

# The Trespass Offering

Wednesday, April 17, 2019  
Straight Paths Bible Church  
Mike Miller

## Leviticus 5

Proverbs 29:24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not.

Psalm 50:18 When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

- I. The main difference in the sin offering of chapter four and the trespass offering of chapter 5:
  - A. The sin offering in the previous chapter had to do with sins of ignorance.
    1. These are things in ourselves that are offensive to God and to others.
    2. These secret faults of ours are revealed to us as we grow in knowledge and understanding of God and his ways.
    3. These sins of ignorance do not necessarily involve other people, but their influence and damage may be limited to our own soul and our relationship to God.
  - B. The trespass offering is about sins that do involve other people.
    1. It is about things that we do, not what we are.
    2. It also addresses the very important matter of what we do NOT do.
    3. Things that we do that defile and affect other people.
    4. Things that we do NOT do that allow other people to continue in their defilement and defile more people.
    5. So the trespass offering is about sins that are the result of the exercise our will.
- II. Sins of silence.
  - A. The four examples mentioned all involve keeping something hidden.
  - B. The guilt is from not standing against the wrong.
  - C. The trespass consists of allowing something to defile, harm, or deceive others.
  - D. The idea is that God sees and hears everything we do and say and think, so nothing is hidden from Him.
  - E. So that means that being insignificant is impossible for every one of us.
  - F. Every wrong we do, and every wrong we let remain hidden and secret, will have its effects on others, and to an extent that we cannot imagine.
  - G. To hear the word of swearing, and not rebuke it, is to share its guilt.
  - H. Men are responsible to one another because they are responsible to God.
- III. The principles of life that are involved here are influence, example, and responsibility.
  - A. Every person has that personal moral atmosphere that clothes them and that others can readily sense and detect.
    1. This moral atmosphere of ours makes it easier or harder for those around them to indulge in vice, profanity, lewdness, and irreverence for God.
    2. Either the vicious, filthy, irreverent thoughts and talk cannot thrive in its presence, or they are multiplied because of it.

3. Surely true holiness in a person sows seeds of holy life, and just as surely, being evil multiplies transgressors in the earth.
  4. No one can be right with God if he is not constantly concerned and watching about the influence he is having on others.
  5. Through his actions and words, or through his silence, ignorance, or neglect because of cowardice.
  6. Even death does not stop our influence – it often increases it.
- B. The second principle involved here is example.
1. “Example is the strongest influence.”
  2. People follow and imitate people.
  3. They do it in the smallest matters; mannerisms, habits, fads and fashion – anything that people do, others immediately imitate it.
  4. A bad example is followed much quicker, and by more people, than the good example.
  5. But the good example condemns the bad example, and makes it harder for others to follow.
  6. We must always be conscious of the fact that others are going to imitate us in the things we do – somebody will, and it will likely be many more than we think.
- C. The third principle is responsibility.
1. We cannot escape the fact that we are an influence on others by our example.
  2. Even if we cease to speak it does not change the fact of our influence.
  3. We must cease to be, in order to cease to be an influence – and that is impossibility, because we are, and have been, so we can never cease to be.
  4. So we will give account to God for every idle word we speak, and for everything we do, or neglect, or refuse, to do.
  5. Because of this fact we cannot deny our responsibility to other people.

IV. Our sins always involve others.

- A. There is always someone who hears, who witnesses, who shares.
- B. It is one of the most dreadful things about our sin – we involve others in it.
- C. We may go on and forget, but they will remember.
- D. We may find forgiveness and cleansing, but they may remain defiled and ruined because of it.
- E. It is what makes sin so dreadful that it is never harmless and sterile, but it spreads and infects like a disease, but it affects the soul, the heart, the mind first, instead of the body.

V. The command of the law of God here is that we stand against sin.

- A. In others and in ourselves.
- B. Whether it is something that has been done and we find out about it, or whether it is something someone INTENDS to do.
- C. We are plainly told that if we hide it we share in the guilt of it.
- D. The idea here is not that we act like a tattle-tale or be God’s voice of reproof for all that we encounter.
- E. The idea is that we do not turn our head and pretend we do not know.
- F. It is about God’s people being the salt of the earth.
- G. It is about God’s people having understanding and discernment and knowing what to say that would honor God and rebuke the sinner at the same time.

- H. To be silent when sin rises up in our face is to trespass against God and other people because:
  1. It is to deny God's voice that speaks within us
  2. It is to disobey God's written law
  3. It is to weaken our own abhorrence of sin.
  4. It is to encourage the transgressor in his sin. ("Silence is consent")
- I. All sin ought to be acknowledged for the sake of both the transgressor and everyone else involved – Jesus gave us an example of this:

[Matthew 26:63](#) But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

When the late Rev. Mr. K — was settled in his congregation of S — , they could not furnish him with lodgings. In these circumstances, a Captain P — , in the neighbourhood, though a stranger to religion, took him into his family. But our young clergyman soon found himself in very unpleasant circumstances, owing to the captain's practice of swearing. One day at table, after a very liberal volley of oaths from the captain, he observed calmly, "Captain, you have certainly made use of a number of very improper terms." The captain, who was rather a choleric man, was instantly in a blaze. "Pray, sir, what improper terms have I used? Surely, captain, you must know," replied the clergyman with greater coolness; "and having already put me to the pain of hearing them, you cannot be in earnest in imposing upon me the additional pain of repeating them." "You are right, sir," resumed the captain, "you are right. Support your character, and we will respect you. We have a parcel of clergymen around us here who seem quite uneasy till they get us to understand that we may use any freedom we please before them, and we despise them."

Kilstein, a pious German minister, once heard a labouring man use the most awful curses and imprecations in a fit of passion, without reproving him for it. This so troubled him that he could scarcely sleep the following night. In the morning he arose early, soon saw the man coming along, and addressed him as follows: "My friend, it is you I am waiting to see." "You are mistaken," replied the man; "you have never seen me before." "Yes, I saw you yesterday," said Kilstein, "whilst returning from your work, and heard you praying." "What! heard me pray?" said the man. "I am sure now that you are mistaken, for I never prayed in my life." "And yet," calmly but earnestly replied the minister, "if God had heard your prayer, you would not be here, but in hell; for I heard you beseeching God that He might strike you with blindness and condemn you unto hell fire." The man turned pale, and trembling said: "Dear sir, do you call this prayer? Yes, it is true, I did this very thing." "Now, my friend," continued Kilstein, "as you acknowledge it, it is my duty to beseech you to seek with the same earnestness the salvation of your soul as you have hitherto its damnation, and I will pray to God that He will have mercy upon you." From this time the man regularly attended upon the ministry of Kilstein, and ere long was brought in humble repentance to Christ as a true believer. "A word in season how good it is." "Be instant in season and out of season; rebuke, reprove, exhort, with all long-suffering and patience."

- VI. We cannot excuse ourselves from the guilt from neglecting our responsibility to stand against sin.
  - A. Search the Scriptures.
  - B. Seek the illumination of the Spirit of God.
  - C. Cultivate a pure and enlightened conscience sensitive to good and evil.
  - D. Exercise judgment and will and endeavor to "cease from evil, and learn to do well."

[1 Timothy 5:22](#) Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.