

Leviticus Chapter 7

Leviticus: A call to holiness; the way to God is through sacrifice.

- You may think why are we spending so much time on the sacrifices, knowing that Jesus is and was our sacrifice once and for all?
- Why bother with all of this Old Testament observance?
- There is that old saying that *the Old Testament is the New Testament concealed; and that the New Testament is the Old Testament revealed.*
- We see that the sacrificial system was fulfilled by Jesus, but it's more than that – the sacrificial system points to Jesus. At the same time we see plenty of NT application in our lives.
- We are still called to a life of sanctification and Holiness.

1 Peter 1:15-16 “¹⁵But as He which hath called you is holy, so be ye holy in all manner of conversation; ¹⁶because it is written, be ye holy; for I am holy.”

V: 1 Trespass offering: continuing in the priestly responsibilities.

Review of the various offerings and sacrifices:

1. **Burnt offering:** (Olah) An offering of **consecration**, and offering of dedication of my life to God. “Lord I consecrate my life to you” – a person would do that with a burnt offering.

- It's the idea of just being consumed for God, and being given over wholly unto Him.

Romans 12:1 “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”

2. **Drink offering:** Related to or in conjunction with the “burnt offering” represents a life poured out in service to God.
3. **Meat / meal offering** (grain): (Minchah) An offering of **thanksgiving** expressing gratitude to God.
4. **Peace Offering:** (Zebach Shelamin) The offering of **communion or fellowship**. With the peace offering, the meat was roasted, and you got a portion of it and God got a portion of it.

- The idea was that as you would take your portion and sit down and eat it, it was like having a meal with God. As you ate your meal you were having fellowship with God because you were both eating from the same piece of meat, you were becoming one through the eating of a common meal together.
5. **Heave Offering:** The heave offering was incorporated into some of the other offerings. The “heave offering” is giving God His part of the meal. The portion of meat, or the money / coins were simply held up over the priests head, extending it towards heaven, offering it to God.
 6. **Wave Offering:** Like the heave offering it was incorporated into some of the other offerings, extending the thing offered, holding it out to the Lord to take, moving from close to the priests body, being extended out to the Lord. Extending to God what was His to begin with.
 7. **Sin Offering:** (Cha at ata t) An offering of purification dealing with un-intentional sin. **Deliverance from sin.**
 8. **Trespass Offering:** Also called the “guilt offering”, dealing with intentional sin; requiring restitution, and a 20% penalty. Not easily distinguishable from the sin offering.
- The motive: desiring to have a right relationship before the Lord.

Psalm 51:10-12 “¹⁰Create in me a clean heart, O God; and renew a right spirit within me. ¹¹Cast me not away from thy presence; and take not thy Holy spirit from me. ¹²Restore unto me the joy of thy salvation; and uphold me with thy free spirit.”

- There is that seemingly constant and never ending need for cleansing and forgiveness.

Matthew 6:11-12 “¹¹Give us this day our daily bread. ¹²And forgive us our debts / trespasses, as we forgive our debtors / those who trespass against us.”

John 15:3 “Now you are clean through the word which I have spoken unto you.”

- This is further information about the Trespass Offering, which we looked at in much more detail in chapters 5 & 6.

V: 2 They shall kill the trespass offering in the same place that they kill the burnt offering:

Leviticus 1:3 “... at the door of the Tabernacle of the congregation before the Lord.”

- The priest shall sprinkle the blood round about upon the altar:

V: 8 The priest making the burnt offering gets the skin, the hide of the animal, everything else was consumed by the Lord in the fire.

- As the animal was butchered and parts were sacrificed, just as when the meal offering was made – a representative portion was burnt upon the altar and the remainder belonged to the priests.
- The priest didn't have land upon which to raise cattle or to grow crops – the Lord was their inheritance, they were completely dependant upon Him. Their lives were totally dedicated to serving the Lord, and God provided for their needs through this sacrificial system of worship.

V: 9-10 Dividing up the meal offerings.

- What came as baked or fried bread, anointed with oil, belonged to the officiating priest.
- What came as fine flour, oil, frankincense – raw materials was to be split among all the priests. Provision for the priesthood.

1 Corinthians 9:13-14 “¹³Do 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? ¹⁴Even so hath the Lord ordained that they which preach the gospel should live of the gospel.”

- Why would God even address this subject? In part because it develops faith on both ends, in the giving and in the receiving.

1 Timothy 5:17-18 “¹⁷Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. ¹⁸For the scripture saith, thou shalt not muzzle the ox that treadeth out the corn. And, the laborer is worthy of his reward.”

V: 11-12 The peace offering was the only offering which the laymen were allowed to partake of.

- Some parts were consumed by the Lord, some parts were given to the priest, and some portion was given to the worshipper to consume with their family in the Holy Place (courtyard).
- As we've already learned, leaven represents sin. Oil represents the Holy Spirit.
- The invitation here is to offer thanksgiving unto the Lord; and it is to be done without “leaven” / sin, and it's to be anointed with oil – the Holy Spirit.

V: 13 This verse seems almost contradictory; to offer “leavened” bread.

