

Leviticus Chapter 7

Verses 1-10

More details are given for the “trespass offering”, including the requirements for the priest who ate these sacrifices and further instructions concerning the priestly portion of the “burnt” and the “Meat” offerings.

The trespass or guilt offering:

See notes on 5:14 – 6:7.

(Verses 7-10), provide a brief discussion on what may be eaten by the priest.

Leviticus 7:1 "Likewise this [is] the law of the trespass offering: it [is] most holy."

Or the various rites and rules to be observed at the offering of it.

The persons for whom it was to be made are described in the two preceding chapters (Lev. 5:1).

Both such that sinned through ignorance, and knowingly, and here the place and parts of the offering, and how to be disposed of, are declared.

"It is most holy":

Wholly devoted for sacred use, either to the LORD, or to his priests.

There were some things the Jews call light holy things, and others most holy in the highest degree.

Of this sort was the trespass offering (see note on 2:3).

All of this has been dealt with in detail in a previous lesson, but we can always find another lesson in all of these rituals of service to God.

The one thing that stands out to me, in all of this is that all of this is done to bring man into right standing with holy God.

Praise God, Jesus took care of all of this for the Christian.

Jesus fulfilled every aspect of all of these offerings at once when He gave His body in sacrifice for all who would believe.

I have said before, but I think it bears repeating, that the destruction of the temple in Jerusalem was allowed by God to stop the people from continuing to sacrifice.

Jesus did it all.

His sacrifice was the ultimate sacrifice which took the place of all sacrifices.

His sacrifice one time was for all time for everyone who would believe.

If you believe that Jesus was the perfect sacrifice, there is no more need to sacrifice.

Leviticus 7:2 "In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar."

"In the place where they kill the burnt offering shall they kill the trespass offering (see Leviticus 1:11).

"And the blood thereof shall he sprinkle round about upon the altar":

On the upper part of it.

There was a scarlet thread that was drawn around the altar in the middle, the blood of some of the sacrifices was sprinkled below it.

And some above it, as was the blood of the trespass offering.

About the only thing that we need to point out here is, the blood in this particular instance was not put on the horns of the altar.

In most of the sin offerings, the blood was applied to the horns of the altar, but in this trespass offering, it will be sprinkled all around on the altar.

Horns denote power, as you remember.

Leviticus 7:3 "And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,"

To the LORD, that being claimed by him, as in the peace offerings of the herd, and of the flock, whether a bullock or cow, a lamb or a goat (Lev. 3:3).

And in the sin offering of the bullock (Lev. 1:8).

"And the rump, or tail, which of sheep and rams, for the trespass offering, was very large and fat in those countries (see notes on Exodus 29:22, Lev. 3:9).

"And the fat that covereth the inwards": Called the "omentum".

Leviticus 7:4 "And the two kidneys, and the fat that [is] on them, which [is] by the flanks, and the caul [that is] above the liver, with the kidneys, it shall he take away:"

Which are usually covered with fat.

"Which is by the flanks":

Or rather that which is "upon" them; for this respects not the situation of the kidneys, nor the fat upon them, but the fat which is upon the flanks.

As distinct from that, and where there are great collops of it (see Job 15:27).

"And the caul that is above the liver":

The lobe upon the liver, according to the Septuagint.

"With the kidneys, it shall he take away":

All the fat before mentioned, together with the kidneys, were to be taken away from the ram of the trespass offering, and burnt, as follows.

Leviticus 7:5 "And the priest shall burn them upon the altar [for] an offering made by fire unto the LORD: it [is] a trespass offering."

Fat taken off of the several parts before mentioned. And the kidneys which were to be:

"For an offering made by fire unto the LORD":

And was acceptable to him, being typical of the offering of Christ.

Which is a sweet smelling savor, bearing the fire of divine wrath in the room and stead of his people.

"It is the trespass offering":

An offering for a trespass committed, to make atonement for it.

And this part of it, the burning of the fat, was properly the offering to the LORD, all the rest were the priest's, as follows.

