

Leviticus 7 Commentary

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[Another Overview Chart of Leviticus](#) - Charles Swindoll
[A third Overview Chart of Leviticus](#)

LEVITICUS THE BOOK OF SANCTIFICATION AND WORSHIP Adapted and modified from C. Swindoll	
Leviticus 1-17	Leviticus 18-27

The Way to God Access	The Walk with God Lifestyle
The Approach: Offerings	Practical Guidelines
The Representative: Priest	Chronological Observances
The Laws: Cleansing Physically & Spiritually	Severe Consequences Verbal promises
Ritual for Worship Worshipping a Holy God	Practical for Walking Living a Holy Life
Location: Mt Sinai for one full year	
Theme: How sinful humanity can approach and worship a holy God	
Key Verses: Lev 17:11, 19:2, 20:7-8	
Christ in Leviticus: In every sacrifice, every ritual, every feast	
Time: about 1446BC	

THE LEVITICAL OFFERINGS SUMMARIZED					
	BURNT OFFERING	GRAIN OFFERING	PEACE OFFERING	SIN OFFERING	TRESPASS OFFERING
Description	1) Sweet aroma 2) Voluntary Heb = 'olah	1) Sweet aroma 2) Voluntary Heb = minchah	1) Sweet aroma 2) Voluntary Heb = selemim	1) Non-sweet aroma 2) Compulsory Heb = chattath <i>Aka-Purification Offering</i> Atoning sacrifice of animals with no physical defects. The required offering varied with the situation and station of the person receiving its benefits	1) Non-sweet aroma 2) Compulsory Heb = asam <i>Aka - Reparation or Guilt Offering</i> Atoning sacrifice of a ram or lamb with no physical defects
Scripture	Lv 1:3-17 [±] Lv 6:8-13+ Cp Nu 15:1-16+	Lv 2:1-16+ Lv 6:14-18+ Lv 7:12-13 [±] Cp Nu 15:17-21+	Lv 3:1-17+ Lv 7:11-21 [±] , Lv 7:28-34 [±] Cp Deut 12:20-28+	Lv 4:1-5:13+ Lv 6:24-30+ Cp Nu 15:22-31+	Lv 5:14-6:7+ Lv 7:1-7 [±]
Purpose Summarized	IN COMMUNION WITH GOD			FOR COMMUNION WITH GOD	

Purpose Detailed	1) To propitiate for sin in general -Lv 1:4+	This offering accompanied all burnt offerings.	Celebration of peace & of God's covenant faithfulness...	To atone for sins committed unknowingly, especially where no restitution was possible. + Nu 15:30, 31: The sin offering was of no avail in cases of defiant rebellion against God.	To atone for sins committed in ignorance, esp where restitution was possible
	2) To signify complete dedication & consecration to God hence called the whole burnt offering. Acceptance before God for worship & service Maintenance of fellowship with God Recognition of the sovereignty of God	Signified homage & thanksgiving to God. Recognition of God's bountiful provision Expression of dedication, praise & thanksgiving to God Acknowledging God as the source of provision and prosperity.	Generally expressed peace & fellowship between the offerer & God & thus culminated in a community meal. 1) Thank offering: express thanks for unexpected blessing or deliverance 2) Votive Offering: to express gratitude for a blessing or deliverance granted when a vow had accompanied the petition. 3) Freewill Offering: to express gratitude to God without regard to any specific blessing or deliverance.	Confession to God for impurities and offenses Recognition of the effects of one's sins on others in the covenant community Restoration of fellowship with God	Confession to men for impurities and deceptions Willingness of the repentant believer to make proper restitution

