

## Leviticus 5

This chapter contains some very basic applications of the Law, that is, the Ten Commandments. It gives specific instances of sin and the specific offerings the "sinner" must make. Forgiveness for sin is freely available to everyone: Even the poorest can bring the offering, *two turtledoves, or two young pigeons*, and if that is too much, he can bring *the tenth part of a ephah of fine flour* with no oil nor frankincense.

Note Gill's introduction to this chapter:

This chapter treats of the trespass offering, points at the sins for which it was to be made, and the matter of it; it was for secret sins, and sins of ignorance, such as refusing to bear witness in a known case, #Le 5:1 touching unclean things and false swearing, #Le 5:2-4 the things directed to in such cases are confession, #Le 5:5 sacrifice of a lamb, or kid of the goats, #Le 5:6 and in case of poverty, two turtle doves, or two young pigeons; concerning the offering of which instructions are given, #Le 5:7-10 and if not able to bring them, then a meat offering of fine flour, about which rules are laid down, #Le 5:11-13 and for sins committed through ignorance in holy things or sacrileges, the sacrifice of a ram is enjoined, and satisfaction ordered to be made for the injury done in the holy thing, by adding a fifth part to it, #Le 5:14-16 and for sins committed ignorantly against negative precepts, only a ram is appointed for the trespass offering, #Le 5:17-19.

Vv. 1-13

There are four sins listed, vv. 1-4: I) v. 1, perjury; II) touching the carcase of any unclean beast; III) touching any dead body of a man, and IV) rash oaths.

Vv. 5-13, tell the sinner what sacrifice is needed for the four listed sins.

I) the sin of perjury, v.1:

Leviticus 5:1, the sin is not in seeing or hearing evil; the sin is in not doing something about it, that is, **the sin of inaction!**

Notice:

1) **swearing** It is significant that the word swearing is used, and not murder or rape or some other great evil in man's eyes. By using the word swearing, the Lord shows us that the evil is in terms of God's law because man totally disregards anything being wrong with **swearing**. Included in this general term would be murder, &c., but the emphasis is on the fact that the one witnessed against is a violator of God's law; the standard is God's law, and not man's. In other words, we are not to witness against some one because they violated a zoning law, traffic law or building code (unless such violation endangers someone's life. See below).

Swearing here refers to **false swearing, or perjury**: One hears another swear to something he knows is not true:

**Deut 19:14-21** *Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it. One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. If a false witness rise up against any man to testify against him [that which is] wrong; Then both the men, between whom the controversy [is], shall stand before the LORD, before the priests and the judges, which shall be in those days; And the judges shall make diligent inquisition: and, behold, [if] the witness [be] a false witness, [and] hath testified falsely against his brother; Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. And thine eye shall not pity; [but] life [shall go] for life, eye for eye, tooth for tooth, hand for hand, foot for foot. **Mt 19:18** He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, **Ro 13:9** For this, Thou shalt not commit adultery, Thou shalt not kill, Thou*

*shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if [there be] any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. See also the "witness requirement:" Mat 18:16; 1 Ti 5:19, &c.*

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

Though perjury is the specific sin mentioned, the principle goes much further: Not only are God's people responsible to correct perjury, but they are also responsible to "report" evils of all kinds to proper authorities. The law of the bystander comes into effect: The one who sees harm coming or evil taking place is responsible to take proper action when and where he can, **Deut 22:1-5** [the ox astray our under a heavy load]; **Deut 22:23ff.** [assumes that the damsel would have cried out in the city if she were being raped and passers by would have come to her aid]; **Pro 24:10-12; Pro 28:17; Luke 10:29-37** [Good Samaritan], &c.

2) **sin** This verse gives a definition of sin: knowing of and not reporting evil activity to the proper authorities, and the sin is especially evil if one is unjustly facing death. But one must keep in mind that evil is defined as evil in God's eyes, not mans.

Man regards his laws so important that he spends vast sums of money even "pay-off" money trying to enforce his laws, most of which are totally void of any Godly foundation.

3) *a witness, whether he hath seen or known of it...* He knows the facts by first-hand witnessing or by hearing what actually took place, "hear-say."

