

The Guilt Offering

Leviticus 5:14 to 6:7

I. INTRO

- A. This is the fifth of five regular sacrifices and offerings in Leviticus
 - 1. The first three were worship oriented; the final two deal with sin and its damaging & defiling impact on our relationship w/ God and one another
- B. So what is this final sacrifice all about?
 - 1. This is an atoning sacrifice similar to last week's Sin Offering. Meaning that it deals with purification of defilement caused by sin as well as payment for sin. This is so that sin can be forgiven as well cleansed
 - 2. Think of these two sacrifices covering both aspects of atonement together
 - a) Last week's Sin Offering dealt with unintentional sin that defiles the relationship with God and was about CLEANSING
 - b) This Guilt Offering, as it is usually called, deals with sin as a breach of relationship in God's chosen people thereby requiring forgiveness and reparation or payment. Think PAID IN FULL
- C. God's people were held to two (really three) relationships:
 - 1. Vertically they had a relationship with God and the things of God. He was their king and his home was the Tabernacle.
 - 2. Horizontally, they had relationship with one another as members of God's chosen people, the Sons of Israel
 - 3. The third relationship is internal, and we see that in this offering.
- D. Sin impacts each of these three relationships
 - 1. Vertical: It fractures our relationship with God
 - 2. Horizontal: It impacts those around us (e.g. theft)
 - 3. Inner: it can create guilt, defined as remorse, contrition, but can also stem from fear of punishment and self-condemnation
- E. The guilt offering is about repairing (reparations, restitutions, making amends) these three broken relationships.

II. Leviticus 5:14–16 (VERTICAL BREACH OF FAITH)

- A. *[14] The LORD spoke to Moses, saying, [15] "If anyone commits a breach of faith and sins unintentionally in any of the holy things of the LORD, he shall bring to the LORD as his compensation, a ram without blemish out of the flock, valued in silver shekels, according to the shekel of the sanctuary, for a guilt offering. [16] He shall also make restitution for what he has done amiss in the holy thing and shall add a fifth to it and give it to the priest. And the priest shall make atonement for him with the ram of the guilt offering, and he shall be forgiven.*
- B. Breach of faith - in other contexts, this refers to adultery (serious offense!)
 - 1. Severity is underscored by being a ram, a more expensive animal
 - 2. And, it has to be a ram of "going market value" for the damage plus 20%
- C. What happened to cause this breach of faith?

1. The person inadvertently did something amiss with the “holy things”
 2. Holy things refers to various food items or objects that were designated for the priests or for the Lord (ex: Priest’s food, utensils, cups, etc.)
 3. We may think this is no big deal, but this is to treat holy things as common and it is dismissive of God’s holiness and act blasphemous
 - a) Ex: For me to go into the Queen of England’s house. Stand on her dining room table with muddy boots, take a nap in her bed, and then bring her silverware home.
- D. Summary: So the individual would repent for the wrongdoing, make up for it, and perform a sacrifice. The result was forgiveness and restitution of what was lost.

III. **Leviticus 5:17-19 (INTERNAL BREACH OF FAITH)**

- A. *[17] “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. [18] 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. [19] It is a guilt offering; he has indeed incurred guilt before the LORD.”*
- B. This situation is unique. Why? There is none!
- C. In this case, the breach of faith is in the worshipper’s conscience (either genuinely pricked or overly sensitive and plagued with self-condemnation).
1. The person feels guilt but doesn’t know why exactly, so he comes with a guilt offering. There is no reparation b/c there is no clear sin, but he can sleep at night now w/ a cleansed conscience.
- D. We can relate. All of us struggle, from time to time, with self condemnation.
- E. The Old Covenant law had no power to cleanse the conscience
1. No true security. “I hope I did enough...”
- F. The solution in the OT for when you felt that guilt was this sacrifice.
1. How frequently? Whenever you felt it...
 2. Ugh, what a terrible situation! Can you imagine?
- G. Summary: A person thinks he has sinned, but doesn’t know what it is. So, he assumes the worst and brings the costly offering for forgiveness and atonement.

IV. **Leviticus 6:1–7 (VERTICAL, HORIZONTAL BREACH OF FAITH)**

- A. *[1] The LORD spoke to Moses, saying, [2] “If anyone sins and commits a breach of faith against the LORD by deceiving his neighbor in a matter of deposit or security, or through robbery, or if he has oppressed his neighbor [3] or has found something lost and lied about it, swearing falsely—in any of all the things that people do and sin thereby—[4] if he has sinned and has realized his guilt and will restore what he took by robbery or what he got by oppression or the deposit that was committed to him or the lost thing that he found [5] or anything about which he has sworn falsely, he shall restore it in full and shall add a fifth to it, and give it to him to whom it belongs on the day he realizes his guilt. [6] And he shall bring to the priest as his compensation to the LORD a ram without blemish out of the flock, or its equivalent, for a guilt offering. [7] And the priest shall make*

atonement for him before the LORD, and he shall be forgiven for any of the things that one may do and thereby become guilty.”