Consists of	According to wealth: 1) Bull without blemish-Lv 1:3–9[±] 2) Male sheep or goat without blemish-Lv 1:10–13[±]; 3 Turtledoves or young pigeons-Lv 1:14–17[±] 3) Turtledoves or young pigeons-Lv 1:14–17[±]	Three Types: 1) Fine flour mixed with oil and frankincense-Lv 2:1–3+ 2) Cakes made of fine flour mixed with oil and and baked an oven Lv 2:4+, in a pan Lv 2:5+ or in a covered pan Lv 2:7+ 3) Green heads of roasted grain mixed with oil and frankincense-Lv 2:14, 15+	According to wealth: 1) From the herd, a male or female without blemish-Lv 3:1–5+ 2) From the flock, a male or female without blemish-Lv 3:6–11+ 3) From the goats-Lv 3:12–17+ +: Minor imperfections were permitted when the peace offering was a freewill offering of a bull or a lamb-Lv 22:23	1) For the high priest, a bull without blemish-Lv 4:3–12+ 2) For the congregation, a bull without blemish-Lv 4:13–21+ 3) For a ruler, a male goat without blemish-Lv 4:22–26+ 4) For a commoner, a female goat or lamb without blemish-Lv 4:27–35+ 5) In cases of poverty, two turtledoves or two young pigeons (one for a sin offering, the other for a burnt offering) could be substituted-Lv 5:7–10+ 6) In cases of extreme poverty, fine flour could be substituted-Lv 5:11–13+; cp Heb. 9:22+	1) If the offense was against the Lord (tithes, offerings, etc), a ram w/o blemish was offered; restitution was reckoned according to the priest's estimate of the value of the trespass + 20% (Lv 5:15-16+) 2) If the offense were against man, a ram w/o blemish was offered, restitution reckoned according to the priest's estimate + 20% (Lv 6:4-6+)
God's Portion	Entirety burned on the altar of burnt offering-Lv 1:9[±] except the skin-Lv 7:8[±]	Memorial portion burned on the altar of burnt offering-Lv 2:2, 9, 16+	Fatty portions burned on the altar of burnt offering-Lv 3:3–5+	1) Fatty portions to be burned on the altar of burnt offering Lv 4:8–10+, Lv 4:19. 26+, Lev 4:31, 35+ 2) When the sin offering was for the high priest or congregation, the remainder of the bull was to be burned outside the camp-Lv 4:11, 12+, Lev 4:20, 21+	Fat burned on altar of burnt offering-Lv 7:3-5[±]
Priests Portion	Skin only-Lv 7:8[±]	Remainder eaten in court of tabernacle-Lv 2:3, 10+, Lev 6:16-18+, Lv 7:14-15[±]	Breast (wave offering) & right thigh (heave offering)-Lv 7:30-34[±]		Remainder eaten in holy place-Lv 7:6-7[±]

Offerer's Portion	None	None	Remainder to be eaten in the court by the offerer & family 1) Thank offering = eaten same day-Lv 7:15+	None	None
The Christian	Consecration	Service	Fellowship	Redemption for the sinner that he is	Redemption for the sinner he commits
Christ	He presented Himself to the Father to do His will	He served His Father and men as Son of Man	He is the common bond of fellowship between God & man	He atoned for the guilt of sin	He atoned for the damage of sin.
Prophetic Significance	Signifies complete dedication of life to God 1) On part of Christ-Mt 26:39-44, Mk 14:36+, Lk 22:42+, Php 2:5-11+ 2) On part of believer-Ro 12:1-2+, Heb 13:15+	Signifies perfect humanity of Christ: 1) Absence of leaven ~ sinlessness of Christ-He 4:15+, 1Jn 3:5 2) The presence of oil is emblematic of the Holy Spirit-Lk 4:18; 1Jn 2:20+, 1Jn 2:27+	Shadow of the peace believer has through Christ-Ro 5:1-2+, 1Cor 10:16-18+, 1Cor 11:17-34+, Col 1:20+ NB: Only offering in which offerer shared Thank Offering: 1Th 5:18+ Heb 13:15+	Prefigures fact that Christ's death... 1) Was made sin for us - 2Cor 5:20-21+ 2) He suffered outside the gate - Heb 13:11-13+ Cp Lv 4:3+, 1Ti 5:20 Cp Lv 4:27+, 1Cor 8:9-13 Cp Lv 5:5+, 1Jn 1:9+ See Heb 9:22+	Shadow of Christ as our Trespass offering - Col 2:13+ Cp Lv 5:15+, Lv 22:14-16+ Cp Lv 6:2-5+, Eph 4:25-32, Jas 5:16+ See Isa 53:10+

Adapted from Believer's Bible Commentary & Irving Jensen

Lev 7:1 'Now this is the law of the guilt offering; it is most holy.

