaq (מָלַק) [pronounced maw-LAHK]	<i>to nip, to nip off; wring [off]</i>	3 rd person masculine singular, Qal perfect	Strong's #4454 BDB #577
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
rô'sh (רֹאשׁ) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7218 BDB #910
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
mûwl (מִלְּפָנַי) [pronounced mool]	<i>in front of, opposite</i>	preposition	Strong's #4136 BDB #557

There are many spellings of this word: mul (מִל) [pronounced mool]; mōw' (מִלְּאוֹ) [pronounced moh], mōwl (לְּאוֹ) [pronounced moh], and mûwl (לְּאוֹ) [pronounced mool].

Leviticus 5:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
The min preposition combined with mûwl mean <i>from before; from the front of; off the front of; close in front of</i> . Literal translators off up a number of additional meanings: <i>opposite</i> (ESV); <i>in front of</i> (LTHB, NKJV); <i>over across</i> (MKJV); <i>over against</i> (WEB) (these renderings are taken from 2Sam. 5:23).			
‘ôreph (ֹרֵף) [pronounced ʒO-rehf]	<i>neck, back of neck; back</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6203 BDB #791

Translation: The priest [lit., he] will twist the neck [to kill the bird],...

The verb *to wring, to twist, to nip*, is only found twice in the Scriptures. This seems to refer to the snapping of the neck of the bird. It is possible that the flesh is also opened at the same time. Somehow, blood must be wrought from the animal. In the alternative, perhaps there is an incision made but not noted here.

Leviticus 5:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bâdal (לָדַב) [pronounced baw-DAHL]	<i>to separate, [disjoin, sever]; to divide into parts; to distinguish, to make a distinction, to show a difference; to select [out from a group]; to divide into parts; to shut out</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #914 BDB #95

Translation: ...but he will not separate the head from the neck.

The head will not be removed from the body of the bird. This parallels the Lord's death, Whose body was left intact for the crucifixion.

Leviticus 5:8 He will bring them to the priest and the priest [lit., he] will bring near [to God] the sin-offering first. The priest [lit., he] will twist the neck [to kill the bird], but he will not separate the head from the neck. (Kukis mostly literal translation)

Anyone observing these sacrifices knows immediately that sin is not to be taken lightly; these cute, innocent little birds have their necks broken—and this is even for a person, for example, who has just sworn to do something which he later regrets swearing. These are not murderers, adulterers, child-beaters or drunkards; these are men who have committed offense that would be largely overlooked today. Leviticus 1:14–17 also deals with the sacrifice of doves or pigeons (a typical offering of the poor).

Leviticus 5:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâzâh (נָזַח) [pronounced <i>naw-ZAW</i>]	<i>to cause to spurt, to make spatter, to make sprinkle</i>	3 rd person masculine singular, Hiphil perfect	Strong's #5137 BDB #633
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
dâm (דָּם) [pronounced <i>dawm</i>]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular construct	Strong's #1818 BDB #196
chat̄t̄â'th (חַטָּאת) [pronounced <i>khat-TAWTH</i>]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with the definite article	Strong's #2403 BDB #308
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
qîyr (קִיר) [pronounced <i>keer</i>]	<i>the wall [of a city], a wall; a place fortified with a wall [i.e., a fortress]; a side</i>	masculine singular construct	Strong's #7023 BDB #885
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: He will sprinkle some of the blood of the sin-offering along the side of the altar.

There will be some blood sprinkled out along the side of the altar. This is not necessarily on the altar itself, but near to it (this is a supposition on my part).

Leviticus 5:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâ'ar (שָׂרָא) [pronounced <i>shaw-AHR</i>]	<i>the one remaining, that remaining, what is leftover, the survivor, the part remaining, the thing remaining, that which remains</i>	masculine singular, Niphal participle	Strong's #7604 BDB #983
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88

Leviticus 5:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196
mâtsâh (מָצָה) [pronounced maw-TSAW]	<i>to drain, to drain out; to press out or squeeze out moisture; to suck out [moisture]</i>	3 rd person masculine singular, Qal imperfect	Strong's #4680 BDB #594
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
yeçôwd (יְסוּד) [pronounced yehs-OHD]	<i>foundation, base; bottom</i>	feminine singular construct	Strong's #3247 BDB #414
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: He will squeeze out from the bird the remaining blood at the base of the altar.

A bird is much different from a lamb. There is not as much blood in the bird. Somehow, the flesh has been opened and the bird's blood is squeezed out along the base of the altar (which logically cannot be the same as the *side of the altar*).

Leviticus 5:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308
hûw' (הוּ) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Translation: It [is] a sin-offering.

The first bird, through all that is done here, is the sin-offering.

Leviticus 5:9 He will sprinkle some of the blood of the sin-offering along the side of the altar. He will squeeze out from the bird the remaining blood at the base of the altar. It [is] a sin-offering. (Kukis mostly literal translation)

Here, in both cases, it is quite reasonable to translate the word for sin in both places by *sin-bearer* or *sin-offering*. Obviously, the priest is not committing a sin but what is being offered is a sin-offering or a sin-bearer.

Leviticus 5:7–9 If he cannot afford [lit., if his hand cannot reach sufficiently to] a lamb, then he will bring [this] guilt-offering when he sins—two doves or two young pigeons—to Y^ehowah; one for a sin-offering and one for a burnt-offering. He will bring them to the priest and the priest [lit., he] will bring near [to God] the sin-offering first. The

priest [lit., *he*] will twist the neck [to kill the bird], but he will not separate the head from the neck. He will sprinkle some of the blood of the sin-offering along the side of the altar. He will squeeze out from the bird the remaining blood at the base of the altar. It [is] a sin-offering. (Kukis mostly literal translation)

Leviticus 5:7–9 If the offerer cannot afford a lamb when he sins, then he will bring two doves or two young pigeons as his guilt-offering. One will be a sin-offering and the other a burnt-offering to Y^ehowah. He will take the birds to the priest and the priest will bring these animals near to God—the sin offering first. The priest will break the neck of the bird, but he will not remove the head of the bird from its body. Some of the blood will be sprinkled along side of the altar, while the remaining blood of the bird will be squeezed out at the base of the altar. This will be the man’s sin-offering. (Kukis paraphrase)

<p>And the second he will do a burnt offering as the judgment. And has covered over him the priest from his sin which he sinned. And he has been forgiven to him.</p>	<p>Leviticus 5:10</p>	<p>The priest [lit., <i>he</i>] will offer the second [bird as] a burnt offering according to the judicial decision. The priest will cover over his sin [lit., <i>him</i>] with the [lit., <i>his</i>] sin offering (which [sin] he committed). And the sin [lit., <i>he, it</i>] is forgiven him.</p>
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The priest will take the second bird and offer it up as a burnt offering, according to the custom concerning the guilt of the offerer. The priest, by sacrificing this animal, will atone for his sin. As a result, this sin will be forgiven him.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And the second he will do a burnt offering as the judgment. And has covered over him the priest from his sin which he sinned. And he has been forgiven to him.
Dead Sea Scrolls Targum (Onkelos)	. He shall do (offer) the second [turtledove pigeon] as a burnt-offering, as prescribed. The kohein will atone from him, for his sin that he committed and he will be pardoned.
Targum (Pseudo-Jonathan)	And of the second bird he shall make a burnt sacrifice, according to the rite with the bird which he had chosen for the sin offering, and not according to the rite for the bullock, or the lamb, or the young goat. And the priest shall expiate him from the sin that he hath sinned, and it shall be forgiven him.
Douay-Rheims 1899 (Amer.)	And the other he shall burn for a holocaust, as is wont to be done. And the priest shall pray for him, and for his sin, and it shall be forgiven him.
Aramaic ESV of Peshitta	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.
Lamsa’s Peshitta (Syriac)	And the other he shall make a burnt offering as it is right for him, and the Priest shall atone for him concerning the sin that he sinned and it shall be forgiven to him.
Samaritan Pentateuch	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.
Updated Brenton (Greek)	And he shall make the second a whole burnt offering, as it is fit; and the priest shall make atonement for his sin which he has sinned, and it shall be forgiven him.

Significant differences:

Limited Vocabulary Translations:

Easy English	The priest will burn the other bird. God will not be angry with the man when the priest does this.
Easy-to-Read Version–2008	Then he will offer the second bird according to the rules for a burnt offering. The priest will do this to make you pure from the sin you did, and God will forgive you.
God's Word™	Then, following the proper procedures, he will sacrifice the second bird as a burnt offering. So the priest will make peace with the LORD for what you did wrong.
Good News Bible (TEV)	Then he shall offer the second bird as a burnt offering, according to the regulations. In this way the priest shall offer the sacrifice for your sin, and you will be forgiven.
The Message	He'll then take the second bird and offer it as a Whole-Burnt-Offering, following the procedures step-by-step.
NIRV	"In this way, the priest will make atonement for your sin and you're forgiven. Then the priest will offer the other bird as a burnt offering. He must do it in the way the law requires. That will pay for the sin they have committed. And they will be forgiven.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	The second bird is a burnt offering, so the priest will follow procedures for that sacrifice. These offerings will atone for your sin and put you back on track with God. You won't be guilty anymore. You'll be forgiven.
Contemporary English V.	Then he will follow the proper rules for offering the other bird as a sacrifice to please me. You will be forgiven when the priest offers these sacrifices as the price for your sin.
The Living Bible	He shall offer the second bird as a burnt offering, following the customary procedures that have been set forth; so the priest shall make atonement for him concerning his sin, and he shall be forgiven.
New Berkeley Version	.
New Life Version	Then he will make the second bird ready for a burnt gift, by following the Law. So the religious leader will pay the price for him for the sin he has done. And he will be forgiven.
New Living Translation	The priest will then prepare the second bird as a burnt offering, following all the procedures that have been prescribed. Through this process the priest will purify you from your sin, making you right with the Lord, and you will be forgiven.
Unfolding Bible Simplified	The priest will then do what I have commanded and offer the other bird to be completely burned on the altar. Then you will no longer be guilty for the sin you have committed, and Yahweh will forgive you.

Partially literal and partially paraphrased translations:

American English Bible	Then the second [bird] must serve as a whole burnt offering for the Priest, to atone for the sins that the person has committed.
Beck's American Translation	.
Common English Bible	Then, with the second bird, the priest will perform an entirely burned offering according to the regulation. In this way, the priest will make reconciliation for you because of the sin you committed, and you will be forgiven.
New Advent (Knox) Bible	Of the other he will make a burnt-sacrifice, in the customary way, and, at the priest's intercession, the man will be pardoned.
Translation for Translators	The priest will then do what I have commanded and offer the other bird to be completely burned <i>on the altar</i> . Then you will no longer be guilty for the sin you have committed, and Yahweh will forgive you.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	And the priest must prepare the second bird as a burnt offering according to the ordinance. In this way the priest will make atonement for him for the sin he has committed, and he will be forgiven.
Revised Ferrar-Fenton Bible	But make of the second a burnt-offering for judgment, and the priest shall expiate for him for the sin he has committed; and it shall be forgiven to him.
International Standard V	Now as to the second, he is to prepare it as a burnt offering according to the approved procedure. [Lit. <i>judgment</i>] The priest is to make atonement for him on account of his sin that he had committed. Then it will be forgiven him.
Unfolding Bible Literal Text	Then he must offer the second bird as a burnt offering, as described in the instructions, and the priest will make atonement for him for the sin that he has committed, and the person will be forgiven.
Urim-Thummim Version	And he will offer the second as a Burnt- Offering according to the judgment and the priest will make Propitiatory-Covering for him for the sin that he has sinned, and it will be forgiven him.
Wikipedia Bible Project	And the second he will make a raised offer, as the judgement, and the priest will atone him of his sin which he has sinned, and it will be forgiven of him.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And he shall offer the second for a burnt offering, according to the judged decree, and the priest shall make a covering for him for his sin which he has sinned, and it shall be forgiven him.
The Catholic Bible	The other bird will be offered as a burnt offering, following the normal procedure. Thus the priest shall make atonement for him, for the sin he has committed, and he shall be forgiven.
New Jerusalem Bible	He will then offer the other bird as a burnt offering according to the ritual. This is how the priest must perform the rite of expiation for the person for the sin he has committed, and he will be forgiven.
Revised English Bible–1989	He must deal with the second bird as a whole-offering in the prescribed way. Thus the priest is to offer expiation for the sin the person has committed, and it will be forgiven him.

Jewish/Hebrew Names Bibles:

Israeli Authorized Version	And he shall offer the second for a burnt offering, according to the manner: and the kohen shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.
Kaplan Translation	Then he shall sacrifice the second [bird] as the law requires. The priest shall thus make atonement for the sin that [the person] committed, and he will be forgiven. 5:10 as the law requires. See 1:15.
The Scriptures–2009	'And he shall prepare the second as an ascending offering according to the right-ruling, and the priest shall make atonement for him, for his sin which he has sinned, and it shall be forgiven him.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND HE SHALL MAKE THE SECOND A WHOLE BURNT OFFERING, AS IT IS FIT; AND THE PRIEST SHALL MAKE ATONEMENT FOR HIS SIN WHICH HE HAS SINNED, AND IT SHALL BE FORGIVEN HIM.
Awful Scroll Bible	He was to prepare the other in the manner of whole burnt offerings. The priest is to have made a covering over for his miss of the mark, that he is to have been made clean of, and it is to have been pardoned of him

Concordant Literal Version	He shall offer the second as an ascent offering as is the custom. Thus the priest will make a propitiatory shelter over him for his sin with which he has sinned, and it will be pardoned him.
exeGesés companion Bible	And he works the second for a holocaust, according to the judgment: and the priest kapars/atones for him - it is for the sin he sinned and he becomes forgiven.
Orthodox Jewish Bible	And he shall offer the second for an olah (burnt offering), according to the mishpat (prescribed manner); and the kohen shall make kapporah for him for his chattat (sin) which he hath sinned, and it shall be forgiven him.
Rotherham's <i>Emphasized B.</i>	And <of the second> shall he make an ascending-sacrifice, according to the regulation,—so shall the priest put a propitiatory-covering over him, because of his sin which he hath committed, and it shall be forgiven him.

Expanded/Embellished Bibles:

The Expanded Bible	Then the priest must offer the second bird as a whole burnt offering, as the law [regulation] says [1:14–17]. In this way the priest will remove the person's sin so he will belong to the Lord, and the Lord will forgive him [makes atonement for him and he is forgiven].
Kretzmann's Commentary	And he shall offer the second for a burnt offering, according to the manner, as the ordinance of the Lord prescribed: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him. The ritual in this case was the same as when birds were offered for a burnt offering, Leviticus 1:15-17. Through the symbolic rite of the atonement by blood the forgiveness of sins was secured for the believer.
Lexham English Bible	The second [Or "And the second"] bird he must prepare as a burnt offering according to the regulation, and the priest shall make atonement for him for his sin that he has committed, [Literally "sinned"] and he shall be forgiven.
Syndein/Thieme	"And he shall offer the second for a burnt offering {covers known sins next}, according to the manner and the priest shall make an atonement for him for his sin which he has sinned, and it shall be forgiven him."
The Voice	Eternal One: Then the priest will conduct the ritual for the second sacrifice, the burnt offering, in accordance with the regulations. The priest is to make atonement to cover the sin of the guilty, and the guilty will be forgiven.

Bible Translations with Many Footnotes:

The Complete Tanach	And he shall offer up the second one as a burnt offering, according to the law. Thus the kohen shall make atonement for him, from his sin which he had committed, and he shall be forgiven.
	according to the law: i.e., according to the ritual prescribed at the beginning of this parashah (Lev. 1: 14-17), regarding the burnt-offering of a bird which is brought voluntarily.
NET Bible®	The second bird ²⁶ he must make a burnt offering according to the standard regulation. ²⁷ So the priest will make atonement ²⁸ on behalf of this person for ²⁹ his sin which he has committed, and he will be forgiven. ³⁰
	^{26tn} The word "bird" is not in the Hebrew text, but is supplied in the translation for clarity.
	^{27sn} The term "[standard] regulation" (משפּט, mishppat) here refers to the set of regulations for burnt offering birds in Lev 1:14-17.
	^{28sn} The focus of sin offering "atonement" was purging impurities from the tabernacle (see the note on Lev 1:4).
	^{29tn} See the note on 4:26 with regard to מִן, min.
	^{30tn} Heb "there shall be forgiveness to him" or "it shall be forgiven to him" (KJV similar).

Literal, almost word-for-word, renderings:

Context Group Version	And he shall offer the second for an ascension [offering], according to the ordinance; and the priest shall make atonement for him as concerning his disgrace which he has disgraced [God], and he shall be forgiven.
English Standard Version	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.
Legacy Standard Bible	The second he shall then prepare as a burnt offering according to the <i>legal</i> judgment. So the priest shall make atonement on his behalf for his sin which he has committed [Lit <i>sinned</i>], and it will be forgiven him.
Green's Literal Translation	And he shall offer the second for a burnt offering, as by decree. And the priest shall atone for him, because of his sin which he has sinned; and it shall be forgiven him.
Revised Mechanical Trans.	...and he will do the second as an ascension offering, according to the decision, and the administrator will make a covering upon him because of his failure, which he failed, and he will be forgiven for him,...
Webster's Bible Translation	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.
Young's Updated LT	"And the second he makes a burnt-offering, according to the ordinance, and the priest has made atonement for him, because of his sin which he has sinned, and it has been forgiven him.

The gist of this passage: The second bird becomes a burnt offering.

Leviticus 5:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
shênîy (שֵׁנִי) [pronounced <i>shay-NEE</i>]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another.</i> When only two items are named, it can be rendered [<i>the</i>] <i>other, following, next</i>	adjective singular numeral ordinal; masculine form; with the definite article	Strong's #8145 BDB #1041
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass.</i> It is possible that this ought to be <i>to provide for</i> .			
'ôlâh (עֹלָה) [pronounced <i>go-LAW</i>]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750

Leviticus 5:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
mîsh ^e pâṭ (משפט) [pronounced <i>mish^e-PAWT</i>]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular noun with the definite article	Strong's #4941 BDB #1048

Translation: The priest [lit., he] will offer the second [bird as] a burnt offering according to the judicial decision.

The second bird is offered up as a burnt offering.

The judicial decision here is the guilt of the offerer as determined by any of the conditions found in vv. 1–4.

Leviticus 5:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâphar (כפר) [pronounced <i>kaw-FAHR</i>]	<i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone, to make an atonement [for]; to obtain forgiveness; to free an offender of a charge</i>	3 rd person masculine singular, Piel perfect	Strong's #3722 BDB #497
‘al (על) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity; with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
kôhên (כהן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
min (מן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
chattâ'th (חטאת) [pronounced <i>khat-TAWTH</i>]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #2403 BDB #308

This is v. 6d.

Leviticus 5:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
châṭâ' (חָטָא) [pronounced khaw-TAW]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 rd person masculine singular, Qal perfect	Strong's #2398 BDB #306

Translation: The priest will cover over his sin [lit., *him*] with the [lit., *his*] sin offering (which [sin] he committed).

Sin, again, is covered over. It is never completely removed or completely forgiven. Complete forgiveness awaits Jesus to come into this world to pay for our sins.

Leviticus 5:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çâlach (סָלַח) [pronounced saw- LAHKH]	<i>to be forgiven, to be pardoned; being overlook, not held responsible for, not holding to</i>	3 rd person masculine singular, Niphal perfect	Strong's #5545 BDB #699
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/ possessive preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: And the sin [lit., *he, it*] is forgiven him.

As a result of this ritual, the sin is forgiven the offerer.

Obviously, the ritual is **typical** of Jesus dying for our sins. It is His sacrifice for our sins which saves us.

Leviticus 5:10 The priest [lit., *he*] will offer the second [bird as] a burnt offering according to the judicial decision. The priest will cover over his sin [lit., *him*] with the [lit., *his*] sin offering (which [sin] he committed). And the sin [lit., *he, it*] is forgiven him. (Kukis mostly literal translation)

The sacrifice of these birds atones for his sin or covers his sin. It is possible that the two birds here speak of Christ's two deaths on the cross; His physical death and His **spiritual death**, the later of which was **efficacious**.

Leviticus 5:10 The priest will take the second bird and offer it up as a burnt offering, according to the custom concerning the guilt of the offerer. The priest, by sacrificing this animal, will atone for his sin. As a result, this sin will be forgiven him. (Kukis paraphrase)

And if is unable to touch his hand to two of doves or to two of sons of pigeons, and he has brought his qorban [for] which he had sinned: a tenth of the ephah of fine flour for a sin-offering. He will not place on her oil and he will not give upon her frankincense for a sin-offering he [is]. And he has taken her unto the priest and has enclosed [with the hand] the priest a fill of his hand, a memorial offering. And he has caused to smoke the altar-ward upon fire-offerings of Y^ehowah. A sin-offering he [is]. And has covered over her the priest over his sin which he sinned from one of these (things). And he has been forgiven to him. And she was to the priest as the minchah.”

Leviticus
5:11–13

If he is unable to afford [lit., *for his hand to touch*] two doves or two young pigeons, then he will bring a [different] qorban because he sinned—[he will bring instead] a tenth of an ephah of fine flour for [his] sin-offering. He will not add [lit., *put, prepare*] oil to it and he will not put frankincense upon it, for it [is] a sin-offering. He will take the offering [lit., *her, it*] to the priest and the priest will grab a handful, filling his hand. [It will be a] memorial offering. The priest [lit., *he*] will burn [and smoke the offering] upon the altar in the fire-offerings to Y^ehowah. It [is] a sin-offering. [By these actions,] the priest will cover over it—the sin that he sinned for one of those things [that he did]. And the sin [lit., *he, it*] is forgiven him. It is for the priest like a tribute [or, *bloodless*] offering.”

If the offerer is unable to afford to bring doves or pigeons, then he will bring a different offering for his sin: the 10th of an ephah of flour. He will not prepare it with oil nor will he put frankincense with it, because it is a sin-offering. He will take this offering to the priest and the priest will take a handful to use as a memorial offering. The priest will burn this offering with the fire-offerings for Jehovah, as it is a sin-offering. By these actions, the priest has covered over the sin of the offerer, for whatever thing that he did. As a result, this sin will be forgiven him. The priest will treat this just like any other bloodless offering.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And if is unable to touch his hand to two of doves or to two of sons of pigeons, and he has brought his qorban [for] which he had sinned: a tenth of the ephah of fine flour for a sin-offering. He will not place on her oil and he will not give upon her frankincense for a sin-offering he [is]. And he has taken her unto the priest and has enclosed [with the hand] the priest a fill of his hand, a memorial offering. And he has caused to smoke the altar-ward upon fire-offerings of Y^ehowah. A sin-offering he [is]. And has covered over her the priest over his sin which he sinned from one of these (things). And he has been forgiven to him. And she was to the priest as the minchah.”

Dead Sea Scrolls
Targum (Onkelos)

If his means are not sufficient for the acquisition of two turtledoves or two young pigeons, he shall bring as his offering,—[he] who has sinned,—one tenth of an epha [which is three se'in] of fine flour as a sin-offering. He shall not put oil upon it, nor shall he place frankincense upon it, for it is a sin-offering.

He shall bring it to the kohein and the kohein shall take a fistful from it [as] its memorial portion and burn it on the altar on the fires [offerings] of Adonoy; it is a sin-offering.

The kohein will atone for him, for his sin that he committed in one of these [three] ways and he will be pardoned. [The remaining portion] shall belong to the kohein as a meal-offering.

Targum (Pseudo-Jonathan)

But if his hand find not sufficiency to bring two large turtle doves or two young pigeons, let him bring as an oblation for sin a tenth part of three sein of flour for a sin offering; but let him not put oil thereon nor frankincense, for it is a sin offering.

And he shall bring it to the priest, and the priest shall take a handful for a commendable memorial thereof, and burn it at the altar with the oblations of the Lord: it is a sin offering. And the priest shall atone for his sin that he hath sinned, and it shall be forgiven him. And the remainder shall be a mincha to the priest.

Douay-Rheims 1899 (Amer.) And if his hand be not able to offer two turtles, or two young pigeons, he shall offer for his sin the tenth part of an ephi of flour. He shall not put oil upon it, nor put any frankincense thereon, because it is for sin.

