

180321-4 Leviticus 7, 1-38, The Law of the Trespass and Peace Offerings – Craig Thurman

In the previous lesson we read of the law of the burnt, meal, and sin offerings. (Lev.6.9-30) There we read of the priest's duty to keep the fire of the altar of burnt offering burning, how he was to approach the altar and dispose of the ashes.

To this time, there has been given no reason for offering a meal offering. (cf. ch.2) In this chapter it is revealed that this offering, at least certain meal offering, was to be eaten by all the males of the priesthood in the court area. In the final verses given we read of a meal offering that is used to dedicate a new high priest to his office. This particular offering was completely consumed on the altar; no part of it was to be eaten.

Of the sin offering it was revealed which was to be eaten, and where; and which was not to be eaten; as well as the treatment necessary for blood-sprinkled garments, earthen and brazen vessels.

Remember this portion of Scripture, the LORD is giving instruction to Moses, which Moses is to deliver to the priesthood. (6.8-7.21) This chapter gives information about things which belong to Aaron and his sons. (v.7-10, 31, 32, 35) This accounts for the reason of a late entry concerning the burnt offering and the meal offering in verses 8-10. Certain things are theirs and it is specified here.

Chapter 7

1 ¶ Likewise this is the law of the trespass offering: it is most holy.

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

shall he sprinkle, יִזְרֹק, yiz-roq, Qal fut. 3ps. masc. of זָרַק, za-raq; KJV, to sprinkle, here and there (with ref. to gray hair), scatter, strew; the noun, מִזְרָק, miz-raq, is tss. bowls and basons; for numerology it is

interesting that the verb *sprinkle* is only used 30 times in the O.T., which is the number for *blood*.

So, *where* the trespass offering was to be killed is revealed. The flock animal would be killed on the north side of the altar.

Le 1:10 And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish. 11 And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar. ...

Instructions for the trespass offerings which involve doves or pigeons were given with the burnt offering. (1.14, 15)

Instructions for the trespass offering which involved the 1/10 of an ephah of fine flour were given earlier. (5.11-13)

3 And he shall offer of it all the fat thereof; the rump (or tail of the sheep), and the fat that covereth the inwards,

4 And the two kidneys, and the fat that is on them, which is by the flanks,

on the flanks, עַל־הַכְּסָלִים, the preposition upon; hak-k^e-sa-lim; הַ, the definite article the; masc. pl. noun, בָּשָׂל, keh-sel; KJV, Lev. 3.4, 10, 15, the flanks; Job 8.14; Ps.78.7, hope; Pv.3.26, confidence; Ps.38.7, loins; Ps.49.13, Ec.7.25, folly,

and the caul that is above the liver, with the kidneys, it shall he take away:

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

So, this portion of the sacrifice was treated the same as the animal for the peace and sin offerings. Because the blood of the trespass offerings (female lambs or goats, or rams) never came into the sanctuary (Lev.6.30) all of the priests ate of this offering on site, as we read in the next verse.

The sin offering for priests and the congregation, which was of the herd, the the blood was brought into the sanctuary and sprinkled before the vail seven times, applied to the horns of the incense altar, and the rest poured out at the bottom of the altar of burnt offering. The fat of the inwards and the kidneys were burned on the same altar. The rest of the animal was carried outside the came and completely consumed on the fire which was built there in a clean place where the ashes of the altar were disposed of.

6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.

A trespass offering is a kind of *sin offering*.

Le 5:6 And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

That every male would eat of trespass offerings has only been revealed here. This promotes brotherly harmony and friendship. (cf. J-F-B, vol.3, p.446)

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

For his portion to eat and he should share it with his holy brethren.

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.

which he hath offered, Hiphil (causative active) pret. of the root, בְּרַכָּה; KJV, *offered, presented, drawn, brought*; cf. 3.3, 7, 9, 12, 14; 4.3, 14; 5.8; 7.8, 12, 14, 35.

Otherwise the burnt offering was completely consumed on the altar of burnt offering.

