

The Spiritual Significance of the Offerings

The Trespass Offering

by Mike Vinson

The scriptures concerning this offering will demonstrate, as I pointed out at the close of the sin offering, that:

1) Both the sin and the trespass offerings are primarily for "**sin done in ignorance.**" What this means is that our carnal mind, with which we are born, needs not be aware of the fact that "sinful flesh...and blood cannot inherit the kingdom of God" for the wages of sin to be demanded and required of us all.

2) Then we will also see that there is a **standard** by which we are judged. That standard, of course is Christ, called here "the shekel of the sanctuary." What this means is that we are in a hopeless condition and position. None of us can come up to that standard. Christ alone can save us from our condition and our debt.

3) We will see that unlike the sin offering, in the trespass offering, **restitution** is made to the object of the trespass, whether it was God or our fellow man. In Truth when we sin against our fellow man we sin against God and restitution must be made.

Mat 25:40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done [it] unto one of the least of these my brethren, **ye have done [it] unto me.**

4) Finally we will see that we are "bought with a price and we are not our own."

1Co 6:19 What? know ye not that your body is the temple of the Holy Ghost [which is] in you, which ye have of God, and ye are not your own?

1Co 6:20 **For ye are bought with a price:** therefore glorify God in your body, and in your spirit, **which are God's.**

1Co 7:22 For he that is called in the Lord, [being] a servant, is the Lord's freeman: likewise also he that is called, [being] free, is Christ's servant.

1Co 7:23 **Ye are bought with a price; be not ye the servants of men.**

This principle is expressed as "adding a fifth thereto" in the trespass offering. The 'fifth' is also connected with the number five. Five is, throughout scripture is always connected with "grace through faith." "Adding the fifth thereto" more than restores what was lost, as in:

Rom 5:20 Moreover the law entered, that the offence might abound. But **where sin abounded, grace did much more abound:**

The Institution of the Trespass Offering

Lev 5:15 If a soul commit a trespass, and **sin through ignorance, in the holy things of the LORD [verse 17];** then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, **after the shekel of the sanctuary,** for a trespass offering:

Lev 5:17 **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, and shall bear his iniquity.**

Is this in line with what the New Testament teaches? Of course it is. It foreshadows this truth:

Eph 2:1 And you [hath he quickened], who were dead in **trespasses and sins**;

We were dead in trespasses **and** in sins? Is there any difference between trespasses and sins? The answer, of course, is an emphatic 'yes'; there is a difference! We were not shapen in trespasses. It is not in trespasses that our mothers conceive us all. Sex within the marriage union is not a sin. But we **are** all shapen in iniquity and conceived in sin. This is our condition while we "are in our mother's womb having done neither good nor evil."

Psa 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

It is in this helpless state that we are hated by God, simply because we are all "in Adam..." in Edom, in Esau, in Babylon, before we can "come out of Babylon" and be in Jacob, in the Israel of God, "in Christ." That is why Esau was born first and afterward Jacob. It was all to typify this spiritual Truth which is to be lived in us all:

1Co 15:45 And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit.

1Co 15:46 Howbeit **that was not first which is spiritual**, but **that which is natural** ; and afterward that which is spiritual.

1) Both Sin and Trespass Offerings are Primarily for Sins Done in Ignorance

Do the types found in the law of Moses witness to this condition? Of course, they do.

Lev 4:1 And the LORD spake unto Moses, saying,

Lev 4:2 Speak unto the children of Israel, saying, If a soul shall **sin through ignorance against any of the commandments of the LORD**

[concerning things] which ought not to be done, and shall do against any of them:

Lev 4:3 If **the priest that is anointed do sin according to the sin of the people**; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

The Distinctive Character of the Trespass Offering.

A. As with the sin offering, the trespass offering is **not a sweet savour**. Christ is seen as suffering for sins though not his own (II Cor. 5:21). Restitution was required to be made.

B. In every case of trespass, wrong was done to someone; **an act of evil was committed** against either God or man. The offering had to be made, **not because he was evil, but because he had done evil**. The trespass committed might be blatant as in robbery or a sin of which the trespasser was ignorant. The unwitting sin was to be especially seen as "wrong in holy things", not in cases of wrong against neighbor. Either way, an offering was required to be made, **the emphasis being on the act itself rather than the sinner:**

Lev 5:14 And the LORD spake unto Moses, saying,

Lev 5:15 If a soul commit a trespass, and **sin through ignorance, in the holy things of the LORD [verse 17]**; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after **the shekel of the sanctuary**, for a trespass offering:

Lev 5:16 And **he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto**, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

Lev 5:17 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, and shall bear his iniquity.**

Lev 5:18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make **an atonement for him concerning his ignorance wherein he erred and wist it not**, and it shall be forgiven him.

