

HIGHLIGHTS OF THE OFFERINGS

"The Trespass Offering"

Lev. 5:14-6:7; 7:1-7

INTRODUCTION

1. The Levitical offerings provide a complete picture of God's work for man through Christ.

Burnt offering: Christ's perfect dedication to the Father.

Meal offering: Christ's perfect humanity.

Peace offering: Christ's perfect provision of peace.

Sin offering: Christ's perfect death for sin.

Trespass offering: Christ's perfect death for practice of sin.

2. Leviticus 5:1-13 properly belongs to the sin offering. Where "trespass" occurs (v.6) the translation "for His guilt" is proper. Moreover, the key ingredient of the trespass offering (compensation) is omitted.

3. The term for "trespass" is elsewhere used (Num. 5:12, 27; Josh. 7:1; 2 Chron. 28:22; 29:6). The invasion of the rights of others in respect to property and service is suggested by this offering. This not only required expiation (sin offering), but also satisfaction and reparation (the trespass offering). Christ's work at Calvary covered both (John 19:30). Hallelujah.

Study this truth:-

1. THE MAN INVOLVED 5:15.

This offering concerns acts of sin against a holy God. The issue here is not innate sin (Psa. 53:5; 58:3; Rom. 7:18, 21). Wrong doing is ultimately against God (Psa. 51:4 cf. Gen 39:9).

Note: God has four major charges against humanity:

1) The sin nature Psa. 58:3.

2) Sinful acts Isa. 53:6; Rom. 3:9-18.

3) Position under sin Rom. 3:9; Gal. 3:22.

4) Imputation of sin Rom. 5:12.

Considering these four items demonstrates that God has a closed case against all men. No one could ever claim a righteous position before God save by grace through faith in the substitutionary death of Christ. It is His death alone that relieves men from these charges and proclaims "no condemnation" for those "in Christ" (Rom. 8:1).

2. THE MATERIAL USED

a. Expiation (penalty payment) animal 5:15.

No choices are given and no differences made among those who brought an offering. All were expected

to bring a ram without blemish.

b. Restitution money 5:15.

Whatever value was taken had to be restored. The valuation standard was the sanctuary shekel. This considered God's justice immutable. Moreover, justice was as God viewed it and not men.

c. Reparation money 5:16.

A double tithe or a fifth more was to be added. Thus the offender was not allowed any temporary advantage from that which did not belong to him. Deprivation must be made up. This explains the "much more" aspect of Christ's death (Rom. 5:9, 10).

3. THE METHOD EMPLOYED

a. Presentation 5:15, 16.

It was all "unto the Lord"--not men.

b. Identification 4:4 cf. 7:7.

The offering and offerer are one before God.

Not stated, but intimated.

c. Immolation (sacrifice) 5:16, 18; 6:7; 7:2.

The death of the animal for the individual.

d. Application 7:2.

The blood applied had merit.

e. Consummation 7:3-5.

The sacrifice was consumed by fire unto God.

f. Separation 4:11, 12; 7:7

Residue placed outside the camp (Heb. 13:11, 12).

4. THE MEANING INDICATED

a. In relation to God 5:14-19.

Some trespass is known (vv. 14-16) while others unknown (vv. 17-19). Think of it: Christ's death covers sins done in ignorance!

b. In relation to man 6:1-7.

Sins of deposits, frauds, robbers, deception (v. 2) and swearing (v. 3) all required a trespass offering.

CONCLUSION Glory to God, Christ has paid it all (Rom. 10:4; Isa. 53:10). We are accepted in Christ before God (Eph. 1:6).