Emphasizing the priest's portion in this chapter, so here the detail about the skin of the burnt offering is given. The skins of the herd and flock animals provide very practical things for the livelihood of the priest: leather products, bedding, rugs, coverings, and clothing to name a few.

the priest that offereth; It is the officiating priest's allotment. This promotes activity on the part of the priest. This principle of, if he works he eats is certainly taught in the New Testament.

Lu 10:7 ... for the labourer is worthy of his hire. ...

2Th 3:10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat. 11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. 12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

9 And all the meat offering מְנُחָה that is baken in the oven, and all that is dressed in the fryingpan,

in a fryingpan, מַרְכֵּשֶׁת, mar-che-sheth, fem. sing. noun; only twice in O.T. (cf. Lev. 2.7; 7.9); the verb, שָׂבַע, certainly lends to the idea of frying, in Ps.45.1, marg. bubbleth up.

Ps 45:1 « To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves. » My heart is inditing [bubbleth up] a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.

and in the pan, shall be the priest's that offereth it.

So, the baked unleavened bread of the meal offering belongs to the priest that officiates in this service. The priesthood was not a socialist or communistic society at all. If he worked he received a benefit or a reward for his labor.

1Ti 5:18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

10 And every meat offering מִנְחָה, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.

Le 2:3 And the remnant of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.

After its handful was taken with all of the frankincense and consumed by the fire upon the altar of burnt offering, the rest was set aside for the priests who would prepare it into that bread which they preferred. Also, the uncooked, dry portion (this was the meal offering for trespass), it was the priests also. (the lowliest of the trespass offerings contained a dry, oil-less, frankincense-less fine flour) (Lev.5.11-13)

The priests had equal right to the uncooked offerings of meal. At the least the priest to eat had to prepare it.

Perhaps a type we could derive from this is that the believer-priests had a duty to prepare, for their own soul's benefit, their necessary food. It is good to be fed as the Lord has ordained by the service of pastors and teachers, but this is no substitute for those things gleaned from our own, personal studies. **The one that searches for treasures must dig to find them. And the one that finds them is enriched the most by them.**

זֶבַח הַשְׁלָמִים (R-L)

11 ¶ And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

Now the priests are informed about reasons for meat offerings, and of their portion due for serving in it.

תְּהִזֵּה

12 If he offer it for a thanksgiving, then he shall offer (bring)

*thanksgiving, הַתְּהִזֵּה, ha-to-dah, the definite article הַ, ha, the; fem. sing. noun תְּהִזֵּה, to-dah; KJV, *thanksgiving* (Lev.7.12), *thank offering* (2Chr.29.31), *confession* (Ezr.10.11), *praise, sacrifice of praise* (Jer.17.26)*

then he shall offer, Hiphil (causative active) pret. of the root, בָּקַר;
*KJV, *offered, presented, drawn, brought*; cf. 3.3, 7, 9, 12, 14; 4.3, 14; 5.8; 7.8, 12, 14, 35.*

עַל־זֶבַח הַתְּהִזֵּה

חִלּוֹת מֵצָה

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.

*fried, מִרְכַּבֶת, mur-be-keth, Hophal (Causative passive), part. sing. fem. of בָּקַר, ra-vak; KJV, *Lev. 6.21, baken* (in a pan); *Lev.7.12; 1Chr.23.29, fried.**

The Israelite has some confession, praise, sacrifice of praise to make before the LORD. To bring this expression of thankfulness to the LORD requires mediation. And that mediation is through the priesthood. And the priest, for his mediation receives a benefit. We bring our praises, our thanksgivings to God through Jesus Christ and He by He is honored.

Ro 1:8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

Until now it has not been revealed what the meal offering is for. So, it is God's ordained means for bringing our thanksgiving to the LORD. This marks the first time that the noun, thanksgiving is found in the Bible. The

verb for תָּזַהַת, is יְדָה. Ya-dah is first used in Ge.29.35, and tss. *praise*. The first occurrence of it in Leviticus was in 5:5, and tss. *confess* (cf. also Le.16.21; 26.40) The verb is also tss. *thank*, and *give thanks*.

The thanksgiving offering was voluntary. It is interesting, because the very nature of thanksgiving is voluntary. You cannot make anyone thankful.