**Ex 20:16** *Thou shalt not bear false witness against thy neighbour.* And if he remains quiet, he violates this commandment.

One does not have to actually see the evil to be held accountable, but if he hears about the perjury, he is accountable to God to come forward. Obviously, the source from whom we know of the evil, though, must be trustworthy. The "Furman tapes" that showed up and the OJ Simpson trial are good examples: Furman committed perjury, and the one who knew he did came forward with the facts.

**Pr 12:22** *Lying lips [are] abomination to the LORD: but they that deal truly [are] his delight.*

The law was clear: 1) a person could not be convicted of a capital crime without proper witnesses, but if he was guilty, the witness must step forward, whether his is the only witness or not; 2) if the witness was speaking falsely against the accused, those who knew the truth had to step forward; 3) when one saw another in danger, the one seeing the danger had to take a stand and render aid, or, at the least, a warning of the danger [speaking to warn the wicked of their wicked ways and the resulting destruction they face if they continue, Ez 3 & 33.]

Geneva: "Whereby it is commanded to bear witness to the truth, and disclose the iniquity of the ungodly." Well put.

Notice these reasons for not getting involved against evil:

- 1) "It's none of my business," when it comes to doing something about evil around us.
- 2) "I don't want to cause trouble" will get us in trouble with the Lord.
- 3) "What they don't know won't hurt them," will hurt us if we do not bring evil to the attention of those who should know.
- 4) "I don't want to make them mad at me" will make the Lord made at us.
- 5) "They are my friends" will cause us to loose the Lord's friendship, for we cannot be friends with the Lord and with evil people at the same time.
- 6) "But I love them." Who do we love more? the law of God or man!

I believe here we are told that any time we know of evil activity, whether it is on the job, in the church, in a family, in the community, the Lord requires us to bring that evil to the attention to those who should know.

Example:

In the family, if we hear or know of an unfaithful spouse, we are responsible to see that the other spouse knows about it; if we hear or know of evil deeds by the children, we are responsible to see that the parents know about it. If we know of child molesters, we must see that the authorities know about it. If we know of evil activities of the children, *e.g.*, drugs, sex, thefts, we are required to see that those responsible know about their activities. If we were the parents, would we want to know?

In the church: If we know of fraud going on in the church, the proper authorities, whether inside or outside of the church, are to be notified (if the pastor is stealing, the people must know, &c.).

In society: if we know of drug dealings, the authorities are to be notified.

On the job: if we know of dangerous shortcuts that are being taken on a construction site, we must report them to the proper authorities. If we know about open violations of company policies, we are to let the proper authorities know. If we were the owners of a company, would we want to know?

The verse ends, *Shall bear his iniquity*. If the witness does nothing, he does not get involved nor speaks up, man's laws take no action, then the result is that the inactive person who heard and/or saw the evil take place will deserve what ever comes to pass against him. Notice who is held primarily responsible in this case: He who heard the swearing, not the one who did the swearing.

People who keep quiet will reap what they sow as their society comes back against them to destroy them.

II) V. 2

Whereas the previous sin of perjury involved *any soul*, *i.e.* any person-stranger or Israelite, this sin involves an Israelite inadvertently touching the carcass of any unclean beast. I would say that non-Israelites dominated the occupation of removing dead animals. Both v. 2 & v. 3 dealt with the ceremonial laws covering Israelites only.

*be hidden*. I do not know how touching a carcass could be hidden from one, but this said it could happen. Of course, the point is that sin is sin, and must be accounted for whether *hidden* or open, known or unknown to the individual.

*Carcass*, camel, coney, hare, swine, horse, ass, &c. See Lev 11 for the complete list of clean and unclean animals.

*guilty*. This person is guilty whether he knows that he contacted an unclean carcass or not: *and if it be hidden from him; he also shall be unclean, and guilty*.

The law had not yet been given concerning clean and unclean, but the penalty is given anyway. Those who touch the carcasses will be ceremonially unclean.

Of course, this deals with unknown sins, sins for which Christ also died.

