



Lesson 20 – The Trespass Offering

- 1) God gave Ezekiel a vision of the Temple over the course of seven chapters. What was one of the things he was shown?

Ezekiel 46:20 Then said he unto me, This is the place where the priests shall boil the _____ offering and the _____ offering, where they shall bake the meat offering; that they bear them not out into the utter court, to sanctify the people.

The trespass-offering was a sin-offering, and many Bible students make no distinction between it and the regular sin-offering. In some places, the terms “**sin-offering**” and “**trespass-offering**” seem to be used synonymously, as in **Lev. 5: 1-13**, but in other places, they are spoken of as being two separate offerings.

- 2) What does the Bible say about a Trespass and the offering that you would bring?

Leviticus 5:15 If a soul commit a trespass, and sin through _____, 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:

Leviticus 5:16 And he shall make amends for the _____ 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.

A close study of the passages that speak directly of the trespass-offering, shows that it was offered more especially for sins “**in the holy things of the Lord,**” as when a person had trespassed by not following God’s instructions in regard to the holy things. He may have withheld his tithe (**Leviticus 27:31**), eaten the first-fruits (**Exodus 34:26**), or sheared the first-born sheep (**Deuteronomy 15:19**); whatever the trespass, he was to bring a ram for an offering.

- 3) What does the trespass-offering cover?

Leviticus 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 _____ wherein he erred and wist it not, and it shall be forgiven him.

It would seem from this that the trespass-offering did not always represent sins as public as the common sin-offering represented but was often used for sins known only to the individual himself. If the person had taken any of the holy things for his own use, had been dishonest in his dealings with his neighbor, or had appropriated articles that had been lost, etc., he was not only to restore the full value but was to add one fifth to the estimation by the priest.



4) Who was the restitution paid to?

Numbers 5:7 Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath _____.

Numbers 5:8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the _____, even to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.

There was no virtue in offering the ram for a trespass-offering unless the restitution was made in full for the wrong done. One special object of the trespass-offering was to atone for dishonest dealings with either God or man and always required the restitution of the wrong besides the ram for the offering. It taught very clearly that wherein we have dealt falsely with God or man, simply confessing the sin and bringing an offering will not suffice; we must make amends for the wrong.

5) What did Zacchaeus declare after his encounter with Jesus?

Luke 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 anything from any man by false accusation, I _____ him fourfold.

6) What was Jesus' reply?

Luke 19:9 And Jesus said unto him, This day is _____ come to this house, forso much as he also is a son of Abraham.

Zacchaeus understood the law of the trespass-offering, and as soon as he surrendered his life to Christ, he was ready to go even beyond the requirements of the law and restore "fourfold" to all whom he had wronged.

The trespass-offering was a more complete offering than the ordinary sin-offering; besides atoning for the sin, it also, in figure, covered the result of the sin. The prophet Isaiah used the trespass-offering as a special type of Christ. He was truly the anti-typical trespass-offering when He shed His blood, not only to free the souls of men from guilt but to remove forever the last trace of sin from the universe of God.

7) What did Isaiah tell us about Christ?

Isaiah 53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an _____ for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

8) What did Jesus tell us to do?

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

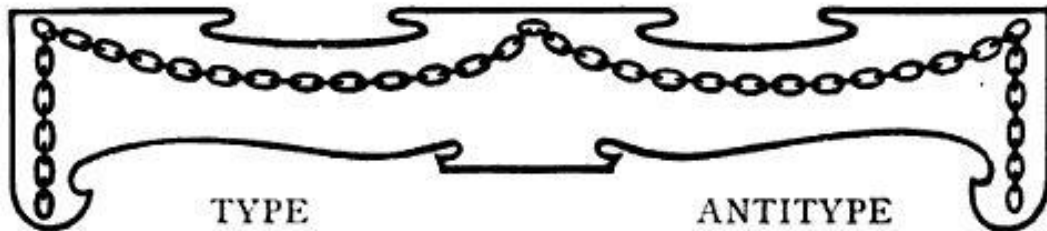


There are many precious promises to the one who will present his trespass-offerings to the Lord. He who would be victorious in God cannot be content with merely confessing his sin to God; he must make reconciliation and restoration. This is taught in the Saviour's words.

Can you see the importance of restitution? _____

Are you interested in living to the fullest with God? _____

Will you now ask Him now to help you follow His example? _____



Lev. 5: 15, 16. The trespass-offering atoned for the result of the sin as well as for the sin.

Isa. 53: 10-12. The death of Christ, the great trespass-offering, not only atones for sin, but destroys all the effect of sin.

Lev. 6: 1-7. The sacrifice without the restitution was not accepted.

Matt. 5: 23-26. Our prayers are of no avail if we cherish evil in our hearts.