

180228-4 Leviticus 5, The Trespass Offering – Craig Thurman

Chapter 1: The type for the burnt offering is Jesus **Christ offering Himself unto God** for us.

He.10.10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

The blood of this offering is sprinkled all over upon the top of the brazen altar. The consciences of those for whom Christ died is relieved of sin before God! The major point of this offering is that only the sacrifice of the body and blood of Jesus Christ atones for sin to God. (Lev.1.4) It is right that Christians offer up their bodies as a living sacrifice to God (Ro.12.1), but that sacrifice does not atone for sin.

Chapter 2: The meal offering is a non-atoning, non-bloody sacrifice. The type presented in this is, not the death, but **the devotion of the life of Christ as a *sweet savour***, acceptable, pleasing **to the LORD**. Part of this offering is consumed upon the altar and the remaining is dedicated to the priesthood for eating. So, as Christ's life always pleased the LORD (*Joh 8:29 ... for I do always those things that please him.*), so they who partake of Christ's life, walk as He walked, live acceptably before the LORD.

Ro 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

The salt is applied to every offering, but its mention at this sacrifice emphasizes reserving our lives for the glory of God through Jesus Christ.

Chapter 3: The peace offering emphasizes reconciliation. **Christ is our peace.** Both Jew (near) and Gentiles (far off) are made one in Jesus Christ before the LORD. All parties comes together to feast around Jesus Christ. The foundation for the peace offering is the burnt offering. (Lev.3.5)

Eph.2.16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Chapter 4: Sinner must know that they are sinners before they can know and believe that they are forgiven. **Christ made sin for us.** (2Co.5.21)

Notice the difference of the impenitent:

Joh 9:41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

The sin offerings seem to address the sinner coming to the knowledge of past sin. Once sins are known Israelite personally contracts guilt. The sin offering puts away the sin and the guilt associated with it.

Chapter 5 is the trespass offering. It is still called a sin offering (v.6). But it does appear to differ from the sin offering in chapter 4. The trespass offering is for the personal pollution which comes through hearing, speaking of oaths not kept, or by coming into contact with things unclean. It is in this chapter that we find the very first instance of the use of the word *confess* in the Bible. So by the offering of the trespass offering and a confession of that trespass the child of God is restored to his previous holy state.

So, we learn that by the sacrifice of Jesus Christ, not only was the punishment due for sin once for all put away (ch.4), but also the daily defilements we contract through the course of the way as well confess our sins before the Lord.

Burnt Offering: Christ's death before the LORD

Meat Offering: Christ's life before the LORD

Peace Offering: Christ's reconciliation to the LORD

Sin Offering: Christ's punishment for sin before the LORD (outside the camp)

Trespass Offering: Christ's restores the child of God to an holy state before the LORD

Chapter 5

This chapter concerns the discovery of personal pollutions for the manner of hearing, or speaking, or contact with uncleanness. The trespass or guilt offering remedies both the uncleanness and guilt which comes with the knowledge of sin. Now, sin and trespasses can be synonymous terms. Verses 1 and 6 leads us to this conclusion. v.1. *And if a soul sin ... v.6 ... he shall bring his trespass offering.*

But there can be a difference between a trespass and a sin, otherwise there would be no such thing as a sin offering and a trespass offering. Generally, we do not confess our sins to men, but to God. But here are times when it might be necessary to confess our trespasses both to God and before men.

1 ¶ And if a soul (4.27, נִפְשׁ) sin, and hear the voice of swearing אָלָהּ, and is a witness, whether he hath seen or known of it; if he do not utter it נִגִּיד, then he shall bear his iniquity.

impending punishment

swearing, אָלָהּ, a-lah; fem. noun; KJV, Ge.24.41, oath; Lev. 5.1, swearing; Nu.5.21, cursing; Jer.42.18, execration (to put under a curse, detest, denounce); so, this can be either good or evil.

he do ... utter, נִגִּיד, yag-geed, Hiphil (causative active) fut. 3ps. masc. of נִגַּד, na-gad; KJV, to tell, shew, shew forth, profess, denounce, declare, utter, report, bewrayeth (Pv.29.24), expound.

Pr 29:24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not.