And he shall deliver it to the priest, who shall take a handful thereof, and shall burn it upon the altar for a memorial of him that offered it:

Praying for him and making atonement. But the part that is left, he himself shall have for a gift.

Aramaic ESV of Peshitta

"But if he cannot 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.

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 Mar-Yah made by fire. It is a sin offering.

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."

Lamsa's Peshitta (Syriac)

And if he cannot bring two turtle doves or two young doves, his offering of the sin that he sinned will be one tenth seah of fine flour for sin, and he shall not put oil upon it and he will not put frankincense upon it, because it is sin. And he shall bring it to the Priest and the Priest shall take a handful from him, the handful of remembrance, and he shall offer up on the altar concerning the offering of LORD JEHOVAH; it is sin. And the Priest shall atone for him concerning the sin that he sinned in one of these things and it shall be forgiven to him, and it shall be for the Priest as a meal offering."

Samaritan Pentateuch

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 pour no oil upon it, neither shall he put [any] frankincense thereon: for it [is] a sin offering.

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.

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.

Updated Brenton (Greek)

And if he cannot afford a pair of turtle doves, or two young pigeons, then shall he bring as his gift for his sin, the tenth part of an ephah of fine flour for a sin-offering; he shall not pour oil upon it, nor shall he put frankincense upon it, because it is a sin-offering.

And he shall bring it to the priest; and the priest, having taken a handful of it, shall lay the memorial of it on the altar of whole burnt offerings to the Lord: it is a sin-offering.

And the priest shall make atonement for him for his sin, which he has sinned in one of these things, and it shall be forgiven him; and that which is left shall be the priest's, as an offering of fine flour.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But if he has not enough money for two doves or two young pigeons, then let him give, for the sin he has done, the tenth part of an ephah of the best meal, for a sin-offering; let him put no oil on it, and no perfume, for it is a sin-offering. And let him come to the priest with it, and the priest will take some of it in his hand, to be burned on the altar as a sign, among the offerings of the Lord made by fire: it is a sin-offering. And the priest will take away his sin and he will have forgiveness: and the rest of the offering will be the priest's, in the same way as the meal offering.
Easy English	A person may not have money to buy two doves or two pigeons. If he does not, he must give a tenth of an ephah (about two litres) of flour. He must not put oil or incense on the flour because it is a sin offering. He must take it to the priest. The priest will burn some of the flour on the altar as a special part of the flour. It is a sin offering to the Lord. He will forgive the person when the priest does this. The flour that he did not burn is like the grain offering. It belongs to the priests.” ’
Easy-to-Read Version–2008	"If you cannot afford two doves or two pigeons, you must bring 8 cups of fine flour as your sin offering. You must not put oil or frankincense on the flour because it is a sin offering. You must bring the flour to the priest. The priest will take a handful of the flour as the memorial offering and bring it to the altar as a gift to the LORD. It is a sin offering. The priest will do this to make you pure, and God will forgive you. The part that is left will belong to the priest, just as the regular grain offering."
Good News Bible (TEV)	If you cannot afford two doves or two pigeons, you shall bring two pounds of flour as a sin offering. You shall not put any olive oil or any incense on it, because it is a sin offering, not a grain offering. You shall bring it to the priest, who will take a handful of it as a token that it has all been offered to the LORD, and he will burn it on the altar as a food offering. It is an offering to take away sin. In this way the priest shall offer the sacrifice for your sin, and you will be forgiven. The rest of the flour belongs to the priest, just as in the case of a grain offering.
<i>The Message</i>	“If you cannot afford the two doves or pigeons, bring two quarts of fine flour for your Absolution-Offering. Don’t put oil or incense on it—it’s an Absolution-Offering. Bring it to the priest; he’ll take a handful from it as a memorial and burn it on the Altar with the gifts for God. It’s an Absolution-Offering. “The priest will make atonement for you and any of these sins you’ve committed and you’re forgiven. The rest of the offering belongs to the priest, the same as with the Grain-Offering.”
Names of God Bible	If You Cannot Afford Two Mourning Doves “But if you cannot afford two mourning doves or two pigeons, then bring eight cups of flour as an offering for the sin you committed. Never put olive oil on it or add incense to it, because it is an offering for sin. Bring it to the priest. The priest will take a handful of it. He will burn it as a reminder on top of the offering by fire to Yahweh on the altar. It is an offering for sin. So the priest will make peace with the LORD for what you did wrong, and you will be forgiven. The offering will belong to the priest like the grain offering.”
NIRV	“ ‘But suppose they can’t afford two doves or two young pigeons. Then they must bring three and a half pounds of the finest flour as an offering for their sin. It is a sin offering. They must not put olive oil or incense on it. That is because it is a sin offering. They must bring it to the priest. The priest must take a handful of it. He must burn that part on the altar. It will be a reminder that all good things come from the Lord. The priest must burn it on top of the food offerings presented to the Lord. It is a sin offering. In that way the priest will pay for any of the sins they have committed. And they will be forgiven. The rest of the offering will belong to the priest. It is the same as in the case of the grain offering.’ ”

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	If you're not able to sacrifice two birds, you can bring two quarts (about two liters) of fine flour. That will become your sin offering. Don't add any olive oil or incense to this offering. Give it to the priest. He'll scoop out a handful [5] and burn it on the altar. This is a sin offering to the LORD that goes up in smoke. With this, the priest makes the atonement for your sin, and all is forgiven. The priest keeps the rest of the flour, as he does with a grain offering.
Contemporary English V.	⁵ 5:12 The rest of the flour goes to the priest (Exodus 2:2-3; 5:13). If you are so poor that you cannot afford doves or pigeons, you may bring two pounds of your finest flour. This is a sacrifice to ask my forgiveness, so don't sprinkle olive oil or sweet-smelling incense on it. Give the flour to a priest, who will scoop up a handful and send it up in smoke together with the other offerings. This is a reminder that all of the flour belongs to me. By offering this sacrifice, the priest pays the price for any of these sins you may have committed. The priest gets the rest of the flour, just as he does with grain sacrifices.
New Berkeley Version New Life Version	. 'But if he does not have enough money for two turtle-doves or two young pigeons, he should bring one-tenth part of a basket of fine flour for a sin gift. He should not put oil or special perfume on it, for it is a sin gift. He will bring it to the religious leader, who will take a handful of it as a part to be remembered. And he will burn this part of the flour on the altar with the gifts made by fire to the Lord. It is a sin gift. So the religious leader will pay the price for him for the sin he has done in any of these things. And he will be forgiven. The rest of the flour will be for the religious leader, as in the grain gift.'
New Living Translation	"If you cannot afford to bring two turtledoves or two young pigeons, you may bring two quarts [Hebrew <i>1/10 of an ephah</i> [2.2 liters].] of choice flour for your sin offering. Since it is an offering for sin, you must not moisten it with olive oil or put any frankincense on it. Take the flour to the priest, who will scoop out a handful as a representative portion. He will burn it on the altar on top of the special gifts presented to the LORD. It is an offering for sin. Through this process, the priest will purify those who are guilty of any of these sins, making them right with the LORD, and they will be forgiven. The rest of the flour will belong to the priest, just as with the grain offering."
Unfolding Bible Simplified	However, if you are very poor and cannot afford two doves or two pigeons, you must bring to be an offering for your sin two liters of fine flour. You must not put olive oil or incense on it, because it is an offering for sin. You must take it to the priest. He will take a handful of it to symbolize that the whole offering truly belongs to Yahweh, and burn it on the altar, on top of the other offerings. When he does that, the priest will enable you to no longer be guilty for any of the sins that you have committed, and God will forgive you. The part of the offering that is not burned will belong to the priest, just as in the case of the offerings made from flour."

Partially literal and partially paraphrased translations:

American English Bible	'And if he can't afford a pair of turtledoves or two young pigeons; the gift that he should bring for his sin offering must be a quart of fine flour. He shouldn't put frankincense or oil on it, because it is a sin offering. He must carry it to the Priest, who must take a handful of it and lay a portion of it on the Altar as a whole-burnt offering to Jehovah and as a sin offering. So the Priest must offer payment for the way that the person has sinned in these matters, and [the person] will be forgiven. Then, whatever remains of the flour offering will belong to the Priest.'
Beck's American Translation Common English Bible	. If you cannot afford two doves or two pigeons, you can bring as the offering for your sin a tenth of an ephah [Two quarts; one ephah is approximately twenty quarts dry.]

of choice flour as a purification offering. You must not put any oil on it, nor any frankincense, because it is a purification offering. You will bring it to the priest, and the priest will take a handful from it—the token portion—and will burn it completely on the altar along with the food gifts for the Lord. It is a purification offering. In this way, the priest will make reconciliation for you for whichever one of the sins you committed, and you will be forgiven. The rest of the offering will belong to the priest like the grain offering.

New Advent (Knox) Bible

If he cannot even lay his hand on two turtle-doves, or two young pigeons, the transgression-offering must be a tenth of a bushel of flour; but he will not mix oil with it, or lay incense on it; this is an offering for transgression. He will hand it to the priest, who will take a handful and burn it on the altar, as a token-sacrifice for the man who brought it, praying and making atonement on his behalf; the rest of it the priest will keep as his own offering.

Translation for Translators

However, if you *are very poor and* cannot afford two doves or two young pigeons, you must bring to be an offering for your sin «2 pounds/1 kg.» of fine flour. You must not put olive oil or incense on it, because it is an offering for sin. You must take it to the priest. He will take a handful of it, to symbolize that the whole offering truly belongs to Yahweh, and burn it on the altar, on top of the other offerings. And by doing that, the priest will enable you to no longer be guilty for any of the sins that you have committed, and you will be forgiven. The part of the offering that is not burned will belong to the priest, like was true for the offerings made from grain.”

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

But if he cannot afford two turtledoves or two young pigeons, he may bring a tenth of an ephah of fine flour as an offering for his sin. He must not put olive oil or frankincense on it, because it is a sin offering. He is to bring it to the priest, who shall take a handful from it as a memorial portion and burn it on the altar atop the offerings made by fire to the LORD; it is a sin offering. In this way the priest will make atonement for him for any of these sins he has committed, and he will be forgiven. The remainder will belong to the priest, like the grain offering.”

Revised Ferrar-Fenton Bible

"But if he does not possess the two turtle-doves or two young pigeons, then let him bring, as his gift for the sin he has sinned, the tenth of an epha of fine flour. He shall not pour upon it oil, nor put frankincense with it, for it is a sin-offering, but bring it to the priest, and the priest shall grasp a handful of it for a remembrance, and burn it on the altar, for a perfume to the EVER-LIVING. It is a sin-offering. Then the priest shall expiate for him over the sin which he has sinned, and it shall be forgiven to him. But the gift shall belong to the Priest."

International Standard V

"If he can't afford [Lit. if his hands cannot reach] two turtledoves or two young doves, then he is to bring as his offering a tenth of an ephah of fine flour as a sin offering for what he has committed. He is to put no olive oil or frankincense on it, since it's a sin offering. He is to bring it to the priest. The priest is to take a handful as a memorial and burn it on the altar as an offering made by fire to the Lord. It's a sin offering. The priest will make atonement for him, on account of the sin that he had committed in any of these things and it will be forgiven him. As far as the priest is concerned, it will be a meal offering."

Urim-Thummim Version

But if he is not able to bring two turtledoves or two young pigeons, then he that sinned will bring for his offering the 10th part of an ephah [about 2 quarts] of fine flour for a Sin-Offering. He will put no oil on it; neither will he put any frankincense on it because it's a Sin-Offering.

Then he will bring it to the priest and the priest will take a handful of it as a Memorial-Offering from it, and burn it on the Altar according to the Burnt-Offerings made by fire unto YHWH, this is a Sin-Offering.

Then the priest will make Propitiatory-Covering for him concerning his sin that he has sinned in one of these and it will be forgiven him and the remainder will be the priest's as a Gift- Offering.

Wikipedia Bible Project

And if his means do not allow two turtledoves, or two pigeons, and he will bring his sacrifice which he has sinned, a tenth of an eipha of fine flour for the sinstuff, and he will not put oil on it, and he will not give frankincense on it, because it is sinstuff. And he will bring it to the priest, and the priest will pinch off it his fill of pinches, for memorial, and he grilled it on the altar, on Yahweh;s fires. It is sinstuff. And the priest will atone him of his sin which he has sinned, from one of these, and it will be forgiven of him, and it will be for the priest a meal offer.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

And if he does not reach to two turtledoves, or two young pigeons, then he who sinned shall bring for his offering the tenth of an ephah of flour for a sin offering; he shall put no oil on it, neither put any frankincense on it; it is a sin offering.

And he shall bring it to the priest, and the priest shall take of it his hand full, a memorial offering, and burn it as perfumed incense on the altar, on the burnt offering of Jehovah; it is a sin offering.

And the priest shall make a covering for him as touching his sin that he has sinned in one of these, and it shall be forgiven him; and the rest shall be the priest's as a food offering.

New American Bible (2011)

If the person is unable to afford even two turtledoves or two pigeons, that person shall bring as an offering for the wrong committed one tenth of an ephah* of bran flour for a purification offering. The guilty party shall not put oil or place frankincense on it, because it is a purification offering.⁹ The individual shall bring it to the priest, who shall take a handful as a token of the offering and burn it on the altar with the other oblations for the LORD. It is a purification offering. Thus the priest shall make atonement on the person's behalf for the wrong committed in any of the above cases, so that the individual may be forgiven. The rest of the offering, like the grain offering, shall belong to the priest.

* [5:11] Ephah: see note on Is 5:10.

* [5:10] Ten acres: a field with ten times the surface area a yoke of oxen could plow in one day. Bath: a liquid measure equal to about twelve gallons. Homer: a dry measure equal to what a donkey can carry, calculated to be about ten bushels. Ephah: a dry measure of about one bushel. So small a harvest is the fruit of the land-grabbers' greed.

g. [5:11] Lv 2:1–3; Nm 5:15.

New Jerusalem Bible

"If he cannot afford two turtledoves or two young pigeons, he will bring a tenth of an ephah of wheaten flour as an offering for the sin committed; he must not mix oil with it or put incense on it, since this is a sacrifice for sin. He will bring it to the priest, who will take a handful of it as a memorial, and burn this on the altar in addition to the offerings of food burnt for Yahweh. This is a sacrifice for sin. This is how the priest must perform the rite of expiation for the person for the sin he has committed in any of those cases, and he will be forgiven. In this case, the priest has the same rights as in the case of a cereal offering." ' "

Revised English Bible–1989

If anyone cannot afford two turtle-doves or two pigeons, for his sin he must bring as his offering a tenth of an ephah of flour as a purification-offering. He must add no oil to it nor put frankincense on it, because it is a purification-offering. He must bring it to the priest, who is to scoop up a handful from it as a token and burn it on the altar on the food-offerings to the LORD: it is a purification-offering. The priest is to offer expiation for the sin the person has committed in any one of these cases,

and it will be forgiven him. As with the grain-offering, the remainder belongs to the priest.

Jewish/Hebrew Names Bibles:

Kaplan Translation

If he cannot afford the two turtle doves or two common doves, the sacrifice that he must bring for his sin shall consist of 1/10 ephah of wheat meal as a sin offering. Since it is a sin offering, he shall not place any oil nor any frankincense on it. He shall bring it to the priest, and the priest shall scoop up three fingers full as a memorial portion. He shall burn [this portion] as a sin offering on the altar along with God's [other] fire offerings. The priest shall thus make atonement for [the person's] sin with one of the above-mentioned offerings, and he will be forgiven. Just as in the case of the meal offering, [the unburnt portions of these sacrifices] shall belong to the priest.

5:11 **1/10 ephah**. Around 2 quarts. See Exodus 29:40.

5:13 **the unburnt** . . . (Zevachim 53a; Yad, Maaseh HaKorbanoth 7:1; Rashi; Chizzkuni).

The Scriptures—2009

'But if he is unable to bring two turtledoves or two young pigeons, then he who sinned shall bring for his offering one-tenth of an éphah of fine flour as a sin offering. He puts no oil on it, nor does he put any frankincense on it, for it is a sin offering.

'And he shall bring it to the priest, and the priest shall take his hand filled with it as a remembrance portion, and burn it on the slaughter-place according to the offerings made by fire to הוהי. It is a sin offering.

'And the priest shall make atonement for him, for his sin that he has sinned in any of these, and it shall be forgiven him. And it shall be the priest's, like a grain offering.' "

Tree of Life Version

"But if one cannot afford two turtledoves or two young pigeons, then he is to bring as his offering for the sin he has committed a tenth of an ephah of fine flour as a sin offering. He is to put no oil on it nor put any frankincense on it, for it is a sin offering. He is to bring it to the kohen, then the kohen is to take his handful of it as the memorial portion and burn it up as smoke on the altar, on Adonai's offerings by fire. It is a sin offering. The kohen is to make atonement for him over his sin that one has committed in any of these things—and he will be forgiven. The rest belongs to the kohen, just like the meal offering."

Weird English, 18th English, Anachronistic English Translations:

Alpha & Omega Bible

AND IF HE CANNOT AFFORD A PAIR OF TURTLE-DOVES, OR TWO YOUNG PIGEONS, THEN SHALL HE BRING AS HIS GIFT FOR HIS SIN, THE TENTH PART OF AN EPHAH OF FINE FLOUR FOR A SIN-OFFERING; HE SHALL NOT POUR OIL UPON IT, NOR SHALL HE PUT FRANKINCENSE UPON IT, BECAUSE IT IS A SIN-OFFERING.

AND HE SHALL BRING IT TO THE PRIEST; AND THE PRIEST HAVING TAKEN A HANDFUL OF IT, SHALL LAY THE MEMORIAL OF IT ON THE ALTAR OF WHOLE BURNT OFFERINGS TO JESUS; IT IS A SIN-OFFERING.

AND THE PRIEST SHALL MAKE ATONEMENT FOR HIM FOR HIS SIN, WHICH HE HAS SINNED IN ONE OF THESE THINGS, AND IT SHALL BE FORGIVEN HIM; AND THAT WHICH IS LEFT SHALL BE THE PRIEST'S, AS AN OFFERING OF FINE FLOUR."

Awful Scroll Bible

Was his hand to attain to two turtle doves or two young pigeons? - He is to have been made clean by to have brought in, an offering of a tenth of an ephah of fine flour, for his miss of the mark - was he to put oil on it, even was he to put frankincense on it? - It is for his miss of the mark.

He is to have brought it in to the priest, and the priest is to have taken a handful full, even a handful for a memorial offering, and he is to have made a smoky burning of it on the altar of fire, to Sustain To Become for his miss of the mark.

The priest is to have made a covering over for the miss of the mark, that he is to have been made clean of, by one of these, even is it to have been pardoned of him, as to the priest's portion.

Concordant Literal Version

Should his hand not afford two turtledoves or two dove squabs then he will bring as his approach present (because he has sinned), a tenth of an ephah of flour as a sin offering. He shall not pour oil over it nor shall he put frankincense on it, for it is a sin offering.

He will bring it to the priest, and the priest will extract from it his full fistful as a memorial portion of it, and he will cause it to fume on the altar, on top of the fire offerings for Yahweh; it is a sin offering.

Thus the priest will make a propitiatory shelter over him, for his sin with which he has sinned in any one of these instances, and it will be pardoned him. And the priest will come to have the rest as in the case of an approach present.

exeGeser's companion Bible

And if his hand is not sufficient to attain two turtledoves or two sons of doves, then he who sins brings for his qorban the tenth of an ephah of flour for the sin; he neither puts oil thereon, nor gives any frankincense thereon:
- it is for the sin.

And he brings it to the priest and the priest handles his handful thereof - a memorial thereof and incenses it on the sacrifice altar according to the firings to Yah Veh:
- it is for the sin.

And the priest kappars/atones for him concerning his sin he sinned in one of these - and he becomes forgiven: and it becomes to the priest - an offering.

Orthodox Jewish Bible

But if he be not able to afford two turtledoves, or two young pigeons, then he that sinned shall bring for his korban the tenth part of an ephah of fine flour for a chattat (sin offering); he shall put no shemen upon it, neither shall he put any incense thereon; for it is a chattat (sin offering).

Then shall he bring it to the kohen, and the kohen shall take his handful of it, even a memorial portion thereof, and burn it on the Mizbe'ach, according to the offerings made by eish unto Hashem; it is a chattat (sin offering).

And the kohen shall make kapparah for him as touching his chattat (sin) that he hath sinned in one of these, and it shall be forgiven him; and the remnant shall be the kohen's, like the minchah.

Expanded/Embellished Bibles:

The Expanded Bible

“If the person cannot afford two doves [turtledoves] or two pigeons, he must bring about two quarts of [one-tenth of an ephah of] fine [choice] flour as an offering for sin [purification offering; 4:3]. He must not put oil or incense [frankincense] on the flour, because it is a sin [or purification] offering. 12 He must bring the flour to the priest. The priest will take a handful of the flour as a memorial offering and burn it on the altar on top of the offerings made by fire to the Lord; it is a sin [or purification] offering [4:3]. 13 In this way the priest will remove the person's sins so he will belong to the Lord, and the Lord will forgive him [makes atonement for him

- and he will be forgiven]. What is left of the sin offering belongs to the priest, like the grain [gift; tribute] offering [2:10].”
- Kretzmann’s Commentary** But if he be not able to bring two turtle-doves or two young pigeons, if the condition of poverty be very extreme, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour (about two and one half quarts) for a sin-offering. He shall put no oil upon it, neither shall he put any frankincense thereon, as in the case of the meat-offerings; for it is a sin-offering and, although offered without blood, was permitted in exceptional instances, since it was supplemented by the annual sacrifice on the Day of Atonement. 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, the intention being to bring the worshiper into remembrance before God, according to the offerings made by fire unto the Lord; it is a sin-offering, and such an offering must not be mingled with the symbols of the Spirit and of the praise of God. And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, in the instances named above, and it shall be forgiven him; and the remnant shall be the priest’s, as a meat-offering. This part was consecrated or set apart to be food for the priests in the holy place of the Sanctuary.
- Lexham English Bible** “ ‘But [Or “And”] if he cannot afford [Literally “his hand cannot produce for”] two turtledoves or two young doves, [Literally “sons of dove” or “children of dove”] then, [Or “and”] because he has sinned, he shall bring as his offering a tenth of an [Hebrew “the”] ephah of finely milled flour as a sin offering. He must not put [Or “And he must not put”] oil on it, nor should he put frankincense on it, because it is a sin offering. He shall bring [Or “And he shall bring”] it to the priest, and the priest shall take a handful of it [Literally “shall scoop up from it the fullness of his handful”] for its token portion, and he shall turn it to smoke on the altar in addition to [Literally “on” or “upon”] the offerings made by fire to Yahweh; it is a sin offering. Thus [Or “And”] the priest shall make atonement for him because of the sin that he has committed [Literally “sinned”] in any of these, [Literally “from one from these”] and he shall be forgiven. It shall be [Or “And it shall be”] for the priest, like the grain offering.’ ”
- Syndein/Thieme** {Verses 11-13: Food Offering (Very Poorest of People)}
 "But if he be not able to bring two turtledoves, or two young pigeons {really a broke poor person}, then he who sinned shall bring for his offering/'drawing near' {qorban} the tenth part of an ephah of fine flour for a sin offering {almost no flour at all - very small - it is not the quantity that matters}; he shall put no oil upon it {oil represents the Holy Spirit and he forsook Jesus on the cross when the sins were poured out on Him}, neither shall he put any frankincense thereon . . {frankincense represents the Plan of God and means sinfulness is never acceptable to God or His Plan} for it is a sin offering."
 "Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof {memorial to what Christ accomplished}, and burn it on the altar {picture of Christ judged for our sins}, according to the offerings made by fire unto Jehovah/God. It is a sin offering."
 "And the priest shall make an atonement for him {see I John 1:7 related to I John 1:9} as touching his sin that he has sinned in one of these, and it shall be forgiven him and the rest/remnant shall be the priest's, as a 'gift/grain/food offering' {minchah}.
- The Voice** **Eternal One:** If a person cannot afford to offer two turtledoves or two young pigeons, he must offer four pints of his finest flour as the purification offering for sin. He should not mix it with oil or frankincense because it is an offering for the purification of sin. He will give it to the priest, and the priest will take a handful of the flour as a memorial portion and offer it up as smoke along with the other fire-offerings presented to Me. The flour is a purification offering for sin. This is how the priest

will make atonement to cover the sin of anyone guilty of these things, and the guilty will be forgiven. The leftover flour belongs to the priest as in the grain offering.

