

## **180314-4 Leviticus 6, vss. 1-7 - The Trespass Offering, cont. – Craig Thurman**

This chapter continues with the topic of the trespass offering. The difference between this and the sin offering is:

The sin offering is the discovery of the issue of sin against the commandments of LORD whether it be the priest, the congregation, the ruler, or any of the common people. Satisfaction by this sin offering is generally depicted by imputation of guilt and the death of the chosen and unblemished victim. By mediation there is sprinkling, anointing & pouring of blood, a special portion offered on the brazen altar, and a consummation of the remainder of the sacrifice by fire outside the camp. This type shows that Christ put away sins with the end that His people might become identified with Him.

*He.13.10 We have an altar, whereof they (of unbelieving Israel) have no right to eat which serve the tabernacle. (as long as they remain under the old system of the law)*

*11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.*

*12 Wherefore (sins being forgiven) Jesus also, that he might sanctify the people with his own blood, suffered without the gate. (with the end that we might come out to Him from the law ...)*

*13 Let us go forth therefore unto him without the camp, bearing his reproach.*

The trespass offering is the discovery of *personal* defilement because of offense, fault or trespass against the LORD. This offering is distinguished from the sin offering because of *confession of* and *restoration from* offense. The injury against the LORD is brought to a resolution. The trespass offering continues into the next chapter (6). So, in this type, through the sacrifice of Jesus Christ, not only do we have forgiveness of the punishment due for transgressing the law of God, but there is provision through Christ for an offender to be cleansed from the pollution of sin and restored to a state of purity by confession and restoration of the wrong. By so doing the breach in fellowship with God and men are restored.



*in fellowship*, וּמִתְאוֹבְתֵשׁ יָד, bith-su-meth, prefixed בִּ; fem. sing. noun of תְּשׁוּמָת; only this once w/יָד hand; **perhaps like a group trust to one**; B-D-B Lexicon, *a deposit*.

*a thing taken away by violence*, בְּגֵזֹל, masc. sing. noun w/בִּ prefixed, גֵּזֹל; KJV, *by violence* (1), *by robbery* (3); the fem noun גֵּזֹלָה, KJV, *the spoil*.

**or hath deceived his neighbour;**

*deceived*, עָשָׂק, Qal pret.; KJV, *to defraud, oppress, deceive, and wrong*; **v.4**

אוֹמְצָא

**3 Or have found that which was lost, and lieth concerning it,**

*that which was lost*, אֲבֵדָה, a-ve-dah (ah-vay-dah), fem noun; always tss. *lost thing* (4); the verb, אָבַד, is *to be lost, perish, fail, escape*.

וְנִשְׁבַּע עַל־שָׁקֶר

**and sweareth falsely; in any of all these that a man doeth, sinning therein:**

and has sworn to a falsehood, J.P. Green's IGNT

or, falsely sworn, a lying oath

וְנִשְׁבַּע עַל־שָׁקֶר

*and sweareth*, וְנִשְׁבַּע, v<sup>e</sup>-nish-ba[g], Niphal (simple passive) pret. 3ps. masc. of שָׁבַע; KJV, *to swear, charge with an oath, adjure*; **Lev. 5.4, swear; 6.5, he hath sworn; 19.12, ye shall ... swear.**

*falsely*, עַל־שָׁקֶר, אֵל, a preposition *upon, in, on, concerning, at, because of, beside, with, against, touching, over, to, et al.*; שָׁקֶר, a masc. adj. and adv. שָׁקֶר, sha-qar; KJV, *vain, false, falsely, wrongfully, lying, feignedly, deceit*.