Lev 5:19 **It is a trespass offering: he hath certainly trespassed against the LORD.**

Had his mind trespassed? No, it wasn't even aware that a trespass had been committed. Had he nonetheless committed a trespass? Yes, he had:

"though he wist it not, yet is he guilty, and shall bear his iniquity."

It was a "sin through ignorance."

2) God's Standard for Measuring Trespasses

The natural man recognizes wrong against neighbor far more than wrong against God in "holy things", therefore the unwitting trespass will not be recognized by the natural man. He will even claim that because he was unaware of his sin, therefore it was no sin. To the man who spends a lot of time in learning of the holy things, there will be many more opportunities through the weakness of the flesh to commit trespass. He will also be aware of the fact that we all "sin through ignorance. But whether knowingly or unwittingly: "though he knew it not, yet is he guilty, and shall bear his iniquity."

What is:

Lev. 5:17 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 knew it not, yet is he guilty, and shall bear his iniquity.

So what is the standard by which we are judged? The standard of judgment in the trespass offering is not in our own conscience or our ability, but the truth of God. If a man's own conscience could be his guide, then each person would have a different standard of judgment. God always judges evil as evil wherever He see it. His judgment is not being altered by our blindness or ignorance. God has an unchanging standard:

Lev 5:15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering:

So much for the false doctrine that sin is only in **our** minds, only in **our** carnal minds. Neither sin nor trespass depend upon **our** knowledge of the sin or the trespass. God leads us to see sin and trespasses as He sees sin and trespasses. He reveals to us what is His grace in forgiving it. He reveals to us our need for that grace. Trespass is met by Christ in this offering as Christ has confessed it, endured the judgment and paid the penalty. God's standard is not something we have within us innately. Being "a law unto ourselves" does not mean that we are God's law unto ourselves. The law simply condemns.

Isa 53:5 But he was wounded for our transgressions, he was bruised for our iniquities:

Gal 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, **Cursed is every one that hangeth on a tree:**

Quoted from the law of Moses. But notice **of whom** this verse is speaking:

Deu 21:22 And if **a man have committed a sin worthy of death**, and he be to be put to death, and thou hang him on a tree:

Deu 21:23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged [is] accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee [for] an inheritance.

Deuteronomy 21:23 is quoted as applying to Christ in Galatians 3:13. This is done only by Christ taking our sins upon Himself. It is through us, His 'body,' that Christ becomes "a man committing a sin worthy of death," even though "He knew no sin." Christ stands as the "**just for the unjust**," confessing our wrongs and satisfying our judgment in Himself. In this way any verse of God's Word dealing with sin "in Adam" becomes Christ made sin. Look at what David, typifying Christ, says:

Psa 90:7 For we are consumed by thine anger, and by thy wrath are we troubled.

Psa 90:8 Thou hast set our iniquities before thee, our secret [sins] in the light of thy countenance.

Psa 90:9 For all our days are passed away in thy wrath: we spend our years as a tale [that is told].

Psa 90:10 The days of our years [are] threescore years and ten; and if by reason of strength [they be] fourscore years, yet [is] their strength labour and sorrow; for it is soon cut off, and we fly away.

Psa 90:11 Who knoweth the power of thine anger? even according to thy fear, [so is] thy wrath.

Psa 90:12 **So teach us to number our days, that we may apply our hearts unto wisdom.**

Christ took on Himself all the sins of the whole world. Not just the sins of believers:

1Ti 4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, **specialy of those that believe.**

1Jn 2:2 **And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.**

1Co 15:3 For I delivered unto you first of all that which I also received, how that **Christ died for our sins according to the scriptures;**

Gal 1:4 Who **gave himself for our sins**, that he might deliver us from this present evil world, according to the will of God and our Father:

1 Pet 3:18 For Christ also hath once suffered for sins, **the just for the unjust**, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

3) In Christ Full restitution is Paid in the Trespass Offering.

Besides the life laid down in the offering, the priest ordered restitution and a fifth part more to the injured party.

