

## TRESSPASS OFFERING

Scriptures: Leviticus 5:14-19; 6:1-7; Numbers 5:5-8, The Hebrew word – Asham – latterly means guilt or debt offering.

### **I. Trespasses always involved the invasion of the rights of others – especially in regard to property or service.**

A. Leviticus 5:4 – begins the list of trespasses with God Himself.

1. **“In the holy things of Jehovah”** could apply to a number of sins or trespasses against God.

a. Obviously every sin against man is also a sin against God, but not necessarily vice-versa – Psalms 51.

b. And every trespass is a sin, but not every sin is a trespass.

2. Some of the trespasses against God in Old Testament history.

a. Leviticus 22:14-15 eating of the holy things of Jehovah – such as the firstling of the flock, flesh of the sin offering, and shew bread.

b. Leviticus 10:8 may indicate that Nadab and Abihu drank the wine of the drink-offering instead of pouring it out to God.

c. Joshua 7:1 – the sin of Achan was taking that which God had already laid claim for Himself.

d. 2 Chronicles 28:22; 29:6 – even the sin of idolatry is viewed as a trespass against God in that it deprives Him of His tithes and offerings which are given to other gods.

e. Malachi 3:8 – robbing God in tithes and offerings.

3. A man could sin against Jehovah in the violation of and of the first five commandments – but in that case, the sin-offering would be required.

B. Leviticus 6:1-7 begins a list of **“trespasses against Jehovah”** by **“dealing falsely with his neighbor.”**

1. “in a matter of a deposit” verse. 2.

a. Some object or valuable has been entrusted to one by his neighbor – maybe even loaned it to him.

b. And the man unlawfully uses it, abuses it, or sells it.

2. **“or of bargain”** – probably involving some pledge.

a. Falsely representing some product to be what it is not.

b. Thus extorting money of goods from a neighbor.

3. **“or of robbery.”**

a. Whether under **“legalized”** forms or not.

b. Any deed by which another’s possessions are taken without proper remuneration – “removing neighbor’s landmarks” – Deuteronomy 27:17.

c. Unpaid debts would fall under this category.

4. “or have oppressed his neighbor.”

a. Withholding wages – or short pay for services rendered or less than agreed upon.

b. Keeping wages beyond pay-day – usually daily – Leviticus 19:13.

c. Taking advantage of another’s station or extreme need.

5. Lost and Found properties.

a. Thus, the owner is deprived of rightful usage of his goods.

b. He **“...has sworn falsely, he will even restore it in full and will add the fifth part more to it.”**

- 1) The finder knew it wasn't his and possibly knew who the rightful owner was.
- 2) Perhaps he claimed it as his own or sold it.
- c. The trespass is aggravated by the finder's lying, even "swearing falsely" about the property.
6. The law concerning lost property that has been found is given in Deuteronomy 22:1-2.
7. Numbers 5:11-15 shows that adultery violates a man's right with his wife.
  - a. The wife "commits a trespass" against her husband.
  - b. But he can't prove it - but is so strongly convinced that he is moved to jealousy.
  - c. The husband must take his wife to the priest, and bring a tenth of an ephah of barley meal as an offering.
    - 1) It is not the regular meal-offering of thanksgiving to God for blessings enjoyed.
    - 2) No oil or frankincense is added to the offering.
    - 3) **"for it is a meal offering of jealousy, a meal offering of memorial, bringing iniquity to remembrance" Numbers 5:15.**

**II. The underlying idea of the trespass offering is that fellowship with god is broken - just as in the sin-offering.**

A. Such fellowship can only be restored by:

1. Full restitution of the property - to the satisfaction of the owner.
2. Plus an addendum fine of 1/5<sup>th</sup> the value of the property.
3. Sacrificial atonement must be made.
4. Open confession of the specific sin committed.

B. Herein is expressed the difference between those who sin **while "walking in the light" - 1 John 1:7** and those who **"sin unto death" - 1 John 5:16.**

1. The first is covered by his faith, his constant, habitual consecration of self and substance, his proper worship of God as seen in the burnt, meal, and peace-offering - where atonement is always marginal, and therefore secondary to his consecration.
2. But for the other a total correction of his ways expressed in acknowledgment of the guilt and restitution of the goods, plus the added double-tithe.

C. The trespass-offering always and only offered for the individual.

1. It is never offered for the whole congregation.
  - a. Neither for groups - it is always an individual matter.
  - b. It is not likely that everybody in Israel will arise one day and steal from everybody else.
2. It was required of the leper in his cleansing ceremonies.
  - a. For he was seen as having deprived God of His proper worship and service during his exile from society - Leviticus 14:24.

b. But even he is an isolated individual.

Sent from [Mail](#) for Windows