Bible Translations with Many Footnotes:

The Complete Tanach

But if he cannot afford two turtle doves or two young doves, then he shall bring as his sacrifice for his sin one tenth of an ephah of fine flour for a sin offering. He shall not put oil over it, nor shall he place frankincense upon it, for it is a sin offering.

for it is a sin-offering: [and since a sinner is bringing it, albeit an unintentional sinner,] it is not proper that his offering should be embellished [by oil and frankincense]. — [Men. 6a]

He shall bring it to the kohen, and the kohen shall scoop out a fistful as its reminder, and cause it to [go up in] smoke on the altar, upon the fires of the Lord. It is a sin offering.

It is a sin-offering: [This teaches us that] if the offering underwent הַצִּימָק, the scooping out procedure, and הַרְטָקָה the burning procedure, both for the specific purpose of a sin-offering, it is valid; if [these procedures were performed] not for the specific purpose of a sin-offering, however, the offering is invalid. — [Torath Kohanim 5:342]

Thus the kohen shall make atonement for his sin that he committed in any one of these [cases], and he shall be forgiven. And it shall belong to the kohen like the meal offering.

for his sin that he committed: Heb. וּמֵאֲחַת לֵעַ. Here, Scripture changes the expression [previously used], for in the case of a rich man or a moderately poor man [who must bring a sin-offering] (see verses 6 and 10 above), it says, וּמֵאֲחַת, “from his sin,” while here, in the case of a very poor man [who can afford only a meal-offering], it says, לֵעַ וּמֵאֲחַת [literally, “upon his sin”]. Our Rabbis (Ker. 27b) derived from here that, if a person sinned while he was rich and set aside money for a sheep or goat [as his sin-offering], and subsequently, became poor [before he purchased his sacrifice], he is to bring from part of it, two turtle-doves [or young doves, for the verse alluded to this by “from his sin-offering,” from the money designated for it. Similarly,] if a person set aside money for two turtle-doves [or two young doves, as his sin-offering and before the purchase,] he became poorer, he is to bring from part of it a tenth of an ephah [of flour as his sin-offering]. [And in the same vein,] if a [very poor] person designated money for a tenth of an ephah [of flour as his sin-offering] and became rich [before purchasing the flour], he must add to it and bring the offering of a rich man. For this reason it says here, לֵעַ וּמֵאֲחַת [as if to say, “in addition to his sin-offering”].

in any one of these [cases]: [literally, “from one from these,” thus meaning:] From one of these three [forms of] atonement described in the passage, namely, that of the rich, that of the poor, or that of the very poor. Now what is Scripture teaching us? [Since the Torah gives the three options for offerings, animals, birds, and flour, without specifying who may bring which option,] one might think that severe transgressions [namely contaminating the sanctuary and its holy things, for which the punishment is excision,] must [be atoned for by bringing the “largest” category of sacrifices, namely] sheep or goats, moderate transgressions [namely the oath of the witnesses, not punishable by excision, but which the Torah likens unintentional sins to intentional sins] must be atoned by a “moderate” offering, namely] birds, and the lightest of transgressions [namely the oath of pronouncement, which has neither stringency, must be atoned for by the lightest offerings, namely,] one-tenth of an ephah [of flour]. Thus, Scripture comes to teach us [otherwise, by saying], מֵאֶחָד מֵאֵלֶּיךָ לֵאמֹר, literally, “from one from these,” to liken light sins to grave sins regarding a sheep or a goat if he can afford it, and [likewise, to liken] grave sins to light sins regarding the one-tenth of an ephah [of flour], if [the sinner is] very poor. — [Torath Kohanim 5:343] [Although the Torah states in verse 7, “But if he cannot afford a sheep ...,” and in verse 11, “But if he cannot afford two turtle-doves or two young doves ...,” the text הָשָׁן יְדִי וְדִי עֵיגַת אֶל מֵאֹו could be interpreted: “If his hand did not reach the treachery to necessitate the bringing of a sheep,” and מֵאֹו אֶל מֵאֶחָד מֵאֵלֶּיךָ לֵאמֹר “If his hand did not reach the treachery to necessitate the bringing of two turtle-doves or two young doves” (Mizrachi, Sifthei Chachamim).] and it shall

belong to the kohen like the meal-offering Heb.

And it shall belong to the kohen like the meal offering: [This comes] to teach [us] that the remaining portion of the meal-offering of a sinner is to be eaten [by the kohen]: this is according to its plain meaning. Our Rabbis, (Torath Kohanim 5:344; Men . 73b), however, explained [the passage to mean]: “And if it is for a kohen, it shall be like the meal-offering.” [That is to say: If this sinner is an ordinary Israelite, the remaining portion of the meal-offering is eaten by the kohen , as explained. However,] if this sinner is a kohen, the offering must be for him like any other meal-offering brought voluntarily by a kohen, which is included in “[Every meal-offering of a kohen shall be] completely [burnt]: it shall not be eaten” (Lev. 6:16).

NET Bible®

“If he cannot afford³¹ two turtledoves or two young pigeons,³² he must bring as his offering for his sin which he has committed³³ a tenth of an ephah³⁴ of choice wheat flour³⁵ for a sin offering. He must not place olive oil on it and he must not put frankincense on it, because it is a sin offering. He must bring it to the priest and the priest must scoop out from it a handful as its memorial portion³⁶ and offer it up in smoke on the altar on top of the other gifts of the Lord – it is a sin offering. So the priest will make atonement³⁷ on his behalf for his sin which he has committed by doing one of these things,³⁸ and he will be forgiven.³⁹ The remainder of the offering⁴⁰ will belong to the priest like the grain offering.”⁴¹

^{31tn} Heb “and if his hand does not reach [or is not sufficient] to”; cf. NASB “if his means are insufficient for.” The expression is the same as that in Lev 5:7 above except for the verb: נָסַג (nasag, “to collect, to reach, to be sufficient”) is used here, but נָגַח (nagah, “to touch, to reach”) is used in v. 7. Smr has the former in both v. 7 and 11.

^{32tn} See the note on Lev 1:14 above (cf. also 5:7).

^{33tn} Heb “and he shall bring his offering which he sinned.” Like the similar expression in v. 7 above (see the note there), this is an abbreviated form of Lev 5:6, “and he shall bring his [penalty for] guilt to the Lord for his sin which he committed.” Here the words “to the Lord for his sin” have been left out, and “his [penalty for] guilt” has been changed to “his offering.”

^{34sn} A tenth of an ephah would be about 2.3 liters, one day’s ration for a single person (J. Milgrom, Leviticus [AB], 1:306). English versions handle the amount somewhat differently, cf. NCV “about two quarts”; TEV “one kilogramme”; CEV “two pounds.”

^{35tn} See the note on Lev 2:1 above.

^{36sn} The “memorial portion” (אֲזַכְּרָהּ, ’azkkarah) was the part of the grain offering that was burnt on the altar (Lev 2:2), as opposed to the remainder, which was normally consumed by the priests (Lev 2:3; see the full regulations in Lev 6:14-23 [6:7-16 HT]). It was probably intended to call to mind (i.e., memorialize) before the Lord the reason for the presentation of the particular offering (see the remarks in R. E. Averbeck, NIDOTTE 1:335-39).

^{37sn} The focus of sin offering “atonement” was purging impurities from the tabernacle (see the note on Lev 1:4).

^{38tn} Heb “from one from these,” referring to the four kinds of violations of the law delineated in Lev 5:1-4 (see the note on Lev 5:5 above and cf. Lev 4:27).

^{39tn} Heb “there shall be forgiveness to him” or “it shall be forgiven to him” (KJV similar).

^{40tn} Heb “and it”; the referent (the remaining portion of the offering) has been specified in the translation for clarity.

^{41tn} Heb “and it shall be to the priest like the grain offering,” referring to the rest of the grain that was not offered on the altar (cf. the regulations in Lev 2:3, 10).

Rotherham’s *Emphasized B.* But <if his hand cannot lay hold of two turtle-doves or two young pigeons> then shall he bring in as his oblation—because he hath sinned—the tenth of an ephah of fine meal for bearing sin,—he shall not put thereon oil, neither shall he lay

thereon frankincense, for <a sin-bearer> it is'. And he shall bring it in unto the priest, and the priest shall take therefrom a handful, as the memorial thereof, and shall make a perfume at the altar, upon the altar-flames of Yahweh,— <a sin-bearer> it is'. So shall the priest put a propitiatory-covering over him, on account of his sin which he hath committed, departing from some one of these things, and it shall be forgiven him,—then shall it be the priest's, like the meal-offering.^a

^aCp. chap. ii. 1, n.

Literal, almost word-for-word, renderings:

A Faithful Version

But if he is 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 on it, neither shall he put frankincense on it; for it is a sin offering. And he shall bring it to the priest, and the priest shall take his full handful of it, a memorial of it, and burn it upon the altar, on the fire offering to the LORD. It is a sin offering. And the priest shall make an atonement for him for his sin that he has sinned in any of these, and it shall be forgiven him. And the rest shall be the priest's, as a grain offering.' " not able to

C. Thompson (updated) OT

But if his hand cannot find a pair of doves or two young pigeons, then he will bring as his gift for the sin which he has committed the tenth of an ephah of fine flour for a sin offering. Upon this he will not pour oil, nor will he lay incense on it, because it is a sin offering. And he will bring it to the priest; and the priest having taken his handful from it will lay this memorial of it on the altar of whole burnt offerings for the Lord. It is a sin offering. So will the priest make atonement for him, for the sin which he has committed and it will be forgiven him. And what is left will be for the priest, as the sacrifice of fine flour.

Context Group Version

But if his means are not sufficient for two turtle-doves, or two young pigeons, then he shall bring his offering for that in which he has disgraced [God], the tenth part of an ephah of fine flour for a purification-offering: he shall put no oil on it, neither shall he put any frankincense on it; for it is a purification-offering. And he shall bring it to the priest, and the priest shall take his handful of it as the memorial, and burn it on the altar, on the offerings of YHWH made by fire: it is a purification-offering. And the priest shall make atonement for him as concerning his disgrace that he has disgraced [God] in any of these things, and he shall be forgiven: and it shall be the priest's, as the tribute [offerings].

Legacy Standard Bible

'But if his means are insufficient [Lit *hand does not reach*] for two turtledoves or two young pigeons, then for his offering for that which he has sinned, he shall bring the tenth of an ephah [An ephah was approx. 21 qt. or 23 l] of fine flour for a sin offering; he shall not place oil on it or put frankincense on it, for it is a sin offering. He shall then bring it to the priest, and the priest shall take his handful of it as its memorial portion and offer it up in smoke on the altar, with [Lit *upon*] the offerings of Yahweh by fire: it is a sin offering. So the priest shall make atonement for him concerning his sin which he has committed [Lit *sinned*] from one of these, and it will be forgiven him; then the rest shall become the priest's, like the grain offering.'"

Literal Standard Version

And if his hand does not reach to two turtle-doves, or to two young pigeons, then he has brought in his offering—he who has sinned—a tenth of an ephah of flour for a sin-offering; he puts no oil on it, nor does he put frankincense on it, for it [is] a sin-offering, and he has brought it to the priest, and the priest has taken a handful from it of the fullness of his hand—its memorial—and has made incense on the altar, according to the fire-offerings of YHWH; it [is] a sin-offering. And the priest has made atonement for him, for his sin which he has sinned against one of these, and it has been forgiven him, and [the remnant] has been for the priest, like the present."

Modern Literal Version 2020 But if his means is not sufficient for two turtle-doves, or two young pigeons, then he will bring his offering for that by which he has sinned, the tenth part of a 10-gallon container of fine flour for a sin-offering. He will put no oil upon it, nor will he put any frankincense on it, because it is a sin-offering. And he will bring it to the priest and the priest will take his handful of it as the memorial of it and burn it on the altar, upon the fire-offerings of Jehovah. It is a sin-offering. And the priest will make atonement for him concerning his sin that he has sinned in any of these things and he will be forgiven. And the remnant will be the priest's, as the food-offering. Not able to bring

Revised Mechanical Trans. ...and if his hand is not able to overtake^[721] two turtledoves or two sons of the dove, then he will bring his donation, because he failed, a tenth of an ephah of flour for the failure, he will not place oil upon her, and he will not give frankincense upon her, given that she is the failure, and he will bring her to the administrator, and the administrator will grasp from her a filling of his handful, it is a memorial, and he will burn it as incense upon the altar upon the fire offerings of YHWH, she is the failure, and the administrator will make a covering upon him, upon his failure, because he failed, from one of these, and he will be forgiven for him, and she will exist for the administrator as the deposit,...

⁷²¹. To overtake in the sense of acquiring.

A Voice in the Wilderness And if he cannot afford two turtledoves or two young pigeons, then he who sinned shall bring for his offering one-tenth of an ephah of fine flour as a sin offering. He shall put no oil on it, nor shall he put frankincense on it, for it is a sin offering. And he shall bring it to the priest, and the priest shall take his full handful of it as a memorial portion, and burn it on the altar with smoke according to the offerings by fire unto Jehovah. It is a sin offering. The priest shall make atonement for him, for his sin that he has sinned in any of these matters; and it shall be forgiven him. The rest is for the priest as a grain offering.

Young's Updated LT "And if his hand reach not to two turtle-doves, or to two young pigeons, then he has brought in his offering—he who has sinned—a tenth of an ephah of flour for a sin-offering; he puts no oil on it, nor does he put on it frankincense, for it is a sin-offering, and he has brought it in unto the priest, and the priest has taken a handful from it—the fulness of his hand—its memorial—and has made perfume on the altar, according to the fire-offerings of Jehovah; it is a sin-offering. "And the priest has made atonement for him, for his sin which he has sinned against one of these, and it has been forgiven him, and the remnant has been to the priest, like the present."

The gist of this passage: God gives atonement options for the very poor.

Leviticus 5:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
lô' (לא or לוּא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Leviticus 5:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nāgā' (נָגַע) [pronounced naw-GAHG']	<i>to cause to touch, to cause to touch [the ground—i.e., to destroy], to touch, to reach [to anything—when followed by a lamed], to come to [when followed by 'el], to attain to [when followed by a lamed]</i>	3 rd person feminine singular, Hiphil imperfect	Strong's #5060 BDB #619
yād (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388
The same as the first part of v. 7a. The additional word added in v. 7a for this phrase is not found in v. 11.			
lâmed (ל) [pronounced le]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
tôr (תּוֹר) [pronounced tore]	<i>dove, turtle dove</i>	feminine plural noun	Strong's #8449 BDB #1076
'ôw (אוּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
lâmed (ל) [pronounced le]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
bânîym (בְּנֵיִם) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
yônâh (יוֹנִי) [pronounced yoh-NAW]	<i>dove, pigeon</i>	feminine singular noun	Strong's #3123 BDB #401

Translation: If he is unable to afford [lit., for his hand to touch] two doves or two young pigeons,...

The person may be even too poor to afford a couple of doves or pigeons. If he could capture them, they would be necessary for his own food (and food for his family).

Leviticus 5:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Leviticus 5:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bôw' (אָוַב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil perfect	Strong's #935 BDB #97
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
qorbân/qurbân (קֹרְבָן/קֻרְבָן) [pronounced kor-BAWN, koor-BAWN]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7133 BDB #898–899
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]; what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
châtâ' (חָטָא) [pronounced khaw-TAW]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 rd person masculine singular, Qal perfect	Strong's #2398 BDB #306

Translation: ...then he will bring a [different] qorban because he sinned...

Therefore, this man will have to bring a different sort of an offering. Some sort of offering must be brought, as the man has sinned. There is always some kind of payment to be made when one commits a sin.

Leviticus 5:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ăshîyrîy (אֲשִׁירִי) [pronounced ŷuh-shee-REE]	<i>tenth</i>	feminine singular construct	Strong's #6224 BDB #798
'êyphâh/'êphâh (אֵיפָה/אֶפָה) [pronounced ay-FAW]	<i>a measure [for grain]; transliterated ephah; and it is equivalent to approximately ½ a quart or 2 cups</i>	feminine singular noun with the definite article	Strong's #374 BDB #35
çôleth (חֲלוֹת) [pronounced SOH-lehth]	<i>flour or fine flour</i>	feminine singular noun	Strong's #5560 BDB #701
lâmed (ל) [pronounced ʳ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510

Leviticus 5:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i>]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308

Translation: ...—[he will bring instead] a tenth of an ephah of fine flour for [his] sin-offering.

If an ephah is 2 cups of flour, then a tenth of an ephah is considerably less (a fifth of a cup of flour). So, we are talking very little flour here as an offering.

Leviticus 5:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
sîym (שִׂים) [pronounced <i>seem</i>]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal imperfect	Strong's #7760 BDB #962
All of the BDB meanings: <i>to put, set, lay, put or lay upon, lay (violent) hands on; to set, direct, direct toward; to extend (compassion) (figuratively); to set, ordain, establish, found, appoint, constitute, make, determine, fix; to set, station, put, set in place, plant, fix; to make, make for, transform into, constitute, fashion, work, bring to pass, appoint, give.</i> Gesenius adds: <i>to direct, to turn [in any direction]; to make, to prepare.</i> I have used the translation <i>to designate, to designate.</i>			
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity; with the 3 rd person feminine singular suffix	Strong's #5921 BDB #752
shemen (שֶׁמֶן) [pronounced <i>SHEH-men</i>]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun	Strong's #8081 BDB #1032

Translation: He will not add [lit., put, prepare] oil to it...

Unlike other grain offerings, the offerer is not to add oil to it.

Leviticus 5:11e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) <i>to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.</i>			
'al (לְ) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person feminine singular suffix	Strong's #5921 BDB #752
lebônâh/lebôwnâh (הַנְּבִיל/הַנְּבִילָה) [pronounced <i>lehb-oh-NAW</i>]	<i>frankincense (possibly from its white color or white smoke); a white resin burned as fragrant incense</i>	feminine singular noun ¹	Strong's #3828 BDB #526
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i>]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308
hûw' (אוּ) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Translation: ...and he will not put frankincense upon it, for it [is] a sin-offering.

He is also not to put frankincense into this offering, as it is a sin-offering.

The man has sinned, so the offering is pretty much nothing but the flour (as far as we can tell here).

I would suggest that the cost is an issue here. God wants the sinner to bring an **atonement** offering; but it is clear that one cannot afford the frankincense as well.

Leviticus 5:11 If he is unable to afford [lit., *for his hand to touch*] two doves or two young pigeons, then he will bring a [different] qorban because he sinned—[he will bring instead] a tenth of an ephah of fine flour for [his] sin-offering. He will not add [lit., *put, prepare*] oil to it and he will not put frankincense upon it, for it [is] a sin-offering. (Kukis mostly literal translation)

This offering reveals the death of our Lord for our sins. It is not an offering which deals with spirituality or with **spiritual growth**; therefore, there is no oil or frankincense involved. Furthermore, if this person is so poor as to only to be able to bring a tenth of an ephah of fine flour, then there should be no additional cost of the oil and frankincense. Since this was a bloodless sacrifice, it was offered on top of a burnt-offering in order that the meaning not be lost.

Leviticus 5:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (בּוֹ) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil perfect with the 3 rd person feminine singular suffix	Strong's #935 BDB #97
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

Translation: He will take the offering [lit., her, it] to the priest...

The offerer takes his offering to the priest, which suggests that this is taken to the **Tent of Meeting**.

When the people of Jacob settled into the land of **Canaan**, there were cities of **Levites**; so it is possible that these same offerings were accomplished in a more nearby city (that is assuming that these rituals were all followed).

Leviticus 5:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâmats (קָמַט) [pronounced kaw-MAHTS]	<i>to enclose with the hand, to grasp, to take a handful</i>	3 rd person masculine singular, Qal perfect	Strong's #7061 BDB #888
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation with the 3 rd person feminine singular suffix	Strong's #4480 BDB #577
m ^e lô' (מֵלֵא) [pronounced m ^e low]	<i>fulness, that which fills, that which is full; multitude, crowd [i.e., those which fill a city]</i>	masculine singular construct	Strong's #4393 BDB #571

Leviticus 5:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qômets (קֹמֶט) [pronounced KOH-mets]	<i>a closed hand, a fist; a handful</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7062 BDB #888
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'azkârâh (אֲזָכָרָה) [pronounced ahz-kaw- RAW]	<i>memorial-offering, a reminder; specifically remembrance offering</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #234 BDB #272

This is the portion of the meal (food) offering which is burned. This word occurs only in Leviticus (6x) and in Numbers (once). Leviticus 2:2, 9, 16 5:12 6:15 24:7 Numbers 5:26.

Translation: ...and the priest will grab a handful, filling his hand. [It will be a] memorial offering.

The priest will take a handful of this flour offering. It will be considered a memorial offering. Interesting that.

Leviticus 5:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâṭar (קָטַר) [pronounced kaw-TAR]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	3 rd person masculine singular, Hiphil perfect	Strong's #6999 BDB #882
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY- ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article and the locative hê	Strong's #4196 BDB #258

With the locative hê, this means *towards the altar, near the altar, upon the altar.*

'al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
'îshshâh (אִשֻּׁשָׁה) [pronounced eesh- SHAW]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine plural construct	Strong's #801 BDB #77
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: The priest [lit., he] will burn [and smoke the offering] upon the altar in the fire-offerings to Y^ehowah.

There will be other offerings being burned, being offered to God, and this flour would simply be placed with whatever fire offering that there is.

Leviticus 5:12d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i>]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308
hûw' (הוא) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Translation: It [is] a sin-offering.

This is a sin offering to God.

Leviticus 5:12 He will take the offering [lit., *her, it*] to the priest and the priest will grab a handful, filling his hand. [It will be a] memorial offering. The priest [lit., *he*] will burn [and smoke the offering] upon the altar in the fire-offerings to Y^ehowah. It [is] a sin-offering. (Kukis mostly literal translation)

The priest takes a full handful of the flour as an offering on behalf of the transgression and it is placed with a burnt-offering so that it will burn. The first speaks of judgement and righteousness.

Leviticus 5:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâphar (כַּפַּר) [pronounced <i>kaw-FAHR</i>]	<i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone, to make an atonement [for]; to obtain forgiveness; to free an offender of a charge</i>	3 rd person masculine singular, Piel perfect	Strong's #3722 BDB #497
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person feminine singular suffix	Strong's #5921 BDB #752
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

Leviticus 5:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i>]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #2403 BDB #308
‘asher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
châtâ' (חָטָא) [pronounced <i>khaw-TAW</i>]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 rd person masculine singular, Qal perfect	Strong's #2398 BDB #306
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
‘echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
‘elleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41

Literally, this reads, *from one of these (things)*. This phrase is variously translated, .

Translation: [By these actions,] the priest will cover over it—the sin that he sinned for one of those things [that he did].

By the actions done by the man and then by the priest, his sin is covered over.

This is one of the sins named in the first 4 verses of this chapter.

Leviticus 5:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Leviticus 5:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
çâlach (אָלַח) [pronounced saw-LAHKH]	<i>to be forgiven, to be pardoned; being overlook, not held responsible for, not holding to</i>	3 rd person masculine singular, Niphal perfect	Strong's #5545 BDB #699
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

This is v. 10c.

Translation: *And the sin [lit., he, it] is forgiven him.*

The sin that he committed will be forgiven.

Leviticus 5:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal perfect	Strong's #1961 BDB #224

Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).

In the LXX, this is *the remainder*.

lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
min ^e châh (מִנְחָה) [pronounced min-HAWH]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering; transliterated minchah</i>	feminine singular noun with the definite article	Strong's #4503 BDB #585

Translation: It is for the priest like a tribute [or, *bloodless*] offering.”

The priest is to treat this just like any other bloodless offering.

