

# Leviticus 5<sup>A</sup> V'nepesh Ki-techeta Then If a Soul Sins

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## Introduction

Tzur Yisrael Triennial Parasha 83 (#24.4), note <sup>B</sup>

## Lev 5:1-19

*He who sins in concealing his knowledge*

<sup>1</sup> And if a soul וְנִפְשׁוֹ *ve-Ne-fesh* sin תְּחַטָּא *te-che-Ta*, and hear the voice of swearing אֱלֹהִים *'a-Lah*, and *is* a witness עֵד *'Ed*, whether he hath seen or known *of it*; if he do not utter יגיד *yag-Gid* *it*, then he shall bear וְנָשָׂא *ve-na-Sa* his iniquity עֲוֹנוֹ *a-vo-No*.

*in touching an unclean thing*

<sup>2</sup> Or if a soul touch any unclean טְמֵאָה *ta-Me* thing דָּבָר *da-Var*, whether *it be* a carcass בְּנֵבֶלֶת *ve-niv-Lat* of an unclean טְמֵאָה *te-me-'Ah* beast חַיָּה *chai-Yah*, or a carcass of unclean cattle בְּהֵמָה *be-he-Mah*, or the carcass of unclean creeping things, and *if it be* hidden from him; he also shall be unclean, and guilty וְאָשָׂם *ve-'a-Shem*. <sup>3</sup> Or if he touch the uncleanness of man אָדָם *'a-Dam*, whatsoever uncleanness *it be* that a man shall be defiled וְטִמְאָה *vit-Ma* withal, and it be hid וְנִעְלַם *ve-ne-'Lam* from him; when he knoweth *of it*, then he shall be guilty וְאָשָׂם *ve-'a-Shem*.

*or in making an oath*

<sup>A</sup> There is a conflict with LMM and Tzur, also Leviticus chapter 5 and 6 have verse offset issues.

<sup>B</sup> <http://www.ahavta.org/Commentary%20Y-2/Y2-28.htm> Haftorah 1Sa 15:1-34 (SAT: 1Sa 15:2, 16), Zec 5 – 7; Brit Rev 5 & 6

<sup>4</sup> Or if a soul swear תִּשָּׁבַע *tish-sha-Va'*, pronouncing לְבַטָּא *le-vat-Te* with *his* lips to do evil | לְהָרַע *le-ha-Ra'*, or to do good לְהִיטִיב *le-hei-Tiv*, whatsoever *it be* that a man shall pronounce with an oath בְּשִׁבְעָה *bish-vu'Ah*, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.<sup>C</sup> <sup>5</sup> And it shall be, when he shall be guilty in one of these *things*, that he shall confess וְהִתְנַדָּה *ve-Hit-vad-Dah* that he hath sinned חָטָא *cha-Ta* in that *thing*:

*His trespass offering, of the flock*

<sup>6</sup> And he shall bring וְהֵבִיא *ve-he-Vi* אֶת- *'et-* his trespass offering אֲשָׁמוֹ *a-sha-Mo* unto YHVH for his sin which he hath sinned, a female from the flock הַצֹּאן *hatz-Tzon*, a lamb כִּשְׁבָה *kis-Bah* or a kid of the goats עֲזִים *'iz-Zim*, for a sin offering לְחַטָּאת *le-chat-Tat*; and the priest shall make an atonement וְכָפַר *ve-chip-Per* for him concerning his sin מִחַטָּאתוֹ *me-chat-ta-To*.

*of fowls*

<sup>7</sup> And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves תְּרִים *to-Rim*, or two young pigeons יוֹנָה *yo-Nah*, unto YHVH; one for a sin offering, and the other for a burnt offering לְעֹלָה *le-'o-Lah*. <sup>8</sup> And he shall bring them unto the priest, who shall offer וְהִקְרִיב *ve-hik-Riv* אֹתָם *'o-Tam* that which *is* for the sin offering first, and wring off his head from his neck, but shall not divide *it* asunder וְבָדֵיל *yav-Dil*: <sup>9</sup> And he shall sprinkle of the blood of the sin offering upon the side of the altar הַמִּזְבֵּחַ *ham-miz-Be-ach*; and the rest of the blood shall be wrung out at the bottom of the altar: *it is* a sin offering. <sup>10</sup> And he shall offer the second *for* לוֹ *lo* a burnt offering לְעֹלָה *'o-Lah*, according to the manner כַּמִּשְׁפָּט *kam-mish-Pat*: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