III) V.3, says basically the same thing as v. 2, only it applies to dead human bodies. There is, however, a major difference: *when he knoweth of it, then he shall be guilty*. This person is not guilty until he knows of his contact with the unclean person, dead or alive.

The **menstruous woman** was also unclean, and her husband was forbidden to touch her during that time, as were those with infectious diseases, *e.g.* leprosy. It would be quite possible for one to unknowingly touch an unclean person with an infectious disease.

*when he knoweth...*, he was to acknowledge his guilt and offer the required sacrifice, described below.

Why were only Israelites covered by vv. 2, 3?

First, these laws were continual reminders that the Israelites served a living God; therefore, death, though a part of life, was **not** something to look forward to, nor studied about.

Death education here was education that death was unclean and to be avoided. Israel's God was/is a God of life, not death.

Second, I would say, furthermore, that the Lord, with these laws reminded them of their special responsibility that came with their special place in God's plan.

IV) V. 4, deals with swearing, **rash or vain oath**. As did the first sin, but not the second and third, this sin covers anyone, *a soul swear*. It means a **promise given to God or man**.

Another treatment of this law is given in **Num 30**, vows made by women. The women are accountable according to the authorities over them. This **swearing** is different than the one in Lev 5:1, perjury. This swearing is an oath like swearing that we will do something Mark 6:23: Herod swearing to give Herodias' daughter what ever she ask for, which turned out to be John's head.

*with his lips* is specifically mentioned. This oath, vow, must be **expressed distinctly** with an audible voice. This does not cover making **unspoken vows** within one's self.

*good or evil*, swearing to do something good, yet it is impossible to do when the time comes, or swearing to do something bad, but not knowing it at the time of the vow. Notice where swearing is placed in **Ps 15:4**

*In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. [He that] sweareth to [his own] hurt, and changeth not.*

There are a couple implications from this verse:

1) the person gave his word, but he forgets about it as time goes along. Someone, something or the Spirit reminds him of what he said and failed to do. It is not sin until he remembers the promise.

2) one can utter an oath to do or not to do something, then **additional information** comes his way to require that he change his mind. He then sees that his oath was wrong, so he **must confess his sin** and void the oath. The **sin was making a rash oath** without knowing the facts, and the added facts make fulfilling the oath a sin.

Or, vow rashly without just examination of the circumstances, and not knowing what shall be the issue of the same. (Geneva)

Personal sacrifice or cost is not the grounds for backing out of an oath; only a violation of God's Word or physical impossibility can justify changing the promise. **Remember, the promise had to be spoken.**

Vv. 1-4

I am struck by the placing between these two very important MORAL sins according to the Ten Commandments that apply to every *soul* of all time on both sides of the two ceremonial sins that only covered Israelites and were done away with in Christ.

Vv. 5-13 gives the sacrifice required by the Lord for the previously mentioned four sins.

**V. 5**, *he hath sinned in that thing*, continues with the previous thought for the four sins. The **first** sin was knowing of evil and not taking proper action, the **second** and **third** were touching an unclean thing and the **fourth** was a rash oath that would be sin to fulfill or physically impossible to fulfill.

**Lev 5:6-13,**

Notice this "price of forgiveness" was the same as was given for the sins the common people, 4:27. Furthermore, notice what the person is permitted to bring a female kid or lamb. But if the sinner is unable to bring one of these, he can bring two turtledoves, or two young pigeons, or even flour. Thus forgiveness of sin is placed within the reach of the poorest of people. See my MO study in Ex 4 under common people.

V. 5, *confess*, there could be no forgiveness of even the "smallest" sin without confession.

V. 6,

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

Atonement for the mentioned sins was through the sacrifice, typifying the sacrifice of Christ to come.

*a lamb*, forgiveness and atonement was required even for the sins of ignorance, and that atonement was only through the blood of the Lamb of God.

V. 7, older *turtledoves or young pigeons*. Both were common in the land, both innocent, pure and meek, and thus both typified Christ. Moreover, their permitted use show that the atonement of Christ for sin is available to rich and poor alike. Anyone, no matter how rich or poor, who is willing to come to the Father for forgiveness of sins, can do so through Christ.