Leviticus 5:13 [By these actions,] the priest will cover over it—the sin that he sinned for one of those things [that he did]. And the sin [lit., *he, it*] is forgiven him. It is for the priest like a tribute [or, *bloodless*] offering.” (Kukis mostly literal translation)

The priest, as the intermediary between the sinner and God, shields or covers the sinner for his offense, against his offense. The preposition here is ‘al (אֲל) [pronounced *gahl*] and it means, primarily, *upon, against, above*. When used with verse of covering or protecting, it means *above, upon*, even though the articles of clothing may be physically around the person. It can also mean *on the ground of (or upon the basis)* something is done (Deuteronomy 17:11 Psalm 94:20) or, similarly, where the basis conveyed involves the ground; i.e., it involves the cause or the reason or the grounds for something (then, translated *on account of, because of* as in Genesis 20:2 21:12). The covering or shielding separates the man from his offense and also shields the man from the judgement due to him because of his sin. It is also because of the sin that the man requires shielding or covering from God's judgement.

Leviticus 5:11–13 If he is unable to afford [lit., *for his hand to touch*] two doves or two young pigeons, then he will bring a [different] qorban because he sinned—[he will bring instead] a tenth of an ephah of fine flour for [his] sin-offering. He will not add [lit., *put, prepare*] oil to it and he will not put frankincense upon it, for it [is] a sin-offering. He will take the offering [lit., *her, it*] to the priest and the priest will grab a handful, filling his hand. [It will be a] memorial offering. The priest [lit., *he*] will burn [and smoke the offering] upon the altar in the fire-offerings to Y^ehowah. It [is] a sin-offering. [By these actions,] the priest will cover over it—the sin that he sinned for one of those things [that he did]. And the sin [lit., *he, it*] is forgiven him. It is for the priest like a tribute [or, *bloodless*] offering.” (Kukis mostly literal translation)

Leviticus 5:11–13 If the offerer is unable to afford to bring doves or pigeons, then he will bring a different offering for his sin: the 10th of an ephah of flour. He will not prepare it with oil nor will he put frankincense with it, because it is a sin-offering. He will take this offering to the priest and the priest will take a handful to use as a memorial offering. The priest will burn this offering with the fire-offerings for Jehovah, as it is a sin-offering. By these actions, the priest has covered over the sin of the offerer, for whatever thing that he did. As a result, this sin will be forgiven him. The priest will treat this just like any other bloodless offering.” (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Guilt Offering and Restitution

And so speaks Y^ehowah unto Moses, to say, “A soul that transgresses a transgression and she has sinned in error from holy things of Y^ehowah. And he has brought his guilt-offering to Y^ehowah, a ram complete from the flock, in your valuation silver of the shekels in the shekel of the sanctuary for a guilt-offering. And that he sinned from the holy [thing] he will restore, and a fifth he will add upon him. And he has given him to the priest and the priest will cover over upon him with a ram of the guilt-offering. And he has been forgiven to him.

Leviticus
5:14–16

Y^ehowah spoke to Moses, saying, “[Regarding] the person [lit., *soul*] who transgresses a transgression, sinning in error on account of the holy things of Y^ehowah. He will bring his guilt-offering to Y^ehowah—an unblemished ram from the flock, according to your value in shekels of silver according to the shekel [standard establish by] the sanctuary. [It will be] a guilt-offering. However he sinned on account of the holy thing, [that] he will restore, adding a fifth on top of it. He will give the ram [lit., *him, it*] to the priest and the priest will cover over his sin [lit., *him, it*] with the ram of the guilt-offering. And the sin [lit., *he, it*] is forgiven him.

Jehovah spoke to Moses, saying, “Regarding a person who transgresses against the holy things of Jehovah: this is how you will provide atonement for him: he will bring an unblemished ram from his own livestock, as his guilt-offering. There will be a valuation placed upon his wrongdoing, according to the Holy Sanctuary, and he will add a fifth to this amount. He will give the ram to the priest, and the priest will provide atonement—a temporary covering—for his wrongdoing. As a result, this sin will be forgiven him.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so speaks Y^ehowah unto Moses, to say, “A soul that transgresses a transgression and she has sinned in error from holy things of Y^ehowah. And he has brought his guilt-offering to Y^ehowah, a ram complete from the flock, in your valuation silver of the shekels in the shekel of the sanctuary for a guilt-offering. And that he sinned from the holy [thing] he will restore, and a fifth he will add upon him. And he has given him to the priest and the priest will cover over upon him with a ram of the guilt-offering. And he has been forgiven to him.

Dead Sea Scrolls
Targum (Onkelos)

And Adonoy spoke to Moshe, saying;
If a person wrongfully deviates [lies] and unwittingly sins [by using the] sacred property of Adonoy, he shall bring his guilt-offering to [before] Adonoy, an unblemished ram, from the sheep, based on the valuation of holy silver shekalim [selaim], for a guilt-offering.
That which he sinned [making use] of the sacred property, he shall pay for and add an additional fifth to that [amount] and give it to the kohein. The kohein will atone for him with the guilt-offering ram and he will be pardoned.

Targum (Pseudo-Jonathan)

And the Lord spake with Mosheh, saying: When a man falsifieth with falsity and sinneth, though with inadvertence, in making misuse of the holy things of the Lord, he shall bring the oblation for his trespass to the presence of the Lord, an unblemished ram from the flock, with an estimation in silver according to the value of the holy thing which hath been misappropriated, in shekels, after the shekels of the sanctuary, for a trespass offering. And the misuse of the holy thing by which he sinned, (the perversion of what was) sanctified, he shall make good, and shall add the fifth of its value unto it, and bring it to the priest who shall atone for him with the ram of the trespass offering, and it shall be forgiven him.

Douay-Rheims 1899 (Amer.)

And the Lord spoke to Moses, saying:
If any one shall sin through mistake, transgressing the ceremonies in those things that are sacrificed to the Lord, he shall offer for his offence a ram without blemish

out of the flocks, that may be bought for two sicles, according to the weight of the sanctuary.

And he shall make good the damage itself which he hath done, and shall add the fifth part besides, delivering it to the priest, who shall pray for him, offering the ram: and it shall be forgiven him.

Aramaic ESV of Peshitta

Mar-Yah spoke to Mosha, saying,

"If anyone commits a trespass, and sins unwittingly, in the holy things of Mar-Yah; then he shall bring his trespass offering to Mar-Yah, a ram without blemish from the flock, according to your estimation in silver by shekels, after the shekel of the sanctuary, for a trespass offering.

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.

Lamsa's Peshitta (Syriac)

And LORD JEHOVAH spoke with Moshe and said to him, "The soul, when it will do evil and it will sin in straying from the holy things of LORD JEHOVAH, they shall bring his offering to LORD JEHOVAH, a male without defect from a flock, with the money price weighed in a shekel of Holiness for an offering. And he who sins from holy things shall pay and he will add a fifth of it to it and he will give it to the Priest, and the Priest shall atone for him with a ram of offering, and it shall be forgiven to him.

Samaritan Pentateuch

And the LORD spake unto Moses, saying

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:

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.

Updated Brenton (Greek)

And the Lord spoke to Moses, saying,

The soul which shall be really unconscious, and shall sin unwillingly in any of the holy things of the Lord, shall even bring to the Lord for his transgression, a ram of the flock without blemish, valued according to shekels of silver according to the shekel of the sanctuary, for his transgression in which he transgressed.

And he shall make compensation for that in which he has sinned in the holy things; and he shall add the fifth part to it, and give it to the priest; and the priest shall make atonement for him with the ram of transgression, and his sin shall be forgiven him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And the Lord said to Moses,

If anyone is untrue, sinning in error in connection with the holy things of the Lord, let him take his offering to the Lord, a male sheep from the flock, without any mark, of the value fixed by you in silver by shekels, by the scale of the holy place.

And he is to make payment to the priest for what he has done wrong in relation to the holy thing, together with a fifth part of its value in addition; and the priest will take away his sin by the sheep of his offering, and he will have forgiveness.

Easy English

The gift to the Lord when a person does wrong things

The Lord said to Moses, 'If a person does not obey the Lord's holy rules he is sinning. He must give a male sheep to the Lord. He must do this even if he did not know that he had sinned. It is a gift to the Lord to pay for his sins. It must be a perfect male animal. It must be worth the correct amount of money. He must also

give money worth one fifth more. The person must give the sheep and the money to the priest. The priest will sacrifice the sheep. It is an atonement for the wrong things that the person has done. God will forgive the person.

Easy-to-Read Version–2008

The LORD gave this command to Moses for the people:

"You might promise to give something to the LORD. You might sin against me without meaning to by not giving what you promised. If you do that, you must bring a ram that has nothing wrong with it (or the same amount in silver using the official measure) as a guilt offering. You must give what you promised and add one-fifth of that amount as a fine. Give it to the priest and he will use the ram to make you pure, and God will forgive you.

Good News Bible (TEV)

The LORD gave the following regulations to Moses. If any of you sin unintentionally by failing to hand over the payments that are sacred to the LORD, you shall bring as your repayment offering to the LORD a male sheep or goat without any defects. Its value is to be determined according to the official standard. You must make the payments you have failed to hand over and must pay an additional 20 percent. You shall give it to the priest, and the priest shall offer the animal as a sacrifice for your sin, and you will be forgiven.

The Message

Compensation-Offering

God spoke to Moses: "When a person betrays his trust and unknowingly sins by straying against any of the holy things of God, he is to bring as his penalty to God a ram without any defect from the flock, the value of the ram assessed in shekels, according to the Sanctuary shekel for a Compensation-Offering. He is to make additional compensation for the sin he has committed against any holy thing by adding twenty percent to the ram and giving it to the priest.

"Thus the priest will make atonement for him with the ram of the Compensation-Offering and he's forgiven.

Names of God Bible

For Unintentional Wrongdoing against the Lord's Property

Yahweh spoke to Moses, "If any of you fail to do your duty by unintentionally doing something wrong with any of **Yahweh's** holy things, bring a guilt offering to **Yahweh**. It must be a ram that has no defects or its value in silver weighed according to the official standards of the holy place. Pay for whatever holy things you used plus one-fifth more. Give it to the priest. So the priest will use the ram sacrificed for the guilt offering to make peace with the LORD for what you did wrong, and you will be forgiven.

NIRV

Rules for Guilt Offerings

The Lord spoke to Moses. He said, "Suppose someone is unfaithful to me and sins. And they do it without meaning to. Here is how they sin against me or my priests. They refuse to give the priests one of the holy things set apart for them. Then they must bring me a ram from the flock. It must not have any flaws. It must be worth the required amount of silver. The silver must be weighed out in keeping with the standard weights that are used in the sacred tent. The ram is a guilt offering. It will pay for their sin. They must also pay for the holy thing they refused to give. They must add a fifth of its value to it. They must give all of it to the priest. The priest will pay for their sin with the ram. It is a guilt offering. And they will be forgiven.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Sin at the worship center

The LORD gave these instructions to Moses: If you accidentally mishandle or do anything else wrong with something related to the worship center, [6] which belongs to the LORD, you need to bring the LORD a guilt offering. [7] Bring a male goat—a ram. Make sure there's nothing wrong with it. Or, instead of sacrificing the ram, you can bring the ram's value in silver. Follow the currency weights used by the worship center. [8] If you damage anything at the worship center, pay to have it fixed; make

full restitution. Then add 20 percent and give it to the priest. The priest will take the ram and sacrifice it as a sin offering. This will atone for your sin, and you'll be forgiven.

⁶5:15 This could involve going into the tent sanctuary, where only priests were allowed. Or not following proper steps for sacrificing an animal. Or perhaps damaging the property.

⁷5:15 In older lingo, the guilt offering was called the trespass offering, as in, "Forgive us our trespasses" or sins. In fact, scholars can't seem to figure out what the difference is between a "sin offering" and a "guilt offering." One guess is that guilt offerings are more serious and often involve making restitution. Leviticus 5:14-7:7 talks about when a person needs to make a guilt offering. Leviticus 7:1-10 talks about how to make the sacrifice.

⁸5:15 One shekel was not always the same as another shekel. Some weighed less. People of Israel followed the worship center's guidance about currency weights and values.

Contemporary English V.

The LORD told Moses what the people must do to make things right when they find out they have cheated the LORD without meaning to: If this happens, you must either sacrifice a ram that has nothing wrong with it or else pay the price of a ram with the official money used by the priests. In addition, you must pay what you owe plus a fine of twenty percent. Then the priest will offer the ram as a sacrifice to make things right, and you will be forgiven.

The Living Bible

And the Lord said to Moses, "If anyone sins by unintentionally defiling what is holy, then he shall bring a ram without defect, worth whatever fine [*worth whatever fine*, literally, "using the standard of the shekel of the sanctuary."] you charge against him, as his guilt offering to the Lord. And he shall make restitution for the holy thing he has defiled, or the tithe omitted, [*or the tithe omitted*, implied in remainder of the verse.] by paying for the loss, plus a 20 percent penalty; he shall bring it to the priest, and the priest shall make atonement for him with the ram of the guilt offering, and he shall be forgiven.

New Berkeley Version

New Life Version

Making Things Right

The Lord said to Moses, "If a person is not faithful and sins against the holy things of the Lord without meaning to, he should bring his guilt gift to the Lord. It should be a ram that is perfect from the flock, worth money the same as the weight of silver decided upon for the holy place. It is a guilt gift. He should pay for his sin against the holy thing, and add one-fifth part to it, and give it to the religious leader. Then the religious leader will give for his sin the ram of the guilt gift as the price for his sin. And he will be forgiven.

New Living Translation

Procedures for the Guilt Offering

Then the Lord said to Moses, "If one of you commits a sin by unintentionally defiling the Lord's sacred property, you must bring a guilt offering to the Lord. The offering must be your own ram with no defects, or you may buy one of equal value with silver, as measured by the weight of the sanctuary shekel. [Each shekel was about 0.4 ounces or 11 grams in weight.] You must make restitution for the sacred property you have harmed by paying for the loss, plus an additional 20 percent. When you give the payment to the priest, he will purify you with the ram sacrificed as a guilt offering, making you right with the Lord, and you will be forgiven.

Unfolding Bible Simplified

Yahweh also said to Moses to tell the people:

"When you sin, without intending to, by not giving to me, Yahweh, the things that you are required to give to him, you must pay a penalty by bringing to me a ram that has no defects. You must determine how much silver it is worth, by using the official standard in the sacred tent. It will be an offering to cause you to no longer be guilty. But you must also make restitution for failing to pay him what has been set apart as only for him. Also, you must add one-fifth of its value. You must give that to the

priest. He will offer the ram as a sacrifice for the sin that you have committed and cause you to no longer be guilty, and I will forgive you.

Partially literal and partially paraphrased translations:

American English Bible And the Lord spoke to Moses and said:
 'The person that is truly unaware and unknowingly sins against any of the holy things of Jehovah must carry something to Jehovah for his error.
 [It must be] a **perfect ram** from his flock (or its value in the type of silver coins that are accepted in the Holy Place) [to pay] for his mistake.
 He must pay for his sin against any of the holy things, and add a fifth more to it.
 He must give it to the Priest, and the Priest must cover his sin with the ram of his error, and then [the person] will be forgiven.

Beck's American Translation .
 Common English Bible

The compensation offering

The Lord said to Moses, Whenever you commit wrongdoing, unintentionally sinning against any of the Lord's holy things, you must bring to the Lord as your compensation a flawless ram from the flock, its value calculated in silver shekels according to the sanctuary's shekel, as a compensation offering. You will make amends for the way you have sinned against the holy thing: you will add one-fifth to its value and give it to the priest. Then the priest will make reconciliation for you with the ram for the compensation offering, and you will be forgiven.

New Advent (Knox) Bible

And this, too, was a commandment which the Lord gave Moses: If anyone commits a fault by inadvertence, defrauding the Lord of his due over things consecrated, he must make amends for his guilt by offering a ram without blemish out of his flock, such a ram as is worth two silver pieces by sanctuary reckoning. He must also make restitution of the sum that is lacking, and a fifth part of it besides, handing this to the priest, who will make intercession for him when he offers up the ram, and win him pardon.

Translation for Translators

The guilt offering

Yahweh also said to Moses/me, "When you sin, without intending to, by not giving to Yahweh the things that you are required to give to him, you must pay a penalty by bringing to Yahweh a ram that has no defects. You must determine how much silver it is worth, by using the official standard in the temple. It will be an offering to cause you to no longer be guilty. But you must also make restitution for what you failed to give to Yahweh, adding one-fifth of its value. You must give that to the priest. He will offer the ram as a sacrifice for the sin that you have committed, and cause you to no longer be guilty; and you will be forgiven.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

The Guilt Offering

Then the Lord spoke to Moses: "If someone offends by sinning unintentionally in regard to any of the Lord's holy things, [Things dedicated to the Lord] he must bring his penalty for guilt to the Lord: an unblemished ram from the flock (based on your assessment of its value in silver shekels, according to the sanctuary shekel) as a guilt offering. He is to make restitution for his sin regarding any holy thing, adding a fifth of its value to it, and give it to the priest. Then the priest will make atonement on his behalf with the ram of the guilt offering, and he will be forgiven.

Revised Ferrar-Fenton Bible

The EVER-LIVING also spoke to Moses saying;—

The Law of Intentional Sins.

"A person who perversely sins in what is holy to the EVER-LIVING, shall bring for his guilt to the LORD a perfect ram of the sheep, of the value of two shekels by the sacred shekel, for his fault, and that in which he has sinned, in what is holy, he shall

restore fivefold as much for it, and give it to the priest, and the priest shall expiate with the ram for his fault; and it shall be forgiven to him.

International Standard V

Offerings for Inadvertent Sins

The Lord spoke to Moses:

“When a person commits a truly treacherous act and sins inadvertently concerning the sacred things of the Lord, then he is to bring a trespass offering from the flock to the Lord as compensation for his guilt. It is to be a ram without defect, estimated as to its value in silver shekels, according to the sanctuary shekel. He is to compensate for whatever sin he had committed concerning the sacred things of the Lord, add a fifth part to it, and give it to the priest. The priest is to make atonement for him with the ram as a sin offering and he'll be forgiven.

Unfolding Bible Literal Text

Then Yahweh spoke to Moses, saying,

"If anyone sins and acts unfaithfully in regard to the things that belong to Yahweh, but did so unintentionally, then he must bring his guilt offering to Yahweh. This offering must be a ram without blemish from the flock; its value must be appraised in silver shekels—the shekel of the sanctuary—as a guilt offering. He must satisfy Yahweh for what he had done wrong in connection with what is holy, and he must add one-fifth to it and give it to the priest. Then the priest will make atonement for him with the ram of the guilt offering, and that person will be forgiven.

Urim-Thummim Version

YHWH spoke to Moses saying,

If a person acts treacherously against Elohim and sins unintentionally in the sacred things of YHWH, then he will bring for his offense to YHWH a ram without blemish out of the flocks with your estimation by shekels of silver, after the Sanctuary shekel for a Guilt-Offering.

And he will make a covenant of peace for the harm that he has done in the sacred thing and will add the 5th part to it and give it to the priest. The priest will then make Propitiatory-Covering for him with the ram of the Guilt-Offering and it will be forgiven him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Yahweh spoke to Moses; he said:

“If anyone is guilty of unintentionally cheating by failing to hand over the payments that are sacred to Yahweh, he is to bring to Yahweh as a sacrifice of payment a ram with no defects. This ram is to be valued according to the official standard. This is a sacrifice of repayment. He must make the payments he has failed to hand over, pay an extra fifth as well, and give it to the priest. The priest shall offer the ram as a sacrifice for the man's sin and he will be forgiven.

The Heritage Bible

And Jehovah spoke to Moses, saying,

If a soul covers a treachery, and sins through ignorance, in the holy things of Jehovah, then he shall bring for his sin offering to Jehovah a ram without blemish out of the flock, at your evaluation in silver, shekel by shekel of the sanctuary, for a trespass offering;

And he shall make it complete for the sin in the holy thing, and shall add a fifth to it, and give it to the priest; and the priest shall make a covering for him with the ram of the trespass offering, and it shall be forgiven him.

New American Bible (2011)

Reparation Offerings.*

The LORD said to Moses: ^h When a person commits sacrilege by inadvertently misusing any of the LORD's sacred objects,^l the wrongdoer shall bring to the LORD as reparation an unblemished ram from the flock, at the established value* in silver shekels according to the sanctuary shekel, as a reparation offering. The wrongdoer shall also restore what has been misused of the sacred objects, adding a fifth of its value,^j and give this to the priest. Thus the priest shall make atonement for the

person with the ram of the reparation offering, so that the individual may be forgiven.

* [5:14–26] This last half of the chapter deals with a distinct sacrifice, the reparation offering (Heb. 'asham). The Hebrew root for this term has a basic meaning of “be guilty.” The noun can have a consequential sense of “that which is due from guilt,” i.e., “compensation, indemnification, reparation”; hence the translation “reparation offering,” rather than the alternatives “guilt offering” or “trespass offering.” This offering is brought most often in cases of sacrilege.

* [5:15] At the established value: the Hebrew term 'erkĕkā, which in context means “(established) value,” may indicate that a person could bring the monetary equivalent of a ram instead of an actual animal. See vv. 18, 25.

h. [5:15] Lv 7:1–6; Nm 5:5–8.

i. [5:15] Lv 22:14.

j. [5:16] Lv 22:14; 27:13, 15, 19, 27.

The Catholic Bible

Guilt Offerings.^[c] And the Lord said to Moses, “If anyone commits a trespass against God and unknowingly sins against any of the holy things of the Lord, then he shall bring his guilt offering to the Lord. He shall bring a ram from the flock, without defect, for a guilt offering. It is to be worth a certain number of shekels of silver according to the measure of the shekel of the sanctuary. He shall make amends for having sinned against the holy thing, and he shall add a fifth to its value and give it to the priest. The priest shall make atonement for him with the ram of the guilt offering, and he will be forgiven.

[c] This section along with the priestly regulations detailed in chapter 7 concern the guilt offering. Although sometimes used interchangeably with “sin offering,” guilt offerings applied in those instances where restitution was required to be made.

New Jerusalem Bible

Yahweh spoke to Moses and said: 'If someone is unfaithful and sins inadvertently by infringing Yahweh's sacred rights, as a sacrifice of reparation he must bring Yahweh an unblemished ram from his flock, the value of which will be decided by you in silver shekels according to the rate of the sanctuary-shekel. He will make amends for what his sin subtracted from the sacred rights, adding one-fifth to the value, and give it to the priest. The priest will then perform the rite of expiation for him with the ram for the sacrifice of reparation and he will be forgiven.

Revised English Bible–1989

The LORD spoke to Moses and said: When any person commits an offence by inadvertently defaulting in dues sacred to the LORD, he must bring to the LORD as his reparation-offering a ram without blemish from the flock; the value is to be determined by you in silver shekels by the sacred standard, for a reparation-offering; he must make good his default in sacred dues, adding one fifth of the value. He must give it to the priest, who is to offer expiation for his sin with the ram of the reparation-offering, and it will be forgiven him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

ADONAI said to Moshe, “If anyone acts improperly and inadvertently sins in regard to the holy things of *ADONAI*, he is to bring as his guilt offering for *ADONAI* a ram without defect from the flock or its equivalent in silver shekels (using the sanctuary shekel as the standard), according to your appraisal of its value; it is a guilt offering. In addition, he is to make restitution for whatever he did wrong in regard to the holy thing; moreover, he is to add to that one-fifth and give it to the *cohen*. Then the *cohen* will make atonement with the ram of the guilt offering, and he will be forgiven.

Kaplan Translation

God spoke to Moses saying: If a person sins inadvertently by expropriating [for personal use] something that is sacred to God, he shall bring as his guilt offering to God, an unblemished ram with a prescribed value of [at least two] shekels according to the sanctuary standard. It shall be [prepared as] a guilt offering. For misappropriating something that was sacred, he must make full restitution, adding

one-fifth to it, and give it to the priest. The priest shall then atone for him with the guilt offering ram, and he will be forgiven.

5:15 expropriating for personal use (Metlah 18a; Rashi).

— **ram**. In its second year (Zevachim gob;.