*or of flour*

<sup>11</sup> But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring וְהֵבִיא *ve-he-Vi* אֶת- *'et-* for his offering קֶרְבָּנוֹ *ka-re-ba-No* the tenth part of an ephah הָאֶפָה *ha-'e-Fah* of fine flour for סֹלֶת *So-let* a sin offering; he shall put no oil שֶׁמֶן *She-men* upon it, neither shall he put *any* frankincense לְבָנָה *le-vo-Nah* thereon: for *it is* a sin offering. <sup>12</sup> Then shall he bring it to the priest, and the priest shall take his handful מְלוּא *me-Lo* קִמְצוֹ *kum-Tzo* of it, *even* a memorial אֲזָכָרְתָהּ *'az-ka-ra-Tah* thereof, and burn *it* on the altar, according to the offerings made by fire unto YHVH: *it is* a sin offering. <sup>13</sup> 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 כַּמִּנְחָה *kam-min-Chah*.

*The trespass offering in sacrilege*

<sup>C</sup> You can't enforce a contract/oath that is illegal/evil. So my thinking is that the man who took the oath didn't know at the time it was illegal/evil.

<sup>14</sup> And YHVH spake unto Moses, saying, <sup>15</sup> If a soul commit a trespass **מַעַל** *Ma-'al*, <sup>D</sup> and sin through ignorance **בְּשִׁגְגָה** *bish-ga-Gah*, <sup>E</sup> in the holy things of YHVH; then he shall bring for his trespass unto YHVH a ram **אֵיל** *'A-yil* without blemish out of the flocks, with thy estimation **בְּעֵרְכֶךָ** *be-'er-ke-Cha* <sup>F</sup> by shekels of silver, after the shekel of the sanctuary, for a trespass offering **לְאַשָׁם** *le-'a-Sham*: <sup>16</sup> And he shall make amends **יְשַׁלֵּם** *ye-shal-Lem* <sup>G</sup> for the harm that he hath done in the holy thing, and shall add the fifth part **חֲמִישִׁיתוֹ** *cha-mi-shi-To* 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 **וְנִסְלַח** *ve-nis-Lach* him.

*and in sins of ignorance*

<sup>17</sup> And if a soul sin, and commit **וַעֲשֶׂתָהּ** *ve-'a-se-Tah* any **אֶחָת** *'a-Chat* of these things which are forbidden to be done by the commandments of YHVH; though he wist *it* not, yet is he guilty, and shall bear his iniquity. <sup>18</sup> 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. <sup>19</sup> It *is* a trespass offering: he hath certainly trespassed against YHVH **פְּלִיהוּהָ** *Yah-weh*.

## Lev 6:1-7

*The trespass offering for sins done wittingly*

<sup>1</sup> <sup>[5:20]</sup> And YHVH spake unto Moses, saying, <sup>2</sup> <sup>[5:21]</sup> If a soul sin, and commit a trespass against YHVH, and lie **וְכַחַשׁ** *ve-chi-Chesh* <sup>H</sup> unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; <sup>3</sup> <sup>[5:22]</sup> Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: <sup>4</sup> <sup>[5:23]</sup> Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, <sup>5</sup> <sup>[5:24]</sup> Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his trespass offering. <sup>6</sup> <sup>[5:25]</sup> And he shall bring his trespass offering unto YHVH, a ram without blemish out of the flock, with thy estimation, for a

<sup>D</sup> *maal* H4604...Edenics malice, malicious. MALICIOUS ABANDONMENT: The forsaking without a just cause a husband by the wife, or a wife by her husband. Vide Abandonment, Malicious. <sup>Bouvier's 1856</sup>

<sup>E</sup> See Word-Study-H7684-shegagah-ignorance-unawares-G50-agneo-G51-G52, article #841, compare with Word-Study-H2102-zud-H2087-zadon-pride-presumptuously-sod-pottage article #783.

<sup>F</sup> **H6187**, see Lev-27-Biblical-Banking #377, and maybe Word-Study-G5092-timee-honour-price, article #843.

<sup>G</sup> **H7999**: See Pray-for-the-peace-of-Jerusalem-Psa-122, article #823 “The Strong’s definition for Jerusalem <sup>H3389</sup> says that it’s a combination of two words *Yarah* <sup>H3384</sup> and *Shalom* <sup>H7999</sup>”. See also Word Study Shalem H7999 and H8003, article #???