We went into great detail in a previous lesson in this series on why the inward parts were to be burned.

The fat of course, was always burned.

Here is just one statement to remind us.

The body of Jesus Christ took on the sins of the whole world.

The Spirit within that body was God.

The Spirit of God within the body of Jesus was always Holy.

The Spirit of Jesus was always desiring to please the Father.

These inward parts here that make a sweet savor to God, are like the Spirit of God within Jesus' flesh.

The Spirit of Jesus glorified the Father in everything He did on earth.

The sweet smelling savor symbolizes the glorifying of the Father by Jesus.

Leviticus 7:6 "Every male among the priests shall eat thereof: it shall be eaten in the holy place: it [is] most holy."

Of the flesh of it, after the fat was taken off and burnt.

The rest belonged to the priests and their sons, and to them only, not to their wives and daughters.

"It shall be eaten in the holy place":

In the court of the tabernacle, in some apartment in it, for that purpose, as afterwards in the temple.

It was not to be carried home to their houses, for all in the family to partake of, only the priests and their sons were to eat of it.

"It is most holy":

And therefore none but such who were devoted to holy services might eat of it.

Only sanctified persons, true believers, who are made priests unto God, have a right to eat of the altar Christ, or, can eat his flesh in a spiritual sense, and feed upon him by faith, and receive nourishment from him (Heb. 13:10).

Remember from the previous lesson that, the priests (male), represents all Christians, male and female.

John 1:12 "But as many as received him, to them gave he power to become the sons of God, [even] to them that believe on his name:"

Notice in the following Scripture, who are the sons of God.

Romans 8:14 "For as many as are led by the Spirit of God, they are the sons of God."

All believers in Christ, male and female are also the bride of Christ.

(In Galatians 3:28), you may read where there is no male or female with God.

Leviticus 7:7 "As the sin offering [is], so [is] the trespass offering: [there is] one law for them: the priest that maketh atonement therewith shall have [it]."

"One law for them" both mean that whatever the priest was allowed from the "sin offering", he could have from the "trespass offering" (5:5-6; see note on 6:26).

We must not forget; that these priests eating the flesh of the animal sacrificed as a substitute, is a shadow of us believers in Christ eating the flesh of our substitute (Jesus Christ).

Let me repeat the Scripture one more time, so that we will not forget it.

John 6:53 "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

We see from this the significance of the priests (who symbolize the Christians), eating the flesh of the sacrifice.

Leviticus 7:8 "And the priest that offereth any man's burnt offering, [even] the priest shall have to himself the skin of the burnt offering which he hath offered."

In which the flesh was wholly burnt, and nothing of it remained to requite the priest for his trouble, as in other offerings.

"Even the priest shall have to himself the skin of the burnt offering, which he hath offered":

In some cases, the skin itself was burnt, and then he would have nothing (see Lev. 4:11).

But in others the skin was reserved for the priest.

There seems to be an emphasis upon the phrase "to himself", and may signify, that though in other things other priests might partake with him, yet not in this.

And so Maimonides observes, that the skin was not given to every priest, but to him that offered the sacrifice.

And elsewhere he says, the skins of light holy things are the owner's, but the skins of the most holy things are the priest's.

Let me remind all of us, the importance of this hide.

God made a covering for Adam and Eve of the hide of the animal God killed in the garden.

The blood of Jesus is our covering (if we are a Christian).

God has always provided a covering for man.

Leviticus 7:9 "And all the meat offering that is baked in the oven, and all that is dressed in the frying pan, and in the pan, shall be the priest's that offereth it."

Or "every meat offering", whether dressed in one way or another, and which was done in one or other of these three ways.

Of which this was one, baked in an oven heated for that purpose.

"And all that is dressed in the frying pan":

Such as we call pancakes.

"And in the pan":

Which was different from the frying pan.

It seems to be what was set upon a hearth made hot, and soon baked (see notes on Lev. 6:21).

Of these three different ways of dressing the meat offering (see Lev. 2:4).

Leviticus 7:10 "And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one [as much] as another."