חֹלֵק עִמ־גַּנֵּב שׁוֹנֵא נִפְשׁוֹ אֶלֶּה יִשְׁמַע וְלֹא יִגִּיד

his iniquity, עֲוֹן, [g^a]o-no, masc. sing. noun, w/3ps. masc. suff. of עֹוֹן, [g]a-vohn; KJV, iniquity (oft.), mischief, punishment.

For failing to denounce the breaking of an oath by his brother he has become guilty for sin against the LORD. There is in this an implicit accountability to one another. They are responsible for the things that they hear and witness in one another. (i.e. Lev.20.4, 5; Mt.23.15-22)

2 Or if a soul touch any unclean thing (בְּכֹל־דָּבָר, lit. by every matter or substance),

touch, תִּגַּע, tig-ga[g], Qal fut. 3ps. of נָגַע, na-ga[g]; to *touch (oft), be smitten, reach, plagued, beaten, drew near, brought down,*

unclean, תְּמֵאָה, t^e-mey-ah, fem. sing. adj. of טָמֵא, ta-may; KJV, *unclean (oft.); Nu.5.2, defiled; Ez.22.10, polluted.*

whether it be a carcase of an unclean beast (חַיָּה, living),

carcase, בְּנִבְלָה, b^e-ni-b^e-lath, prefixed בָּ, in, with, at, fem. sing. noun of נִבְלָה, n^e-veh-lah; 1st use in Scripture; Lev.7.24, *beast that dieth;* Lev.17.15, *which died;* Deu.21.23, *body;* Ps.79.2, *dead bodies.*

beast, חַיָּה, chay-yah, fem. sing. noun, חַי, or חַיִּי; Ge. 1.20, a creature that has *life;* v.21, a *living* creature; v.24, *beast of the earth;* v.28, a *living thing* that moveth; it is *animal life*, whether human or creaturely.

or a carcase of unclean cattle בְּהֵמָה, **or the carcase of unclean creeping things**

שָׂרֵץ,

creeping things, שָׂרֵץ, masc. noun; KJV, *Ge.1.20, moving creature;* *Ge.7.21, creeping thing;* *Lev. 11.10, all that move in the waters;* *Lev. 11.20, all fowls that creep;* *Lev.11.23, flying creeping thing* (chpt. 11 is the chapter for the *creeping thing*).

and if it be hidden from him;

it be hidden, וְנִעְלַם, v^e-ne-[g^e]lam, Niphal (simple passive) pret., 3ps. masc. of עָלַם, [g]a-lam; KJV, *Ps. 90.8, secret sins;* to *hide;* *Ps. 26.4, with dissemblers* (those who would conceal their true identity); **v.3**

and it if be hidden from him, indicates an ignorance of the trespass. Then the Israelite becomes informed or remembers his fault. At this he becomes

turn alleviated the guilt and restored him to a state of cleanness. This appears to be parallel to that which the apostle John refers in his first epistle.

1Jo 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Doubtless this O.T. type corresponds to the defilements and guilt we contract through the course of the day as we hear things that other say and as we come into contact with the things of this sin-dead world.

and if it be hidden from him, Certain, the implication is that the Israelite would not purposely live hypocritically. And so for us, the Spirit of God works that we would be genuine, sincere Christians.

and guilty, The child of God who lives in sin lives in fear of judgment. *He.10.26 For if we sin wilfully after that we have received the knowledge of the truth [notice ignorance is removed], there remaineth no more sacrifice for sins,* [There is no sacrifice which provides for the children of God to live in unmitigated sin ... all sacrifices were for the putting away of sin. (He.9.26)] *27 But a certain fearful looking for [ἐκδοχή, a noun, ἐκ + δέχομαι, ex+reception or expectation] of judgment and fiery indignation, which shall devour the adversaries.* This is what guilt does. We need to confess sin and forsake it. Then the guilt will be gone and we can serve the Lord with confidence, without slavish fear.