Le.22.29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will. (an acceptable, pleasing [one])

at your own will, לְرִצְנָמָה, leer-tzo-n^e-kem, masc. sing. noun, רִצּוֹן; KJV, *self-will, accepted, voluntary will, at your own will, good will, pleasure, desire, delight*, and so, cf. verb in Lev. 1.4; **7.18**; 19.7; 22.23, 25, 27; 26.34, רִצְחָה.

2Chr.29.30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped. 31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings.

a free heart, נֶכֶל־נְדִיב, n^e-deev, adj., KJV, *free, willing, liberal;* the verb נִכְבֵּב, KJV, *willing, offered willingly, willingly offered, offered freely, freewill*

13 Besides the cakes (fried in a pan), **he shall offer for his offering** קְרֵבָן

לְקַרְבָּן חַמֵּץ

leavened bread with the sacrifice of thanksgiving of his peace offerings.

leavened, חַמֵּץ, cha-mehtz; KJV, unleavened (10, always)

The mention of *leavened* bread causes us to consider the earlier text which seemed to ban a meal offering of leaven.

Le 2:11 No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

Notice again bread baked with leavening.

Le 23:17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the LORD.

Le.2.12 As for the oblation [offering, זרען, korban] of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour. [which firstfruits could include leavened bread and honey, 2.11]

The Israelite offered both the leavened and unleavened bread as a meal offering. Some were burned on the altar of burnt offering and some were not.

14 And of it he shall offer one out of the whole oblation (זרען, offering) **for an heave offering unto the LORD,**

and ... he shall offer, Hiphil (causative active) pret. of the root, זרע; KJV, offered, presented, drawn, brought; cf. 3.3, 7, 9, 12, 14; 4.3, 14; 5.8; 7.8, 12, 14, 35.

heave offering, תְּרוּמָה, t^e-ru-mah, fem sing. noun; Ex. 25.2, offering (marg. heave offering); 2Chr.31.14, oblation; Pv.29.4, gift; the verb תִּלְאַ, room, to lift up, mount up, to be lofty, to be exalted, to be high, to promote, to offer, to take up.

and it shall be the priest's that sprinkleth the blood of the peace offerings.

The priest which officiates in a peace offering to sprinkle the blood upon the altar gets to extracts one of every kind of the bread offered as a *heave offering*, which is his portion to eat.

15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten (by the Israelite and the priest) **the same day that it is offered קָרְבָּן;** **he shall not leave any of it until the morning.**

The peace offering could have been of the herd (Lev.3.2) or flock (lamb, v.8; goat, v.13) His part was to be eaten that day. As we shall see, the meat that is allotted to him is the *wave breast* or *heave right shoulder*. So, with one day to eat this animal it promoted liberality and fellowship.

16 But if the sacrifice of his offering קָרְבָּן be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

The flesh of the peace offering for a vow or voluntary offering was good for two days, and no more. The vow of thanksgiving seems to be that the vow has been kept and thanksgiving for that was offered. The voluntary offering was without any condition; completely at the will of the offerer.

The flesh which remained of these offerings to the third day was to be burned, and not eaten.

When the LORD acts toward us it is always in mercy. Let us be quick to give thanks to Him instantly, and without delay. How quickly our praises dissipate in just a day or two.

18 And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted,

it is ... accepted, נִרְצָה, yay-ra-tzeh, Niphal (simple passive) fut., 3ps. masc. of נִצָּה, ra-tzah; KJV, *to like, please, enjoy, favour, accept, delight, set affection to, to consent,* and once in Hithpael (reflexive), *to reconcile* (1Sa.29.4); cf. **the noun form to the reference cited at verse 13 above (Lev.22.29).**

neither shall it be imputed unto him that offereth it:

shall it be imputed, נִיחַשֵּׁב, yay-cha-shayv, Niphal (simple passive) fut., 3ps. masc. of בִּשְׁפָךְ; KJV, *to think, devise, imagine, purpose, regard, esteem, conceive;* particularly in Niphal, *to impute, account, reckon, consider, count;* clearly synonymous to the Greek, λογίζομαι, *to reason, number, reckon, conclude, count, reckon, impute, account, suppose.*

it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

an abomination, פְּגַעַל, pig-gul; masc. sing. noun, and used as such only 4 times in the O.T. (Le.7.18; 19.7; Is.65.4; Ez.4.14), always with the English *abomination, abominable;* with the limited use of this word, and especially when compared to Ez.4.14, and keeping in mind that the prophet Ezekiel is a priest, this would mean to eat that which the LORD had put a ban against eating. Is. 65.4 refers to this as the broth of *abominable things.* The sacrifice is therefore *despised* because it violates a ban of the LORD, if for no other reason than that the LORD banned it. We might reason that in three days the meat would spoil or putrefy, but really, even if it were not so, it is abomination because He said not to eat if after two day.