*sin offering, burnt offering*. The rich, v. 6, only had one offering, but the poor had two, so if anything, the poor had better access to atonement and forgiveness than did the rich.

Vv. 8-10, see Lev 1:15ff.

*the sin offering* was made first, then *the burnt offering*. Sin was confessed first and forgiven, and then the *burnt offering* to denote the acceptance of the *sin offering*. The *burnt offering* was a gift to the Lord.

The head was *wrung off* in a manner to cause it to bleed, but was not separated from the body. See Lev 1:15.

V. 9, only the blood was offered, and it was *wrung out at the bottom of the altar*. The fowl itself belonged to the priest. By the way, the *turtledoves and pigeons* were clean food.

V. 10, the second was offered *for a burnt offering, according to the manner* described in Lev 1:15-17.

*Atonement* was made for the sinner.

**Heb 9:22, 23** *And almost all things are by the law purged with blood; and without shedding of blood is no remission. [It was] therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.*

Notice there was never one slight hint in the Old Testament that there could be any forgiveness of sin without Christ: every sin had an assigned sacrifice for forgiveness and atonement, and every sacrifice pointed to Christ.

We should note that the Old Testament priest DID NOT FORGIVE SIN, as the Papasts might like to claim. All he did was tell the sinner that he - the sinner - had fulfilled the requirements of God's law for forgiveness.

V. 11, *if he be not able to bring...*, does not say, *if he does not want to bring*, nor why he cannot bring the "better" offering. It does say he can receive the same forgiveness from the Lord no matter what offering he brings. There are some things implied here:

Apparently, there were three classes of people in Israel: first, the rich who could afford the lamb or goat as a sacrifice; second, the common man who could only afford fowls, and third, the poor who could only afford flour.

*fine flour*... Provision was made for the poorest of circumstances. *the tenth part of an ephah* - about a half gallon - was about what a man would eat in a day, Ex 16:16, 36.

*no oil, nor frankincense*... Contrary to the meat offering, Lev 3:1, neither oil nor frankincense were added: Both would have added to the expense of the offering. Moreover, oil many times typifies grace, and frankincense typifies prayer. But both being forbidden, the Lord tells us that the offering itself has no grace in it, nor does prayer itself have grace for forgiveness of sin; rather, only the sacrifice of Christ and faith in Him alone offers forgiveness of sins and atonement.

Vv. 12, 13, a days diet of flour was brought, a handful was offered on the altar, and the rest belonged to the priest, Lev 2:3. V. 13, the priest keeps part of this offering as his "pay." Could he sell what had been given in this offering? See my notes on Lev 3:2.

*an atonement*... The suffering of Christ for sin is shown by burning the hand full on the altar.

There was probably more *fine flour* brought for this offering than there was of the other required sacrifices. Thus the priest had more *fine flour* in his diet than he had meat.

The following, message, October 8, 1995

Vv. 14-19. This final section of Lev 5 deals with *sin through ignorance*.

The sins *through ignorance*, as they apply to the common man, are first mentioned in Lev 4:2. Though the sins and penalties listed in ch 4 are different than what is given here in ch 5, we will use the passage in Lev 5 to develop the thought. The point is that *ignorance* is no excuse for sin, nor will *ignorance* be overlooked by God.

Also we should mention that neither the Old Testament law nor the New Testament grace provides any sacrifice or offering for presumptuous sin, **Heb 10:26-31**:

*For if we sin wilfully after that we have received the knowledge of the truth, there remaineth **no more sacrifice for sins**, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance [belongeth] unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. [It is] a fearful thing to fall into the hands of the living God.*

The Lord is speaking to **His people** and He speaks in terms of the sacrifice of Christ for the sins of His people: He says, **THERE REMAINETH NO MORE SACRIFICE FOR SINS...** What did He mean?

As one reads through Leviticus, he will come to a phrase many times: **then he shall bear his iniquity**. In other words, the person will **deserve** whatever evil comes his way. According to Heb 10:26, that person who insists on pursuing his own course regardless of what the Word of God says will be left to his own devices and results for his sin: **THEN HE SHALL BEAR HIS INIQUITY**, because there is no sacrifice left for sins of presumption.

