

**THE LEVITICAL OFFERINGS**  
**7. THE TRESPASS OFFERING**  
**Leviticus 5:14-6:7**

As we have seen, the Trespass Offering is closely related to the Sin Offering. But it is a separate offering.

**1. The Name—*Trespass Offering***

*Trespass* seems to refer to

- Sins that are of a more private nature, confined to the individual's knowledge, rather than public acts that would more hurtful in their effects.
- Sins that cause measurable harm to God or man.
- Thus the Trespass Offering pictures the provision God has made not only for the expiation of the guilt of our sin by nature but for every breach, before and after conversion, of the two tables of the law.

**2. The Peculiarities of the Trespass Offering**

- To expiation is added the thought of *recompense* or *reparation*: Leviticus 5:15-16, 18; 6:5, 6.
- In every case, the sacrificial victim had to be a ram, no exceptions as in the Sin Offering or sweet savour offerings.
- The Trespass Offering established this principle: where our actions have deprived either God or man of what is due to them, we are bound by law not only to make good their loss but to add 20% to the amount of our debts.
- Payment of our debts under the Law may be paid only in the coinage of the sanctuary: Leviticus 5:15.

**3. Examples of Sins Needing a Trespass Offering**

- Sins against God: Leviticus 5:14-19
  - a. Trespasses in holy things, verses 5-16
  - b. Trespasses in forbidden things, verses 17-19
- Sins against Man
  - a. Breach of Trust
  - b. Practising a Fraud on a Partner: probably refers to actions that may be construed as being within the letter of the law but that were fraudulent, a sin made all the worse by its being a breach of *fellowship*, or *partnership*.
  - c. Violent Oppression—a social evil that is still veiled by legality.
  - d. Deception of a Neighbour
  - e. Dishonesty for Personal Gain

This list is probably not meant to be exhaustive. Rather it is suggestive, presenting broad categories of trespasses whereby we defraud God or man.

#### 4. The Ritual

- The person whose action has brought loss to God or man brings a ram for a sacrifice of expiation: Leviticus 5:15, 18; 6:6.
- It is similar to that of the Sin Offering (Leviticus 7:7), though not identical:
  - a. The blood is *scattered*, as the Hebrew verb *zaraq* properly denotes, ***all around upon the altar***: Leviticus 7:2.
  - b. Unlike the Sin Offering, the Trespass Offering required that a monetary fine be paid plus 20% of the amount assessed by the priest (***thy estimation by shekels of silver***): Leviticus 5:16, 18; 6:5-6.
- The Priest assesses the harm done in monetary terms, and the offerer must bring this, plus 20%, with his ram for sacrifice.
- The Priest scatters all the blood all over the brazen altar.
- He separates the fat and burns it on the brazen altar: Leviticus 7:3-5.
- He and his fellow priests eat the flesh of the Trespass Offering in the tabernacle: Leviticus 7:6-7 (cf. 6:26).
- In the case of sins in the holy things, the fine assessed was given to the priest, though whether for his personal gain is not stated: Leviticus 5:16.
- In all other cases, the amount assessed against the offender was given to the injured party: Leviticus 6:5.
- The priest made an atonement for the offender who received forgiveness for his trespass: Leviticus 5:16; 6:7.

#### 5. The Typology of the Trespass Offering

The Trespass Offering specifically typifies

- The depths of man's depravity by nature and guilt before God as a breaker of both tables of the Law.
- The truth that man's sin defrauds God of what is His by right, which sin is the root of all the fraud and oppression men practise against their fellow men.
- Man's inability to make the satisfaction required by God.
- God's mercy in revealing a way that would provide him with an atonement and bring him full forgiveness.
- The necessity for blood atonement as the only way of atonement and forgiveness.
- The glorious truth that Christ made full atonement and paid all our debt and more to secure our pardon. Note PSALM 69:4b.
  - a. Christ's death paid the price for our sin.
  - b. His life of perfect obedience restored to God all the honour that man's sin had stolen, an obedience far more than even unfallen Adam could ever have rendered.