Lev 6:5 Or all that about which he hath sworn falsely; **he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering.**

Lev 6:6 And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:

In the sin offering, money is not noted. Why not? It is because the sin offering is not for what we have done either against God or our fellow man. The sin offering is for the fact that we are "marred in the Potter's hand... shapen in iniquity, conceived in sin." In the sin offering, the

offerer was a sinner and a perfect victim bore the penalty. This is here in the trespass offering, but also the original wrong is righted in the trespass offering and more by a fifth. Why restitution plus a fifth? We will deal with the fifth in just a moment, but restitution is required because we have committed a trespass against either God or our fellow man. Sin and trespass are not the same thing. The sin offering was for being sinful flesh, trespass offering was for sinning while in that sinful flesh. Christ "was made sin." He was not made trespass. Christ took on Him the seed of Abraham, sinful flesh:

Heb 2:14 Forasmuch then as **the children are partakers of flesh and blood, he also himself likewise took part of the same**; that through death he might destroy him that had the power of death, that is, the devil;

Heb 2:15 And deliver them who through fear of death were all their lifetime subject to bondage.

Heb 2:16 For verily he took not on him the nature of angels [a special 'sin free ovum']; but he took on him the seed of Abraham.[sinful flesh needing to be resisted and overcome, just like each of us]

If Christ were in any way different in the war He fought, then these words are meaningless:

Heb 2:10 For it became him, for whom [are] all things, and by whom [are] all things, in bringing many sons unto glory, to make the captain of their salvation **perfect through sufferings**. [Not through a birth which made him anything other than "the son of man."

Heb 2:11 **For both he that sanctifieth and they who are sanctified [Adam and "all living"] are all of one: for which cause he is not ashamed to call them brethren,**

The Need for Restitution

In the sin offering, justice is satisfied by the death of the sinner. Sins and trespasses are forgiven, but judgment must still be served. Sins are pardoned, but restitution and justice must still be met.

Act 13:38 Be it known unto you therefore, men [and] brethren, that through this man is preached unto you **the forgiveness of sins**:

“Forgiveness of sins” does not mean that restitution is forfeited.

“Forgiveness of sins” does not negate the necessity for justice.

“Forgiveness of sins” does not nullify this truth:

Gal 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

This is what forgiveness of sins means:

Luk 12:47 And that servant, which **knew** his lord's will, and prepared not [himself], neither did according to his will, shall be beaten with many [stripes].

Luk 12:48 But he that **knew not**, and did commit things worthy of stripes, shall be beaten with few [stripes]. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

Luk 12:49 I am come to send fire on the earth; and what will I, if it be already kindled?

The wrong still remains in the trespass offering until full payment of wrong is made.

God's standard was used to evaluate restitution, hence the priests set the amount of "**shekels of the sanctuary**" to be paid, whether God was injured by trespass in His holy things or man was injured by theft or hurt, etc. In Christ the wrongs were remedied whether to man or God.

4) What is the Significance of "The Fifth Part?"

D. Not only is the original wrong paid, but a fifth part added to it.

Lev. 5:16 And he shall make amends for the harm that he hath done in the holy thing, **and shall add the fifth part thereto**, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

Lev. 6:5 **...he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering.**

After the Egyptians had sold Joseph their cattle, their lands and their very bodies in order to survive the famine, Joseph gave them seed but required a fifth part of the increase for Pharaoh. Only the priests [they had their reward] escaped this toll levied on the people.

Gen 47:26 And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.

The import of this extra fifth in the trespass offering testifies that what was given was a debt owed and not a free gift. Thus the injured party became a gainer. From man in Christ both God and man have received back more than they were robbed. So "where sin abounded" we find "grace did more abound."

Rom 5:20 Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound:

The ultimate effect of the famine and misery of the Egyptians was to give Pharaoh a claim on them he had not had before. The entrance of trespass ultimately gives the injured party, whether man or God, a claim

on the trespasser that had not been enacted before. Before trespass entered, God only claimed His right. He had a right to the "holy things" as His portion. But after trespass came, His claim increased to the original wrong plus an added fifth. So we see God's claim on our sins to be greater than just what we owe as being sinners. As we are called to "walk as He walked", we mete out higher than just what is just, and receive more than what is just by being shown grace.

1 John 2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.

1 Pet 2:9 But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light:

1 Pet 2:10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

The Grades of the Trespass Offering.

There are no grades in the trespass offering. Christ is not seen either as a bullock of the herd or as the fowl. The life of a ram only is in view. It is laid down, restitution is made and a fifth part added.