The Lord, in His mercy and grace, may see fit to protect the presumptuous sinner from the destructive results of his sins, but then, HE MAY NOT. Regardless, whatever evil the Lord permits to come to the sinner, the sinner bears *his iniquity*: **he brought it upon himself**.

The finished work of Christ does **not deliver one** from the results of sin here in this life, but His work does deliver from the sin itself, so there will be no disastrous results.

The book of Exodus closes with the erection of the tabernacle of the congregation in the wilderness and the Lord's presence in the tabernacle. The book of Leviticus opens with the Lord speaking to Moses from the tabernacle. From there, He gives Moses these laws to deliver to the people. The first laws given are laws concerning proper approach to the Holy Heavenly Father. As the Lord continues to speak, He defines sin and what sacrifices are to be made for specific sins.

THE SINS THAT CAUGHT MY ATTENTION ARE COVERED IN LEV 5:14-19, the sacrifices required for the *sins of ignorance*. There are two sections here, vv. 14-16, & vv. 17-19.

**First, vv. 14-16, UNKNOWN SIN OF OMISSION -- failure to do what we should.**

V. 15, *commit a trespass, and sin through ignorance...* This was a sin of **omission**, that is, a sin of not doing what one should. This sin required restitution with 20% added to the principle.

*the holy things of the Lord...* These *holy things* consisted of things that God claimed for **Himself**, e.g. tithes, first fruits. The sin was withholding those things that belonged to the Lord, or withholding any part of them, or eating of the sacred things that belonged to the Lord.

**The tithes and first fruits belonged to the Priests and Levites.**

As touching the first fruits or tithes, due to the Priests and Levites. (Geneva)

*in the holy things of the Lord.* The tithe and priest's portion belonged to the Lord whether the individual gave it or not. If he kept it for himself, he was keeping the holy things that belonged to God. Maybe he said, "The priest will end up getting this and he does not need it, so I will keep it myself."

The individual was not faithful in giving all that belonged to the Lord to the Lord, and his conscience spoke to him about it. He was then to bring the required offering that which was holy and belonged to the Lord in the tithe or priest's portion add a fifth part to the holy things, and give it to the priest. The sinner also had to bring the trespass offering. [See 6:6.]

*a ram* out of the sheep and not the goats. The value of this sacrifice was greater than was the value required for the sins of ignorance in chapter four.

*out of the flocks*, pictured Christ being chosen out from among the people.

The value of the ram had to be at the least **two shekels** of silver.

The priest kept for himself the "holy thing"- the tithe with its interest, and the ram which the sinner brought was used as the sin offering.

V. 16, *amends for the harm.* The sinner made *amends* in the form of the original amount plus 20%.

The tithe and first fruits belonged to the tribe of Levi; **therefore, the harm was done not only to the Lord, but to those to whom it belonged**, the priests and Levites.

*Harm* was done to the Lord first by ignoring His law, and *harm* was done to the priest because the income was his portion in the nation - he had no outside occupation with which to support himself, his family and to meet his responsibilities.

The one to whom the harm was done established the amount of harm done; he established how much the man had to repay, and then 20% was added. We think man's interest rates are high! Here the Lord's interest rate in 20% no matter how long the bill has been due (days or years). 20% was the interest charged when restitution was required. See Lev 6:3, Num 5:7.

**[THE MAILING READY TO GO, LORD WILLING, HAS AN ARTICLE IN IT, "AGAINST THEFT." IN THAT ARTICLE, WE DEVELOP THAT NOT TITHING WAS THEFT FROM THE TRIBE OF LEVI BECAUSE THE TITHE OF GOD'S PEOPLE WAS LEVI'S PERSONAL INCOME. BUILDING THE LORD'S HOUSE AND ALL MAINTENANCE ON HIS HOUSE CAME FROM FREE WILL OFFERINGS.]**

*and it shall be forgiven him*, but not until restitution is paid and the offering is complete: Only then is atonement made for the sinner. As we mentioned elsewhere in these Leviticus studies, the Lord clearly and completely did away with all the offerings and sacrifices for sin, but He did not make restitution to men and to God where things such as theft were involved.