<sup>H</sup> **H3584** <sup>Gen 18:15</sup> “Then Sarah denied *kachash* <sup>H3584</sup>, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh”, see Word-Study-H3584-kachash-lie-G720-arneomai, article #891.

trespass offering, unto the priest: <sup>7 [5:26]</sup> And the priest shall make an atonement for him before YHVH: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

## Haftorah Zechariah 5:3-6:15 God Defends His Justice and Exhorts to Repentance

<sup>1</sup> Then I turned, and lifted up mine eyes, and looked, and behold a flying roll מְגִלָּה <sup>me-gil-La</sup><sup>1</sup>. <sup>2</sup> And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits. <sup>3</sup> Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off *as* on this side according to it; and every one that sweareth shall be cut off *as* on that side according to it. <sup>4</sup> I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof. <sup>5</sup> Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth. <sup>6</sup> And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth. <sup>7</sup> And, behold, there was lifted up a talent of lead עֲפָרַת <sup>'o-Fe-ret</sup>: and this *is* a woman אִשָּׁה <sup>'ish-Shah</sup><sup>J</sup> that sitteth in the midst of the ephah. <sup>8</sup> And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof. <sup>9</sup> Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven. <sup>10</sup> Then said I to the angel that talked with me, Whither do these bear the ephah? <sup>11</sup> And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

### Michael Roods translation of [Zec 5:1-11](#) (ch. 5)

source: <http://biblesearchers.com/prophecy/zechariah/zech5.shtml>

1 - Zechariah, looked up and saw a flying scroll in the sky.

2 - And the angel that was showing me these things said, "What do you see?" I answered, "I see a flying scroll; 34.3 feet long, and 5.5 feet in diameter."

3 - Then he said, "This is the curse that will afflict the entire land of Israel. Every one that steals and every one that swears *falsely by my name* will be destroyed by it.

4 - And I will bring it forth, says YHWH T'zavaot. This flying scroll that you see, will completely consume the timbers and stones of the house of the thief, and he that swears *falsely by my name*."

5 - Then the angel said, "Look up and see what this *flying scroll* is."

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<sup>1</sup> megilat sefer: scroll book

H4039 מגילה megilláh meg-il-law' From H1556; a roll: - roll, volume.

H1556 גלל gálal gaw-lal' A primitive root; to roll (literally or figuratively): - commit, remove, roll (away, down, together), run down, seek occasion, trust, wallow.

<sup>J</sup> H802

6 - And I responded, “What is it?” And he said, “This is a container that *flies*.” He said, “Furthermore, this is their appearance throughout the whole earth.”

7 - Then I saw a mass of lead and a fire offering, as it was lifted up and secured in the container.

8 - And he said, “The fire that you see being put in the container, is an evil fire offering.” Then he secured the fire offering in the container and put the lead mass in the opening.

9 -Then I looked up and saw as two fires come out of the container, and the fires caused the wind to lift the container by its ‘stork like’ wings, from the earth into the sky.

10 - Then I asked the angel, “Where are they taking the container?”

11 - And he said, “To establish a base for it, and set it up in the land of Shinar (which is modern day Iraq).”

**Zec 6:1** And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass. <sup>2</sup> In the first chariot *were* red horses; and in the second chariot black horses; <sup>3</sup> And in the third chariot white horses; and in the fourth chariot grisled and bay horses. <sup>4</sup> Then I answered and said unto the angel that talked with me, What *are* these, my lord? <sup>5</sup> And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the Lord of all the earth. <sup>6</sup> The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country. <sup>7</sup> And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth. <sup>8</sup> Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country. <sup>9</sup> And the word of the LORD came unto me, saying, <sup>10</sup> Take of *them* of the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

<sup>11</sup> Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest; <sup>12</sup> And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH <sup>K</sup>; צֶמַח <sup>Tze: mach</sup> and he shall grow up out of his place, and he shall build the temple of the LORD: <sup>13</sup> Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

<sup>14</sup> And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD. <sup>15</sup> And they *that are* far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

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<sup>K</sup> H6780 See Netser-vs-Messianic, article #808. Interesting that BRANCH in all caps is used twice, here and Zec 3:8, Zec 6:12.

## **Brit Jam 5:16-20** Is any among you afflicted...

<sup>13</sup> Is any among you afflicted? let him pray. Is any merry? let him sing psalms. <sup>14</sup> Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

<sup>15</sup> And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. <sup>16</sup> Confess <sup>L</sup> *your* faults one to another, <sup>M</sup> and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. <sup>17</sup> Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. <sup>18</sup> And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. <sup>19</sup> Brethren, if any of you do err from the truth, and one convert him; <sup>20</sup> Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

**Gen 44:18-19** And thou saidst unto thy servants, <sup>N</sup> Bring him down unto me, that I may set mine eyes upon him. #989

## **Brit Mat 18:15-17** If your brother sin against you O

<sup>18:15</sup> Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. <sup>16</sup> But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. <sup>17</sup> And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. <sup>18</sup> Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. <sup>19</sup> Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. <sup>20</sup> For where two or three are gathered together in my name, there am I in the midst of them.

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<sup>L</sup> One to another, not to your "Padre".