- **the law:** Lev 5:1-6:7 14:12,13 19:21,22 Nu 6:12 Eze 40:39 44:29 46:20
- **it is:** Lev 6:17,25 21:22

DISPOSAL OF THE GUILT OFFERINGS

Rob Morgan - The first seven chapters of Leviticus are devoted to describing the sacrifices and offerings of the ancient Israelites. These were the sacrifices to be offered on the altar just inside the gateway of the Tabernacle. If you remember from our series of studies last year on the Tabernacle, that **altar** just inside the gate of the Tabernacle represented the **cross of Christ**. Every day, opportunity was given for the Israelites to come and, with the assistance of the priests, to offering sacrifices and burnt offerings on that altar near the entrance of the Tabernacle, and those sacrifices all represented the One who would later die on the cross. There were five basic kinds of sacrifices, and they are described for us here in Leviticus 1-5. You have:

- The Burnt Offering in Leviticus 1
- The Grain Offering in Leviticus 2
- The Peace Offering in Leviticus 3
- The Sin Offering in Leviticus 4
- The Trespass Offering in Leviticus 5

In Leviticus 6-7, these five offerings are reviewed with some additional instructions given. That is the content of Leviticus 1-7. Do you see how important this is? Do you see how significant these offerings are? They were designed by God to teach us five different truths about the great coming One who would offer Himself on the cross for our sins. They are prophetic in nature. They are Messianic. They teach us about the sacrifice our Savior made for you and me. Who would not want to study these offerings and thus

learn of Christ? (Leviticus 1 All on the Altar)

Since the **guilt** (trespass, reparation) **offering** was described in Lev 5, the present section presents supplemental instructions. **Rooker** notes that "This information was intended for the priests, so it was not given in the earlier instructions for the laity regarding guilt offerings (Lev 5:14–6:7-**note**). There the focus was on making restitution for individual Israelites." (**NAC**)

Preacher's Outline and Sermon Bible notes that the "duty of the priest or minister is to help people find freedom from the weight and anguish of guilt. How? Through the sacrifice of the **Guilt Offering**. Remember, the sacrifice is a symbol of Christ's dying for the guilt of the world. Note also that this offering is said to be most holy: the sacrifice of Christ for the guilt of people is a sacrifice especially set apart to God. This sacrifice is especially meaningful to God: He clearly wants people-ministers and laypersons alike freed from the weight and anguish of guilt... The sacrifice of the Guilt Offering was holy ("**most holy**"), totally set apart to God. This is a graphic description of Jesus Christ, the sacrifice that was set apart to take away the sin and guilt of the world. The only permanent deliverance from the weight and anguish of guilt is through the Lord Jesus Christ. The only way we can ever be set free from the condemnation and judgment of sin is to be forgiven through the blood of Jesus Christ (See Eph 1:7-**note**, cp Titus 2:14-**note**, Heb 9:13-14-**note**, 1Jn 1:9-**note**). Jesus Christ alone can set us free from the weight and anguish of sin and guilt.

William MacDonald feels that "Symbolically, the trespass offering points to that aspect of the work of Christ by which He restored that which He took not away (Ps. 69:4b). Through man's sin, God was robbed of service, worship, obedience, and glory. And man himself was robbed of life, peace, gladness, and fellowship with God. As our trespass offering, the Lord Jesus not only restored what had been stolen through man's sin, but He added more. For God has received more glory through the finished work of Christ than if sin had never entered the world. And we are better off in Christ than we ever could have been in unfallen Adam." (Believer's Bible Commentary)

Aside He threw His most divine array,
And veiled His Godhead in a robe of clay;
And in that garb did wondrous love display,
Restoring what He never took away.

—Author unknown

Baker notes that Lev 7:1-10 "provides a summary list of the priests' portions from each of the offerings that have been mentioned since Lev 6:8-**note**. It gives some new information, since disposal of the burnt offering's hide was not previously mentioned, nor that of the grain offering apart from the raw flour mixed with oil (Lev 6:15-**note**)."
([Cornerstone Biblical Commentary](#))

Guilt offering see word study of the Hebrew word **asam**. Recall that the guilt (trespass) offering is the only offering that stipulates a restitution, either to the sanctuary or to any person offended. The person bringing a trespass offering was seeking to make amends for some action of his that had caused loss or damage to someone else.

