

The Trespass Offering

Leviticus 5

In the fourth chapter of Leviticus, God gave Moses and the children of Israel the law of the **sin offering**. *Primarily, that law dealt with the corruption of our nature.* In chapter 5 the **trespass offering** is described. It is different from the sin offering in a few but very distinct ways.

I. The sin offering is about Substitution, while the trespass offering is about satisfaction.

It was not only necessary that a Substitute be found who was willing to suffer all the wrath of God for us, that Substitute must be One who could, and would, satisfy the infinite righteousness and justice of God for all his people. *"Then he is gracious unto him, and says, Deliver him from going down to the pit: I have found a ransom" (Job 33:24). "Justice and judgment are the habitation of your throne: mercy and truth go before your face (Ps. 89:14).*

Complete atonement Christ has made, And to the utmost price has paid
 All that His people owed! God's wrath on me can never fall
 Since Christ for me has borne it all! He paid the debt I owed!
 Payment God cannot twice demand; First, at my bleeding Surety's hand,
 And then again at mine!

II. The sin offering dealt with the sinner, while the trespass offering dealt with his sins.

God's law requires that we love God with all our heart, soul, mind, and strength, and that we love our neighbor as ourselves. Any act, therefore, done against God or man is trespass against God. If we wrong God or man by what we do we trespass, or transgress the law of God. This chapter talks about sins, all sorts of sins, sins of ignorance, of uncleanness, of deceit, of theft, and sins in the holy things of the Lord. All are trespasses **against God**.

- (A). *"If a person sins after he hears a public adjuration to testify when he is a witness, whether he has seen or otherwise known, if he does not tell it, then he is guilty (v.1).*
 This verse is talking about perjury before one of the judges of the people. In a court of law, if called as a witness, a man was (and is) required to tell the truth, no matter how dearly he loved the person on trial. It is a transgression against God to lie for love.
- (B). *"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 an oath, and it is hidden from him, and then he comes to know it, he will be guilty in one of these" (v. 4).*
 This is talking about what we would call, "running off at the mouth," or "overloading the mouth before the brain is engaged." It is talking about one who makes rash vows, either of doing evil or of doing good, vows with an oath, invoking God's name.
- (C). *"When a person sins and acts unfaithfully against the Lord, and deceives his companion in regard to a deposit or a security entrusted to him, or through robbery, or if he has extorted from his companion, or has found what was lost and lied about it and sworn falsely, so that he sins in regard to any one of the things a man may do; then it shall be, when he sins and becomes guilty, that he shall restore what he took by robbery or what he got by extortion, or the deposit which was [a]entrusted to him or the lost thing which he found, 5 or anything about which he swore falsely; he shall make restitution for it in full and add to it **one-fifth more**. He shall give it to the one to whom it belongs on the day he presents his guilt offering" (Leviticus 6:2-5).*

1. Sin is a very costly thing.
2. Sin brings us into debt at the bar of God.
3. Sin's debt must and shall be paid. – "*The wages of sin is death!*"
4. The only way we can both be forgiven of our sins and our debt be paid is by the sacrifice of Christ, our sin-atoning, justice-satisfying Substitute.

The fact that mention is made regarding sins of ignorance tells us that we are all totally incompetent to determine what is and is not sin. A man can be unclean, or do an unclean thing, and not know it; but he is still guilty (vs. 2-3). A person can speak rashly with his mouth and be ignorant of it; but he is still guilty (v. 4).

It is God against whom we have sinned, who made atonement for sin, convinces us of sin, and convinces us of atonement, satisfaction, and forgiveness by the sacrifice of his darling Son, the Lord Jesus Christ.

- III. The sin offering was an offering of blood only, while the trespass offering was for blood and money.** Whether a man robbed God in worship or robbed his neighbor by fraud, the Lord God required, "*He shall make amends for the harm that he hath done...He shall restore that which he took violently away.*" This was to be done by adding to his blood sacrifice the priest's "*estimation by shekels of silver, after the shekel of the sanctuary*" (v. 15). To this, "*the fifth part*" more was added (5:15-16; 6:5-6).

In the sin-offering no restitution was required; but in the trespass-offering restitution was made and then some. – A fifth part was added!

Turn to Genesis 47:18-26. The fifth part was a declaration by the forgiven sinner that he now belonged to God by another claim – THE CLAIM OF REDEMPTION! (See I Corinthians 6:9-11).

This added fifth part also tells us that both God against whom the trespass was made and the man who was injured by it were gainers in the end!

This is the glory of the cross. "*Where sin abounded, grace did much more abound!*"

- (1). God has gained more by redemption than ever He lost by the fall.
"*The wrath of man shall praise You; With what remains You gird Yourself.* (Psalm 76:10).
- (2). Not only is it true that God gains glory by the fall, we glorify Him more through it!
Martin Luther understood this. He said, regarding Adam's sin in the beginning of time:

"O blessed fall!" Had there been no fall, no sin, no condemnation, there we could never have known the wonders of redemption. Had there been no fall, no sin, no condemnation, then we could never have known the glories of grace. Therefore, we most gladly say to our Lord Jesus Christ, as the Egyptians said to Joseph, "Thou hast saved our lives: we have found grace in the sight of our lord, and we will be thy servants forever!" Amen.