19 And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

That the flesh might touch something unclean is certain possible. The Israelite receive his portion to take home of the sacrifice as well as the priest. Of this offering the priest would have substance to feed his family;

his wife, sons and daughters. (Nu.18.8-14, 18, 19) So, in that 2-day period of time, if the flesh of this offering became defiled, that part was not to be eaten, but burned.

20 But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.

having his uncleanness upon him in Lev.15.3; 22.3 appeared to be some issue of his sore in his flesh. Perhaps it could be that he is in a state of uncleanness.

21 Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the LORD, even that soul shall be cut off from his people.

So, the Israelite was to be in a state of cleanness subjectively, clean of himself, and objectively, other influences.

22 And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people.

This is a universal ban against eating the fat of that classification of animals that are sacrificed in any of the offerings of the LORD. It does appear that it means more than the fat of only those animals that are sacrifice. They are not to eat the fat of those animals at all. The fat in question is that which is

around and upon the inwards, about the caul, by the flanks, and about the kidneys.

The fat of those animals which were not offered in sacrifice, but died of themselves or died being torn of beasts could still be used for other things. But the meat was not to be offered in sacrifice or eaten for food.

Ex.22.31 And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

Le 17:15 And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean.

Le 22:8 That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith: I am the LORD.

Lev.22.21 And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein. 22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD. 23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted. 24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

26 Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.

27 Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.

So, there is also a universal ban against eating the blood of any creature.

A reiteration of what should have been observed by every soul:
Ge 9:4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.

Le 3:17 It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

Lev.17.10 ¶ And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. 11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. 12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. 13 And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. 14 For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off. 15 And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean.

Ac 15:20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. (cf. v.29 also)

The instruction now turns back to Israel:

28 And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation קרבָן unto the LORD of the sacrifice of his peace offerings.

30 His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave offering before the LORD.

Every offerer must bring his own offering. He cannot offer by proxy.

31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

Here is the wave breast. This portion is given to Aaron and his sons.

32 And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings.

33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part.

The heave offering of the right shoulder is the priests. It is allotted to the priest that officiates in the peace offering that is brought by the Israelite.

34 For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

This food was for the priest's house. To eat of this meat he was to maintain a home that was clean, pure, and each family member was to be clean.

Le 10:14 And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are given out of the sacrifices of peace offerings of the children of Israel.

Nu 18:11 *And this is thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.*

Nu 18:19 *All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee.*

Covenant of salt is first found in Lev.2.13; then in Nu.18.19; 2Chr.13.5. Perhaps it simply means that this is a reminder of the covenant of the LORD.

35 ¶ This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest's office;

he presented, Hiphil (causative active) pret. of the root, בְּנָה; KJV, offered, presented, drawn, brought; cf. 3.3, 7, 9, 12, 14; 4.3, 14; 5.8; 7.8, 12, 14, 35.

Those things that we have just read, of the priest's allotment, began when they were anointed to serve in their priestly office.

36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations.

37 This is the law of the burnt offering, of the meat offering נַעֲלֵה, and of the sin offering, and of the trespass offering, and of the consecrations (Lev.6.20-23), and of the sacrifice of the peace offerings;

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations נִזְבְּנָה unto the LORD, in the wilderness of Sinai.

In the burnt offering there is a total consummation of the victim. In the sin & trespass offerings there was a total consummation of the victim in two, and a total devotion of the victim in two. In the peace offerings there always was a portion of the victim distributed to every party involved.

In the meal offering there was a complete consummation of the meal in one, and a portion of the meal distributed to every party involved in the others.