

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

Leviticus 6: 1-7

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank the Lord, it's time to read the Bible again. This week we will read Leviticus chapter 6; verses 1-7 deal with the trespass offering. From verse 8 to the end of chapter 7, the focus is on what the priests should do when offering sacrifices. Today we will read chapter 6, verses 1-7, and conclude our discussion on the trespass offering.

Before diving into the main text, let us first provide a general overview on the trespass offering. The trespass offering deals with our sinful actions. Each sin actually originates from our inherent sinful nature; the sinful nature is a matter of life. Therefore, the trespass offering has two aspects: one aspect addresses the issue of actions, and the other aspect addresses the issue of life. On the aspect of actions, restitution is required for the loss caused by the sin, plus an additional 20%, meaning you need to compensate the amount of loss caused plus one-fifth. On the aspect of life, different offerings are required according to the impact of the sin.

The trespass offering can be divided into three categories. The first category deals with deficiencies in daily life that make us unclean before God. This type of sin usually does not cause loss to a third party, so no restitution rules are required. In Leviticus 5:1-4, four types of common sins in daily life are listed as principles: first, failing to provide the required testimony; second, coming into contact with a dead body; third, coming into contact with human uncleanness; fourth, being careless with speech. These four are listed as principles; we can extend them to include other common sins in daily life that affect our holiness before God.

According to the measure of one's spiritual life, there will be different sensitivities and degrees of severity regarding these types of deficiencies. Experienced saints are very sensitive and can immediately recognize these issues, while others might take a long time to realize their sin. Therefore, for these types of deficiencies, we must first acknowledge the sins we have committed. After acknowledging them,

different offerings can be made based on the severity of the sin as we understand it.

Here we see that God is truly full of grace and tolerance, and His approach is flexible. You can offer a female lamb, a female goat, or two turtledoves or two young pigeons, or 1/10 of an ephah of fine flour. God gives people the freedom to offer different sacrifices based on their own recognition of the severity of their sin. The priest is to take a small portion of these offerings and burn it on the altar, while the remainder is to be given to the priest.

The second type of trespass offering deals with sins committed against God, as recorded in Leviticus 5:14-19. Regarding restitution, if the sin involves a violation of holy things, the restitution should be according to the valuation of the holy item plus an additional 20%. At that time, this referred to damage caused to items in the tabernacle. For today's application, if you fail to contribute your time and resources to the church's worship and service, you need to add 20% as restitution.

What should you contribute? The New Testament does not provide specific regulations but follows the principle of freewill offering; this is a matter between each individual and God. Each saint should learn to handle these matters seriously before God and determine how much to contribute to the church's service. Once you have determined the amount before God, whether it is time or finances or things that amount is considered as God's holy property. When you didn't pay up the determined amount, you owe in God's holy property, you should add 20% as restitution.

Dear brothers and sisters, this is a very healthy practice. If you have never practiced this before, you might start this week by carefully considering it before God. According to the inspiration God gives you, set a specific amount of time or resources to contribute each week. The amount you set aside is considered God's holy property and must be offered. Failing to offer enough means you owe God. Of course, this practice should be ongoing and gradually increased, until one day your entire being is devoted to God as holy property. When you reach this point, it aligns with what Paul says in Romans 12:1: "I beseech you therefore, brethren, by the

mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Our whole being given to God as a living sacrifice is a reasonable expectation.

Most saints know this verse and have read it, but they do not practice it in reality. Thus, for many saints, this verse remains theoretical. Perhaps this week is a good starting point. Don't be afraid if it's small; starting with 1% is fine, 10% is even better, but the key is to start. A person who has never practiced this is drifting and lacks roots in church life. This is similar to what Jesus said in the parable of the sower about the seed falling on shallow rocky ground; such saints cannot withstand the trials of their environment. We hope that we can all resolve before God to begin this practice.

If the sin is not against God's holy property, there is no corresponding restitution. Therefore, having looked at the restitution part for sins against God, the other aspect is the redemption of life. In this case, one must offer a male lamb without defect, according to the valuation by Moses, as the trespass offering.

For today's spiritual application, you need to draw on the power of Christ to help you follow God's best will for you. Saints should note that this is a necessary trespass offering; there is no room for negotiation. What does this mean? For example, if you know that God's best will is for you to do something, but you keep neglecting it, one day you may commit a sin and offend God. You pray, confess, and repent, and God will bring that task back to your heart. You might still not be ready, but that is God's valuation for you. What you need to do is obey God's best will for you. As long as you are willing to obey, Christ's power will supply you and help you to meet God's best will. I know many saints who have let go of other things and devoted themselves entirely to serving God, becoming His servants, have gone through such a process.

Next, let's look at the third type of trespass offering. In today's passage, Leviticus 6:1-7, it deals with sins committed against others. This also has two parts: the first part is that if the sinful action caused loss to others, you must add 20% as restitution.

On the other hand, to address the sinful nature of life, you must offer a male lamb without defect as a trespass offering.

Verses 1-3: “The LORD spoke to Moses, saying: ‘If a person sins and commits a trespass against the LORD by lying to his neighbor about what was delivered to him for safekeeping, or about a pledge, or about a robbery, or if he has extorted from his neighbor, or if he has found what was lost and lies concerning it, and swears falsely—in any one of these things that a man may do in which he sins.’”