" **G1843** *exomologeo* your faults <sup>G3900</sup> ..." See comments on Rom 10:9 "thou shalt confess **G3670** *homologeo* ..." (Word-Study-G3670-homologeo-confess, article #583)

**Rom 10:9** That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

See below "Gen 44 Judah, as the great legal orator, makes the case for his father Jacob Verses 44:18 – 24", article #989.

<sup>M</sup> One to another, not to your "padre"

<sup>N</sup> 13times Yahuda confessed with his mouth, that he and his brother are servants to Yoseph.

**Yoseph is a shadow picture of Yeshua – The Brit Chadasha requires us to make a confession like, ironically, Yahudah did**

**Rom 10:9** That if thou shalt confess with thy mouth the master Yeshua, and shalt believe in thine heart that Elohim hath raised him from the dead, thou shalt be saved.

Related verses: Here are other: Rom 14:11; Mat 10:32-33; Luk 12:8; Joh 9:22, Joh 12:42-43; Phi 2:11; 1Jo 4:2-3; 2Jo 1:7

<sup>O</sup> See Mat-18-15-20-from-a-Commercial-Perspective, article #371.

## Gen 44 Judah, as the great legal orator, makes the case for his father Jacob Verses 44:18 – 24

<sup>18</sup> Then Judah came near unto him, and said, Oh my lord,<sup>P</sup> let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. <sup>19</sup> My lord asked his servants, saying, Have ye a father,<sup>Q</sup> or a brother? <sup>20</sup> And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and **his brother is dead**, and he alone is left of his mother, and his father loveth him. <sup>21</sup> And thou saidst unto thy servants,<sup>R</sup> Bring him down unto me, that I may set mine eyes upon him. <sup>22</sup> And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.<sup>S</sup> <sup>23</sup> And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more <sup>[Gen 42:15-20, 43:3, 5]</sup> T. <sup>24</sup> And it came to pass when we came up unto thy servant<sup>U</sup> my father, we told him **את** the words of my lord.

av· de· Cha unto thy servant עַבְדְּךָ el- to אֶל a· Li· nu, And it came to pass when we came up עָלֵינוּ ki when כִּי vay· Hi came וַיְהִי  
a· do· Ni. of my lord אֲדֹנָי div· Rei him the words דְּבָרַי et אֵת lo לוּ van· Nag· ged- we told וַנִּגְדֶּה a· Vi; my father אָבִי

<sup>25</sup> And our father said, Go again, and buy us a little food. <sup>26</sup> And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. <sup>27</sup> And thy servant my father said unto us, Ye know that my wife bare me two sons: <sup>28</sup> And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: <sup>29</sup> And if ye take this [Benjamin] also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. <sup>30</sup> Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; <sup>31</sup> It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. <sup>32</sup> For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever <sup>[Gen 43:8-9]</sup>. <sup>33</sup> Now therefore, I pray thee, let thy servant abide instead of the lad a bondman<sup>V</sup> to my lord; and let the lad go up with his brethren. <sup>34</sup> For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

<sup>P</sup> 7 times Yahudah calls Yoseph **his lord** [Gen 44:18<sup>2</sup>, 19, 20, 22, 24, 33 ].

<sup>Q</sup> When Yahudah pleads his case to Yoseph, he does so **not on behalf of himself**, but **to his father Jacob** which he mentions 15 times (plus 6 times in the form of a pronoun) [Gen 44:19, 20<sup>2</sup>, 22<sup>3</sup>, 24, 25, 27, 30, 31, 32<sup>2</sup>, 34<sup>2</sup>].

<sup>R</sup> 13times Yahuda confessed with his mouth, that he and his brother are servants to Yoseph.

**Yoseph is a shadow picture of Yeshua – The Brit Chadasha requires us to make a confession like, ironically, Yahudah did**

**Rom 10:9** That if thou shalt confess with thy mouth the master Yeshua, and shalt believe in thine heart that Elohim hath raised him from the dead, thou shalt be saved.

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<sup>S</sup> Yahudah says that Yoseph is his brother and that he is dead (Gen 44:20) and if Benjamin does not return his Father will die. If we do some substitution, we get this → Yoseph/Yeshua must die or else Jacob/Israel/**YHVH will die**. Yeshua is not just the lamb **from** YHVH, but **for** YHVH i.e. for his benefit.

<sup>T</sup> **Mat 23:39** For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

<sup>U</sup> 4 times [Gen 44:24, 27, 30, 31] Yahudah declares that even his father Jacob is a servant of Yoseph completely fulfilling his prophetic dream [Gen 37:9-11].

<sup>V</sup> Yahudah offers himself as a bondman to his lord Yoseph, i.e. to be surety, in the form of a bond, thereby letting the captive (Benjamin) free.