

Leviticus 7

Vv. 1-10, the trespass offering.

Gill: The several things contained in this chapter are the law of the trespass offering, #Le 7:1-7 the portion the priests had in the burnt offerings and meat offerings, #Le 7:8-10 the law of the peace offerings, whether by way of thanksgiving, or a vow, or voluntary oblation, #Le 7:11-21 the prohibition of fat and blood, #Le 7:22-27 the parts the priests should have in the peace offerings, the breast and right shoulder, #Le 7:28-36 and the chapter is concluded with a recapitulation of the various things contained in this and the preceding chapters, #Le 7:37,38.

V. 1, the persons who were to make this offering were previously described. Now the Lord is going to describe the various rites and rules for the offering. It covered both the sins of ignorance and known sins.

most holy. The offering was wholly devoted for sacred use, either to the Lord or to His priests.

V. 2, Lev 1:11 describes the place it is to be killed, as it did the use of the blood.

Vv. 3-6, identify the portions that belonged to the Lord; those portions were to be burned. I believe it is worth mentioning that the portions that the Lord laid claim to were portions that man has no business eating anyway.

Obviously, speaks of Christ, and His sacrifice before the Father for the trespass offering for His people.

V. 6, again, the offering is to be eaten by the priest who made the offering for the sinner. It was restricted to only the men and sons eating the offering, not their wives nor daughters. Clearly speaking of Christ, a man, bearing the sins of His people.

the holy place, a place set aside for the act. See above. Most holy, therefore, only the priests had the right to eat it.

Obviously, only those who have been made priests and kings of our God can eat of His flesh, Heb 13:10.

V. 8, *the skin* I would say that this would be a valuable commodity in the time of its writing when skin was the primary material for garments and tents. Of course, linen and wool was also available..

to himself is clearly stated. In this case, the skins of this offering belonged to personally to the priest making the offering. Gill suggests this might picture the skin provided by the Lord God to cover Adam's sin.

Vv. 9, 10 are covered in Lev 6:21; 2:4-7 & 5:11. All these offerings belonged to the sons of Aaron, except for the handful that was burnt.

Vs. 11-34

V. 11, the Lord continues giving laws concerning various offerings.

V. 12, the individual is thankful for the Lord's mercies in some matter, *e.g.* delivered from some distress, or watchful care in dangerous situations, &c. This was a way the individual could show his thankfulness.

The sacrifice of thanksgiving was a clean animal of the herd. With the clean animal was offered *unleavened cakes* prepared according to the instructions given.

V. 13, *leavened bread*... It "was given to the priests, that he might have a change of bread..." Jewish tradition held that ten cakes were offered.

V. 14, the offering was "waved" before the Lord: "heaved" toward heaven and received back. The priest and the person making the offering were eaten by the priest and the individual.

V. 15, the priest, the Levite, the individual, the individual's family, his servants, and the poor were to eat the offering before the Lord, Deut 12:11-18.

None of the offering could be left *until the morning*. Gill comments that this was ordered to encourage liberality to all who were to share in it because it all had to be eaten that day.

V. 16, *a vow*... The individual promised that if the Lord would bestow such and such a favour upon him, he would make this offering. *Voluntary offering*..., *i.e.* freely offered made under no necessity other than his spirit making him willing. These two exclude the thanksgiving offering of v. 12. The conditions of the *thanksgiving offering* were different.

What was left for the next day could be eaten, but all that was not eaten by those involved on that second day had to be burned, v. 17.

Vv. 16, 17, 18, imply that unrefrigerated, cooked meat was only good for two days. *Shall bear his iniquity*: if he gets sick, it is his own fault.

A point worth mentioning is that though this offering was freely given in thanks to the Lord, it still had to be given according to the Lord's instructions, or it was unacceptable.

V. 19 refers to the flesh that had been offered, vv. 12ff. V. 19 made those in charge of the flesh offered very respectful of the offering, for if any person or thing unclean touched it, it had to be burned.

All that be clean shall eat thereof... Ceremonially clean, that is. This offering, as did all offerings, represented Christ; therefore, all who have been cleansed by His blood and covered by His righteousness can eat of His body. *All that be clean* opened the eating of this sacrifice up to all whom the individual invited to eat of it. EVANGELISM.

V. 20 sounds very much like 1 Cor 11:29.

v. 21, the Lord reemphasizes that no ceremonially unclean person can partake of the sacrifice. He reinforces 1 Cor 11:29.

V. 22, the Lord continues to speak to Moses words and instructions to give to the people.

Though we who are living in the church age struggle to understand the meanings of these passages of the law, they are among those spoken verbatim by the Lord to His people. Certainly, the sacrifices and offerings themselves have all been fulfilled in Christ, but the precepts contained in them are eternal.

V. 23. forbids the eating of any kind of fat of clean animals. We might point out that if the Lord forbids the fat of clean animals from His people, how much more the fat of unclean animals, hogs-lard. Fat from dead animals can be used for any purpose except food of any sort. The fat of animals for sacrifice belonged to the Lord.

V. 24, the people were forbidden to eat of any animal that died of themselves, &c., but this law doubly forbids the eating of this fat.

V. 25, *cut off from his people*. See above.

Vs. 26, 27, forbids the ingesting of blood. This command was regiven by the council of Jerusalem, and I think it also applies to any use of blood products in the human body, *e.g.* blood transfusions. Furthermore, not only does the use of blood violate scriptures, but its use is very unsafe.

I would suppose that not only was the use of blood very unhealthy, but the pagans used blood for all kinds of

pagan rituals. From what I have heard of witchcraft, the use of blood is extremely important.

V. 28, *the Lord spake* is given again. These are the Lord's words, and should be studied and regarded as such.

V. 29, the Lord continues the instructions concerning the *peace offerings*.

to here, October 24, 1995

V. 30, *his own hands* symbolized personal responsibility. *Wave offering* was moved toward heaven or shaken toward the altar, symbolizing that the Lord is the provider. *His own hands*, therefore, spoke of the Lord providing for the individual.

V. 32, *the right shoulder and the breast* was the best portion of meat from the offering, and it belonged to the priest.

V. 34, the men which represented the Lord among the congregation did not get the leftovers. The best was theirs.

Vv. 35-38.

V. 35, that is, his privilege, reward and portion. Geneva

Those who served the Lord for the people were rewarded for their service.

Paul is very plainly spoken in this area of support of those who are called to serve the Lord as an occupation, 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.

Those who served in the tabernacle and temple before the Lord had no other means of living and supporting their families. When the people were not faithful before the Lord in bringing to the Lord what belonged to Him, the priests starved.