- B. In this situation we have a covenant family member lying to another
 - C. Notice that the Lord views this as an offense against himself, and not just against the other person → “A breach of faith against the Lord”
 - 1. This underscores the severity of deceit and sin against one another
 - D. To understand this you need to get some Hebrew backstory
 - 1. The primary way that Ancient Israelites maintained their innocence was by taking an oath (Ex 22:10-11)
 - 2. In doing so they would essentially invite God to curse them (“I swear to God, I didn’t do it!”) → People today do the same thing
 - 3. As we all know, saying those magic words doesn’t somehow bind you to tell the truth. A skilled liar can say that and then lie through his teeth!
 - 4. Since people would call upon the Lord’s name in these oaths and then lie, it became a form of blasphemy (Jesus addresses this in Matthew)
 - 5. So you lied to your brother in covenant and disrespected, even blasphemed God by using his name in vain/flippantly
 - E. What does God do? He pricks the conscience...
 - 1. If you did, in fact, lie to cover up your sin, perhaps God begins to bring that sin to your mind and if you respond it is up to you to deal with it
 - 2. Dealing with it doesn’t just mean apologizing, but righting the wrong.
 - a) “Don’t just say you’re sorry, do something about it.”
 - 3. Then, and only then, could you go to the Lord
 - F. Summary: God expects his people to love one another as members of the covenant family. When they don’t, they fracture horizontal and vertical relationships and they must reconcile with their brothers to have a healthy relationship with their covenant King.
- V. HOW DOES THIS POINT TO JESUS?
- A. Guilt offering impacts all these layers
 - 1. Forgiveness; Cleansing of Conscience; Reparations to make things right
 - 2. But the guilt offering in the old covenant had no real lasting power
 - a) Blood couldn’t really take away sin, just delay inevitable
 - b) Your conscience was never really cleansed so you either always felt guilty or would ignore it
 - c) The high cost of reparations led more people into worldly sorrow than godly sorrow (just sorry cause you got caught)
 - B. Thankfully, Jesus is the fulfillment of the Guilt / Reparation Offering
 - C. *Isaiah 53:10, [10] Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand.*
 - D. What is the impact of this guilt offering in our lives?
 - 1. Vertically - Jesus is the only one who has ever walked this earth who actually didn’t breach faith with God.
 - a) Then he gave himself as a sacrifice offering for guilt to

- (1) Cleanse us from iniquity (sin offering)
 - (2) To make reparation for our iniquity (guilt offering)
 - b) Jesus doesn't just give 20% more of the market value, though. He gives an infinite amount of more making his sacrifice more than enough.
 - c) This is why on the cross Jesus cries out "It is paid in full!"
 - d) Jesus made full recompense for his covenantal people's sin so that they could be forgiven.
2. Internally - Because Jesus' sacrifice is done and sufficient, our consciences can actually be cleansed for the first time... ever
- a) **Hebrews 9:6–14 [6] These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties, [7] but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people. [8] By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing [9] (which is symbolic for the [Old Covenant] age). According to this arrangement, gifts and sacrifices are offered that **cannot perfect the conscience of the worshiper**, [10] but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation.**

[11] But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) [12] he entered *once for all* into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. [13] For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, [14] how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, **purify our conscience** from dead works to serve the living God.

- b) **Hebrews 10:19–22, [19] Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, [20] by the new and living way that he opened for us through the curtain, that is, through his flesh, [21] and since we have a great priest over the house of God, [22] let us draw near with a true heart in full assurance of faith, with **our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.****
- c) What does all that mean? **Romans 8:1–2, [1] There is therefore now no condemnation for those who are in Christ Jesus. [2] For**

the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.

3. Horizontally - Jesus makes us his own to be a people zealous for good works.
 - a) We are called to live our lives in a way that makes repairs to a broken world
 - b) Of course we can't actually fix it, but praise the Lord that Jesus will finish the job! (Behold I make all things new! Rev 21:5)
 - c) Jesus repairs the world through new creation (yet to be fully unveiled) and in the meantime sends us out as people who love our neighbors as ourselves
 - (1) Ex: Let the thief no longer steal...
 - (a) This is true repentance (repent and replace by his grace)

VI. BIG IDEA: With Jesus as the Guilt Offering, God deals with the penalty of sin, the consequences that it has on our world, and the internal havoc it creates. One day, he is going to make all things new!