3 Or if he touch the uncleanness of man (אָדָם, mankind, not just men), **whatsoever uncleanness it be that a man** (he, or context, a soul) **shall be defiled** (unclean) **withal** (בָּהּ, by it), **and it be hid from him; when he knoweth of it, then he shall be guilty.**

it be hidden, וְנִסְתָּר, v^e-ne-[g^e]lam, Niphal (simple passive) pret., 3ps. masc. of נִסְתָּר, [g]a-lam; KJV, *Ps. 90.8, secret sins; to hide; Ps. 26.4, with dissemblers* (those who would conceal their true identity); **v.2**

תִּשְׁבַּע

לְבַטֵּא

4 Or if a soul (נַפְשׁ) swear [charge, adjure], pronouncing with his lips to do evil, unadvisedly, perhaps 'rashly'

swear, תִּשְׁבַּע, Niphal (simple passive) fut. 2ps. masc. of שָׁבַע; KJV, to swear (oft), give an oath, to charge, adjure.

pronouncing, לְבַטֵּא, Piel (intensive active) infin. of בָּטֵא see also בָּטֵא, w/pref. לְ, to, for; Qal part. Poel, Pv.12.18, there is that speaketh like; Piel infin., Lev.5.4, pronouncing (twice) with his lips; Piel fut., Lev.5.4, shall pronounce with an oath, and Ps.106.33, so that he spake unadvisedly.

with ... lips, בְּשֵׁפְתַיִם, vis-pha-tha-yim; prefixed בְּ, in, with, by, fem. sing. noun שֵׁפֶת; KJV, Ge.11.1 one language; Ge.11.7, another's speech; Ge.22.17, which is upon the sea shore; Ge.41.3, kine upon the brinbk of the river; Ge.41.17, I stood upon the bank of the river; Ex.6.12, who am of uncircumcised lips; Ex.26.4, upon the edge of the on curtain; Ex. 28.26, breastplate in the border thereof; Ex.28.32, it shall have a binding; Ex.36.11, made in the uttermost side of; Ex.39.23, a band round about the hole; 1Ki.7.23, from the one brim to the other; Job 11.2, full of talk.

or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

Here, the soul has unwittingly trespassed by pronouncing *rashly* or *unadvised* an oath, which committed him to doing something. He had forgotten that he had made this oath, then remembered, realizes his fault, becomes polluted and guilty and needs to resort to offering this guilt offering.

5 And it shall be, when he shall be guilty in one of these things, that he shall confess that (or, which) he hath sinned in that thing:

by trespassing (is understood)

that he shall confess, הִתְוַדַּהּ, v^e-hith-vad-dah, Hithpael (reflexive) pret., 3psm. of וָדָהּ, ya-dah; this verb is only used in Hiphil and Hithpael; Hithpael pret. is found in Lev. 5.5; Lev.16.21; 26.40; Nu.5.7; the Hithpael is always tss. with the English word, *confess*; in Hiphil (causative active) it is also tss. *Ps.75.1, to give thanks; 2Chr.7.3, to praise; so the idea of praising and thanking is really a confession of those things which the LORD has done.*

This is the very first instance where the word *confess* is found in the Bible. That soul was to *confess* his specific trespass. There is no doubt that this confession was made to the LORD. How publically that confession was I cannot say. For N.T. believers, as we come from the type to the real, sometimes it might be necessary for sins and trespasses to be confessed even before men. But more often than not sins committed are confessed in the privacy of our hearts only before the LORD. There is nothing in the word of God which commands us to confess our sins vicariously to a man. It does no one any good to hear what sins we commit or of the bent we have to certain sins.

In the New Testament, confession of *trespasses, faults, or offenses*, is what James refers to in Ja.5.16. (Took advantage of your hospitality, brought back something I borrowed broken, overlooked calling someone for prayer, hadn't shaken your hand in a while, drink beer, smoke cigarettes, always late for services, perhaps overcommitment or undercommitments, unthoughtful words, critical or harsh judgments, etc.) Paul refers to the same in Gal. 6.1 when he writes to those who might be able to render aid to one who is ... *overtaken in a fault* ... this is the kind of issue that could be applied to this study in Leviticus chapter 5. The Israelite *trespasses, offends, is in a fault* by hearing, or by speech, or by coming into physical contact with dead things of the unclean.