In other words, if I stole \$100 from God or man, there is atonement and forgiveness through the sacrifice of Christ for the sin I committed, but Christ did not repay the \$100 plus 20%.

**THUS NOT ONLY DID THE SACRIFICE HAVE TO BE MADE, BUT THE AMOUNT HAD TO BE REPAID PLUS THE 20%. CHRIST MADE THE SACRIFICE, BUT HE DID NOT MAKE THE RESTITUTION.**

**Second**, vv. 17-19, **UNKNOWN SINS OF COMMISSION, doing things we should not do.**

V. 17, unknowingly doing things forbidden by the law - sins of commission. These were not sins of **omission**, or failure to do the things commanded by the law.

The sinner was guilty of sins that he did not even know he had committed, *though he wist it not, yet is he guilty*,



*and shall bear his iniquity.* The Lord assured the sinner that he would *bear his iniquity* for his unknown sin. Though v. 15 refers to sins concerning the *holy things of the Lord*, we will use it in a general way.

V. 18, the Lord did not leave the sinner with no hope: He could confess the unknown sin, and he could have atonement and forgiveness.

Geneva - That is, remembers after that he has sinned when his conscience accuses him.

In v. 15, 20% was required, but here 20% is not required.

This offering reminds me of the ones Job offered continually for his children, Job 1:4, 5:

*And his sons went and feasted [in their] houses, every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of [their] feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings [according] to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.*

V. 19, the unknown trespasses are against the Lord, and He can not overlook sin, known or unknown.

**Heb 5:25** *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*

Praise God for the Lord Jesus Christ Who *ever liveth* to make continual intercession for the saints. That is exactly what this offering speaks of.

A few concluding points:

1) as I review this chapter in my mind, I remember the terrible fight the Jewish religious leaders put up against Christ. I understand why they did not like, nor would they accept the free access offered by Christ: It totally striped them of their income from and power over the people. They derived their livelihoods and authority from the offerings Christ did away with.

Paul, however, gave the tithes to the NT Church ministers:

*1 Cor 9:13 Do ye not know that they which minister about holy things live [of the things] of the temple? and they which wait at the altar are partakers with the altar? 14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.*

2) the last few verses of Lev 5, as well as all of Lev 4, clearly tell us that we are held **accountable for unknown sin**, *he shall bear his iniquity*, v. 17. The point about being accountable for unknown sin is so important to the Lord God that He mentioned it twice, vv. 17 & 18.

3) *he hath certainly trespassed against the Lord*, v. 19, removes any kind of idea that **unknown sin** is overlooked by God. One **MUST CONCLUDE**, therefore, that man is responsible for his sin, whether he knows about that sin or not.

4) **1 Tim 2:1-8**, contains an applicable point concerning sins committed through ignorance, *though he wist it not*:

**First**, Paul asks for prayer for all men, especially for those in authority, and prayer for all men to be saved and come to the knowledge of the truth.

**Second**, skipping to vv. 5 & 6, Paul points out that Christ is the only mediator now between God and man, having done away with - fulfilled - all the Old Testament mediation sacrifices and offerings required for sins, e.g. Lev 5:17ff.

Third, returning to v. 4, God *will have all men to be saved, and come unto the knowledge of the truth*. The first half of that verse clearly speaks about salvation-conversion, which is not my point. My point is that the two parts of the verse are connected with an **and**. There are two ways that **and** can be taken:

**A)** seemingly, the most common understanding is that the **truth**, 4b, refers to the **truth** of the salvation in 4a. But I do not believe that will hold up within the context.

**B)** the context-**and**-requires that 4b be separated from 4a and added to 4a, *i.e.* Paul refers to **truth** beyond the truth of the salvation mentioned in 4a.