Rather it should be rendered "or dry"; that is, as Jarchi interprets it, that has no oil in it.

The meat offering in common, let it be dressed in what way whatsoever, was mingled with oil.

But in the poor man's offering for sin, which was as a meat offering, no oil was to be put upon it (Lev. 5:11).

But whether the offering was with or without oil, moist or dry, it;

"Shall all the sons of Aaron have, one as much as another":

It was to be equally divided among them.

Or a priest offering it at one time, was to have the same as another priest at another time.

It was always alike, all that remained, except the handful that was burnt, was the priest's.

Again here, let us remember that the meat offering had no animal flesh.

The things that make bread were the emblems of the meat offering.

The meat offering was called meat, because it symbolized the body of Jesus Christ (the Bread of life).

Mark 14:22 "And as they did eat, Jesus took bread, and blessed, and brake [it], and gave to them, and said, Take, eat: this is my body."

In the next verse, Jesus calls Himself the Bread from heaven.

John 6:51 "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."

Verses 11-36

The peace offering (see notes on 3:1-17).

The purposes for the peace offering are given (in verses 11-18).

Special instructions which prevented a priest from being "cut off" (verses 19-27), and the allotment to Aaron and his sons (verses 28-36), are enumerated.

Verses 11-15

A peace offering for thanksgiving shall also be combined with a grain offering (see 2:1-16).

The meat had to be eaten that same day, probably for the reason of health since it would rapidly spoil.

And for the purpose of preventing people from thinking that such meat had some spiritual presence in it, thus developing some superstitions.

Leviticus 7:11 "And this [is] the law of the sacrifice of peace offerings, which he shall offer unto the LORD."

Some other laws and rules respecting the oblation of them.

In (Lev. 3:1), an account is given of what they should be, both of the herd and flock, and of the burning of the fat of them.

And here the several sorts of them are distinctly observed, what should be offered with them, and the part the priest should have of it, and when the flesh of them should be eaten.

This peace offering reminds us that the only true peace is in Jesus.

The peace offering always was after the other offerings, and was given in praise and thanksgiving for what God had done for us through His Son Jesus Christ.

We are saved by grace, not by our works.

After studying these offerings in the Old Testament, we should be even more thankful for the great, completed work that Jesus did for all who would believe.

This peace offering just shows what blessings are in store for those who choose Jesus as Savior and Lord.

Leviticus 7:12 "If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried."

Which Jarchi restrains to the wonderful deliverances of seafaring persons, of travelers, and of such as have been confined in prison, or have labored under violent diseases and disorders of body.

And so Aben Ezra seems to understand it only of thanksgivings on account of being delivered out of distress.

But it might be for the common mercies of life, or any particular mercy or instance of divine goodness a man was sensible of, and thought proper in this way to make an acknowledgment of it.

"If he offer it for a thanksgiving":

Which, if of the herd, was either a bullock or a cow; and if of the flock, was either a lamb or a goat.

"Unleavened cakes mingled with oil":

Ten of them, according to the Jewish writers.

The measure of flour, of which they were made, were, as Jarchi says, five Jerusalem seahs or pecks.

Which were six of those used in the wilderness, and made twenty tenths or omers.

An omer being the tenth part of an ephah.

The oil they were mingled with, as to the quantity of it, was half a log.

A fourth part of it was for the cakes, hastily baked, (said in the latter part of this verse to be fried).

An eighth part for those baked, (intended in this clause), and an eighth part for the wafers next mentioned.

"And unleavened wafers anointed with oil":

These were a thinner sort of cakes, made without leaven as the others.

But the oil was not mixed with the flour in the making of them, but put upon them when made.

And therefore, said to be anointed with it; there were also ten of these.

"And cakes mingled with oil of fine flour, fried":

These were such as were hastily and not thoroughly baked (Lev. 6:21).

Or, as Jarchi and Ben Gersom, they were mixed and boiled with hot water, as much as was sufficient.

Or, according to Maimonides, were fried in oil; and there were ten of these, in all thirty.

I see in this, the continual thanksgiving that we should be giving God.