— **at least two** (Zevachim gob; Kenthoth 27a; Yad, Meilah 1:3, Pessuley Mukdashim 4:22; Chinukh 127; Abar- banel).

— guilt offering. Asham in Hebrew.

5:16 **then** (Bava Kama 111a; Raavad on Yad, Meilah 115). Or, “the priest shall have [previously]” {Yad, loc. cit.}.

The Scriptures—2009

And הוהי spoke to Mosheh, saying,

“When a being commits a trespass, and has sinned by mistake against the set-apart matters of הוהי, then he shall bring to הוהי as his guilt offering a ram, a perfect one, from the flock, with your valuation in sheqels of silver according to the sheqel of the set-apart place, as a guilt offering.

“And he shall make good for the sin that he has done against that which is set-apart, and shall add one-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 it shall be forgiven him.

Tree of Life Version

Adonai spoke to Moses, saying:

“If anyone commits a faithless act and sins unwittingly against the holy things of Adonai, then he is to bring his trespass offering to Adonai: a ram without blemish from the flock, according to your value in silver shekels after the shekel of the Sanctuary, for a trespass offering. He is to make restitution for that which he has done wrong in regard to the holy thing, and is required to add a fifth part to it, and give it to the kohen. So the kohen will make atonement for him with the ram of the trespass offering—and he will be forgiven.

Weird English, ©18 English, Anachronistic English Translations:

Alpha & Omega Bible

AND JESUS SPOKE TO MOSES, SAYING,

“THE SOUL WHICH SHALL BE REALLY UNCONSCIOUS, AND SHALL SIN UNWILLINGLY IN ANY OF THE HOLY THINGS OF JESUS, SHALL EVEN BRING TO JESUS FOR HIS TRANSGRESSION, A RAM OF THE FLOCK WITHOUT BLEMISH, VALUED ACCORDING TO SHEKELS OF SILVER ACCORDING TO THE SHEKEL OF THE SANCTUARY, FOR HIS TRANSGRESSION WHEREIN HE TRANSGRESSED.

AND HE SHALL MAKE COMPENSATION FOR THAT WHEREIN HE HAS SINNED IN THE HOLY THINGS; AND HE SHALL ADD THE FIFTH PART TO IT, AND GIVE IT TO THE PRIEST; AND THE PRIEST SHALL MAKE ATONEMENT FOR HIM WITH THE RAM OF TRANSGRESSION, AND HIS SIN SHALL BE FORGIVEN HIM.

Awful Scroll Bible

Sustains To Become was to speak to Moses, to the intent:

Was a breather to become disloyal, by a wrong that he is to have been made clean of, even being led astray of that set apart of Sustains To Become he is to have brought in for his offense, to Sustains To Become a ram, consummate, of the small cattle, and the estimate of the shekels of silver, by the shekel of that set apart, for his offense.

He was to make restoration, and is to have been made clean of that against that set apart, and he was to add a fifth part, even is to have made a requital to the priest. The priest is to have made a covering over, with the ram for his offense, and it is to have been forgiven of him.

Concordant Literal Version

Yahweh spoke to Moses, saying.

When a soul offends with an offense and sins inadvertently in any of the holy things of Yahweh, then he will bring as his guilt offering to Yahweh, a flawless ram from

the flock, by your appraisal in silver shekels by the shekel of the holy place, as a guilt offering.

Whatever he has sinned in any of the holy things he shall repay, add a fifth of its value to it and give it to the priest. The priest, he shall make a propitiatory shelter over him with the ram of the guilt offering; and it will be pardoned him.

exeGesés companion Bible

And Yah Veh words to Mosheh, saying,
When a soul treasons a treason
and sins an inadvertent error in the holies of Yah Veh;
he brings for his guilt to Yah Veh
an integrious ram of the flocks
with your appraisal by shekels of silver
after the shekel of the holies
for the guilt.

And he shalams for his sin against the holies;
and adds a fifth and gives it to the priest:
and the priest kapars/atones for him
with the ram for the guilt;
and he becomes forgiven.

Orthodox Jewish Bible

And Hashem spoke unto Moshe, saying,
If a nefesh commit a ma'al (trespass), and sin through ignorance (unintentionally), in the holy things of Hashem; then he shall bring for his asham unto Hashem a ram tamim [see Gn 22:13 on the vicarious aspect of the substitutionary atonement and compare Isa 53:5,8] out of the flocks, with thy estimation by shekels of kesef, after the Shekel HaKodesh (the Shekel of the Sanctuary), for an asham (trespass or guilt offering).

And he shall make restitution in regard to the holy thing in which he was remiss, and shall add the fifth part thereto, and give it unto the kohen; and the kohen shall make kapporah for him with the ram of the asham (trespass offering), and it shall be forgiven him.

Rotherham's *Emphasized B.*

And Yahweh spake unto Moses, saying—
≤Whensoever ||any person|| shall commit a trespass, and shall take away by mistake, from the holy things of Yahweh, then shall he bring in as his guilt-bearer unto Yahweh, a ram without defect out of the flock, with thine estimate in silver by shekels, after the shekel of the sanctuary, for a guilt-bearer: <that, moreover, which he took away from the sanctuary> shall he make good, and <the fifth part thereof> shall he add thereunto, and shall give it to the priest,—and ||the priest|| shall put a propitiatory-covering over him with the guilt bearing ' ram, and it shall be forgiven him.

Expanded/Embellished Bibles:

The Amplified Bible

Then the LORD spoke to Moses, saying, "If a person commits a breach of faith and sins unintentionally against the holy things of the LORD, then he shall bring his guilt offering to the LORD, a ram without blemish from the flock, valued by you in shekels of silver, that is, the shekel of the sanctuary, as a guilt offering. He shall make restitution for the sin which he has committed against the holy thing, and shall add a fifth [of the ram's value] to it, and give it to the priest. The priest shall then make atonement for him with the ram of the guilt offering, and he shall be forgiven.

The Expanded Bible

The Penalty Offering

The Lord said to Moses, "If a person ·accidentally [inadvertently; unintentionally; 4:2] sins and ·does something against [is unfaithful/disloyal toward] the holy things of the Lord, he must bring from the flock a male sheep ·that has nothing wrong with it [unblemished]. This will be his ·penalty [guilt; reparation] offering to the Lord. Its value in silver must be correct as set by the Holy Place measure. It is a ·penalty

[guilt; reparation] offering. That person must pay for the sin he did against the holy thing, adding one-fifth to its value. Then he must give it all to the priest. In this way the priest will remove the person's sin so he will belong to the Lord [make atonement for him], by using the male sheep as the penalty [guilt; reparation] offering. And the Lord will forgive the person [he will be forgiven].

Kretzmann's Commentary

Verses 14-19

Trespass-offerings in Case of Ignorance.

And the Lord spake unto Moses, saying, if a soul commit a trespass, break the faith, neglect to discharge a debt due to God or man, the former sins only being considered here, 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. The sin consisted here in withholding from the Lord the things that were consecrated to Him, first-fruits, tithes, or any gifts connected with the service of the Sanctuary. In the wilderness it was Moses, and afterward it was the officiating priest, who estimated the sacrificial animal, for its value had to be at least two shekels.

And he shall make amends for the harm that he hath done in the holy thing, in neglecting to perform the services which were due to the Lord, and shall add the fifth part thereto, and give it unto the priest, as a penalty or forfeit for neglecting so important a duty toward the Lord; and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him, the ceremony being performed as described in Leviticus 7-1-6.

Lexham English Bible

Laws for Guilt Offerings

Then [Or "And"] Yahweh spoke to Moses, saying, "When a person [Or "a soul"] displays infidelity [Literally "acts unfaithfully infidelity" or "is unfaithful in unfaithfulness"] and he sins in an unintentional wrong in any of [Literally "from"] Yahweh's holy things, then [Or "and"] he shall bring his guilt offering to [Or "for"] Yahweh: a ram without defect from the flock [The Hebrew term refers collectively to both sheep and goats (small livestock animals)] as a guilt offering by your valuation in silver shekels [Or "convertible into silver shekels" (NET, NRSV, TNK), "of the proper value in silver" (NIV; cp. ESV "valued in silver shekels," CSB), or "or you may buy one of equal value with silver" (NLT)] according to the sanctuary shekel. And he shall make restitution for what he sinned because of [Literally "from" (see HALOT 598)] a holy thing and shall add one-fifth of its value [Literally "it"] onto it and shall give it to the priest. The priest [Or "And the priest"] shall make atonement for him with the ram of the guilt offering, and he will be forgiven.

Syndein/Thieme

{Doctrine of the Fifth}

"And Jehovah/God kept on speaking/ 'communicating doctrine categorically' {dabar - Piel intensive stem} unto Moses, saying {'amar - means 'bring it to light' - reveal - teach},

"If a soul commit a trespass {ma`al - a trespass means to be faithless, to act treacherously and means a certain category of human sins - a known sin} and sin through ignorance {brings in the unknown sins also - a second categories of sins - unknown sins}, in the holy things of Jehovah/God; then he shall bring for his trespass {rebound offering} unto Jehovah/God a ram without blemish out of the flocks {Jesus Christ again is the ram without blemish - He was perfect and of His free will went to the cross}, with your estimation by shekels of silver, {see chapter 6 - this is explained to mean principal plus one fifth} after the shekel of the sanctuary, for a trespass offering and he shall make amends for the 'violation of the known standard' {chata'} that he has done in the holy thing, and shall add the fifth part thereto {this is an increase or 'gain' over the ram - God gave One Son to the cross and as a result He gains many sons. The 'shekels' represent redemption. When we confess the sins, we gain fellowship with God - and we do not earn it or deserve it - grace. Everyone wins.}, 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."

{Note: This ram has a price - see chapter 6:1-7. And a money offering equal to one fifth of the ram. Say it is worth \$100. You would bring the ram and \$20 with you. This is different from the other offerings. This goes with verse 5 above. It is impossible to be a loser under God's grace - He gains and so do we (it is works and legalism where man loses). (Jewish writing style is to give the SUMMARY first then the details - English is reversed style to this).}

The Voice

The Eternal One then told Moses *about the guilt offering*.

Eternal One: If anyone violates his *covenant* duties and unwittingly commits a sin against any of My sacred objects, then that person must bring Me an unblemished ram from the flock or its value in silver (according to the sanctuary standards) for a guilt offering.

A guilt offering provides a remedy for offenses when there is some type of financial restitution with 20 percent interest.

The guilty person must offer restitution for the wrong he has committed against the sacred thing, add 20% of its value, and then give it to the priest. The priest will then make atonement for him by offering the ram to cover his guilt; and the guilty will be forgiven.

Bible Translations with Many Footnotes:

The Complete Tanach

And the Lord spoke to Moses, saying, If a person commits a betrayal and trespasses unintentionally against [one] of the things sacred to the Lord, he shall bring as his guilt offering to the Lord an unblemished ram from the flock with a value of silver shekels, in accordance with the shekel of the Sanctuary for a guilt offering.

If [a person] commits a betrayal: Heb. לַעֲמַת יָכּ. [The term] הִלְעִימָה everywhere [in Scripture], denotes nothing but a change [of status or position. Hence, here, the person changed the particular article's status from sacred to mundane, through his misappropriation]. So it says: "And they betrayed (וּלְעִמּוֹ) the God of their fathers, and they strayed after the gods of the peoples of the land" (I Chron. 5:25). Similarly, Scripture states regarding the הַטּוֹס [a woman suspected of adultery] "and she commits a betrayal against him (וּלְעִמּוֹ וּבְהִלְעִמּוֹ)." (Num. 5:12). - [Torath Kohanim] [In both instances, betrayal represents a change of allegiance.]

and trespasses unintentionally against [one] of the things sacred to the Lord: meaning that he used sacred articles for his own benefit. Now, where [in Scripture] was one warned [against misappropriating sacred articles]? The word נֹסַח is stated here in our verse, and later on (Lev. 22:9), regarding terumah [the kohen 's due from produce], [the word] נֹסַח is stated: "that they do not bear a sin (נֹסַח) because of it"; thus, just as there [in the case of terumah], Scripture warns, so too, here, Scripture warns. But [if we are using the word נֹסַח to link these two passages, the following could be suggested]: Just as there [in the case of terumah], He warned only one who eats [it], so too, here, Scripture is warning only one who eats [sacred food, but not for merely having benefit from a sacred article]. Therefore, Scripture says: לַעֲמַת יָכּ, the additional [word coming to include the general case of one deriving benefit from sacred articles]. — [See Torath Kohanim 11:347, Me'ilah 18b, Rashi on San. 84a, Makkoth 13a]

of the things sacred to the Lord: Things specifically designated for the Name [of God]. Thus, מִיִּלְקָהּ מִשְׁדֵּקָהּ [sacrifices with a lesser degree of holiness] are excluded. [Also, portions of sacrifices which may be eaten by the kohen, and are therefore not considered exclusively "designated to God," are excluded]. — [Torath Kohanim 5:349]

ram: Heb. אֵילָן, a term denoting strength, like "and the mighty (אֵילָן) of the land, he took away" (Ezek. 17:13). Here, too, it means "strong," [namely a ram] in its second year. — [Torath Kohanim 5: 350]

with a value of silver shekels: namely, it must be worth two selaim. — [see Ker. 10b] [Sela in the Mishnah is the shekel of the Torah, and the minimum of שְׁלֵשִׁים is two.]

And what he has trespassed against the holy thing he shall pay, and he shall add one fifth of its value to it, and he shall give it to the kohen. The kohen shall then make atonement for him through the ram of the guilt offering, and he shall be forgiven.

And what he has trespassed against the holy thing he shall pay: the principal and an [additional] fifth to the Holy Temple [treasury].

NET Bible®

Guilt Offering Regulations: Known Trespass

Then the Lord spoke to Moses:⁴² “When a person commits a trespass⁴³ and sins by straying unintentionally⁴⁴ from the regulations about the Lord’s holy things,⁴⁵ then he must bring his penalty for guilt⁴⁶ to the Lord, a flawless ram from the flock, convertible into silver shekels according to the standard of the sanctuary shekel,⁴⁷ for a guilt offering.⁴⁸ And whatever holy thing he violated⁴⁹ he must restore and must add one fifth to it and give it to the priest. So the priest will make atonement⁵⁰ on his behalf with the guilt offering ram and he will be forgiven.”⁵¹

^{42sn} The quotation introduced here extends from Lev 5:14 through 5:19, encompassing the first main section of guilt offering regulations. Compare the notes on Lev 1:1; 4:1; and 6:1 [5:20 HT].

^{43tn} Heb “trespasses a trespass” (verb and direct object from the same Hebrew root, מַעַל, ma’al); cf. NIV “commits a violation.” The word refers to some kind of overstepping of the boundary between that which is common (i.e., available for common use by common people) and that which is holy (i.e., to be used only for holy purposes because it has been consecrated to the Lord, see further below). See the note on Lev 10:10.

^{44tn} See Lev 4:2 above for a note on “straying.”

^{45sn} Heb “from the holy things of the Lord.” The Hebrew expression here has the same structure as Lev 4:2, “from any of the commandments of the Lord.” The latter introduces the sin offering regulations and the former the guilt offering regulations. The sin offering deals with violations of “any of the commandments,” whereas the guilt offering focuses specifically on violations of regulations regarding “holy things” (i.e., things that have been consecrated to the Lord; see the full discussion in J. Milgrom, *Leviticus* [AB], 1:320-27).

^{46tn} Here the word for “guilt” (אֲשָׁם, ‘asham) refers to the “penalty” for incurring guilt, the so-called consequential use of אֲשָׁם (‘asham; see J. Milgrom, *Leviticus* [AB], 1:303).

^{47tn} Heb “in your valuation, silver of shekels, in the shekel of the sanctuary.” The translation offered here suggests that, instead of a ram, the guilt offering could be presented in the form of money (see, e.g., NRSV; J. Milgrom, *Leviticus* [AB], 1:326-27). Others still maintain the view that it refers to the value of the ram that was offered (see, e.g., NIV “of the proper value in silver, according to the sanctuary shekel”; also NAB, NLT; J. E. Hartley, *Leviticus* [WBC], 72-73, 81).

^{sn} The sanctuary shekel was about 10 grams (= ca. two fifths of an ounce; J. E. Shepherd, *NIDOTTE* 4:237-38).

^{48tn} The word for “guilt offering” (sometimes translated “reparation offering”) is the same as “guilt” earlier in the verse (rendered there “[penalty for] guilt”). One can tell which is intended only by the context.

^{sn} The primary purpose of the guilt offering was to “atone” (see the note on Lev 1:4 above) for “trespassing” on the Lord’s “holy things” (see later in this verse) or the property of others in the community (Lev 6:1-7 [5:20-26 HT]; 19:20-22; Num 5:5-10). It was closely associated with reconsecration of the Lord’s sacred things or his sacred people (see, e.g., Lev 14:12-18; Num 6:11b-12). Moreover, there was usually an associated reparation made for the trespass, including restitution of that which was violated plus one fifth of its value as a fine (Lev 5:16; 6:5 [5:24 HT]). See R. E. Averbeck, *NIDOTTE* 1:557-66.

^{49tn} Heb “and which he sinned from the holy thing.”

^{50sn} Regarding “make atonement” see the note on Lev 1:4.

^{51tn} Heb “there shall be forgiveness to him” or “it shall be forgiven to him” (KJV similar).

Literal, almost word-for-word, renderings:

Charles Thomson OT	Moreover the Lord spoke to Moses saying, If a person through inadvertence hath forgotten or been unwittingly deficient in any of the holy things of the Lord; when he shall bring for his trespass against the Lord a ram without blemish from the flock, thou must estimate in silver shekels, by the shekel of the sanctuary, the value of that in respect to which he hath trespassed, and he shall pay the amount of the deficiency of which he hath been guilty, and shall add thereto a fifth and give it to the priest; and the priest shall make atonement for him with the trespass ram and he shall be forgiven.
Context Group Version	And YHWH spoke to Moses, saying, If any one trespasses a boundary, and acts disgracefully unwittingly, in the special things of YHWH; then he shall bring his trespass-offering to YHWH, a ram without blemish out of the flock, according to your estimation in silver by shekels, after the shekel of the special place, for a trespass-offering: and he shall make restitution for that which he has done amiss in the special thing, and shall add the 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 shall be forgiven.
Legacy Standard Bible	The Statutes of Guilt Offerings Then Yahweh spoke to Moses, saying, “If a person acts unfaithfully and sins unintentionally against the holy things of Yahweh, then he shall bring his guilt offering to Yahweh: a ram without blemish from the flock, according to your valuation in silver by shekels [A shekel was approx. 0.4 oz. or 11 gm], in terms of the shekel of the sanctuary, for a guilt offering. And he shall make restitution for that which he has sinned against the holy thing, and he shall add to it a fifth part of it and give it to the priest. The priest shall then make atonement for him with the ram of the guilt offering, and it will be forgiven him.
Literal Standard Version	And YHWH speaks to Moses, saying, “When a person commits a trespass, and has sinned through ignorance against the holy things of YHWH, then he has brought in his guilt-offering to YHWH, a ram, a perfect one, out of the flock, at your valuation [in] silver—shekels by the shekel of the holy place—for a guilt-offering. And that which he has sinned against the holy thing he repays, and is adding to it its fifth, and has given it to the priest, and the priest makes atonement for him with the ram of the guilt-offering, and it has been forgiven him.
Modern Literal Version 2020	And Jehovah spoke to Moses, saying, If a soul commits a trespass and sins unintentionally in the holy things of Jehovah, then he will bring his guilt-offering to Jehovah, a ram without blemish out of the flock, according to your evaluation in silver by shekels, according to the shekel of the sanctuary, for a guilt-offering. And he will make restitution for what he has sinned in the holy thing and will add the fifth part to it and give it to the priest. And the priest will make atonement for him with the ram of the guilt-offering and he will be forgiven.
Niobi Study Bible	Offerings with Restitution And the LORD spoke unto Moses, saying, "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 your valuation in shekels of silver according to the shekel of the sanctuary, for a trespass offering. And he shall make amends for the harm that he has done in the holy thing, and shall add a 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.

Revised Mechanical Trans. ...and YHWH spoke to Mosheh saying, a soul that will transgress a transgression and is a failure in error from the special ones of YHWH, then he will bring his guilt to YHWH, a whole buck from the flocks, with your arrangement of silver sheqels, with the special sheqel for the guilt, and he will make restitution for when he failed by the special thing, and he will cause to add his fifth upon him, and he will give him to the administrator, and the administrator will make a covering upon him with the buck of the guilt, and he will be forgiven for him,...

Young's Updated LT And Jehovah speaks unto Moses, saying, "When a person commits a trespass, and has sinned through ignorance against the holy things of Jehovah, then he has brought in his guilt-offering to Jehovah, a ram, a perfect one, out of the flock, at your valuation in silver—shekels by the shekel of the sanctuary—for a guilt-offering. "And that which he has sinned against the holy thing he repays, and its fifth is adding to it, and has given it to the priest, and the priest makes atonement for him with the ram of the guilt-offering, and it has been forgiven him.

The gist of this passage: 14-16 The Hebrew man makes restitution for a guilt offering.

Leviticus 5:14			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced le]	to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	Qal infinitive construct	Strong's #559 BDB #55

Translation: Y^ehowah spoke to Moses, saying,...

On several occasions—particularly in the first seven chapters of Leviticus—we read these words that God spoke to Moses, and what follows are the exact words which God spoke.

At this point, I don't know whether this is a convenient pause for Moses, the writer, to take; or whether this represents another point in time when God spoke to Moses.

In an earlier passage, it appears that God spoke to Moses from the Tabernacle.

Leviticus 5:14 **Y^ehowah spoke to Moses, saying,...** (Kukis mostly literal translation)

I have not literally translated this verse; we could go with **Then [continued] speaking Y^ehowah to Moses, to say:** *Speaking* is in the Piel imperfect, the Piel being the intensive stem, but also the stem in which this word most often occurs. The imperfect indicates that this was a continual process. In fact, God has never stopped speaking to man. Here, God speaks to Moses, and to the people through Moses. Then, when our Lord took upon Himself a body of flesh, God spoke to us primarily through His Son, the Living Word (Heb. 1:1–3) and now through the Bible, the written Word.

Leviticus 5:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun	Strong's #5315 BDB #659
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mâ'al (מָאַל) [pronounced <i>maw-ĠAHL</i>]	<i>to commit an infraction; to disobey; to transgress; to act treacherously, to act unfaithfully, to commit an infraction, to act covertly</i>	3 rd person feminine singular, Qal imperfect	Strong's #4603 BDB #591
Most of the time this transgression is specifically <i>against</i> someone, either God (2Chron. 28:19 Neh. 13:27) or one's spouse (Num. 5:12, 27). When the transgression is against God, some translators render this verb, <i>to break faith, to be unfaithful, to commit a breach of faith.</i>			
ma'al (מַאֲל) [pronounced <i>MAH-Ġahl</i>]	<i>infraction, disobedience; transgression, trespass; faithlessness</i>	masculine singular noun	Strong's #4604 BDB #591

Translation: **Y^ehowah spoke to Moses, saying, “[Regarding] the person [lit., *soul*] who transgresses a transgression,...**

This verse introduces a new verb. Since God's Law has begun to be enumerated, one could now break specific laws of God. One unschooled in the Mosaic Law could transgress a law unknowingly. The word here is the Qal imperfect of *mâ'al* (מָאַל) [pronounced *maw-ĠAHL*] and the KJV consistently translates this as *transgress or trespass*. Most of the time this transgression is specifically *against* someone, either God (2Chron. 28:19 Neh. 13:27) or one's spouse (Numbers 5:12, 27). In this context, and because of the next verse, I would say that this infraction is committed against an individual, although that is not specifically stated, it is implied by the use of this particular word and the idea of restitution contained in the next verse. BDB, which occasionally does nothing more than list the various way a word has been translated, bypasses the KJV altogether and translates this as *act unfaithfully, act treacherously*. *Commit an infraction* might be a more updated version of this verb. It is followed by its substantive cognate, *ma'al* (מַאֲל) [pronounced *MAH-Ġahl*], which is *an act of unfaithfulness, a transgression, an infraction, or a trespass*. This is like saying someone has *sinned a sin; they have trespassed*

a trespass or transgressed a transgression. This verb and noun, in a sense, are explained by this verse. The *and* explains what it means to *commit an infraction*. The preposition is the *mîn* preposition of separation or removal. They are separating or removing themselves from the sacredness of *Y^ehowah*.