- This is the first such occurrence.
- This bread is consumed as an offering, eaten by the people, not burnt upon the altar.

Leviticus 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.”

- The message here is that while we can’t justify our sin, at the same time we’re not to hold back our thanks giving unto God because of it – we’re always to be thankful to Him, even if we’re not completely right.
- Later in **Leviticus 23:17** the children of Israel will be commanded to bring out two loaves of leavened bread and offer them to the Lord.
- This represents two groups of people, Jews and Gentiles, each sinful and corrupt – each offered to the Lord.

V: 14 The “heave offering”, the priest that offers the blood, sprinkles the blood shall be the one to offer the heave offering, holding it up to the Lord, and he shall be the one to keep it.

- This is just the way of determining who gets what portions of the offerings.

V: 15 The flesh / meat from the peace offering shall be eaten the same day it is offered, no leftovers.

- Jesus was our peace offering – and He was not left to hang upon the cross over night, it was complete before sundown.

V: 16-17 “But” – contrast – if his offering is voluntary, not one of the mandatory offerings or part of a vow, then it can be eaten over the next two days, but on the 3rd day it is to be burnt with fire.

- With the peace offerings and the limitation that it had to be eaten on the 1st day or the 2nd day – often times it was too much for one family to consume, so others were encouraged to join in with them and partake of their celebration of fellowship with the Lord.
- That person with a thankful heart, the one who recognized that the Lord enabled them to keep a vow to the Lord,

Psalm 116:12-14, 17 “¹²What shall I render unto the Lord for all His benefits toward me? ¹³I will take up the cup of salvation, and call upon the name of the Lord. ¹⁴I will pay my vows unto the Lord now in the presence of all His people.” – “¹⁷I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.”

- We are still called to that same sacrifice to day:

Hebrews 13:15-16 “¹⁵By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name. ¹⁶But to do good and to communicate forget not: for with such sacrifices God is well pleased.”

- Paul tells us that part of a Spirit filled Christian life is one that is constantly giving thanks and praise to the Lord:

Ephesians 5:19-20 “¹⁹Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; ²⁰giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.”

V: 18 If any of it is eaten on the 3rd day, the none of it will be accepted – the offering is null and void – it becomes an abomination to the Lord.

V: 19-21 The portion of the meat that the priest would take home to eat, if it touches anything “un-clean” – then it’s not to be taken by the priest, it is to be burnt with fire.

- Anything unclean includes the worshipper himself, if he’s unclean then he’s not to partake.
- We will see later in our study of Leviticus what it is that makes a man unclean; which includes contact with the dead or diseased people, or unclean animals, or bodily discharges of various sorts.
- If that person does partake of the offering, he is to be cut off.

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- **We move from specific instruction to the priests now to laws for the people:**

V: 22-27 They are to stay away from eating fat or blood.

V: 22-25 They are not to eat fat of any kind.

Leviticus 3:16-17 “¹⁶And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is the Lord’s. ¹⁷It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.”

Fat: (H 2459) cheleb, kheh'-leb; or khay'-leb; Fat; to be fat; whether lit. or fig.; hence the richest or choice part: best.

- The fat was to be offered to the Lord, it's His.
- The fat that couldn't be sacrificed for various reasons, could be used for other purposes, it just couldn't be eaten.
- Those who did, would be cut off from the people.

V: 26-27 The ordinance prohibiting the consumption of blood, forever!

Genesis 9:4, 6 “⁴But the flesh with the life thereof, which is the blood thereof, shall ye not eat.” – “⁶Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.”

- Most of us don't have a problem eating and drinking blood, although there are those who do.
- **We need to understand: This is not a hygienic issue, it's a spiritual issue.**
- Most people will say that this is OT legalism, particularly those who like their steak twitchy rare: But is it?
- When Peter had a vision on the roof top in Joppa, it led to his ministering to a group of Gentile believers – which in turn forced the church in Jerusalem to acknowledge or deal with the issue of Gentile believers.
- They held a council in Jerusalem which is recorded for us in the book of acts and they came to some conclusions:

Acts 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.”

Acts 15:28-29 “²⁸For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; ²⁹that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.”

Leviticus 17:11 “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.”

- That is if God consumes it. If we consume it, we put ourselves in the place of God.
- What this is speaking about is something that affects all of us and that is the issue of the sanctity of life.

- This is something that our culture is deeply involved with, the sanctity of life, or actually lack thereof – I’m speaking about the murder of thousands, hundreds of thousands of innocent children for the sake of convenience, or pleasure.
- Some call it “choice”, the Bible calls it murder.
- In the NT we are washed by the blood of Jesus, and there is forgiveness, there is restoration – aren’t we glad!
- Here the punishment of being cut off from the people is mentioned 4 times.
 1. The soul that eats of the peace offering, being unclean. VV 20 & 21
 2. Whoever eats the fat. V: 25
 3. Whoever eats the blood. V: 27

“*Cut off*” – sounds like being kicked out of the camp, ex-communicated, dis-fellowshipped.

- This is minimizing, softening the true meaning of what is taking place here.

