

Daily Bread with Brother Hwa-Chi (Not reviewed by the speaker, for personal use only)

Leviticus 05:14-16

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank the Lord, it's time to read the bible again. Today, we will continue to read Leviticus 05:14-16.

The sin offering and the trespass offering both deal with sin and provide forgiveness for the sinner through sacrifice. The regulations for these offerings are quite similar, so why are they divided into two offerings? The reason is that the sin offering addresses man's inherent sinful nature—this is a matter of life. The trespass offering addresses the sins committed—this is a matter of conduct. The sin offering resolves the difficulty in one's life, restoring intimate fellowship with God, and bringing forth worship and service to Him. The trespass offering, in addition to restoring fellowship with God, also compensates for the loss and damage caused by the sinful act.

When a person commits a sinful act, its source still stems from the sinful nature from within. Therefore, the trespass offering includes the sin offering. The sin within a person must manifest through an external sinful act for a crime to be established. Once the case of sin exists, there is a need for sacrifice to deal with it. Thus, the sin offering is often accompanied by the trespass offering; the two offerings are interconnected and not easily separated, nor can they be completely divided.

Many Bible scholars categorize Leviticus 4:1-5:13 as the sin offering and 5:14-6:7 as the trespass offering, primarily because the trespass offering involves compensation for the loss and harm caused by the action of sin. I believe that this division is familiar to many saints, as seen in various diagrams such as those on the Bible Project website.

However, this division poses two difficulties. The first difficulty is that Leviticus 5:6 clearly states that a trespass offering should be offered, even though it later refers

to it as a sin offering. Nonetheless, the term "Trespass Offering" has already been revealed.

The second difficulty is that the sacrificial animals required for the sin offering become inconsistent. In chapter 4, where the sin offering is discussed, we find that the requirements are very strict and specific regarding the type of sacrifice. These specifics easily reveal their underlying spiritual significance. But in Leviticus 5:1-13, the requirements for the sacrificial animals become much more lenient, depending on the situation of the one offering the sacrifice. It appears that whatever is offered, God accepts. This causes the meaning of the sin offering to become unclear, making it difficult for New Testament saints to apply it.

My division follows the more traditional approach, categorizing Leviticus 4:1-35 as the sin offering and 5:1-6:7 as the trespass offering. Based on the sacrificial animals required, each offering can be developed with its spiritual implications, making it easier for New Testament saints to apply them.

Today, we no longer offer bulls, goats, or doves as sacrifices—Christ is our only sacrifice. Yet Christ is so rich that we must return to the Old Testament types of sacrifices to fully experience all that Christ has accomplished for us. Through these detailed provisions, we can cultivate corresponding character traits to testify to Christ's richness and beauty.

Based on my division, let us first examine the offerings required for the sin offering and the trespass offering. Four-fifths of the sin offering is very clear, and two-thirds of the trespass offering is also very clear; the sacrificial requirements for these two offerings have some gray areas, where the requirements become more flexible. Let us first deal with the clearer portions.

In the sin offering, found in Leviticus 4:1-31, two situations are addressed: the sin of the congregation of Israel and the sin of individuals. If the congregation sins, they must offer a young bull as a sacrifice, which is non-negotiable. The method of offering depends on who caused the congregation to sin.

If the priest caused the sin, the fat and kidneys of the bull must be burned on the altar. If someone other than the priest caused the sin, only the fat of the bull needs to be burned on the altar. These small differences have already been discussed in chapter 4 regarding their spiritual significance, so we will not repeat them here. Thus, it is clear that for the sin of the congregation, a young bull must be offered.

As for individual sins, a goat must be offered. If the individual is a leader of Israel, he must offer a male goat; if he is an ordinary person, he must offer a female goat. For individual sins, the offering is always a goat. The spiritual significance of the male and female goats has also been discussed in chapter 4, so we will not repeat that here. Therefore, the vast majority of the sin offering is very clearly defined.

The trespass offering, from Leviticus 5:14-6:7, is also very clear: a ram must be offered, along with the necessary restitution in the form of money or items. The trespass offering, along with restitution, is to compensate for the loss and damage caused by the sin. The ram is offered before God as a trespass offering, allowing the sinner to receive forgiveness. The reason a ram is offered is to ask God for the strength to follow His perfect will. Thus, two-thirds of the trespass offering is very clearly defined as requiring a ram.

Next, we will address the gray areas—this is where God's wisdom is at work. The last portion of the sin offering, found in Leviticus 4:32-35, requires a female lamb, which is different from other Sin Offerings. The first section of the trespass offering, Leviticus 5:1-13, requires a female lamb, which can be either a sheep or a goat, and this is also different from other trespass offerings. What is even more unique is that based on the person's circumstances, a pair of turtledoves or pigeons could be substituted, or even a portion of fine flour. We discussed the spiritual significance of this yesterday, so we will not repeat it here.

Today, we attempt to understand why God arranged things this way. Perhaps we can glimpse some of God's wisdom, which will become our enlightenment and revelation. In the Bible, the offering of a female lamb for a sin offering is mentioned in only two situations: the cleansing of a leper, recorded in Leviticus 14, and the vow of a Nazirite, recorded in Numbers 6.

Let us first look at the cleansing of a leper. Leviticus 14:10-20 tells us that during the cleansing ceremony, two male lambs and one female lamb are offered. First, a male lamb is offered as a trespass offering, acknowledging that the person became unclean through contact with a dead animal or human impurity. Now, in God's grace, they have been cleansed and must first offer a trespass offering to have their sin forgiven. Since outward sin originates from inward sinful nature, they must also offer a female lamb as a sin offering, as mentioned in Leviticus 4:32. This helps address the problem of their life, allowing them to be accepted by God and return to His presence.