H.P. Liddon points out that God wills two things, v. 4: "1. that all should be saved...: (ver. 4). 2. that all should come to the full knowledge of the truth... (ver. 4)." [*First Epistle to Timothy*, Liddon, 1897, Klock & Klock Christian Publishers, Minneapolis, Minnesota, p 12.] Meyer's-"... But it seems more natural to regard the... as the goal to which the rescue... leads..." [Meyer's Commentary of the New Testament, v IX, p 97.] In other words, though most scholars connect salvation, 4a, with truth, 4b, Meyer's says that "it seems more natural to regard" *truth* "as the goal to which the rescue"-salvation-"leads."

The context says that salvation leads one to seek after and understand the truth of the rest of God's Word. Note these passages which confirm this understanding:

*Mat 28:19, 28 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, [even] unto the end of the world. Amen. Joh 17:17 Sanctify them through thy truth: thy word is truth. 2 Ti 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; 2 Ti 3:7 Ever learning, and never able to come to the knowledge of the truth. Heb 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,*

Sinners are to be taught the truth concerning salvation, then the converts are to be taught the overall truth of God's Word.

**My point is this:** One cannot say, "Well, I am saved now, so I have no need to worry. My sins-past, present and future-are forgiven and the sacrifice has been made to cover my 'unknown' sins. So why bother about finding out more from God's Word about how I should live?"

**Answer:** One is accountable for sins though he knows not what they are; therefore, he must study God's Word to find what those sins are, so he can deal with them. Salvation gives the desire to seek the truth about sin and how that sin must be dealt with.

*Luke 12:48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few [stripes]. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.*

V. 48 is given in the context of the Lord's answer to Peter's question, v. 41.

Peter's question was in response to the Lord's statement to *his disciples* that they should be about their Master's business above everything else, because their Master will come back with no notice and hold them accountable, vv. 22-40.

V. 41, Peter speaks up, and asks the Lord if His warning of His unexpected return was to the disciples only, or was it for everyone.

The Lord tells Peter that the answer applies to every servant of the Master, vv. 41-53. [Vv. 54-59 are spoken to everyone present at the time.]

The context of v. 48, requires that it be applied to all the Master's servants of all time:

Compare the two passages: **Lev 5:17**, *commit any of these things which are forbidden... by the commandments of the Lord...*; **Luke 12:48**, *did commit things worth of stripes...*

Both the law and Christ held the servants responsible to do all the Master required, AND EVERY SERVANT WILL BE HELD ACCOUNTABLE TO FIND OUT WHAT HIS MASTER REQUIRES OF HIM. [*If ye love me, keep my commandments*, John 14:15.]

What are the *stripes* of v. 48? I have no idea whatsoever, but the Lord's words there clearly hold every believer in Christ accountable to follow all the commands of the Lord, known and unknown. **Therefore, God's people must search His Word to find any and every thing that is commanded** of them, and there will be no excesses of why they did not know what was commanded of them when they meet their master.

C) if salvation did not require more knowledge of the *truth* of God's total Word and equip one to find and understand that *truth* and how it applied to everything, then why would the Lord give man such an extensive revelation of Himself-all 66 books of revelation?

In conclusion, I would also say that those who knowingly and willfully try to avoid knowing more of what is required of them by God's Word will be held even more accountable. God's *truth* cannot be ignored without paying a very high price even though Christ made the sacrifice for those "unknown" sins.

If unknown sin was not confessed, the person **bore his iniquity**. Once the sin was revealed to the individual, restitution was required with the additional 20%. The offering for the unknown sin only covered the sin until it was made known to the individual.

The law required confession of unknown sins and a blood sacrifice to bring atonement and forgiveness. Christ clearly fulfilled all the mediation sacrifices and offerings required under the law of Moses, but Christ **did not make sin "non-sin."**

Christians should confess unknown sins while asking the Lord to reveal those sins so they can be confessed and forsaken, **OR THEY WILL BEAR THEIR INIQUITY.**

**Lev 4 and 5** clearly show us that sin, though unknown, is still hated by God. But He has made provision through Christ for their forgiveness.

Christianity brings with it great responsibility to know and do every Word of God, along with its great privileges in Christ.

Is it any wonder religious groups grow so large as they emphasize the privileges of Christianity and ignore its responsibilities?