Hess observes that the guilt (trespass, reparation) offering "satisfies not only the divine disapproval that some of the other offerings may deal with, but it also restores a measure of justice and equity in the material world and in dealings with others. This twofold emphasis recalls the concern to love God and one's neighbor already applied to this offering (cf. Lev 5:16-**note**; Lev 6:4–7-**note**; Lev 19:18-**note**)."
(Expositor's Bible Commentary, 2008)

Eugene Merrill comments on the translation of **guilt offering** (NET Bible, NLT, NIV = "**penalty**", ESV = "**compensation**") - This Hebrew term (Hebrew = **asam** = guilt offering) is used in Lev. 5:15b-**note** and following (Lev 5:16, 18, 19-**note**) for the offering often called "**the guilt offering**." The vast majority of its uses refer to this particular offering. However, since this offering has not yet been explained and because birds were never offered as a guilt offering, it seems preferable to translate this as "**penalty**" (as in the NIV) or "**reparation**" (**Ed**: As in the ESV's translation of "compensation") both here and in Lev. 5:7-**note**, 15a. It denotes the liability to penalty rather than the means by which the sin can be atoned. ([The Bible Knowledge Word Study - Gen-Deut](#))

Most holy - This phrase reflects two uses of **qodesh** (Hebrew transliterated = *qodes qodasim* = *it is holiness of holinesses*.) Bush comments that the intent of this phrase most holy "is to convey a general significant intimation in regard to the nature of these offerings. They, as well as the Sin-offerings, were to be ranked in their estimation among the 'most holy things,' and practically treated accordingly. Compare Lev 7:6." ([Leviticus 7 Commentary](#))

Most holy - This same phrase is found in Lev 2:3, 2:10, 6:17, 6:25, 6:29, 7:1, 7:6, 10:12, 10:17, 14:13, 21:22, 24:9, 27:28. Most holy offerings include - guilt offering, burnt offering (Lev 2:3), grain offering (Lev 6:17), sin offering (Lev 6:25).

Holy ([06944](#))(**qodesh/kodhesh**) is a masculine noun which means set apart, distinct, unique. **Qodesh** describes that which has been consecrated or set apart for sacred use and was not to be used for common or profane tasks. If it were used for profane things, in simple terms, it became "not holy."

It is fitting that the first OT use of **qodesh** was in God's instruction to Moses - "Do not come near here; remove your sandals from your feet, for the place on which you are standing is **holy** ground." (Ex 3:5). NET Note on Ex 3:5 "What made a mountain or other place holy was the fact that God chose that place to reveal himself or to reside among his people. Because God was in this place, the ground was different – it was holy." About 65x **qodesh** with the definite article is translated as "**sanctuary**" (NAS) (Ex 30:24, Ex 36:1, 3-4, etc) and describes a "building dedicated in service to God, a place in which the LORD is normally present when ritual and moral purity are practiced." (Swanson) In Isaiah 35:8 **qodesh** describes the "highway of **holiness**" which in the Millennium is the way leading the redeemed (Isa 35:9) back to Jerusalem, the throne of Messiah.

Qodesh can refer to holiness, which is the "quality of moral purity, with a focus that this is a unique state unlike corrupt humanity (Ex 15:11; 1Ch 16:29; Ps 89:35)." (Swanson)

See comments by **Eugene Merrill** on the phrase "**most holy**."