We are speaking here of an infraction, transgression, or trespass that someone has done. This appears to be unrelated to the list of sins in the first four verses of this chapter. Determining the exact nature of this sin is somewhat difficult.

Leviticus 5:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châtâ' (חָטָא) [pronounced <i>khaw-TAW</i>]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 rd person feminine singular, Qal perfect	Strong's #2398 BDB #306
b ^e (בּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
sh ^e gâgâh (שִׁגְגָה) [pronounced <i>sh'gaw-GAWH</i>]	<i>sin, sin of error or inadvertence, inadvertent sin; error</i>	feminine singular noun	Strong's #7684 BDB #993
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qôdâshîym (קֹדָשִׁים) [pronounced <i>koh-daw-SHEEM</i>]	<i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i>	masculine plural construct	Strong's #6944 BDB #871
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...sinning in error on account of the holy things of *Y^ehowah*.

This appears to be an inadvertent sin, but, in some way, a sin against the *holy things of Y^ehowah*. Have they done something wrong around the Tabernacle? Did they neglect an animal sacrifice? When participating in a spiritual act, did they do X when they were supposed to do Y?

Whatever the person has done, it is not enough to be considered an infraction of the Law (thus incurring a strong penalty); but of significant value, given the animal required (as well as the remuneration).

Leviticus 5:15c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Leviticus 5:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bôw' (בּוֹא) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil perfect	Strong's #935 BDB #97
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'âshâm (אֲשָׁמ) [pronounced aw-SHAWM]	<i>guilt, fault, blame, responsibility [for sinful actions]; a guilt-offering; possibly this word can apply to the actions for which one is guilty (trespass, offense)</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #817 BDB #79
lâmed (ל) [pronounced le]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: He will bring his guilt-offering to Y^ehowah...

For his trespass, he will bring a guilt-offering to Y^ehowah (some translate this a *trespass-offering*).

A guilt-offering is, apparently, done for a sin against the Tabernacle or the **priests** of God. This wording is used when some restitution is necessary (the Israelite pays back something that he owes along with a fine).

Leviticus 5:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ayil (אֵיִל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular noun	Strong's #352 BDB #17
This is the first occurrence of this word in the book of Leviticus; however, it will occur many more times.			
tâm (תָּם) [pronounced tawm]	<i>one who has personal integrity; perfected, completed, finished, innocent, blameless; having no intention to do evil</i>	masculine singular adjective; substantive	Strong's #8535 BDB #1070
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tsô'n (צֹאן) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun; with the definite article	Strong's #6629 BDB #838

Translation: ...—an unblemished ram from the flock,...

This is the be an unblemished ram and he is said to come from the flock, suggesting the small domesticated animals on a typical ranch. However, this is a significant animal to offer up.

Leviticus 5:15e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
‘êrek ^e (עֵרֶק) [pronounced Ā-rek ^e]	<i>order, row, estimate, arrangement; estimation, evaluation, determination of a value, price; assessment, taxation</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6187 BDB #789
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular construct	Strong's #3701 BDB #494
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine plural noun	Strong's #8255 BDB #1053
This is the first occurrence of the previous 3 words in the book of Leviticus. However, they will be found many more times subsequent to this passage.			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular construct	Strong's #8255 BDB #1053
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871
With the definite article, this means, <i>the holy place, the sacred place, the sanctuary.</i>			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
‘âshâm (אֲשָׁם) [pronounced aw-SHAWM]	<i>guilt, fault, blame, responsibility [for sinful actions]; a guilt-offering; possibly this word can apply to the actions for which one is guilty (trespass, offense)</i>	masculine singular noun	Strong's #817 BDB #79

Translation: ...according to your value in shekels of silver according to the shekel [standard establish by] the sanctuary. [It will be] a guilt-offering.

There is some sort of valuation placed here, but it is not clear how or why. Was the transgression something which could be evaluated as to his cost or value? The ram certainly could be valued, with a price put upon it.

Leviticus 5:14–15 Y^ehowah spoke to Moses, saying, “[Regarding] the person [lit., *sou*] who transgresses a transgression, sinning in error on account of the holy things of Y^ehowah. He will bring his guilt-offering to Y^ehowah—an unblemished ram from the flock, according to your value in shekels of silver according to the shekel [standard establish by] the sanctuary. [It will be] a guilt-offering. (Kukis mostly literal translation)

What this person has done is committed a trespass or an infraction which goes against or separates him from the things separated to God. A ram without blemish is brought to the priest to bear his sins.

This may have been a good place for a chapter division, as this is a new kind of offering.

Be that as it may, a trespass (or guilt) offering was different from a sin offering inasmuch as restitution could be involved (see v. 16). However, there are times when the words for sin and trespass (or, guilt), were interchanged. This will be continued in Leviticus 6 where theft and cheating are dealt with; sins which obviously require restitution. So all offenses are sins, but not all sins are offenses. An offense is something which is done to someone else. All sin is against God, but we do not make restitution to God for what we have done. The implication here is that there has been a monetary loss taken by the victim and the criminal is to recompense the victim and pay an additional penalty of 20% on top of that.

Incidentally, the value of a sanctuary shekel referred to in v. 15 is 2/5 of an ounce of silver. I do not know the value of the ram, however.

Leviticus 5:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
châtâ' (חָטָא) [pronounced <i>khaw-TAW</i>]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 rd person masculine singular, Qal perfect	Strong's #2398 BDB #306
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871
shâlêm (שָׁלַם) [pronounced <i>shaw-LAME</i>]	<i>to make secure, to keep safe; to complete (finish); to make good; to restore, to requite, to recompense (pay)</i>	3 rd person masculine singular, Piel imperfect	Strong's #7999 BDB #1022

Translation: However he sinned on account of the holy thing,...

Done wrong is the Qal perfect of *sin*; and *sacred* is the singular of *sacred things* in the previous verse. The word for *make restitution* here (and *make amends* or *shall make good*) is the verb *shâlêm* (שָׁלַם) [pronounced *shaw-LAME*], which makes it very close to the words for *Sabbath*, *seven* and *peace*. This word means *to complete, to recompense, to reward*. The context here dictates the translation *make restitution*.

The sin is again related to *the holiness, the holy thing, the holy place*; but there is no additional information provided here, making it difficult to determine exactly what sort of sin this is.

Leviticus 5:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chămîyshîyth (חַמִּישִׁיט) [pronounced <i>khuh-mee-SHEETH</i>]	<i>fifth</i>	feminine singular numeral ordinal; with the 3 rd person masculine singular suffix	Strong's #2549 BDB #332
yâçaph (יָצַף) [pronounced <i>yaw-SAHPH</i>]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3254 BDB #414
This is the first occurrence of these two words in the book of Leviticus; but they will be found many more times.			
‘al (עַל) [pronounced <i>gah!</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752

Translation: ...[that] he will restore, adding a fifth on top of it.

There is a value attached to the trespass, and 20% of that is added to the value of the trespass.

In some way, the transgressor is restoring 120% of the value of whatever was harmed during his trespass. It appears that the ram may play a part in the valuation.

Leviticus 5:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678

Leviticus 5:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced le]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

Translation: He will give the ram [lit., *him, it*] to the priest...

The offerer will give the ram which he brought to the priest.

Leviticus 5:16d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
kâphar (כִּפֵּר) [pronounced kaw-FAHR]	<i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone, to make an atonement [for]; to obtain forgiveness; to free an offender of a charge</i>	3 rd person masculine singular, Piel imperfect	Strong's #3722 BDB #497
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
'ayil (אֵיל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular construct	Strong's #352 BDB #17
'âshâm (אֲשָׁם) [pronounced aw-SHAWM]	<i>guilt, fault, blame, responsibility [for sinful actions]; a guilt-offering; possibly this word can apply to the actions for which one is guilty (trespass, offense)</i>	masculine singular noun with the definite article	Strong's #817 BDB #79

Translation: ...and the priest will cover over his sin [lit., *him, it*] with the ram of the guilt-offering.

The priest, by his ceremonial slaying of the ram, will cover over the man's sin.

Leviticus 5:16e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çâlach (אָלַח) [pronounced saw-LAHKH]	<i>to be forgiven, to be pardoned; being overlook, not held responsible for, not holding to</i>	3 rd person masculine singular, Niphal perfect	Strong's #5545 BDB #699
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

This is v. 10c and 13b.

Translation: And the sin [lit., *he, it*] is forgiven him.

Temporally, this sin is forgiven the man.

Leviticus 5:16 However he sinned on account of the holy thing, [that] he will restore, adding a fifth on top of it. He will give the ram [lit., *him, it*] to the priest and the priest will cover over his sin [lit., *him, it*] with the ram of the guilt-offering. And the sin [lit., *he, it*] is forgiven him. (Kukis mostly literal translation)

The thing which this person has done seems to be rather obscure except for the fact that this verse indicates that this was a matter of a transgression which caused property damage, monetary damage or the separation of someone from their money. It is some transgression or infraction for which the criminal can make monetary restitution. This is a principal almost totally ignored today in our Law. There are hundreds of thousands of criminals who serve abbreviated sentences and their victims are never compensated for the crimes committed against them. There are a tens of thousands of white collar criminals who defraud others and rob them of their fortunes; these people should be compensated by those who transgressed against them. Furthermore, an additional amount, over and above the loss, should be paid by the criminal. Today, our court system and then, their priests, act as intermediaries, forgiving them of their sins.

Leviticus 5:14–16 Y^ehowah spoke to Moses, saying, “[Regarding] the person [lit., *soul*] who transgresses a transgression, sinning in error on account of the holy things of Y^ehowah. He will bring his guilt-offering to Y^ehowah—an unblemished ram from the flock, according to your value in shekels of silver according to the shekel [standard establish by] the sanctuary. [It will be] a guilt-offering. However he sinned on account of the holy thing, [that] he will restore, adding a fifth on top of it. He will give the ram [lit., *him, it*] to the priest and the priest will cover over his sin [lit., *him, it*] with the ram of the guilt-offering. And the sin [lit., *he, it*] is forgiven him. (Kukis mostly literal translation)

Leviticus 5:14–16 Jehovah spoke to Moses, saying, “Regarding a person who transgresses against the holy things of Jehovah: this is how you will provide atonement for him: he will bring an unblemished ram from his own livestock, as his guilt-offering. There will be a valuation placed upon his wrongdoing, according to the Holy Sanctuary, and he will add a fifth to this amount. He will give the ram to the priest, and the priest will provide atonement—a temporary covering—for his wrongdoing. As a result, this sin will be forgiven him.

And if a soul that sins and he does one of all commandments of Y^ehowah that are not to be done; and he has not known; and he was guilty; and he had lifted up his iniquity; and he has taken a ram complete from the flock in your evaluation for a guilt-offering unto the priest. And has covered over upon him the priest upon his sin which he erred (inadvertently), (and he has not known). And he has been forgiven to him. A guilt-offering he [is]; being guilty, he was guilty to Y^ehowah.

Leviticus
5:17–19

If a soul sins and does any one of the commandments [or, *prohibitions*] of Y^ehowah which are not to be done, but he is unaware; nevertheless, he is guilty and bears his iniquity. He will take to the priest an unblemished ram from the flock, according to your evaluation, as guilt-offering. The priest will cover over [or, *atone for*] his guilt [lit., *him, it*], which [sin] he committed inadvertently ([and which sin] he was unaware of). And the sin [lit., *he, it*] is forgiven him. This [is] his guilt-offering, as he is certainly guilty before Y^ehowah.

If any man sins against God, violating any one of His commandments—even if he is unaware of his sin—he still stands guilty before Jehovah. He will take an unblemished ram from the flock to the priest. According to your evaluation, it should be proper as a guilt-offering. By offering up this ram, the priest will cover over the sin that he committed, but was originally unaware of. As a result, this sin will be forgiven him. This ram is his guilt-offering, as he is undoubtedly guilty before Jehovah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And if a soul that sins and he does one of all commandments of Y^ehowah that are not to be done; and he has not known; and he was guilty; and he had lifted up his iniquity; and he has taken a ram complete from the flock in your evaluation for a guilt-offering unto the priest. And has covered over upon him the priest upon his sin which he erred (inadvertently), (and he has not known). And he has been forgiven to him. A guilt-offering he [is]; being guilty, he was guilty to Y^ehowah.

Dead Sea Scrolls
Targum (Onkelos)

If a person sins and did [transgress] one of the commandments of Adonoy that should [is] not [fitting to] be done, [however,] he is uncertain [that he sinned], and he [nevertheless] incurs guilt and will bear [the burden of] his iniquity. He shall bring an unblemished ram, from the sheep, based on the valuation as a guilt-offering, to the kohein. The kohein will atone for him, for the error which he did unintentionally, and he did not know, and he will be pardoned. It is a guilt-offering [for] he certainly incurred guilt [for his sin which he committed he shall bring a guilt-offering] before Adonoy

Targum (Pseudo-Jonathan)

If a man sin, and do against any one of all the commandments of the Lord that which is not right to do, though he knew it not, he hath sinned, and shall bear his guilt; but (when he hath discovered it), let him bring a ram unblemished from the flock according to his estimation for a trespass offering unto the priest; and the priest shall atone for him for the ignorance with which he erred ignorantly and sinned, and it shall be forgiven him. It is an oblation for trespass. Whosoever hath become guilty, a trespass oblation let him bring, an oblation for trespass unto the Name of the Lord, for the sin that he hath sinned.

Douay-Rheims 1899 (Amer.)

If any one sin through ignorance, and do one of those things which by the law of the Lord are forbidden, and being guilty of sin, understand his iniquity: He shall offer of the flocks a ram without blemish to the priest, according to the measure and estimation of the sin. And the priest shall pray for him, because he did it ignorantly: And it shall be forgiven him,

Aramaic ESV of Peshitta	Because by mistake he trespassed against the Lord. "If anyone sins, and does any of the things which Mar-Yah has commanded not to be done; though he did not know it, yet he is guilty, and shall bear his iniquity. He shall bring a ram without blemish 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 did not know it, and he will be forgiven. It is a trespass offering. He is certainly guilty before Mar-Yah."
Lamsa's Peshitta (Syriac)	And if the soul will sin and it will do one thing of all the commandments of LORD JEHOVAH that are not to be done and does not know that he sinned, he shall bear his sin. And he shall bring a male without blemish from a flock with a price offering to the Priest, and the Priest shall atone for him for the error that he erred and he does not know, and it shall be forgiven to him. It is a gift for the sake of sin; he shall bring the gift to LORD JEHOVAH."
Samaritan Pentateuch	And if a one 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. 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. It [is] a trespass offering: he hath certainly trespassed against the LORD. And the soul which shall sin, and do one thing against any of the commandments of the Lord, which it is not right to do, and has not known it, and shall have transgressed, and shall have contracted guilt, he shall even bring a ram without blemish from the flock, valued at a price of silver for his transgression to the priest; and the priest shall make atonement for his trespass of ignorance, wherein he ignorantly trespassed, and he knew it not; and it shall be forgiven him. For he has surely been guilty of transgression before the Lord.
Updated Brenton (Greek)	And the soul which shall sin, and do one thing against any of the commandments of the Lord, which it is not right to do, and has not known it, and shall have transgressed, and shall have contracted guilt, he shall even bring a ram without blemish from the flock, valued at a price of silver for his transgression to the priest; and the priest shall make atonement for his trespass of ignorance, wherein he ignorantly trespassed, and he knew it not; and it shall be forgiven him. For he has surely been guilty of transgression before the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And if anyone does wrong, and does any of the things which the Lord has given orders are not to be done, though he has no knowledge of it, still he is in the wrong and he is responsible. Let him come to the priest with a sheep, a male without any mark out of the flock, of the value fixed by you, as an offering for his error; and the priest will take away the sin which he did in error, and he will have forgiveness. It is an offering for his error: he is certainly responsible before the Lord.
Easy English	A person might do wrong things against the Lord. But the person might not know that they were wrong. He is sinning. When he knows about it, he must bring a sheep to the priest. The animal must be a perfect male. The sheep must be worth the right amount of money. The priest will give the sheep to the Lord. It will be an atonement for the wrong things that the person has done. Then the Lord will forgive the person. The sheep is an offering because the person did not obey the Lord.'
Easy-to-Read Version–2008	"If you sin and break any of the commands that the LORD said must not be done, you are guilty. Even if you did not know about it, you are still responsible for your sin. You must bring a ram that has nothing wrong with it (or the same amount in silver) to the priest. The priest will offer the ram, and God will forgive you for the sin you did without knowing it. You are guilty, and you must pay the guilt offering to the LORD."
Good News Bible (TEV)	If any of you sin unintentionally by breaking any of the LORD's commands, you are guilty and must pay the penalty. You must bring to the priest as a repayment

offering a male sheep or goat without any defects. Its value is to be determined according to the official standard. The priest shall offer the sacrifice for the sin which you committed unintentionally, and you will be forgiven. It is a repayment offering for the sin you committed against the LORD.

The Message

“If anyone sins by breaking any of the commandments of GOD which must not be broken, but without being aware of it at the time, the moment he does realize his guilt he is held responsible. He is to bring to the priest a ram without any defect, assessed at the value of the Compensation-Offering.

“Thus the priest will make atonement for him for his error that he was unaware of and he’s forgiven. It is a Compensation-Offering; he was surely guilty before GOD.”

Names of God Bible

For Unintentionally Disobeying the Lord’s Commands

“If any of you do wrong—even one thing forbidden by any of **Yahweh’s** commands, but you didn’t know it—when you realize your guilt, you must be punished. You must bring the priest a ram that has no defects from the flock or its value in money for a guilt offering. The priest will make peace with the LORD for the wrong you did unintentionally (although you didn’t know what you did), and you will be forgiven. It is a guilt offering because you are certainly guilty as far as **Yahweh** is concerned.”

NIRV

“Suppose someone sins by doing something I command them not to do. Even though they do not know it, they are guilty. They will be held responsible for it. They must bring to the priest a ram from the flock as a guilt offering. It must not have any flaws. And it must be worth the required amount of money. The priest will sacrifice the animal. That will pay for what they have done wrong without meaning to. And they will be forgiven. It is a guilt offering. They have been guilty of doing wrong against me.”

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

If you accidentally break one of the LORD’s rules, you’re guilty even if you don’t realize it. And you’ll be held accountable. Take a healthy ram to the priest. This will be your guilt offering. Make sure there’s nothing wrong with the ram. The priest will sacrifice it to atone for your accidental sin. You’ll be forgiven. This is a guilt offering, and you absolutely were guilty as sin.

Contemporary English V.

If you break any of my commands without meaning to, you are still guilty, and you can be punished. When you realize what you have done, you must either bring to the priest a ram that has nothing wrong with it or else pay him for one. The priest will then offer it as a sacrifice to make things right, and you will be forgiven.

The Living Bible

“Anyone who disobeys some law of God without realizing it is guilty anyway, and must bring his sacrifice of a value determined by Moses. This sacrifice shall be a ram without blemish taken to the priest as a guilt offering; with it the priest shall make atonement for him, so that he will be forgiven for whatever it is he has done without realizing it. It must be offered as a guilt offering, for he is certainly guilty before the Lord.”

New Berkeley Version
New Life Version

“If a person sins by doing any of the things the Lord has told him not to do, even without meaning to, he is guilty and must pay for his sin. He will bring to the religious leader a ram that is perfect from the flock, that is decided to be the right price for a guilt gift. So the religious leader will pay the price for him for the sin he had done without meaning to. And he will be forgiven. It is a guilt gift. For sure he has sinned against the Lord.”

New Living Translation

“Suppose you sin by violating one of the Lord’s commands. Even if you are unaware of what you have done, you are guilty and will be punished for your sin. For a guilt offering, you must bring to the priest your own ram with no defects, or you may buy one of equal value. Through this process the priest will purify you from your

unintentional sin, making you right with the Lord, and you will be forgiven. This is a guilt offering, for you have been guilty of an offense against the Lord.”

Unfolding Bible Simplified If you sin by doing something that is forbidden in any of my commands, even if you do not know that you have disobeyed one of my commands, you are still guilty; you must pay a penalty to me. When you realize what you have done, you must bring a ram to the priest as an offering in order that you will no longer be guilty. You must bring one that has no defects. The priest will offer the ram to be a sacrifice to me, and as a result you will no longer be guilty for the sin that you have committed, and I will forgive you. It is an offering to cause you to no longer be guilty for sinning against me.”

Partially literal and partially paraphrased translations:

American English Bible ‘And if any person sins and does something that isn’t right and is against any of Jehovah’s Commandments – even if he doesn’t realize it – he is guilty of a sin. So, he must bring a perfect ram from his flock (or its value in silver) to the Priest for his mistake, and the Priest will [use it] to pay for the sin that he committed in ignorance; then he will be forgiven. However, he has truly been found guilty of sinning before Jehovah.’

Beck’s American Translation .
Common English Bible If you sin by breaking any of the LORD’s commands, but without realizing it, doing something that shouldn’t be done, and then become guilty and liable to punishment, you must bring a flawless ram from the flock, at the standard value, as a compensation offering to the priest. The priest will make reconciliation for you for the unintentional fault that you committed, even though you didn’t realize it, and you will be forgiven. It is a compensation offering. You have definitely become guilty before the LORD.

New Advent (Knox) Bible Or, if the fault of inadvertence lies only in disobeying the law, it is enough that, when he becomes aware of his guilt,[5] he should bring the priest a ram without blemish out of his flock, of greater or less worth as the fault demands. And the priest shall intercede for the unwitting transgressor, winning him pardon because he did the Lord a wrong inadvertently.

[5] The context makes it clear that this command does not refer to faults of inadvertence in general (like chapter 4), but to faults of inadvertence connected with divine worship, though not (like those in verses 15 and 16) unjustly enriching the person who commits them.

Translation for Translators If you sin by doing something that is forbidden by any of Yahweh’s commands, even if you do not know that you have disobeyed one of my commands, you are guilty and must pay a penalty to me. When you realize what you have done, you must bring a ram to the Supreme Priest to be an offering in order that you will no longer be guilty. You must bring one that has no defects. He will offer the ram to be a sacrifice to me, and as a result you will no longer be guilty for the sin that you have committed, and you will be forgiven. It is an offering to cause you to no longer be guilty for sinning against me.”

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible If someone sins and violates any of the LORD’s commandments even though he was unaware, he is still guilty and shall bear his punishment. He must bring to the priest an unblemished ram of proper value from the flock as a guilt offering. Then the priest will make atonement on his behalf for the wrong he has committed unintentionally, and he will be forgiven. It is a guilt offering; he was certainly guilty before the LORD.”

