

High Priest (7:31) and the right thigh may be given to the priest officiating the meal (7:32). The rest of the meal was to be eaten within one day by the fellowship of parties (7:16), and the leftovers were to be burnt after two days (7:17).

4. Sin Offering

The fourth offering was called *chattath*, literally “sin” or “sin offering.” This offering is sometimes seen as an offering of atonement for unintentional sin (4:2-3, 4:20). Similarly, it is sometimes viewed as guilt offering, removing the consequences for lack of perfection (4:13-14, 4:22-23). As an atonement offering, it contained elements of a Burnt Offering (4:25), yet at the same time had elements of a Peace Offering (4:26). Conversely, some of the “sins” for which one needed atonement were not moral sins but rather matters of ritual impurity (5:1-5). As such, some have proposed the term “Purification Offering” instead of “Sin Offering.” The primary purpose of this offering is not to atone for sins but rather to purify oneself for re-entering the presence of God. The elements of a Purification Offering could be any of the elements of the previous three types offerings, though unlike the Peace Offering, the meal was not to be shared by the one offering the sacrifice.

5. Guilt Offering

The fifth and final offering was the *asham*, traditionally translated “Guilt Offering.” Unlike the English word “guilt” this does not refer to a matter of one’s conscience but rather to something one owes on account of a “sin.” Other suggestions for the name of this offering are the “Trespass Offering” or the “Reparation Offering.” The purpose of this offering was to make reparations for one’s sin. As such, this offering had a specific monetary value, and one who owed another on account of a debt due to a “sin” could repay it in silver rather than by sacrificing a ram (5:15). In addition, a 20% fee was assessed and given to the priest who mitigated the debt (5:16).

C. Unacceptable Offerings

1. Animals with defects did not represent God’s holy nature.

III. LESSONS FROM THE CHAPTER

- A. “Cleanliness is next to godliness” is not in the Bible (John Wesley, 1778) but the principle is true...God wants us to be **clean**. What does that mean today?
- B. It’s not so much **what** you give, but **why** you give and **how** you give it.
- C. Mistakes **are** allowed.
- D. Not every offering is acceptable.
- E. God continues to be holy.

IV. FOR NEXT WEEK – LEVITICUS 23