

Commentary on Hebrews

Review

TRESPASS OFFERING

The Trespass (Guilt) Offering

This study will come out of Leviticus 5:14-19; 6:1-7; 7:1-7; and Numbers 5:8-9. This study will explain the Trespass Offering, its peculiar ritual, and its obligations of strict justice. This is the sacrifice under the Law of Moses that was built around the concept of strict justice. It was the *eye for an eye* kind of justice that was demanded under the Law. Then we will look at Christ as the fulfillment of the sacrifice of the Guilt Offering.

Trespasses involve the last five of the Ten Commandments and all laws later given to amplify and articulate those laws.

I. BACKGROUND

- A. Name: “ASHAM” literally meant “guilt” or “debt.”
 1. All wrong-doing creates moral responsibility. Those who trespass cannot be right with God until the wrong has been made fully right – by God’s law.
 2. Restoration to fellowship is based on fulfillment of all requirements of strict justice and atonement.
- B. Trespass Offering A Most Holy Type
 1. Nothing “sweet savor” about such actions.
 2. Right relations with man prerequisite to right relations with God.
 3. 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)
 - a. 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 offerings – where atonement is always marginal, and therefore secondary, to his consecration
 - b. 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 must be made for fellowship to be restored.
- C. Respect For Rights and Properties of Others Was Demanded
 1. Since God is a person – with the greatest rights – it was possible for a Hebrew to trespass against God.
 2. Examples showing a man could trespass against God.
 - a. Eating holy things, first-fruits (Leviticus 22:14-15). A trespass against God. Examples: eating the firstling of the flock, flesh of the sin offering, the shew bread, etc.
 - b. Leviticus 10:8 may indicate that Nadab and Abihu drank the wine of the drink offering instead of pouring it out unto God.
 - c. The sin of Achan – taking gold that God had already claimed for himself (Joshua 7:1). A trespass against God.

- d. Idolatry – a trespass against God (2 Chronicles 28:22). It deprives Him of His tithes and offerings which are given to other God's.
- e. “Will a man rob God?” (Malachi 3:8) Trespass against God.

Continuation

- II. **Trespasses Involving Man To Man Violations** – these violations were also seen as a sin against God’s government (Leviticus 6:1). They are called “sin and unfaithfulness to the Lord” by “deceiving or cheating a neighbor”. Trespasses always involve the invasion of the rights of others – especially in regard to property or service.
 - A. Deceiving A Neighbor – About something entrusted to him. This could be a loan or trusting care of livestock and he abused or unlawfully uses or sells it.
 - B. Falsely Representing Some Product – probably involving some sort of pledge.
 - 1. Saying something is worth an amount when it is not true – dishonest scales included.
 - 2. Thus extorting money or goods from a neighbor.
 - C. Stolen Properties
 - 1. Any deed by which another’s possessions are taken without payment is wrong.
 - 2. Deuteronomy 27:17 – “removing your neighbor’s landmark.”
 - 3. Unpaid debts – especially if dates are set.
 - D. Cheating Or Oppressing A Neighbor
 - 1. Withholding wages, falling short of agreement.
 - 2. Keeping wages beyond payday (Leviticus 19:13).
 - 3. Taking advantage of another’s extreme need.
 - E. Finding Lost Property And Not Returning It
 - 1. The owner is deprived abusively of his possessions.
 - 2. The finder knew it was not his – may know the owner.
 - 3. Claim and use it as though it were his – eat or sell.
 - 4. Deuteronomy 22:1-2 demands that lost property not be ignored, it must be cared for and restored, or kept until the owner comes seeking it.
 - F. Adultery – Numbers 5:11-15 shows that adultery violates a man's right with his wife.
 - 1. The wife "commits a trespass" against her husband
 - 2. He can't prove it, but is so strongly convinced that he is moved to jealousy
 - 3. The husband must' take his wife to the priest, and bring a tenth of an ephah of barley meal as an offering
 - a. It is not the regular meal-offering of thanksgiving to God for blessings enjoyed
 - b. No oil or frankincense is added to the offering
 - c. "...because it is a grain offering for jealousy, a reminder-offering to draw attention to wrongdoing." Numbers 5:15b
- III. **Restitution And Satisfaction** – this is the central theme of the Trespass Offering as seen from the peculiar aspects of this sacrifice.
 - A. Restitution of the Property Was the First Demand
 - 1. The Law (Numbers 5:7). “He must make full restitution for his wrong.”

2. If the owner is dead – restitution is to be made to the priest (Numbers 5:8).
 3. A person cannot be right with God while his neighbor's money is in his pocket!
- B. Satisfaction Involves An Added Amount – an additional one fifth, or 20% of the value of the property be given to the offended neighbor.
1. First, restitution of the property is required – to the owner
 - a. "He must make restitution for his guilt IN FULL" – Numbers 5:6
 - b. If the owner is dead and has no kinsmen to whom to make restitution, then the payment is given to God through the priest. The priest gets to keep it – Numbers 5:8
 2. Restitution and satisfaction made by standard of the "shekel of the sanctuary" (Leviticus 5:15).
 - a. For reparation, 1/5 of the value lost to the owner is added. This was a double tithe – as additional 20%, and could not be ignored:
 - b. Because owner was deprived of use and employ.
 - c. Guilty must realize no profit from wrongdoing.
 - d. To appease the sense of loss by owner.
 - e. To satisfy justice that was offended.
- C. No Exception for Ignorance – whether unwittingly, or wittingly – same ordinance.
1. Difficult to believe trespasses listed above were unwitting, or done without intent.
 2. "Deceiving neighbor," "steals," "cheats," "lies," "swears falsely" are all too deliberate.
 3. But whether unwittingly or deliberately, when the goods are restored, the added fine is paid the owner, and the sacrifice is offered, "he shall be forgiven" – Leviticus 5: 16; 6:7
- D. Restitution and Satisfaction Does Not Atonement – when restitution and satisfaction is fully made he is right with his neighbor but not yet with God.
1. He must make the sacrifice of atonement – Trespass Offering to be right with God.
 2. "And he shall be forgiven" (Leviticus 5:16; 6:7).