Christian Standard Bible	"If someone sins and without knowing it violates any of the Lord's commands concerning anything prohibited, he is guilty, and he will bear his iniquity. He must bring an unblemished ram from the flock according to your assessment of its value as a guilt offering to the priest. Then the priest will make atonement on his behalf for the error he has committed unintentionally, and he will be forgiven. It is a guilt offering; he is indeed guilty before the Lord."
Revised Ferrar-Fenton Bible	Involuntary Wrong Doings. "But if a person has sinned and broken one of the commandments of the EVER-LIVING,—which should not be done,—and did not know it, yet he is faulty, and shall bear his fault and bring a perfect ram of the sheep on account of his fault to the priest, and the priest shall expiate for him over his error which he has erred, when he knew it not; and it shall be forgiven to him. It is a fault offering for error to the EVER-LIVING."
International Standard V	"If a person sins and does what the Lord commanded is not to be done, and if he didn't know that he had sinned, then he will be guilty nevertheless. [Lit. he will bear his sin] He is to bring to the priest from the flock a ram without defect, estimated as to its value in silver shekels, as a guilt offering. Then the priest is to make atonement for him concerning his inadvertent act that he committed through ignorance, and it will be forgiven him. It's a sin offering for his guilt in the Lord's presence."
Unfolding Bible Literal Text	If anyone sins and does anything that Yahweh has commanded not to be done, even if he was unaware of it, he is still guilty and must carry his own guilt. He must bring a ram without blemish out of the flock, worth the current value, as a guilt offering to the priest. Then the priest will make atonement for him concerning the sin he has committed, of which he was unaware, and he will be forgiven. It is a guilt offering, and he is certainly guilty before Yahweh."
Urim-Thummim Version	And if a person sins and commits any of these things that are forbidden to be done by the commandments of YHWH (as to things that should not be done) even if he did not know it, he will become guilty and will bear his sin. Then he will bring a ram without blemish out of the flock with your estimation for a Guilt-Offering to the priest, and the priest will make Propitiatory-Covering for him concerning his ignorance where he erred (and did not know), and it will be forgiven him. This is a Guilt-Offering, he has certainly offended against YHWH.
Wikipedia Bible Project	And if a soul which will sin, and did one from all the commandments of Yahweh which is not to be done, and did not know, and is guilty, and carried his wrong, And he brought a plain ram from the sheep, in your estimation for the guilt, to the priest. And the priest atoned for him on his error which he has erred, and he did not know, and it will be forgiven of him. It is a guilt offer, guilt of the guilty for Yahweh.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	<p>And if a soul sins, and commits any of these things which are forbidden by the commandments of Jehovah, though he did not know by seeing, and is guilty, he shall bear his iniquity.</p> <p>Then he shall bring a ram without blemish out of the flock to the priest at your evaluation for a trespass offering, and the priest shall make a covering for him for his sin of ignorance in which he strayed and did not know by seeing, and it shall be forgiven him.</p> <p>It is a trespass offering; trespassing, he has trespassed against Jehovah.</p>
New American Bible (2011)	If someone does wrong and violates one of the LORD's prohibitions without realizing it, that person is guilty and shall bear the penalty. The individual shall bring to the priest an unblemished ram of the flock, at the established value, for a reparation offering. The priest shall then make atonement on the offerer's behalf for the error inadvertently and unknowingly committed so that the individual may be

forgiven. It is a reparation offering. The individual must make reparation to the LORD.

The Catholic Bible	When someone sins and does any of the things that the Lord has forbidden, even if he does not realize he did it, he has still committed an offense and must bear his guilt. He shall bring a ram without defect from the flock that is the value of the price of a guilt offering. The priest shall make atonement for the sin which he unknowingly committed and he shall be forgiven. It is a guilt offering, for he was certainly guilty before the Lord.”
New Jerusalem Bible	‘If someone sins and without realising it does one of the things forbidden by Yahweh’s commandments, he will answer for it and bear the consequences of his guilt. As a sacrifice of reparation he must bring the priest an unblemished ram from his flock to the value which you decide, and the priest will perform the rite of expiation for him for the oversight unwittingly committed, and he will be forgiven. This is a sacrifice of reparation; the man was certainly answerable to Yahweh.’
Revised English Bible–1989	If and when any person sins unwittingly and does what is forbidden by any commandment of the LORD, thereby incurring guilt, he must bear the consequences. He must bring to the priest as a reparation-offering a ram without blemish from the flock, valued by you, and the priest is to offer expiation for the error into which he has unwittingly fallen, and it will be forgiven him. It is a reparation-offering; he has been guilty of an offence against the LORD.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“If someone sins by doing something against any of the <i>mitzvot</i> of <i>ADONAI</i> concerning things which should not be done, he is guilty, even if he is unaware of it; and he bears the consequences of his wrongdoing. He must bring a ram without defect from the flock, or its equivalent according to your appraisal, to the <i>cohen</i> for a guilt offering; the <i>cohen</i> will make atonement concerning the error which he committed, even though he was unaware of it; and he will be forgiven. It is a guilt offering — he is certainly guilty before <i>ADONAI</i> .”
Hebraic Roots Bible	And if a person sins, and he has done that which is not to be done from any one of all the commands of YAHWEH, and does not know it, and he is guilty, and bears his iniquity, then he shall bring a ram, without blemish from the flock, at your evaluation for a guilt offering to the priest. And the priest shall atone for him, for his sin of error which he erred, and he did not know; and it shall be forgiven him. It is a guilt offering; truly he is guilty before the face of YAHWEH.
Kaplan Translation	If a person sins by violating certain of God’s prohibitory commandments, without knowing [for sure] he still bears responsibility. He must bring an unblemished ram, with the prescribed value, to the priest as a guilt offering. The priest shall then make atonement for the inadvertent sin that the person committed without definite knowledge, and he shall be forgiven. It is a guilt offering that one must bring for his guilt toward God. 5:17 certain . Carrying a penalty of being “cut off”. See 4:2. — without knowing . . . That is, if there is a question as to whether or not there was a violation (Rashi, etc.). 5:18 prescribed value . Two shekels, as in 5:15 [Zevachim gob; Rashi]. Erkakha in Hebrew; see below, 27:2.
The Scriptures–2009	“And when any being sins, and has done what is not to be done, against any of the commands of יהוה, though he knew it not, yet he shall be guilty and shall bear his crookedness. “Then he shall bring to the priest a ram, a perfect one, from the flock, with your valuation, as a guilt offering. And the priest shall make atonement for his mistake he committed unintentionally, though he did not know it, and it shall be forgiven him — it is a guilt offering, he was truly guilty before יהוה.”

Tree of Life Version “Now if anyone sins and one of Adonai’s commandments that are not to be done, though he did not know it, still he is guilty and will bear his iniquity. He is to bring to the kohen a ram without blemish from of the flock, according to your value, as a trespass offering. Then the kohen is to make atonement for him over the sin that he committed unknowingly—and he will be forgiven. It is a trespass offering. He is absolutely guilty before Adonai.”

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND THE SOUL WHICH SHALL SIN, AND DO ONE THING AGAINST ANY OF THE COMMANDMENTS OF JESUS, WHICH IT IS NOT RIGHT TO DO, AND HAS NOT KNOWN IT, AND SHALL HAVE TRANSGRESSED, AND SHALL HAVE CONTRACTED GUILT, HE SHALL EVEN BRING A RAM WITHOUT BLEMISH FROM THE FLOCK, VALUED AT A PRICE OF SILVER FOR HIS TRANSGRESSION TO THE PRIEST; AND THE PRIEST SHALL MAKE ATONEMENT FOR HIS TRESPASS OF IGNORANCE, WHEREIN HE IGNORANTLY TRESPASSED, AND HE KNEW IT NOT; AND IT SHALL BE FORGIVEN HIM. FOR HE HAS SURELY BEEN GUILTY OF TRANSGRESSION BEFORE JESUS.”

Awful Scroll Bible A breather was to be made clean, even is he to have done any of these, and was to do that against the commandment of Sustains To Become when he is to have learned of it, he is to have become guilty, and is to have bore up the iniquity. He is to have brought in a ram, consummate, of the small cattle, the estimation of the offense to the priest. The priest is to have made a covering over, for the error he is to have been led astray, when he is to have learned of it, and is to have been forgiven of the offense, he is to be trespassed in, even that he is to have trespassed against Sustains To Become.

Concordant Literal Version When a soul should sin inadvertently and does something departing from any of the instructions of Yahweh of what should not be done even if he does not know it, when he realizes his guilt and bears his depravity, then he will bring a flawless ram from the flock, by your appraisal in silver shekels as a guilt offering to the priest. Thus the priest will make a propitiatory shelter over him for his error in which he has erred, even though he himself did not know it, and it will be pardoned him;"

Darby Translation it is a guilt offering. He was guilty, yea guilty toward Yahweh. And if any one sin and do against any of all the commandments of Jehovah what should not be done, and hath not known it , yet is he guilty, and shall bear his iniquity.

And he shall bring a ram without blemish out of the small cattle, according to thy valuation, as trespass-offering, unto the priest; and the priest shall make atonement for him concerning his inadvertence wherein he sinned inadvertently, and knew it not, and it shall be forgiven him.

It is a trespass-offering: he hath certainly trespassed against Jehovah.

exeGesés companion Bible And if a soul sins
and works one of these not to be worked
by the misvoth of Yah Veh;
though he knows not, yet he guilts
and bears his perversity.
And he brings an integrious ram of the flock
with your appraisal, for his guilt, to the priest:
and the priest kapars/atones for him
concerning his inadvertent error
wherein he erred inadvertently and knows it not
and he becomes forgiven.

- it is for his guilt:

in having guilted, he guilted against Yah Veh.

Orthodox Jewish Bible

And if a nefesh sin, and commit any of these things which are forbidden to be done by the mitzvot Hashem; though he know it not, yet he is guilty, and shall bear his avon (iniquity).

And he shall bring a ram tamim out of the flock, with thy estimation, for an asham (trespass offering) unto the kohen; and the kohen shall make kapporah for him concerning his ignorance wherein he erred and knew it not and it shall be forgiven him.

It is an asham (trespass offering); he hath certainly trespassed against Hashem. [See Isa 53:10 on Moshiach's asham offering for Israel—Isa 53:8].

Rotherham's *Emphasized B.*

And \leq if $\|$ any person $\|$ when he shall sin, and do something departing from any of the commandments of Yahweh, as to things which should not be done,—though he knew it not, shall so become guilty, and shall bear his iniquity \geq then shall he bring in a ram without defect out of the flock, by thine estimate as a guilt-bearer, unto the priest,—and the priest shall put a propitiatory-covering over him, on account of his mistake which he made, though $\|$ he $\|$ knew it not, and it shall be forgiven him: <a guilt-bearer> it is',—he was $\|$ verily guilty $\|$ against Yahweh.

Expanded/Embellished Bibles:

The Expanded Bible

“If a person sins and does something the Lord has commanded not to be done, even if he does not know it, he is still guilty. He is responsible for his sin. He must bring the priest a male sheep from the flock, one that has nothing wrong with it [is unblemished] and that is worth the correct amount. It will be a penalty [guilt; reparation] offering. Though the person sinned without knowing it, with this offering the priest will remove the sin so the person will belong to the Lord, and the Lord will forgive him [make atonement for him and he will be forgiven]. The person is guilty of doing wrong, so he must give the penalty [guilt; reparation] offering to the Lord.”

Kretzmann's Commentary

And if a soul sin and commit any of these things which are forbidden to be done by the commandments of the Lord; the previous case was one of omission, the present case one of commission; though he wist it not, was not aware or did not realize the sinfulness of the act as it was being done, yet is he guilty, and shall bear his iniquity. By breaking a commandment of the Lord he had infringed upon some of the Lord's sovereign rights, and the guilt would rest upon him until such a time as atonement would be made,

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, the transgressions of inadvertence, and it shall be forgiven him.

It is a trespass-offering; he hath certainly trespassed against the Lord. The sacrifice served for satisfaction, to make good the injury which had been inflicted. So far as the believers of the New Testament are concerned, they will take occasion regularly to examine their lives, and if they have become guilty of any transgression in word or deed, they will confess their sin to the Lord, asking forgiveness for the sake of Jesus.

Lexham English Bible

“If [Or “And if”] a person [Or “a soul”] when he sins violates [Literally “and she/it does”] one from all of Yahweh's commands that should not be violated, [Literally “they are to be done”] but [Or “and”] he did not know, then [Or “and”] he is guilty and he shall bear his guilt. He shall bring [Or “And he shall bring”] to the priest a ram without defect from the flock [The Hebrew term refers collectively to both sheep and goats (small livestock animals)] as a guilt offering by your valuation, and the priest shall make atonement for him because of his unintentional wrong (although [Or “and”] he himself did not know), and he will be forgiven. It is a guilt offering; he certainly was guilty before Yahweh.”

Syndein/Thieme

{Verses 17-19: Unknown Sins are Forgiven When Known Sins are Confessed}
 "And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of Jehovah/God; though he knows/understood it not, yet he is guilty, and shall bear his iniquity."

{Note: Unknown sins carry the same penalty as known sins but you can not orient to the grace of God because you do not know you have sinned (or then they would be known sins).}

"And he shall bring a ram without blemish out of the flock, with your estimation, for a trespass offering, unto the priest. And the priest shall make an atonement for him concerning his ignorance wherein he erred and understood {yada`} it not, and it shall be forgiven him."

{Note: Offering the animal does not forgive the unknown sins. The offering means he understands the principal that when you confess your known sins, the unknown sins are also forgiven - last part of I John 1:9.}

"It is a trespass offering. Trespassing . . . he has trespassed {’asham ’asham - doubling a verb is very strong in the Hebrew} against Jehovah/God."

The Voice

Eternal One: If anyone commits a sin by violating the directives I have given you—even if he was unaware of it—*once he realizes it*, he bears the guilt and must still accept the consequences. He must bring to the priest an unblemished ram from the flock or its equivalent value as a guilt offering. The priest will then make atonement to cover the guilty person’s wrong, which he unwittingly committed, and the guilty will be forgiven. This is a guilt offering because the person was guilty in My eyes.

Bible Translations with Many Footnotes:

The Complete Tanach

If a person sins and commits one of the commandments of the Lord which may not be committed, but he does not know, he is guilty, and he shall bear his transgression.

but he does not know, he is guilty and...He shall bring: This section deals with one who has a doubt regarding a prohibition punishable by excision, whereby he does not know whether he has transgressed it [the prohibition] or not. For instance, [a piece of] prohibited animal fat (בֶּזֶה) and [a piece of] permissible animal fat (שֶׁמֶן) are placed before someone, and, thinking that both were permissible [fats], he ate one. Then, people told him, "One of those pieces was בֶּזֶה, prohibited fat!" Now, the person did not know whether he had eaten the one piece that was בֶּזֶה. In this case, he must bring a sacrifice called an *זֶלֶת קָשָׁא* [literally, a "pending guilt-offering" (Ker. 17b), which protects him [against punishment] so long as he does not know that he had indeed sinned. However, if afterwards, he did find out [that he had indeed sinned], then he must bring a sin-offering. — [Ker. 26b, Torath Kohanim 5:367]

but he does not know, he is guilty, and he shall bear his transgression: Rabbi Yose the Galilean says: "Here, Scripture punishes someone who did not [even] know [whether he had sinned or not]; how much more so will Scripture punish someone who does indeed know [that he has sinned]!" Rabbi Yose says: "If you wish to know the reward of the righteous, go forth and learn it from Adam, the first man. He was given only [one] negative commandment, and he transgressed it. Look how many deaths were decreed upon him and his descendants! [Before his sin, Adam was to have lived forever. Since he sinned, however, he and all mankind were punished with death.] Now, which measure is greater—the [bestowing of] goodness, or [the meting out of] punishment? One must say that the measure of goodness [is greater. See Rashi on Makk. 5b, Rivan on Makk. 23a]. So [if, through] the measure of punishment, which is less [than that of goodness] look how many deaths were decreed upon himself and his descendants, [through] the measure of goodness, which is greater, if someone [who does the opposite of Adam, i.e.] refrains from eating [forbidden foods, like, for instance] לֶחֶם [a sacrifice rendered invalid by improper intentions at the time of the performance of the ritual] or חֶטֶב [a portion of a sacrifice left over after its prescribed time], or if he

fasts on Yom Kippur, then how much more so will he earn merit for himself, for his descendants, and for his descendants' descendants, until the very end of all generations?!" Rabbi Akiva says: "Scripture states (Deut. 17:6 and 19:15), 'By the mouth of two witnesses, or three witnesses...' Now, if the testimony can be established through two witnesses, why does Scripture specify: 'Or three witnesses'? But to include the third one, to be stringent with him, [as if he had accomplished something with his testimony] and to make his sentence just like these [two witnesses] with regard to punishment for plotting [if the witnesses are discovered to have plotted against the defendant] (Deut. 19:16-21). [This translation follows the Reggio edition of Rashi, which reads *שְׁנֵי הַמְּזִדֵּי* All other editions read *שְׁנֵי הַמְּזִדֵּי*, punishment and refutation, which contemporary scholars have difficulty in clarifying. See Chavel, Leket Bahir, Yosef Hallel.] Now, if Scripture punishes someone who is an accessory to those who commit a sin, just like those who commit the sin, how much more so does Scripture bestow ample reward upon someone who is an accessory to those who fulfill a commandment, like those who fulfill a commandment!" Rabbi Eleazar Ben Azariah says: "When you reap your harvest in your field and forget a sheaf in the field..." Scripture continues, 'so that [the Lord your God] will bless you...' (Deut. 24: 19). Here, Scripture has affixed a blessing for someone to whom a meritorious deed came without his knowing it. We must conclude from this, that if one had a sela [a coin] bound in the borders of his garment, and it falls out, and a poor man finds this coin and buys provisions with it, the Holy One, Blessed is He, affixes a blessing to him." - [Torath Kohanim 5:363]

He shall bring an unblemished ram from the flock, with the value for a guilt offering, to the kohen. The kohen shall then make atonement for his unintentional sin which he committed and did not know, and he shall be forgiven.

with the value for a guilt-offering: Heb. *בְּכֶרֶב*; i. e., with the value stated above (see Rashi, verse 15) [namely, two selaim of silver]. — [Torath Kohanim 5: 364]

for his unintentional sin which he committed and did not know: But if, afterwards, he did come to know [of his sin], he no longer has atonement with this guilt-offering, [and his sin remains unatoned] until he brings a sin-offering. To what can this be compared? To the *הַפּוֹרֵעַ הַלְּגֵעַ* [a calf whose neck is broken as an atonement for a city, outside whose precincts a human corpse is found, and the murderer is unknown]; if the neck [of this *הַפּוֹרֵעַ הַלְּגֵעַ* has already been broken, and subsequently, the murderer is found, the latter must be put to death [even though, like in the case of our verse, a sacrifice has already been offered]. — [Torath Kohanim 5:367]

It is a guilt offering he has incurred guilt before the Lord.

It is a guilt-offering he has incurred guilt: Heb. *מִשָּׂא אוֹרֵי קִשָּׁא מִשָּׂא*. [In this verse, the root *מִשָּׂא*, "guilt," appears three times.] The first is vocalized completely with *kematzim* [i.e., a *kamatz* under the first syllable and a *kamatz* under the second.] because it is a noun [meaning, "a guilt-offering"]. The last *מִשָּׂא* is vocalized half with a *kamatz* and half with a *patach* [i.e., a *kamatz* under the first syllable and a *patach* under the second] because it is a verb form [meaning, "he has incurred guilt"]. If you ask that this whole verse is superfluous, [I will tell you that] it has already been expounded on in Torath Kohanim (5:368), [as follows]: The double expression *מִשָּׂא מִשָּׂא* comes to include the case of *הַפּוֹרֵעַ הַקִּפְּשָׁא* [the guilt-offering to atone for one who violates a betrothed handmaid (see Lev. 19:20)], that it also consist of a ram (in the second year) [worth two selaim of silver] [This is the correct version because a ram is always a sheep in the second year (Sefer Hazikkaron). One might think that I am to include [in this law of two selaim] the guilt-offering of a Nazarite and of a person stricken with *tzara'ath*. Scripture, therefore, says *אוֹרֵי* [meaning: It is a guilt-offering worth two selaim, but not others which are not rams but lambs]. — [Torath Kohanim 5:369]

Unknown trespass

"If a person sins and violates any of the Lord's commandments which must not be violated⁵² (although he did not know it at the time,⁵³ but later realizes he is guilty), then he will bear his punishment for iniquity⁵⁴ and must bring a flawless ram from the flock, convertible into silver shekels,⁵⁵ for a guilt offering to the priest. So the priest will make atonement⁵⁶ on his behalf for his error which he committed⁵⁷

(although he himself had not known it) and he will be forgiven.⁵⁸ It is a guilt offering; he was surely guilty before the Lord.”

^{52tn} Heb “and does one from all of the commandments of the Lord which must not be done.”

^{53tn} The words “at the time” are not in the Hebrew text, but are implied.

^{54tn} Heb “and he did not know, and he shall be guilty and he shall bear his iniquity” (for the rendering “bear his punishment [for iniquity]”) see the note on Lev 5:1.) This portion of v. 17 is especially difficult. The translation offered here suggests (as in many other English versions) that the offender did not originally know that he had violated the Lord’s commandments, but then came to know it and dealt with it accordingly (cf. the corresponding sin offering section in Lev 5:1-4). Another possibility is that it refers to a situation where a person suspects that he violated something although he does not recollect it. Thus, he brings a guilt offering for his suspected violation (J. Milgrom, *Leviticus* [AB], 1:331-34, 361-63). See also R. E. Averbeck, *NIDOTTE* 1:561-62.

^{55tn} The statement here is condensed. See the full expression in 5:15 and the note there.

^{56sn} Regarding “make atonement” see the note on Lev 1:4.

^{57tn} Heb “on his straying which he strayed.” See the note on Lev 4:2.

^{58tn} Heb “there shall be forgiveness to him” or “it shall be forgiven to him” (KJV and NASB both similar).

Literal, almost word-for-word, renderings:

A Faithful Version	And if anyone sins, and he has done that which is forbidden to be done by the commandments of the LORD, and does not realize it, and he is guilty and shall bear his iniquity; Then he shall bring a ram without blemish out of the flock, at your evaluation, for a trespass offering, to the priest. And the priest shall make an atonement for him for his ignorance in which he erred without knowing it, and it shall be forgiven him. It is a trespass offering. He has certainly trespassed against the LORD.”
Charles Thomson OT	So with respect to every person, who may have sinned; when he shall do any of those things, which by any of the commands of the Lord ought not to be done, and did not know; if he hath trespassed and contracted guilt; when he shall bring a ram without blemish from the flock, thou must fine him in money before the priest to the amount of the trespass; and the priest shall make atonement for him, for the ignorance of which he was guilty, though he did not know; and he shall be forgiven; for he hath been guilty of a trespass in the sight of the Lord.
Context Group Version	And if any one acts disgracefully, and does any of the things which YHWH has commanded not to be done; though he didn't know it, yet he is declared guilty, and shall carry his iniquity. And he shall bring a ram without blemish out 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 erred unwittingly and didn't know it, and he shall be forgiven. It is a trespass-offering: he is certainly declared guilty before YHWH.
Literal Standard Version	And when any person sins, and has done [something against] one of all the commands of YHWH [regarding things] which are not to be done, and has not known, then he has been guilty, and has borne his iniquity. Then he has brought in a ram, a perfect one, out of the flock, at your valuation, for a guilt-offering, to the priest; and the priest has made atonement for him, for his ignorance in which he has erred and he has not known, and it has been forgiven him; it [is] a guilt-offering; he has certainly been guilty before YHWH.”
Modern English Version	If a person sins unintentionally and does any one of the things that by commandments of the Lord should not be done and he is found guilty, he shall bear

his iniquity. He shall bring to the priest a ram without blemish from the flock—or its equivalent value [This is a shorthand version of the full formula found in Leviticus 5:15.]—for a guilt offering. The priest shall make atonement for him concerning his error that he made unintentionally, and he shall be forgiven. It is a guilt offering: He has indeed incurred guilt before the LORD.

Revised Mechanical Trans.

...and if a soul that failed and did one of any of the directives of YHWH, which was not to be done, and he did not know, then he will be guilty and he will lift up his twistedness, and he will bring a whole buck from the flocks, with your arrangement for the guilt, to the administrator, and the administrator will make a covering upon him concerning his error, which he erred and he did not know, and he will be forgiven for him. It is guilt, he is very guilty to YHWH,...

Young's Updated LT

“And when any person sins, and has done something against one of all the commands of Jehovah regarding things which are not to be done, and has not known, and he has been guilty, and has borne his iniquity, “Then he has brought in a ram, a perfect one, out of the flock, at your valuation, for a guilt-offering, unto the priest; and the priest has made atonement for him, for his ignorance in which he has erred and he has not known, and it has been forgiven him; it is a guilt-offering; he has been certainly guilty before Jehovah.”

The gist of this passage:

A person sins against one of the commands of God, but not aware that he did. He will bring a ram and bear his iniquity.

Leviticus 5:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
îm (אם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
nephesh (נפש) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun	Strong's #5315 BDB #659
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
châtâ' (חטא) [pronounced <i>khaw-TAW</i>]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 rd person masculine singular, Qal imperfect	Strong's #2398 BDB #306

Translation: *If a soul sins...*

If any individual sins against God. This is the protasis for the passage which follows.