English definition of holy - moral and ethical wholeness or perfection; freedom from moral evil. Holiness is one of the essential elements of God's nature required of His people. (Following from 1828 Webster's) 1. Properly, whole, entire or perfect, in a moral sense. Hence, pure in heart; temper or dispositions; free from sin and sinful affections. Applied to the Supreme Being, holy signifies perfectly pure, immaculate and complete in moral character; and man is more or less holy, as his heart is more or less sanctified, or purified from evil dispositions. We call a man holy, when his heart is conformed in some degree to the image of God, and his life is regulated by the divine precepts. Hence, holy is used as nearly synonymous with good, pious, godly. Be ye holy; for I am holy. 1 Pet. 1. 2. Hallowed; consecrated or set apart to a sacred use, or to the service or worship of God; a sense frequent in Scripture; as the holy sabbath; holy oil; holy vessels; a holy nation; the holy temple; a holy priesthood. 3. Proceeding from pious principles, or directed to pious purposes; as holy zeal. 4. Perfectly just and good; as the holy law of God. 5. Sacred; as a holy witness.

Related Resources:

- [Holy Place - International Standard Bible Encyclopedia](#)
- [Holiness - International Standard Bible Encyclopedia](#)
- [Holiness - Hastings' Dictionary of the Bible](#)
- [Holy, Holiness - Baker's Evangelical Dictionary of Biblical Theology](#)
- [Holy - Holman Bible Dictionary](#)
- [Holiness - Torrey's Topical Textbook](#)
- [Sanctify, sacred, holy \(transliterates it as "kadash"\) - Girdlestone's Synonyms of the OT](#)

Things that were **holy** (**qodesh**) in the OT - assembly (an assembly of the people at the sanctuary for religious purposes-a convocation [means they were "called together" & in Nu 10:2 by trumpets]) and 7th day (Ex 12:16), Jehovah = "majestic in holiness," (Ex 15:11); God's "holy habitation" (Ex 15:13); sabbath (Ex 16:23 = *shabbat-qodesh*, "a holy Sabbath" meaning a "cessation of/for holiness" for Yahweh. The rest was to be characterized by holiness); the people (Israel) (Ex 22:31); holy (**qodesh**) place and holy (**qodesh**) of holies (**qodesh**) (Ex 26:33-34); garments of the priests (Ex 28:2 - garments of holiness would be ones that would distinctive from ordinary garments, for they set Aaron apart to sanctuary service and ministry); the holy place (Ex 28:29); engraving on the plate to be attached to Aaron's turban (Ex 28:36-37); Holy of holies (or "most holy" = superlative genitive) (Ex 29:37); altar designated as "most holy to the LORD" (means that the altar cannot be used for any other purpose than what is stated here - NET Note); anointing oil (Ex 30:25, 31, 32); tabernacle altars, utensils, ark of covenant (Ex 30:29, 27-28); incense (Ex 30:35-37); sabbath (Ex 31:14-15, 35:2); some offerings are most holy (Lev. 2:3, 10; Nu 18:9). Various things could be consecrated as holy: warriors (1Sa 21:6); food (Ex. 29:33); and the places where the holy ark had been located (2Chr. 8:11). Only **holy** priests could go into the Temple (2Chr. 23:6).

Qodesh is used 20x in the phrase "holy mountain" which refers to Mt Zion in Jerusalem. (Ps 2:6; 3:4; 48:1; Isa 11:9; 27:13; 56:7; 57:13; 65:11, 25; 66:20; Ezek 20:40; 28:14; Dan 9:16, 20-note; Da 11:45-note; Joel 2:1; 3:17; Obad 1:16; Zeph 3:11; Zech 8:3) Some of the uses refer to the time of the **Millennium** (Isa 11:9-note).

The **Septuagint (Lxx)** translates **qodesh** most often with the noun **hagios** which basically means set apart from the common and profane and unto the sacred (unto God). In the Old Testament many things and people were divinely set apart by God for His purposes - the Tabernacle and Temple and all their furnishings-supremely the Ark of the Covenant and the holy of holies; the tribe of Levi set apart for His priesthood; the entire nation of Israel set apart as His people (Ex 22:31); the tithes and offerings were set apart for God.