It begins by saying that if someone sins, regardless of the type of sin; then it will list several types of sins. As we discussed earlier, each sin originates from the sinful nature; thus, the person also sins against the LORD. We must be clear on this point: before you offend others, you have already offended God.

Next, God lists six types of sins against others. Of course, there may be more than these six; these are just examples. Through Moses, God gave the laws to the Israelites, many of which relate to how people should interact with each other, somewhat similar to our modern civil laws; the principles are the same. Sins that cause loss must be compensated with an additional 20%.

Let’s look at the six items listed here: The first is concerning what was entrusted to someone by a neighbor. Exodus 22:7-8 discusses how to handle situations when money or furniture is entrusted to a neighbor for safekeeping and something happens. Exodus 22:10-13 talks about how to handle situations when livestock, donkeys, oxen, sheep, etc., are entrusted to a neighbor, and something goes wrong. How to deal with what was entrusted to a neighbor is clearly outlined in Moses’ laws. If someone commits fraud and takes it for themselves, they have committed a trespass act.

The second is fraud in transactions. Trade and commerce are inevitable in society, allowing for the exchange of goods. Leviticus 19:36 clearly states that fair scales, just weights, fair ephah are required. Of course, this can be extended today; you

must use honest and fair practices in transactions. If you engage in fraud in transactions, you have also committed a trespass act.

The third is the robbery of someone's property. Exodus 20:17 lists the tenth commandment: "You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's." Coveting is the beginning. Leviticus 19:13 tells us not to rob others, including not withholding the wages of hired workers overnight until morning. If you hire someone to do work and then do not pay them after the work is done, leaving them without pay overnight, that is considered robbery.

The fourth type of trespass offering is oppression of a neighbor. Leviticus 19:13 tells us not to oppress our neighbor; Verse 15 says that we should judge our neighbor with righteousness; Verse 16 instructs us not to harbor hatred against our neighbor; Verse 17 tells us to correct our neighbor if they are in the wrong. We should maintain a peaceful relationship with our neighbor. If you oppress your neighbor, you have committed a trespass offering.

The fifth is fraud regarding lost property. If you find something that someone else has lost, it does not belong to you; you must find a way to return it to the person who lost it. If you keep these items for yourself, you have committed fraud, and this becomes a trespass act.

The sixth type is lying under oath. Exodus 20:16, which is the ninth commandment, states not to bear false witness. If you lie under oath and wrongfully possess someone else's property, it is also a trespass offering. As we have mentioned, God here is listing principles; this is not limited to these examples but applies to the conduct outlined by Moses for the Israelites. Any wrongdoing in these matters becomes a trespass act.

Verses 4-5: "then it shall be, because he has sinned and is guilty, that he shall restore what he has stolen, or the thing which he has extorted, or what was

delivered to him for safekeeping, or the lost thing which he found, or all that about which he has sworn falsely. He shall restore its full value, add one-fifth more to it, and give it to whomever it belongs, on the day of his trespass offering."

For all the wrongfully acquired property listed earlier—whether you stole it, obtained it through oppression, received it as a deposit, found it, or obtained it through false oaths—all of these items are not yours. They must be returned to their rightful owner with an additional 20% as restitution. When should this restitution be made? On the day the guilt is realized—meaning, if you confess your wrongdoing, you must immediately return the property to its owner along with the additional 20%. If you do not confess, there must be legal proceedings. On the day you are judged guilty, you must return the unlawfully obtained property with an additional 20% as restitution.

Verse 6: "And he shall bring his trespass offering to the LORD, a ram without blemish from the flock, with your valuation, as a trespass offering to the priest."

Just adding 20% as restitution is not enough; the sinful nature or guilt must also be addressed. At this time, you must bring a ram without blemish from the flock. Up to now, God has been consistent. Whether the sin is against God or against man, for such trespass offerings, a ram without blemish must be offered. This ram is to be given to the priest. How the priest deals with the trespass offering is detailed in Leviticus 7:1-5, which we will discuss later.

Verse 7: "So the priest shall make atonement for him before the Lord, and he shall be forgiven for any one of these things that he may have done in which he trespasses."

After you make the appropriate restitution and bring an unblemished ram to the priest, the priest shall offer the trespass offering for you. All the sins you committed in these matters will be forgiven.

Dear brothers and sisters, although the trespass offering was a practice in the Old Testament for the Israelites, addressing sins committed in their daily lives—including deficiencies that made them unclean before God, as well as sins against God and against others—God has clearly outlined the methods of restitution and the process for offering the trespass offering. We need to understand how to apply this in our lives today so that we can live a holy and godly life before God.

Let us pray together: Lord, thank You for placing these statutes clearly before us, helping us understand how New Testament believers should apply them. Grant us spiritual sensitivity so that when we sin against You or others, we can clearly recognize it and make the necessary restitution, and also offer Christ as our trespass offering before You. Let our consciences be at peace before both men and You. At the same time, help us understand that even seemingly small deficiencies in our daily lives can affect our holiness before You, especially those things we should have done but did not, which fall short of Your glory. Please enlighten the eyes of our hearts so we can clearly see the deficiencies in our lives, and through confession and repentance, serve You and the church with clean hands and a pure heart. Keep me with a clear conscience before You and bless my life. I pray this in the holy name of our Lord Jesus Christ.