Leviticus 5:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ, וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person feminine singular, Qal imperfect	Strong's #6213 BDB #793
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass.</i> It is possible that this ought to be <i>to provide for</i> .			
’echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
This is variously translated: <i>from any one of all, that which is, anything that.</i> Some translations inserted a great many words: <i>any of the things that by, any of these things which are, departing from any of, one thing against any of, one thing against any of, against any of all, one of those things which, any of the things that.</i> Surprisingly enough, the most agreed upon phrase was: <i>any of the things which.</i> The shortest rendering was, <i>any of,</i> (from the BSB), but they changed <i>to do</i> to <i>to violate</i> . The LEB and WIKI gave the most accurate rendering: <i>one from all of.</i> This was all taken from Leviticus 5:17.			
mits ^e ôwth (מִצְוֹת) [pronounced <i>mits^e-OHTH</i>]	<i>prohibitions, precepts, those things which are forbidden, constraints, proscriptions, countermands; commandments</i>	feminine plural construct	Strong's #4687 BDB #846
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
’âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
lô’ (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to be done [made, produced]; to be offered, to be observed, to be used; was made [constructed, fashioned], to be formed, to be prepared</i>	3 rd person feminine plural, Niphal imperfect	Strong's #6213 BDB #793

Since this is the feminine plural, *commandments* would be the subject of the verb.

Translation: ...and does any one of the commandments [or, prohibitions] of Y^ehowah which are not to be done,...

There is a commandment not to do something, and the person does it.

This person has violated one of the commandments which is not to be done. He has done what was prohibited.

We are speaking here of any command of God; this is not necessarily something from the Ten Commandments.

Leviticus 5:17c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâda' (יָדָע) [pronounced <i>yaw-DAHG</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person masculine singular, Qal perfect	Strong's #3045 BDB #393
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âsham (אָשָׁם) [pronounced <i>aw-SHAHM</i>]	<i>to be guilty, to offend, to be offensive, to be ceremonially unclean</i>	3 rd person masculine singular, Qal perfect	Strong's #816 BDB #79

Translation: ...but he is unaware; nevertheless, he is guilty...

Despite being unaware that he committed this sin, he still stands guilty before God. This passage drives home the fact that ignorance is not an excuse.

Leviticus 5:17e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâsâ' (נָשָׂא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal perfect	Strong's #5375 BDB #669
'âvôwn (אָוֹן) [pronounced <i>gaw-VOHN</i>]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5771 BDB #730

This is v. 1g.

Translation: ...and bears his iniquity.

The fact that *he bears his iniquity* means that this sin is still on him; he cannot escape from his sin, despite not realizing that he committed the sin.

Leviticus 5:17 If a soul sins and does any one of the commandments [or, prohibitions] of Y^ehowah which are not to be done, but he is unaware; nevertheless, he is guilty and bears his iniquity. (Kukis mostly literal translation)

This is how chapter 5 began; we just lack the filler in the middle. This person basically has a choice; in this verse he may bear his own iniquity or he can follow the instructions in the next verse.

Leviticus 5:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil perfect	Strong's #935 BDB #97
'ayil (אֵיִל) [pronounced <i>AH-yil</i>]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular noun	Strong's #352 BDB #17
tâmîym (תָּמִים) [pronounced <i>taw-MEEM</i>]	<i>complete, whole, entire, sufficient, without blemish</i>	masculine singular adjective	Strong's #8549 BDB #1071
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tsô'n (צֹאן) [pronounced <i>tzohn</i>]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun; with the definite article	Strong's #6629 BDB #838
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
'êrek ^e (עֵרֶק) [pronounced <i>Ā-rek^e</i>]	<i>order, row, estimate, arrangement; estimation, evaluation, determination of a value, price; assessment, taxation</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6187 BDB #789
See v. 15e.			
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510

Leviticus 5:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾāshâm (אֲשָׁם) [pronounced aw-SHAWM]	<i>guilt, fault, blame, responsibility [for sinful actions]; a guilt-offering; possibly this word can apply to the actions for which one is guilty (trespass, offense)</i>	masculine singular noun	Strong's #817 BDB #79
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

Translation: He will take to the priest an unblemished ram from the flock, according to your evaluation, as guilt-offering.

For his guilt-offering, he will choose a ram from his flock and bring it to the priest.

There is an evaluation done here—apparently by Moses (as this is the 2nd person masculine singular suffix)—but it is not clear what this evaluation is. Back in v. 15e, this evaluation appeared to be related to value, as expressed in silver, but even that was somewhat obscure.

Despite some of these passages being difficult to interpret; I firmly believe that these commandments were understood by Moses and by the people. Whether there is missing text or a lack of full understanding today of one or several of the words found here and in v. 15, I could not say. Whatever our reason for not fully appreciating what is found here does not mean that this was obscure to the people of Israel.

Leviticus 5:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâphar (כָּפַר) [pronounced kaw-FAHR]	<i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone, to make an atonement [for]; to obtain forgiveness; to free an offender of a charge</i>	3 rd person masculine singular, Piel perfect	Strong's #3722 BDB #497
ʿal (עַל) [pronounced ʿahl]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

Leviticus 5:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
sh ^e gâgâh (שִׁגְגָה) [pronounced <i>sh'gaw-GAWH</i>]	<i>sin, sin of error or inadvertence, inadvertent sin; error</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #7684 BDB #993
’ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
shâgag (שָׁגַג) [pronounced <i>shaw-GAHG</i>]	<i>to go astray, to wander, to commit a sin or error, to err, to transgress inadvertently (ignorantly), to reel, to become intoxicated</i>	3 rd person masculine singular, Qal perfect	Strong's #7683 BDB #992

Translation: The priest will cover over [or, atone for] his guilt [lit., *him, it*], which [sin] he committed inadvertently...

Again, the sin is just covered over; it is not taken away. The covering of sin is the way that God dealt with sin until the sacrifice of the true Lamb of God, Jesus Christ.

This is a sin and it had to be dealt with, even though it was committed inadvertently.

Leviticus 5:18c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (אוּהוּ) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lô' (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Leviticus 5:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâda' (יָדָע) [pronounced yaw-DAHG]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person masculine singular, Qal perfect	Strong's #3045 BDB #393

Translation: ...([and which sin] he was unaware of).

Again, there is an emphasis upon this sin not being realized by the person who committed it.

Leviticus 5:18d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çâlach (סָלַח) [pronounced saw-LAHKH]	<i>to be forgiven, to be pardoned; being overlook, not held responsible for, not holding to</i>	3 rd person masculine singular, Niphal perfect	Strong's #5545 BDB #699
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

This is v. 10c & 13b.

Translation: And the sin [lit., he, it] is forgiven him.

The sin is temporally forgiven; it is temporally covered. In time, the sin will fully be forgiven when Jesus pays for that sin on the cross. This is what the ram offering represents.

Leviticus 5:18 He will take to the priest an unblemished ram from the flock, according to your evaluation, as guilt-offering. The priest will cover over [or, atone for] his guilt [lit., him, it], which [sin] he committed inadvertently ([and which sin] he was unaware of). And the sin [lit., he, it] is forgiven him. (Kukis mostly literal translation)

The offender carries his own guilt until he brings a ram to the priest and his sins are transferred to the ram and it is slaughtered.

Leviticus 5:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'āshâm (אָשָׁם) [pronounced aw-SHAWM]	<i>guilt, fault, blame, responsibility [for sinful actions]; a guilt-offering; possibly this word can apply to the actions for which one is guilty (trespass, offense)</i>	masculine singular noun	Strong's #817 BDB #79
hûw' (אוּהוּ) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Translation: This [is] his guilt-offering,...

The first word in this verse is the noun for *offense* or *guilt* and the verb cognate is found twice thereafter, first in the Qal infinitive construct followed by the Qal perfect.

The ram is a guilt-offering; it will cover over the guilt of the offender.

Leviticus 5:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'āsham (אָשָׁם) [pronounced aw-SHAHM]	<i>to be guilty, to offend, to be offensive, to be ceremonially unclean</i>	Qal infinitive absolute	Strong's #816 BDB #79
'āsham (אָשָׁם) [pronounced aw-SHAHM]	<i>to be guilty, to offend, to be offensive, to be ceremonially unclean</i>	3 rd person masculine singular, Qal perfect	Strong's #816 BDB #79
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly y ^h oh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

The Hebrew Bible continues for another 7 verses. In the English and the Greek, v. 19 marks the end of this chapter. Hebrew Bible Leviticus 5:20–26 = Greek Bible. The following translations follow the Hebrew Bible: Tree of Life Version, Wikipedia.

Translation: ...as he is certainly guilty before Y^ehowah.

Despite not knowing what he has done, this sin is born by the offender in question; and he stands guilty before God until the sin is dealt with. Dealing with the sin means he must bring a sacrifice before God.

Application: We have no forgiveness from God for the sins that we commit and are unaware of. This is true for believers and unbelievers alike. For the believer, we rebound (name our sins to God) and all other unrighteousness (that is, *unknown sins*) are forgiven. Naming your known sins is necessary for God to forgive you.

Application: For the unbeliever, he is often subject to the whims of his society. So, he may view throwing a recyclable into the trash as being wrong; he may understand that not wearing a face mask during the pandemic is very wrong and the person should be shamed. At the same time, if a friend or co-worker comes out as gay or as *being in the wrong body*, he believes that to be a thing to be celebrated. However, before God, sins are sins; and when a person sins—knowingly or unknowingly—he is guilty before God. I think I could make the blanket statement that all unbelievers knowingly commit sins.

Leviticus 5:19 This [is] his guilt-offering, as he is certainly guilty before Y^ehowah. (Kukis mostly literal translation)

Leviticus 5:17–19 If a soul sins and does any one of the commandments [or, *prohibitions*] of Y^ehowah which are not to be done, but he is unaware; nevertheless, he is guilty and bears his iniquity. He will take to the priest an unblemished ram from the flock, according to your evaluation, as guilt-offering. The priest will cover over [or, *atone for*] his guilt [lit., *him, it*], which [sin] he committed inadvertently ([and which sin] he was unaware of). And the sin [lit., *he, it*] is forgiven him. This [is] his guilt-offering, as he is certainly guilty before Y^ehowah. (Kukis mostly literal translation)

Leviticus 5:17–19 If any man sins against God, violating any one of His commandments—even if he is unaware of his sin—he still stands guilty before Jehovah. He will take an unblemished ram from the flock to the priest. According to your evaluation, it should be proper as a guilt-offering. By offering up this ram, the priest will cover over the sin that he committed, but was originally unaware of. As a result, this sin will be forgiven him. This ram is his guilt-offering, as he is undoubtedly guilty before Jehovah. (Kukis paraphrase)

From here, we will begin Leviticus 6, although in the Hebrew Bible, the next 7 verses are still in Leviticus 5 (so Leviticus 5:20 in the Hebrew Bible = Leviticus 6:1 in most other Bibles).

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Leviticus folder	Exegetical Studies in Leviticus

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Leviticus 5 is in the Word of God

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

What We Learn from Leviticus 5

1. T
- 2.

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Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Leviticus 5

[Chapter Outline](#)

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Shmoop tends to be rather flippant.

Shmoop Summary of Leviticus 5

What Not to Swear

- Chapter 5 opens with a few more examples of common mistakes, after which it shifts to the book's fifth type of offering: the reparation offering.
- The chapter continues with a few more examples involving the delay of a d'oh. Touch an unclean person or animal carcass and don't realize it until a while afterward? It's time for a sin offering.
- Don't have no idea of what being unclean means? Just wait. (This is what's known in the lit biz as foreshadowing.)
- If an Israelite swears that he'll do something but ends up getting delayed, sin offering time.
- Failing to testify in a legal matter is also something that Leviticus doesn't like, although it leaves the matter in the hands of God, not the district attorney.
- The sin offerings here are stripped down versions of the rituals in chapter four. This section is a little less blood and a little more explanation.
- P.S. In verse 14, we get "the Lord spoke unto to Moses, saying" again. To make reading about sacrifices more fun, every time this phrase pops up, eat an M&M. Peanut butter, preferably.

Guilty, Guilty, Guilty!

- Hey, Leviticus moves to a new topic: the guilt or reparation offering.
- This could also be called the payback offering, because in addition to sacrificing an animal, the rules involve compensating any harm done.
- The first example involves corrupting something that's holy. An Israelite kid is playing baseball near the Tabernacle and accidentally hits a ball through the window? That calls for not only an offering of a ram, but enough shekels to pay for the damage along with a 20% penalty.
- Okay, so the ancient Israelites don't play baseball and the Tabernacle doesn't have glass windows. Sheesh. Vampires don't play ball in forests either and Hollywood made a whole movie about it.
- Robbery and unscrupulous financial dealings also require a reparation sacrifice and shekel payback, especially when these financial dealings involve sworn false statements.
- And don't forget the rams without blemish.
- The payback rule for business sins is once again full payment of the amount lost along with an additional 20% penalty.

From <https://www.shmoop.com/study-guides/bible/leviticus/summary#chapter-5-summary> accessed July 31, 2020.

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 14, entitled *Analysis Of The Book Of Leviticus*.

Edersheim Summarizes Leviticus 5

To sum up its general contents - it tells us in its first Part (1-16.) how Israel was to approach God, together with what, symbolically speaking, was inconsistent with such approaches; and in its second Part (17-27.) how, having been brought near to God, the people were to maintain, to enjoy, and to exhibit the state of grace of which they had become partakers. Of course, all is here symbolical, and we must regard the directions and ordinances as conveying in an outward form so many spiritual truths. Perhaps we might go so far as to say, that Part 1 of Leviticus exhibits, in a symbolical form, the doctrine of justification, and Part * that of sanctification; or, more accurately, the manner of access to God, and the holiness which is the result of that access.

* So literally.

Part 1 (1-16.), which tells Israel how to approach God so as to have communion with Him, appropriately opens with a description of the various kinds of sacrifices. (Leviticus 1-7) It next treats of the priesthood.

From <https://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html> accessed July 31, 2020.

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Addendum

The note was referenced in [Leviticus 5:1](#).

Swearing (from American English Bible)

At Leviticus 5:1, we read:

'And if a person sins by witnessing, seeing, or knowing of someone that has sworn an oath [of vengeance] against another and doesn't report it, he is responsible for his sin.'

Unfortunately, many Bibles translate the word used here, *horkismou*, as just swearing.

And in American English, that generally implies using a profanity.

However, *horkismou* refers to swearing an oath (in vengeance), not necessarily to the use of profanities.

So although this verse is often used by religious groups to condemn the use of profanities;

That isn't what the word that is used there implies.

To better understand the seriousness involved in cursing another in the Name of God, see the Note, '[Dedicated to Destruction](#).'

The note on *Dedicated to Destruction* is longer, so just the link is provided.

Taken from https://2001translation.com/NOTES.htm#_240 accessed February 23, 2024.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

**Antiquities of the Jews - Book III
CONTAINING THE INTERVAL OF TWO YEARS.
FROM THE Leviticus OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.**

CHAPTER 9. THE MANNER OF OUR OFFERING SACRIFICES.

1. I WILL now, however, make mention of a few of our laws which belong to purifications, and the like sacred offices, since I am accidentally come to this matter of sacrifices. These sacrifices were of two sorts; of those sorts one was offered for private persons, and the other for the people in general; and they are done in two different ways. In the one case, what is slain is burnt, as a whole burnt-offering, whence that name is given to it; but the other is a thank-offering, and is designed for feasting those that sacrifice. I will speak of the former. Suppose a private man offer a burnt-offering, he must slay either a bull, a lamb, or a kid of the goats, and the two latter of the first year, though of bulls he is permitted to sacrifice those of a greater age; but all burnt-offerings are to be of males. When they are slain, the priests sprinkle the blood round about the altar; they then cleanse the bodies, and divide them into parts, and salt them with salt, and lay them upon the altar, while the pieces of wood are piled one upon another, and the fire is burning; they next cleanse the feet of the sacrifices, and the inwards, in an accurate manner and so lay them to the rest to be purged by the fire, while the priests receive the hides. This is the way of offering a burnt-offering.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed July 11, 2020. Josephus *Antiquities of the Jews*; Book 3, Chapter 6.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Leviticus 5

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Ways in which a man is made unclean

[Consider] a soul that sins [and is unclean]: he hears a solemn proclamation and he is a witness [of fact]; (or, he saw [it] or he knows [something]), though he does not make [it] known [because this] is bearing his transgression.

Let us consider the soul that sins in such a way to be made unclean: perhaps he hears a solemn proclamation and he turns out to be a witness of fact (or he saw something or he knows something); though he does not make this information known. Because of this, he has sinned.

Or [he is] a soul which touches an unclean thing or an unclean dead animal or an unclean dead beast or the carcass of any unclean thing [lit., of dead (and) unclean swarming creatures]; and this [lit., he] has been concealed from him and [therefore] he is unclean (and he is guilty).

Or perhaps he has touched something unclean—the carcass of any sort of animal—but he does not realize it. He is still unclean as a result.

A Complete Translation of Leviticus 5	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Or he has touched an unclean person so all this person's uncleanness [lit., <i>his uncleanness</i>] make his soul [lit., <i>her</i>] unclean.	Even if he has simply touched another person who is unclean, he is made unclean as a result.
[Even if] this [lit., <i>he</i>] is concealed from him [because he does not realize it], when it is made known to him, he is guilty. Or a soul who swears [yet] is speaking rashly—to do evil or to do good—[as] a man speaking (idly) an oath; yet [lit., <i>and</i>] this [lit., <i>he</i>] was concealed from him. When this [lit., <i>he</i>] is made known to him, he has been made unclean by [any] one of these things.	Or, perhaps he makes some oath, but he has spoken rashly. He may not realize what he has done, but when it is made known to him, he is clearly unclean. Any one of these things makes him unclean.
The guilt offering	
And it is, when he is unclean in any of these things, he will confess that he sinned against his own soul [lit., <i>against her</i>].	It will come to pass, if the man is unclean for any of these reasons, he will first admit that he has sinned against his own soul.
Then he will bring near the guilt-offering to Y ^e howah because of the sin [lit., <i>his sin</i>] [which] he sinned. [He will choose] a female—a lamb or a kid from the goats—as [his] sin offering.	Then he will bring this guilt-offering to Jehovah because of the sin that he did. He will select a lamb or a young goat as his sin offering.
The priest will cover over his sin [lit., <i>him</i>] with the [lit., <i>his</i>] sin offering.	The priest, by sacrificing this animal, will atone for his sin.
If he cannot afford [lit., <i>if his hand cannot reach sufficiently to</i>] a lamb, then he will bring [this] guilt-offering when he sins—two doves or two young pigeons—to Y ^e howah; one for a sin-offering and one for a burnt-offering.	If the offerer cannot afford a lamb when he sins, then he will bring two doves or two young pigeons as his guilt-offering. One will be a sin-offering and the other a burnt-offering to Y ^e howah.
He will bring them to the priest and the priest [lit., <i>he</i>] will bring near [to God] the sin-offering first. The priest [lit., <i>he</i>] will twist the neck [to kill the bird], but he will not separate the head from the neck.	He will take the birds to the priest and the priest will bring these animals near to God—the sin offering first. The priest will break the neck of the bird, but he will not remove the head of the bird from its body.
He will sprinkle some of the blood of the sin-offering along the side of the altar. He will squeeze out from the bird the remaining blood at the base of the altar. It [is] a sin-offering.	Some of the blood will be sprinkled along side of the altar, while the remaining blood of the bird will be squeezed out at the base of the altar. This will be the man's sin-offering.
The priest [lit., <i>he</i>] will offer the second [bird as] a burnt offering according to the judicial decision.	The priest will take the second bird and offer it up as a burnt offering, according to the custom concerning the guilt of the offerer.
The priest will cover over his sin [lit., <i>him</i>] with the [lit., <i>his</i>] sin offering (which [sin] he committed). And the sin [lit., <i>he, it</i>] is forgiven him.	The priest, by sacrificing this animal, will atone for his sin. As a result, this sin will be forgiven him.

A Complete Translation of Leviticus 5	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
If he is unable to afford [lit., <i>for his hand to touch</i>] two doves or two young pigeons, then he will bring a [different] qorban because he sinned—[he will bring instead] a tenth of an ephah of fine flour for [his] sin-offering.	If the offerer is unable to afford to bring doves or pigeons, then he will bring a different offering for his sin: the 10 th of an ephah of flour.
He will not add [lit., <i>put, prepare</i>] oil to it and he will not put frankincense upon it, for it [is] a sin-offering. He will take the offering [lit., <i>her, it</i>] to the priest and the priest will grab a handful, filling his hand. [It will be a] memorial offering.	He will not prepare it with oil nor will he put frankincense with it, because it is a sin-offering. He will take this offering to the priest and the priest will take a handful to use as a memorial offering.
The priest [lit., <i>he</i>] will burn [and smoke the offering] upon the altar in the fire-offerings to Y ^e howah. It [is] a sin-offering.	The priest will burn this offering with the fire-offerings for Jehovah, as it is a sin-offering.
[By these actions,] the priest will cover over it—the sin that he sinned for one of those things [that he did]. And the sin [lit., <i>he, it</i>] is forgiven him.	By these actions, the priest has covered over the sin of the offerer, for whatever thing that he did. As a result, this sin will be forgiven him.
It is for the priest like a tribute [or, <i>bloodless</i>] offering.”	The priest will treat this just like any other bloodless offering.”
Guilt-offerings and restitution	
Y ^e howah spoke to Moses, saying, “[Regarding] the person [lit., <i>soul</i>] who transgresses a transgression, sinning in error on account of the holy things of Y ^e howah. He will bring his guilt-offering to Y ^e howah—an unblemished ram from the flock, according to your value in shekels of silver according to the shekel [standard establish by] the sanctuary. [It will be] a guilt-offering. However he sinned on account of the holy thing, [that] he will restore, adding a fifth on top of it.	Jehovah spoke to Moses, saying, “Regarding a person who transgresses against the holy things of Jehovah: this is how you will provide atonement for him: he will bring an unblemished ram from his own livestock, as his guilt-offering. There will be a valuation placed upon his wrongdoing, according to the Holy Sanctuary, and he will add a fifth to this amount.
He will give the ram [lit., <i>him, it</i>] to the priest and the priest will cover over his sin [lit., <i>him, it</i>] with the ram of the guilt-offering. And the sin [lit., <i>he, it</i>] is forgiven him.	He will give the ram to the priest, and the priest will provide atonement—a temporary covering—for his wrongdoing. As a result, this sin will be forgiven him.
If a soul sins and does any one of the commandments [or, <i>prohibitions</i>] of Y ^e howah which are not to be done, but he is unaware; nevertheless, he is guilty and bears his iniquity.	If any man sins against God, violating any one of His commandments—even if he is unaware of his sin—he still stands guilty before Jehovah.
He will take to the priest an unblemished ram from the flock, according to your evaluation, as guilt-offering. The priest will cover over [or, <i>atone for</i>] his guilt [lit., <i>him, it</i>], which [sin] he committed inadvertently ([and which sin] he was unaware of).	He will take an unblemished ram from the flock to the priest. According to your evaluation, it should be proper as a guilt-offering. By offering up this ram, the priest will cover over the sin that he committed, but was originally unaware of.

A Complete Translation of Leviticus 5	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
And the sin [lit., <i>he, it</i>] is forgiven him. This [is] his guilt-offering, as he is certainly guilty before Y ^e howah.	As a result, this sin will be forgiven him. This ram is his guilt-offering, as he is undoubtedly guilty before Jehovah.
Chapter Outline	Charts, Graphics and Short Doctrines

The study of the book of Leviticus would properly be paired with the study of the book of Hebrews.

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Leviticus 5			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught this	1963 Dispensations (series #201)	43	Leviticus 3:1–6:5
Syndein		http://syndein.com/leviticus.html	
Keil and Delitzsch Commentary on Leviticus		https://www.gracenotes.info/leviticus/leviticus.pdf	
Todd Kennedy overview of Leviticus		http://www.spokanebiblechurch.com/books/leviticus	

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and **rebound** after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

R. B. Thieme, III has not taught this on any available lesson.