Qodesh is translated in the NAS as consecrated(2), consecrated thing(1), consecrated things(2), dedicated(1), dedicated gifts(2), dedicated things(5), holiness(9), Holy(6), **holy**(263), holies(6), holy ones(1), holy portion(3), holy thing(2), holy things(12), most holy(25), most holy place(6), most holy things(6), sacred(2), sacred

gifts(2), sacred things(3), sacrifices(1), sacrificial(1), **sanctuary**(65), set apart(1), thing most holy(2), things that are most holy(1), things dedicated(1). **Qodesh** - 382v - Ex 3:5; 12:16; 15:11, 13; 16:23; 22:31; 26:33f; 28:2, 4, 29, 35f, 38, 43; 29:6, 29f, 33f, 37; 30:10, 13, 24f, 29, 31f, 35ff; 31:10f, 14f; 35:2, 19, 21; 36:1, 3f, 6; 37:29; 38:24ff; 39:1, 30, 41; 40:9f, 13; Lev 2:3, 10; 4:6; 5:15f; 6:17, 25, 29f; 7:1, 6; 8:9; 10:4, 10, 12, 17f; 12:4; 14:13; 16:2ff, 16f, 20, 23, 27, 32f; 19:8, 24; 20:3, 7; 21:6, 22; 22:2ff, 6f, 10, 14ff, 32; 23:2ff, 7f, 20f, 24, 27, 35ff; 24:9; 25:12; 27:3, 9f, 14, 21, 23, 25, 28, 30, 32f; Num 3:28, 31f, 47, 50; 4:4, 12, 15f, 19f; 5:9f; 6:20; 7:9, 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 85f; 8:19; 18:3, 5, 8ff, 16f, 19, 32; 28:7, 18, 25f; 29:1, 7, 12; 31:6; 35:25; Deut 12:26; 26:13, 15; 33:2; Josh 5:15; 6:19; 1Sa 21:4ff; 1 Kgs 6:16; 7:50f; 8:4, 6, 8, 10; 15:15; 2 Kgs 12:4, 18; 1 Chr 6:49; 9:29; 16:10, 29, 35; 22:19; 23:13, 28, 32; 24:5; 26:20, 26; 28:12; 29:3, 16; 2 Chr 3:8, 10; 4:22; 5:1, 5, 7, 11; 8:11; 15:18; 20:21; 23:6; 24:7; 29:5, 7, 33; 30:19, 27; 31:6, 12, 14, 18; 35:3, 5, 13; Ezra 2:63; 8:28; 9:2, 8; Neh 7:65; 9:14; 10:31, 33; 11:1, 18; Ps 2:6; 3:4; 5:7; 11:4; 15:1; 20:2, 6; 24:3; 28:2; 29:2; 30:4; 33:21; 43:3; 47:8; 48:1; 51:11; 60:6; 63:2; 68:5, 17, 24; 74:3; 77:13; 78:54; 79:1; 87:1; 89:20, 35; 93:5; 96:9; 97:12; 98:1; 99:9; 102:19; 103:1; 105:3, 42; 106:47; 108:7; 110:3; 114:2; 134:2; 138:2; 145:21; 150:1; Pr 20:25; Isa 6:13; 11:9; 23:18; 27:13; 35:8; 43:28; 48:2; 52:1, 10; 56:7; 57:13; 58:13; 62:9, 12; 63:10f, 15, 18; 64:10f; 65:11, 25; 66:20; Jer 2:3; 11:15; 23:9; 25:30; 31:23, 40; Lam 4:1; Ezek 20:39f; 22:8, 26; 28:14; 36:20ff, 38; 39:7, 25; 41:4, 21, 23; 42:13f, 20; 43:7f, 12; 44:8, 13, 19, 23, 27; 45:1ff, 6f; 46:19; 48:10, 12, 14, 18, 20f; Dan 8:13f; 9:16, 20, 24, 26; 11:28, 30, 45; 12:7; Joel 2:1; 3:17; Amos 2:7; 4:2; Obad 1:16f; Jonah 2:4, 7; Mic 1:2; Hab 2:20; Zeph 3:4, 11; Hag 2:12; Zech 2:12f; 8:3; 14:20f; Mal 2:11

Here are all the uses in Psalms...

Ps 2:6 "But as for Me, I have installed My King Upon Zion, My **holy** mountain."

Ps 3:4 I was crying to the LORD with my voice, And He answered me from His **holy** mountain. Selah.

Ps 5:7 But as for me, by Thine abundant lovingkindness I will enter Thy house, At Thy **holy** temple I will bow in reverence for Thee.

