

**Message #7****Leviticus 5:1-13**

One of the reasons that I think Leviticus is such a foreign book to most N.T. believers is that everything in the book of Leviticus required that the Israelites go to the place of worship, the place where God actually dwelled and face their sin and enter into real worship of God. We have a hard time identifying with this because we have very little sense that God actually is present in our church sanctuaries. In fact, we don't even call them sanctuaries anymore, we call them auditoriums.

It is absolutely true that God indwells every believer in this age and that our bodies are the temple place of the residency of God. However, I think we have so spiritualized the concept of God actually dwelling at church that the sense of God's presence and power are lost. As a result, the idea of being clean and having faced sin before we attempt to worship God is being lost. But the truth is in order for us to gather together to worship God, we must be clean and so must be the Church.

**IN ORDER TO WORSHIP GOD IN AN ACCEPTABLE WAY, SIN MUST BE COMPLETELY ELIMINATED FROM THE PEOPLE OF WORSHIP AND FROM THE PLACE OF WORSHIP.**

Now these sin matters described here bring a couple of new concepts to the table: **First**, the matter of confession (**5:5**) and **second**, the matter of restitution (6:5). So there are times when in order for us to worship God, sin must be dealt with both on the vertical plane and horizontal plane.

Now the word "confess" is the Hebrew word which means to point out or show one's self as guilty. To confess is to object to yourself and to show yourself as guilty before God. Now what is interesting about this Hebrew word (yadah) is that also in the word is the idea of praise and celebration (Gesenius, pp. 332-333). So what I understand is that it is this confession, this honesty before God that will ultimately lead to praise and celebration. This particular verb in Hebrew is in the Hithpael stem, which means the action is the responsibility of the individual. In other words, the person, **himself or herself**, must confess his or her own sin.

**SIN TYPE #1** – A person knows about another person's sin but hasn't spoken up. **5:1**

Now the point of this verse is this—if a person knew of a wrong which he had seen or heard about and did nothing about it—God considered him (the hearer or knower) to be guilty.

**SIN TYPE #2** – A person touches any unclean thing or person. **5:2-3**

Several things are presented here that could make a person unclean: 1) Touch any unclean thing; 2) touch the carcass of an unclean animal; 3) touch any unclean human. Even if the person did not intentionally touch these things, he was still defiled and guilty. The sin needs to be atoned for.

Now notice the emphasis on the fact that the uncleanness was hidden from him. What this means is that the person did not intentionally involve himself in something unclean.

**SIN TYPE #3** – A person makes a foolish promise and fails to fulfill it. **5:4-5**

Now when a person makes a promise—to do something evil or good—and doesn't follow through, he is guilty.

I want to say this to every one of us—the holier we are, the more we will watch our speech. Rash statements and rash promises are sin matters.

**(Sacrifice #1)** – The female lamb or goat. **5:6**

**(Sacrifice #2)** – The two turtledoves or young pigeons. **5:7-10**

This offering was not a voluntary offering, it was a mandatory offering. In other words, every Israelite was required to deal with these sins. When this offering was brought, one of the birds, which is for the sin offering, was to be offered in the following way: 1) The head of the bird was to be nipped in front of its neck, not severed (**5:8b**); 2) Some blood was to be sprinkled on the side of the altar; 3) The rest of the blood was to be drained out at the base of the altar (**5:8c**).

**(Sacrifice #3)** – The grain offering. **5:11-13**

If a person were not able to offer the two birds, he must bring some grain and that could be offered.

The point that God is trying to communicate here is that in order for one to enter into worship and fellowship with Him, sin must be dealt with. There cannot be any unconfessed sin. No matter how prominent the person, sin must be dealt with.

The confession required demands that the sin be faced squarely and honestly. This is not some general forgive me of my sins if I have committed them. This is facing the matter straight on.

Every one of us needs to realize that we spend our lives not just in the sight of other people, but in the sight of God. When we sin and think no one knows or sees, God does know and does see and He expects us to do something about our sin if we want to enter into a deep relationship with Him.