“*Cut off*” – doctrine of 1st mention: the first time a word or phrase is used implies a meaning that carries on through the scriptures, sets the precedent.

Genesis 9:11 “And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.”

Genesis 17:14 “And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.”

- The person who has broken God’s covenant, who places himself outside God’s covenant – there is no hope for that person, they are going to perish, they are going to hell.

Exodus 9:13-15 “¹³And the Lord said unto Moses, rise up early in the morning, and stand before Pharaoh, and say unto him, thus saith the Lord God of the Hebrews, let My people go, that they may serve Me. ¹⁴For I will at this time send all My plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. ¹⁵For now I will stretch out My hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.”

- Pharaoh and his army ended up dead at the bottom of the Red Sea, they were “cut off”.
- Being cut off is not like being put in “time out” – we’re talking life and death consequences.

- We need to be very careful in what we do with God's word:

Numbers 15:30-31 ³⁰“But the soul that doeth aught presumptuously / willfully, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. ³¹Because he hath despised (no value, ignored) the word of the Lord, and hath broken His commandment, that soul shall utterly be cut off; his iniquity shall be upon him.”

- You might be thinking, well that's the Old Testament, the Old Covenant...

Hebrews 10:26-31 ²⁶“**For if we sin willfully** after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, ²⁷but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. ²⁸He that despised Moses' law died without mercy under two or three witnesses: ²⁹Of 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 / common thing, and hath done despite unto the spirit of grace? ³⁰For we know Him that hath said, vengeance belongeth unto Me, I will recompense, saith the Lord. And again, the Lord shall judge His people. ³¹It is a fearful thing to fall into the hands of the living God.”

- What place ought God's Word have in our lives? What value should we give to obedience to it?

V: 28-31 From every sacrifice presented by a lay man, the officiating priest received a share.

But it was...

“... *unto the Lord*...” Even though the priest got a portion, the offering was to the Lord.

Proverbs 3:9 “Honour the Lord with thy substance, and with the first fruits of all thine increase.”

- When we make our offerings; our service, our finances, when we put our check into the offering box – it is offered unto the Lord.
- The body of Christ benefits from this, God uses this to sustain the work of the ministry, and of those who minister – and there is always a need for wise stewardship – but the offering is unto the Lord.
- The person making the sacrifice shall bring the offering with their own hands. They were to participate directly; this demonstrated that it was voluntary on their part.

We see this in the New Testament as well:

2 Corinthians 9:7 “Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.”

- When we give we're seeking to honor the Lord, it's unto the Lord.

Psalm 96:8-9 “⁸Give unto the Lord the glory due unto His name: bring an offering, and come into His courts. ⁹O worship the Lord in the beauty of holiness: fear before Him, all the earth.”

- It's not about how much we bring; God doesn't need our money – it's about our heart to worship Him, it's about worshipping Him in the beauty of holiness.
- They shall kill, then butcher the animal and present the fat along with the breast to the priest.
- The priest shall offer it as a “wave offering” to the Lord.
- The fat shall be burnt upon the altar and the breast shall be the priests.

V: 32-33 The right shoulder shall be offered as a “heave offering”

- The fat shall be burnt, but the right shoulder shall be the priests.

V: 34 The “wave breast” and the “heave shoulder” are to be the priests forever.

- The breast was where the heart of the animal was, the priests are to have a heart for the people.
- The right shoulder represents the strength of the animal, the priests were to have strength to bear the burdens of the people.

V: 35-37 Summary: these are the portions of the sacrifices belonging to the priests.

Psalm 40:7 “Lo, I come in the volume of the book, it is written of Me...”

Burnt offering: We see Jesus at His baptism – His sanctification for the Father's purposes.

Meat offering: We see Jesus being tempted, each temptation reveals a lack of sin, no leaven; and the anointing of the Spirit, anointed with oil.

Sin & Trespass offering: We see Jesus at the cross as our sin offering, our trespass offering – becoming the propitiation for our sin.

Peace offering: Because of His sacrifice, we have peace with God – communion and fellowship restored.

V: 38 All of the careful attention to detail infers that God is very specific about how we worship Him, it must be on His terms:

Jesus affirms this:

John 4:24 “God is a Spirit: and they that worship Him must worship Him in Spirit and in truth.”

- There is an expectation of obedience: great care is given to each detail - which is also true of New Testament believers.

James 1:25 “but whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”

John 14:23-24 ²³... if a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him. ²⁴He that loveth Me not keepeth not My sayings...”

“Which the Lord commanded...” **reason enough to be obedient!**

- The nation of Israel, under the Law had to offer up 7 different sacrifices in order to have a right relationship with God.
- We, according to the New Testament, have the privilege of only having to make one sacrifice, actually Jesus did that for us too.

Speaking of Jesus:

Hebrews 10:12 “But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God;”

Hebrews 9:22 “... without shedding of blood is no remission.”

Mary, the virgin mother of Jesus recognized this need:

Luke 1:46-47 ⁴⁶And Mary said, my soul doth magnify the Lord, ⁴⁷and my spirit hath rejoiced in God my Saviour.”