Ps 11:4 The LORD is in His **holy** temple; the LORD'S throne is in heaven; His eyes behold, His eyelids test the sons of men.

Ps 15:1 A Psalm of David. O Lord, who may abide in Thy tent? Who may dwell on Thy **holy** hill?

Ps 20:2 May He send you help from the **sanctuary**, And support you from Zion!

Ps 20:6 Now I know that the LORD saves His anointed; He will answer him from His **holy** heaven, With the saving strength of His right hand.

Ps 24:3 Who may ascend into the hill of the LORD? And who may stand in His **holy** place?

Ps 28:2 Hear the voice of my supplications when I cry to Thee for help, When I lift up my hands toward Thy **holy** sanctuary.

Ps 29:2 Ascribe to the LORD the glory due to His name; Worship the LORD in **holy** array.

Ps 30:4 Sing praise to the LORD, you His godly ones, And give thanks to His **holy** name.

Ps 33:21 For our heart rejoices in Him, Because we trust in His **holy** name.

Ps 43:3 O send out Thy light and Thy truth, let them lead me; Let them bring me to Thy **holy** hill, And to Thy dwelling places.

Ps 47:8 God reigns over the nations, God sits on His **holy** throne.

Ps 48:1 A Song; a Psalm of the sons of Korah. Great is the LORD, and greatly to be praised, In the city of our God, His **holy** mountain.

Ps 51:11 Do not cast me away from Thy presence, And do not take Thy **Holy** Spirit from me.

Ps 60:6 God has spoken in His **holiness**: "I will exult, I will portion out Shechem and measure out the valley of Succoth.

Ps 63:2 Thus I have beheld Thee in the **sanctuary**, To see Thy power and Thy glory.

Ps 68:5 A father of the fatherless and a judge for the widows, Is God in His **holy** habitation.

Ps 68:17 The chariots of God are myriads, thousands upon thousands; The Lord is among them [as at] Sinai, in **holiness**.

Ps 68:24 They have seen Thy procession, O God, The procession of my God, my King, into the **sanctuary**.

Ps 74:3 Turn Thy footsteps toward the perpetual ruins; The enemy has damaged everything within the **sanctuary**.

Ps 77:13 Thy way, O God, is **holy**; What god is great like our God?

Ps 78:54 So He brought them to His **holy** land, To this hill country which His right hand had gained.

Ps 79:1 A Psalm of Asaph. O God, the nations have invaded Thine inheritance; They have defiled Thy **holy** temple; They have laid Jerusalem in ruins.

Ps 87:1 A Psalm of the sons of Korah. A Song. His foundation is in the **holy** mountains.

Ps 89:20 "I have found David My servant; With My **holy** oil I have anointed him,

Ps 89:35 "Once I have sworn by My **holiness**; I will not lie to David.

Ps 93:5 Thy testimonies are fully confirmed; **Holiness** befits Thy house, O LORD, forevermore.

Ps 96:9 Worship the LORD in **holy** attire; Tremble before Him, all the earth.

Ps 97:12 Be glad in the LORD, you righteous ones; And give thanks to His **holy** name.

Ps 98:1 A Psalm. O Sing to the LORD a new song, For He has done wonderful things, His right hand and His **holy** arm have gained the victory for Him.

Ps 99:9 Exalt the LORD our God, And worship at His **holy** hill; For holy is the LORD our God.

Ps 102:19 For He looked down from His **holy** height; From heaven the LORD gazed upon the earth,

Ps 103:1 A Psalm of David. Bless the LORD, O my soul; And all that is within me, [bless] His **holy** name.

Ps 105:3 Glory in His **holy** name; Let the heart of those who seek the LORD be glad.

Ps 105:42 For He remembered His **holy** word [With] Abraham His servant;

Ps 106:47 Save us, O LORD our God, And gather us from among the nations, To give thanks to Thy **holy** name, And glory in Thy praise.

Ps 108:7 God has spoken in His **holiness**: "I will exult, I will portion out Shechem, And measure out the valley of Succoth.

Ps 110:3 Thy people will volunteer freely in the day of Thy power; In **holy** array, from the womb of the dawn, Thy youth are to Thee [as] the dew.