Trespass, through Ignorance, in the Holy Things of the Lord

Lev 5:14 And the LORD spake unto Moses, saying,

Lev 5:15 If a soul commit a trespass, and **sin through ignorance, in the holy things of the LORD**; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering:

Lev 5:16 And he shall make amends for the harm that he hath done in the holy thing, and shall **add the fifth part thereto**, and give it unto the

priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

Lev 5:17 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 knew it not, yet is he guilty, and shall bear his iniquity.

Lev 5:18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him **concerning his ignorance wherein he erred and knew it not**, and it shall be forgiven him.

Lev 5:19 It is a trespass offering: he hath certainly trespassed against the LORD.

Deliberate Trespass Against God and Neighbor

Lev 6:1 And the LORD spake unto Moses, saying,

Lev 6:2 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

Lev 6:3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

Lev 6:4 Then it shall be, because he hath sinned, and is guilty, that **he shall restore that which he took** violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

Lev 6:5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, **and shall add the fifth part more thereto**, [and] give it unto him to whom it appertaineth, in the day of his trespass offering.

Lev 6:6 And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:

The reason why there is but one kind of trespass offering is because anyone who sees the difference between sin and trespass will see the trespass offering as the same. Sadly though, few can even see or understand this difference between sin and trespass. Few are even aware that flesh is sin, even when unaware of its sinfulness. Though there are different aspects of the offering, **trespass committed in ignorance and trespass committed deliberately**, there is but **one offering**. Jesus has met and satisfied perfectly all that all the offerings typify. We may not see all the different aspects of the offering in an equal manner, but God who sees all, through Christ, sees it all "for us."

Rom 4:24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

Rom 4:25 Who was delivered for [Greek - "dia," through] our offences, and was raised again for [Greek - "dia," through] our justification.

2Co 5:21 For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him.

Did Christ ever sin while in the flesh? Absolutely not! Will we ever be perfect as He was while in the flesh? Absolutely not! So He is "made sin" through us, through Adam, He "was raised again through our justification," while we, the first Adam, are made "the last Adam... the righteousness of God in Him." Christ fills us, and we in turn fill Him:

Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

Eph 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

Eph 1:19 And what [is] the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

Eph 1:20 Which he wrought in Christ, when he raised him from the dead, and set [him] at his own right hand in the heavenly [places],

Eph 1:21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

Eph 1:22 And hath put all [things] under his feet, and gave him [to be] the head over all [things] to **the church,**

Eph 1:23 **Which is his body, the fulness of him** that filleth all in all.

"The church...the fulness of [Christ]. How can that which is corruptible fill that which is incorruptible? It cannot without a change:

1Co 15:42 So also [is] the resurrection of the dead. **It is sown in corruption; it is raised in incorruption:**

1Co 15:43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

1Co 15:44 **It is sown a natural body; it is raised a spiritual body.** There is a natural body, and there is a spiritual body.

1Co 15:45 And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit.

1Co 15:46 Howbeit that [was] not first which is spiritual, but that which is natural; and afterward that which is spiritual.

1Co 15:47 The first man [is] of the earth, earthy: the second man [is] the Lord from heaven.

1Co 15:48 As [is] the earthy, such [are] they also that are earthy: and as [is] the heavenly, such [are] they also that are heavenly.

1Co 15:49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

1Co 15:50 Now this I say, brethren, that **flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.**

Flesh and blood may not be at all unaware of what they are, but the Truth remains the Truth: "flesh and blood cannot inherit the kingdom of

God, neither does corruption inherit incorruption. "Though he wist it not, yet is he guilty, and shall bear his iniquity."

What does this all mean for us?

Php 2:5 Let **this mind** be in you, which was also in Christ Jesus:

2Sa 24:24 And the king said unto Araunah, Nay; but I will surely buy [it] of thee at a price: **neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing.** So David bought the threshingfloor and the oxen for **fifty shekels of silver [grace through faith].**

Rom 6:13 Neither yield ye your members [as] instruments of unrighteousness unto sin: but yield yourselves unto God, **as those that are alive from the dead,** and your members [as] instruments of righteousness unto God.

Rom 6:14 For **sin shall not have dominion over you:** for ye are not under the law, but under grace

1Pe 4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with **the same mind:** for he that hath suffered in the flesh hath **ceased from sin;**

1Pe 4:2 That he no longer should live the rest of [his] time in the flesh to the lusts of men, but to the will of God.