6 And he shall bring his trespass (guilt) offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement כַּפֵּר for him concerning his sin.

his trespass offering, אֶת־תְּשֻׁמֹה, eth-^a-sha-mo; masc. sing. noun w/3psm. suff., תְּשֻׁמָּה, a-sham (or, ah-shahm'); the verb for *guilty* is תְּשֻׁמָּה or תְּשֻׁמָּה, v.2.

verbs, תְּשֻׁמָּה or תְּשֻׁמָּה for Lev. chs.4-7: Lev. 4.13, 22, 27; 5.2, 3, 4, 5, 17, 19 (twice); 6.4 (**total 11, the number for judgment**)

nouns, תְּשֻׁמָּה for Lev. chs. 4-7: Lev. 5.6, 7, 15 (2), 16, 18, 19; 6.5, 6 (twice), 7, 17; 7.1, 2, 5, 7, 37; (**total 17, the number for victory**) = **28 the number for eternal life.**

Also: 14.12, 13, 14, 17, 21, 24, 25 (twice), 28; 19.21 (twice), 22.

7 ¶ And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

8 And he shall bring them unto the priest, who shall offer that which is for the sin offering first, (... for trespass)

who shall offer, Hiphil (causative active) pret. of the root, קָרַב; KJV, *offered, presented, drawn, brought*; cf. 3.3, 7, 9, 12, 14; 4.3, 14; 5.8; 7.8, 12, 14, 35.

and wring off his head from his neck, but shall not divide it asunder:

9 And he shall sprinkle of the blood of the sin offering upon the side of the altar;

Not sprinkled before the veil or on the altar (and not applied to the horns of either the incense or brazen altars), but *sprinkled* on the side of the brazen

altar. This sprinkling makes the difference between this bird and the next which is offered for a burnt offering.

and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering [for trespass].

I assume that the handling of the rest is as the burnt offering. (cf. 1.16, 17)

10 And he shall offer the second for a burnt offering, according to the manner: and the priest shall make an atonement כִּפָּר for him for his sin which he hath sinned, and it shall be forgiven him.

Le 1:16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes: 17 And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

11 But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his (understood, guilt) offering קֶרֶב the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering.

Ex 16:36 Now an omer is the tenth part of an ephah. (Ez.45.11, or homer)

12 Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the LORD: it is a sin offering.

The lack of oil and frankincense distinguishes the sin offering from a meal offering. The comfort of the oil and the fragrance of the frankincense are lacking in the sin offering. The sin offering emphasizes how our Lord bore in His sinless body, of which the fine flour represents, the punishment of God for our sins.

13 And the priest shall make an atonement כַּפֵּר for him as touching his sin that he hath sinned in one of these [which is clearly a trespass offering], and it shall be forgiven him: and the remnant shall be the priest's, as a meat offering מִנְחָה.

As a meat offering, meaning simply that he gets to keep the remainder for himself to eat.

1Co 10:18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

We have read of the remedy for contracted pollution and guilt in this trespass offering. In what follows, in the course of the Israelite's holy things (things he should bring, offer, sacrifice) he has ignorantly withheld from the LORD that which was due to Him and has become guilty now that he is aware of His trespass. This trespass is against the LORD, but it is the priesthood that suffers the harm. And this needs to be *amended, made good or restored*. In verse 15, 16, the Israelite offends by not doing what he should. Then, in verse 17-19 he offends by doing what he shouldn't.

14 ¶ And the LORD spake unto Moses, saying,

וְהָטָאָה (R-L) בִּיַתְמַעַל מֵעַל נַפֶּשׁ
15 If a soul commit a trespass, and sin through ignorance,

בִּיַתְמַעַל מֵעַל, if ... commit a trespass;

תִּמְעַל, Qal fut. 3psf of מֵעַל, ma-[g]al; to commit, trespass, transgress.

מֵעַל, ma-[g]al, a masc. sing. noun, a trespass, transgression, a falsehood (1), grievously (1).

in (or, against) the holy things of the LORD;

in the holy things, מִקְדָּשֵׁי, miq-qad-shey; prefixed preposition מִן, from, against to the masc. pl. noun קֹדֶשׁ, qo-desh; holy or sanctified things.