Finally, they must offer a male lamb as a burnt offering. All burnt offering sacrifices must be male, and the entire male lamb is burned on the altar so that the person may be accepted by God. Only then is the person cleansed. Here, we see that the cleansing of a leper requires the offerings from the gray areas of Leviticus 4 and 5—the trespass offering, sin offering, and burnt offering—to cleanse the person.

Now, let us look at the vow of the Nazirite. Both men and women of Israel could take this vow, dedicating themselves to God for a period of time, during which they would separate from worldly things and accept many restrictions to fully belong to God.

If, during this period, they became defiled, such as by the sudden death of someone near them, their time of separation would be void, and they would have to choose another day to start over. They would then offer a male lamb as a trespass offering because they had become defiled by death and needed God's forgiveness for their guilt.

After their period of separation was fulfilled, on the day they returned to normal life, according to Numbers 6:14, they would offer a male lamb as a burnt offering, burning the entire animal on the altar to be accepted by God. Then, they would offer a female lamb as a sin offering, even though they had carefully observed their vow and committed no sinful act. However, the sinful nature within them remained, and so they needed to offer a sin offering, in accordance with Leviticus 4:32, offering a female lamb as a sin offering.

Finally, they would offer a male lamb as a peace offering. The peace offering was a shared offering between God, the priest, and the one making the sacrifice, allowing them to enjoy a feast of peace with their friends and loved ones. Here, we see God's wisdom in placing the sin offering and trespass offering together, especially in the gray areas, to address both the internal sinful nature and the external sinful acts.

Yesterday, we discussed the first type of trespass offering, which addresses the sins and shortcomings commonly committed in daily life. These faults do not involve third parties, so there is no corresponding restitution. For this type of guilt, God is very merciful and allows the offeror to offer a female lamb, which may be either a sheep or a goat, depending on their spiritual capacity.

If the person is poor and cannot afford it, they may offer two turtledoves or two pigeons. If they cannot even afford these, they may offer one-tenth of an ephah of fine flour. God's mercy and compassion abound. People of different spiritual capacities, based on their acknowledgment of their shortcomings, offer different sacrifices for the trespass offering, and God accepts them all.

Next, we look at the second type of trespass offering, which is for a person's sins committed against God. This type of trespass offering can occur in two situations. In either case, a ram must be offered as a trespass offering, and the first situation is more straightforward.

Verses 14-15: "Then the Lord spoke to Moses, saying: 'If a person commits a trespass and sins unintentionally in regard to the holy things of the Lord, then he shall bring to the Lord as his trespass offering a ram without blemish from the flocks, with your valuation in shekels of silver according to the shekel of the sanctuary, as a trespass offering.'"

This is what the Lord spoke to Moses. When a person sins unintentionally in regard to the holy things of the Lord, for the Israelites, they could not offer sacrifices on the altar or enter the tabernacle. The most likely sin committed unintentionally

regarding the holy things of God was neglecting to offer what should have been offered.

During Israel's various festivals, there were required offerings. Individuals were to give thanks to God or fulfill their vows, and there were offerings to be made for sins and trespasses. All these required offerings were considered holy things of the Lord. If you were supposed to offer something but did not, you would have sinned unintentionally concerning the holy things of God.

The Levites were responsible for transporting the various items of the tabernacle, while the priests used the various objects in the tabernacle to help the people offer sacrifices. If they accidentally damaged any of God's sacred objects in the process, they would have committed a trespass. Moses would then estimate the value of the sin committed unintentionally and restitution would be made in shekels of silver according to the sanctuary shekel. This was to compensate for the loss caused by the sin.

Additionally, a ram without blemish had to be offered to the Lord as a trespass offering. Although the handling of the sacrificial animal is not detailed here, Leviticus 7:1-6 provides a detailed explanation of how the trespass offering sacrifices should be presented. Aside from the burnt offering to the Lord, the remainder of the sacrificial animal would belong to the priest.

Verse 16: "And he shall make restitution for the harm that he has done in regard to the holy thing, and shall add one-fifth to it and give it to the priest. So the priest shall make atonement for him with the ram of the trespass offering, and it shall be forgiven him."

For sins committed unintentionally concerning the holy things of God, Moses would give an estimated value. The person offering the sacrifice would have to pay the priest the estimated value plus an additional one-fifth (20%). The priest would also offer the ram as a trespass offering to atone for the person's sin, and then their trespass would be forgiven. Here we see that if a sin was committed unintentionally

concerning the holy things of God, two things were required. First, restitution had to be made by paying the estimated value plus 20%. Second, a ram without blemish had to be offered to restore the person's relationship with God. Offering the ram would give them the strength to follow God's perfect will. These two things were presented to God as a trespass offering, and God would forgive the person's trespass.

Dear brothers and sisters, for sins unintentionally committed regarding the holy things of God, the most common application for us today is failing to give to God what should be given. In the Old Testament, it was about tithing. In the New Testament, although tithing is no longer required, 2 Corinthians 9:7 clearly tells us: "So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver." Although there is no specific amount required, each person should give according to the prompting of God, willingly and joyfully. The amount you determine in your heart becomes God's holy thing, which must be set apart for Him. If there is any shortfall, a trespass has been committed.

Let us pray together: Lord, thank You for helping us understand that the sin offering and trespass offering deal with our sinful nature and our sinful actions. Grant us spiritual sensitivity and help us live holy lives in our daily conduct. Especially in matters of what we ought to give, help us see that all ownership belongs to You and that these are holy things of God. If we have unintentionally sinned concerning Your holy things, remind us to offer the trespass offering promptly, so that we may always live in Your intimate presence. Bless our lives, in Jesus Christ's name we pray.