**4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away,** return

spoil he got by robbery, אֲתֵּיגְזֹלָהּ אֲשֶׁר לָגַנְּךָ

*that he shall restore, וְהָשִׁיב, Hiphil (causative act.) pret., 3ps. masc. of שׁוּב; KJV, to return, come again, turn, turn away, turn again, turn back, retire, bring again, restore, convert.*

*a thing taken away by violence, בְּגִזְלוֹ, masc. sing. noun w/בָּ prefixed, גִּזְלוֹ; KJV, by violence (1), by robbery (3); the fem noun גִּזְלוֹהָ, KJV, the spoil.*

- אֲתֵּיגְזֹלָהּ אֲשֶׁר עָשָׂה -  
**or the thing which he hath deceitfully gotten,**  
the extortion which he extorted

*the thing which he hath deceitfully gotten, a pairing of the verb עָשָׂה, to deceive, defraud, oppress, and the noun עָשָׂה, oppression, extortion (1)*

**or that which was delivered him to keep, or the lost thing which he found,**  
the charge charged

**5 Or all that about which he hath sworn falsely;**

**he shall even restore it in the principal,**  
settle main [part]

*he shall even restore, וְשָׁלַם, v<sup>e</sup>-shil-lam, Piel (intensive active) pret. 3ps. masc. of שָׁלַם, sha-lam; KJV, to be ended, at peace, finished, prospered, rewarded, restored, requited, payed, repayed, make amends, to be recompensed, to render, perform, make good, make restitution.*

*in the principle, בְּרֹאשׁוֹ, b<sup>e</sup>-ro-sho, prefixed preposition, בָּ, in, with, at, to the masc. sing. noun w/3ps. suffix, רֹאשׁ, rōsh; KJV, head, chief, top, chapters, principle, beginning, captain.*

**and shall add the fifth part more thereto, and give it unto him to whom it**

**appertaineth,                      בְּיוֹם אֲשַׁמְתּוּ**  
**in the day of his trespass offering.**  
be, הוּא                      by, at, or in the day of his guilt offering

This entire matter assumes confession. In order for these matters to become settled there must be confession of the offense to the LORD and to the one that has been trespassed.

*Pr 28:13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. 14 Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief.*

The trespass, offense, or fault has damaged the neighbor by defrauding him (that is, to somehow cheat or deceive his neighbor). So, the offender is to restore not only the complete value of that which he had defrauded his neighbor, but also add a fifth part to it.

Remember that criminals had another rule: *Lu 19:8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.* (for stealing, **Ex.22.1**; 2Sa.12.6)

**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:**  
Moses'

**7 And the priest shall make an atonement כִּפָּר for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.**

*in trespassing, לְאֲשַׁמָּה, prefixed preposition, לְ, to, for, to a fem. sing. noun, אֲשַׁמָּה; KJV, in trespassing, to offend*

And so the thing the disorder created by the offense between one Israelite and his brother is brought to peace between the LORD and the brethren. The matter is put away not to be brought up again.

There is a good rule to apply here for us which carries very well into the New Testament. In the following text the implication is that there is one that has offended another by some act that should be amended. But rather than reconciling himself to his brother he goes on in his external and religious services.

*Mt 5: 21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.*

Jesus corrects the Pharisaical interpretation of the law from only being held liable for external acts to liability for those thoughts of the heart.

*23 **Therefore** if thou bring thy gift to the altar (an external act of religion), and there rememberest that thy brother hath ought*

*hath ought, holds, possesses something, ἔχει τι*

*against thee; 24 Leave there thy gift before the altar, and go*

*go, ὑπάγε, imperative, undertake*

*thy way; first be reconciled (be changed thoroughly)*

*διαλλάγψθι, aor. imper. pass. of διαλλάσσω, διά among, by, by reason of, therefore, through + ἀλάσσω, or ἀλλάττω, to change, alter, transform; διαλλάσσω, only this*

once in Scripture; LXX tss. this: 1Ki (1Sa.)29.4, *will be reconciled* [from a fall in the eyes of his own king, 29.3]; Job 5.12, *frustrating* the counsels of the crafty; Job 12.20, *changes* the lips of the trusty; Job 12.24, *perplexing* the minds of the princes; Job 36.28, neither is thy mind *disturbed* in thy body. This word carries with it the meaning of a change in position or circumstance. See also ἀποκαταλλάττω and καταλλάττω,

*to thy brother, and then come and offer thy gift. 25 Agree with thine adversary (opponent)*

By context, this one who has become offended because of a decision or judgment made by the offender, and so has become an opponent: ἀντίδικος, against + judgment

*quickly, whiles (or, until) thou art in the way with him;*

In other words do all that can be done to resolve the matter.

*lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.*

The offense is legitimate. It should be speedily resolved, and the injured restored. Refusing to make restitution could cost far more than it would have had there been a willingness to make amends.

Many Christians are forthcoming about their own goodness.

*Pr 20:6 Most men will proclaim every one his own goodness: but a faithful man who can find?*

But regretfully too many are averse to confessing their faults to one another because of pride, or a lack of humility. I must sometimes look my brother in the eye and acknowledge that 'I have wronged you.' Thank the

Lord that He has provided a means for those who suffer abuses by unrepenting, hardhearted brethren so that they do not have to live under the circumstances. If a brother refuses to right what he has done to wrong you we're not left without recourse. What is the recourse? Let it go!

Brethren, some of the saints of God will never learn to say, 'I'm sorry. Some preachers will never acknowledge that they have sinned against you by what they did. Never.

*Mt.6.14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

Christians who will live as Christ directs them too will not be under the circumstances. They will not let the faults of others run or ruin their lives. How is that? They have learned to put it away. That doesn't alleviate the accountability of the offender to make right the wrong, but it does free the Christian to continue his service without hindrance. What does that mean? Suffer the wrong for Christ's sake.

*1Co.6.1 ¶ Dare any of you, having a matter (some thing or work; English, some business, affair) against another, go to law before the unjust, and not before the saints? 2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?*

In matters between brethren the saints should never have to stoop so that the world make a judgment between them.

*3 Know ye not that we shall judge angels? how much more things that pertain to this life? 4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed (or, unprejudiced toward either side of these matters) in the church.*

*are least esteemed, ἐξουθενημένους, acc. pl. masc. part. perf. pass. of ἐξουθενέω, ἐξ of, out of, from + οὐθέν,(cf. οὐδεῖς)*



nothing, none; ἐξουθενέω, KJV, **which are despised, set at nought, contemptible.**

*5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? 6 But brother goeth to law with brother, and that before the unbelievers. 7 Now therefore there is utterly (completely) a fault (ἥττημα, otherwise tss. diminishing) among you, because ye go to law one with another. Why do ye not rather take wrong?*

Why not rather be wronged as to do this in the courts before the world?

*why do ye not rather suffer yourselves to be defrauded?*

Why not rather be defrauded, or *destitute*, to suffer the loss of what was properly yours; pres. ind. pass. of ἀποστερέω

*8 Nay, ye do wrong, and defraud, and that your brethren.*

Not only had the offender offended, but the offended offended by not suffering the loss.

*9 ¶ Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,*

*10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*

The conduct of the saints must rise above the conduct of the world. Both factions in this matter were rebuked by these words. Yes, the offender should have made restitution for the wrongs committed against his brother. But also, the offended should have done right by releasing the matter for the glory of God, to show Christ through suffering. There is here a complete breakdown in the grace of God.

*11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*

The issue of the law did not help the guilty party act in obedience to the commandment. It only pointed out what he was to do. Christians have the rule of Christ working within their hearts which would lead us to repentance for the offense, but also, when necessary to suffer loss. For both to refuse to act upon the word of God as it applies to their case is a complete breakdown of the principle of the grace of God among His people.

*Ja.3.1 ¶ From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? 2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. 3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. 4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. 5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? 6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. 7 Submit yourselves therefore to God. Resist the devil, and he will flee from you. 8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. 9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. 10 Humble yourselves in the sight of the Lord, and he shall lift you up.*

These things are written for our learning to correct us so that we will live like Christ. How we related to one another is important to our witness of Christ in this assembly and in this community. In the behalf of Christ, be sensitive and quick to settle offenses, and forgive one another.