He has blessed us so abundantly, far above what we could ask or think.

How can we ever thank Him enough?

Leviticus 7:13 "Besides the cakes, he shall offer [for] his offering leavened bread with the sacrifice of thanksgiving of his peace offerings."

"Leavened bread":

Contrast the unleavened grain offering (see 2:11).

In a previous lesson, we mentioned that the leavened bread allowed here is because this offering pleases man.

We see in these last lessons, not only the offerings which symbolize the crucifixion of Jesus, but the resurrection as well.

The promise for the believer that brings him or her peace, is the hope of the resurrection.

Leviticus 7:14 "And of it he shall offer one out of the whole oblation [for] a heave offering unto the LORD, [and] it shall be the priest's that sprinkleth the blood of the peace offerings."

That is, one out of the unleavened cakes, and out of the unleavened wafers, and out of the cakes fried, and out of the cakes leavened.

Lo, says Aben Ezra, four at least, and the truth is, adds he, there were ten.

And so Maimonides says, the priest took out of all the four cakes, one out of every sort, as it is said, "and of it he shall offer one".

"And it shall be the priest's that sprinkleth the blood of the peace offerings":

That is, that part of the cakes and bread, which is offered as a heave offering to the LORD, was the portion of the priests.

And so Maimonides says, "the bread waved (rather heaved), with the thank offering was eaten by the priests, and the rest of the bread by the owners."

Leviticus 7:15 "And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning."

Having given directions about the cakes and bread that went along with the peace offerings, offered in thankfulness for mercies received.

Instructions are next given about eating the flesh of them.

And the order is, that that;

"Shall be eaten the same day that it is offered":

Partly by him that brought them, and his family, and partly by the poor he was to invite to eat thereof.

And also by the priests and Levites, who were to have their share of it (see Deut. 12:11).

"He shall not leave any of it until the morning":

Which was ordered to encourage liberality to the priests, Levites, and others, since all must be eaten up before morning.

According to the Jewish canons, they might eat it no longer than midnight; by that time, it was to be all consumed.

And it is said, the wise men made a hedge to the law to keep men from sin.

One of the things that Christian ministers can take from this is, that communion should not be held over to the next service.

We should eat all the remaining bread that was offered at the communion service and drink all of the remaining fruit of the vine that was poured out for serving.

We should not pour it back in the bottle or put the bread back in the box.

All that was prepared to serve must be consumed.

Most all these offerings have been dealt with in detail in a previous lesson.

Anything you might desire to know, in addition to the mentioned things here, refer back to the place they were previously mentioned.

Leviticus Chapter 7 Questions

1. What one thing does the author believe is the message throughout these offerings?
2. Why does the author believe God allowed the temple in Jerusalem to be destroyed?
3. What did Jesus' sacrifice of Himself do for all who will believe?
4. Where shall they kill the trespass offering?
5. What happened to the blood of the trespass offering?
6. What was the peculiar thing about where the blood of this offering was put?
7. What do horns denote?
8. What was burned in this offering for a sweet savor to God?
9. What was always burned in all the offerings?
10. The _____ of Jesus Christ took on the sins of the world.
11. These inward parts that make a sweet savor to God are like what within Jesus' flesh?
12. Who was to eat of the meat of the offering?
13. Who do these male priests represent?
14. From John 1:12, who may become the sons of God?
15. Which Scripture tells us there is no male or female with God?

16. Leviticus 7:7 says who shall eat of the offering?
17. These priests eating the flesh of the offering symbolize whom?
18. Who gets the skin of the burnt offering?
19. Of what did God make Adam and eve a covering for their bodies?
20. What is the covering for Christians?
21. What was the meat offering really?
22. Who is the Bread?
23. In what Scripture does Jesus call Himself the Bread from heaven?
24. Where is the only true peace found?
25. What two things was the peace offering?
26. Why was the leavened bread allowed in verse 13?
27. What two things do these offerings show us that Jesus did?
28. What is the promise made to believers in Christ that brings them peace?
29. What message for Christian ministers can be found in verses 14 and 15?