The Israelite has unwittingly short-changed the LORD by failing to offer or give as commanded; he has not done what he should. And it is the priest that is affected by this shortfall.

then he shall bring for his trespass (אֶת־זָשָׁמוֹ, guilt) **unto the LORD a ram without blemish** (תָּמִים, a perfect one) **out of the flocks, with thy** (referring to Moses, and later to the high priest) **estimation by shekels of silver,**

with thy estimation, בְּעֵרְכָּהּ, b^e-[g]er-k^e-ka, pref. preposition, בְּ, b^e, by, with, at; masc. sing. noun w/2psm. suff. of עֵרְךָ, [g]eh-rek; the value, order, estimation, taxation, price, proportion, equal.

after the shekel of the sanctuary, for a trespass offering (לְזָשָׁם, for a guilt offering):

It seems that Moses appraises the value of the ram that is to be offered for the trespass offering. That appraisal will help determine what is required to make full restoration for the trespass.

16 And he shall make amends

יִשְׁלֵם, y^e-shal-lem, Piel (Intensive active) fut. 3psm. of שָׁלַם; In Qal, *to make an end, to be at peace, to finish, to prosper*; In Piel, *to requite, reward, restore, pay, perform, recompense, make good, reward, render, make peace.*

- הָטָא - יוֹסֵף
for the harm that he hath done in the holy thing, and shall add the fifth part
the sin

thereto, and give it unto the priest: and the priest shall make an atonement כָּפַר **for him with the ram of the trespass offering** (הַזָּשָׁם, the guilt offering), **and it shall be forgiven him.**

and it shall be forgiven, וְנִסְלַח, v^e-nis-lach, Niphal (simple passive) pret. 3psm. of סָלַח, sa-lach; KJV, pardoned, forgiven, spared (1,

Due.29.20, *will not spare him*); but for three instances (Nu.15.25, 26, 28) this in Niphal is found in Leviticus (Lev.4.20, 26, 31, 35; 5.10, 13, 16, 18; 6.7; 19.22)

17 And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet is he guilty (וְאָשָׁם), and shall bear his iniquity.

Here the Israelite has offended by doing what he should not have done.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering (וְאֶזְרָא), unto the priest: and the priest shall make an atonement כַּפֵּר for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him.

There is no fifth part added to the offering as there was above. It doesn't seem that there is a lack which the priest suffered, and therefore no recompense or restoration added to it. In some way the Israelite erred in some way in the holy things by doing what was forbidden.

Perhaps delayed to offer the first ripe fruits. (Ex.22.29) Or, to come up to present themselves before the LORD three times a year. (Ex.23.14) Or, he seethed a kid in his mother's milk. (Ex.23.19) Or, perhaps forgot to put the salt in the offering. (Lev.2.13) ???

19 It is a trespass offering (הוא אֶשָׁם): he hath certainly trespassed (אָשָׁם אֶשָׁם) against the LORD (לִיהוָה, to, for, or against the LORD).

The trespass offering sets the precedent for restoration. The Israelite had a fault which offended the LORD. He forgot to bring his sacrifices, or offerings, or tithes, or firstfruits and as a result even the priesthood felt the pinch because they depended on those things which were brought to the LORD's house. Not always, but sometimes our faults, failures, or offenses affect our fellowship with the Lord. As a result those nearest to us suffer offense. Sometimes, because of the closeness of our relationship, because

of closeness of our service, by forgetting to do what I ought, or by doing what I ought not I cause offense. As we have seen, not every offense then, but some offenses required restoration. And we find that in the New Testament as well.

Mt 5:23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

The apostle Paul in both Romans and Corinthians points out the care we should take to avoid causing offense. (Romans 14; 1Corinthians 8)

Ro 14:13 Let us not therefore judge one another any more (concerning eating of herbs or meats, or the day of every day as the Lord's day): but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

1Co.8.9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak (regarding meats sacrificed to idols). ... 12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. 13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

If we can, let us do our best to restore those who become offended at us. And let us serve without guilt having a clean heart and clean hands.

1Ti 2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

Ps.24.3 ¶ Who shall ascend into the hill of the LORD? or who shall stand in his holy place? 4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. 5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.