Ps 114:2 Judah became His **sanctuary**, Israel, His dominion.

Ps 134:2 Lift up your hands to the **sanctuary**, And bless the LORD.

Ps 138:2 I will bow down toward Thy **holy** temple, And give thanks to Thy name for Thy lovingkindness and Thy truth; For Thou hast magnified Thy word according to all Thy name.

Ps 145:21 My mouth will speak the praise of the LORD; And all flesh will bless His **holy** name forever and ever.

Ps 150:1 Praise the LORD! Praise God in His **sanctuary**; Praise Him in His mighty expanse.

Lev 7:2 'In the place where they slay the burnt offering they are to slay the guilt offering, and he shall sprinkle its blood around on the altar.

- **in the place:** Lev 1:3,5,11 4:24,29,33 6:25 Nu 6:12 Eze 40:39
- **and the:** Lev 1:5 3:2,8 5:9 Isa 52:15 Eze 36:25 Heb 9:19-22 11:28 12:24 1Pe 1:2)

The **guilt offering (asam)** was sacrificed at the same place as the **burnt offering ('olah)**.

Sprinkle (zaraq)) its blood around the altar - We see a similar description in 21 passages in the OT - Ex 24:6, 29:16, 29:20, 29:21, Lev 1:5, 1:11, 3:2, 3:8, 3:13, 5:9, 7:2, 8:19, 8:24, 9:12, 9:18, 16:19, 17:6 Nu 18:17 2 Ki 16:13, 16:15, Ezek 43:18.

HCSB - The blood sprinkled on all sides of the altar was also part of the rituals for the burnt and fellowship offerings (Lev 1:11**note**; Lev 3:2,8,13-**note**) but not the sin offering (see [note](#) at Lev 6:25). ([Study Bible](#))

Hess explains that "The sprinkling of blood against the altar forms one method of purifying the altar and preparing it for the offering of the animal, which is then burned on top of the sacred place." ([EBC](#))

Bush - The blood of the Trespass (guilt) offering here mentioned was to be sprinkled round the altar, whereas that of the Sin-offering was to be put upon the horns of the altar. Lev 4:25-**note**, Lev 4:34-**note**. This moreover was to be a male, the other might be a female sacrifice. This was always for a single person, but a Sin-offering might be for the whole congregation. Lev. 4:13-**note**. ([Leviticus 7](#))

Lev 7:3 'Then he shall offer from it all its fat: the fat tail and the fat that covers the entrails

- Lev 4:8-10 Ex 29:13 Ps 51:6,17)

Leviticus 3 discussed the fat associated with the peace offerings several times - Lev 3:3-5-**note**, Lev 3:9-11-**note**, Lev 3:15-16-**note**. Lev 7:3-6 gives more description regarding the removal and burning of the sacrificial animal's fat. Recall that there were also specific instructions for the handling of the fat in the sin (purification) offering - see Lev 4:8-10-**note**, Lev 4:19-**note**, Lev 4:26-**note**, Lev 4:31-**note**, Lev 4:35-**note**.

Andrew Bonar commenting on Lev 7:3-6 - These rites had been prescribed, in Lev 3 and 4, in regard to other offerings, but had not been prescribed as belonging to the trespass-offering. And as the priests are specially instructed here, the specific directions come in appropriately here. The Lord does not weary of repeating these types, both because of his wondrous love to the sinner, and his still more unfathomable love to him whom he holds out to fallen man in each of these figures, his Well-beloved.

Lev 7:4 and the two kidneys with the fat that is on them, which is on the loins, and the lobe on the liver he shall remove with the kidneys.

Lev 7:5 'The priest shall offer them up in smoke on the altar as an offering by fire to the LORD; it is a guilt offering

- Lev 1:9,13 2:2,9,16 3:16 Ga 2:20 5:24 1Pe 4:1,2)

Offer up in smoke ([06999](#))(**qatar** from **qetoreth** = smoke, odor of burning sacrifice, incense) means to produce smoke, to cause to rise up in smoke, smoke, turn into fragrance by fire (esp as act of worship), burn (incense, sacrifice) (upon), (altar for) incense, kindle, offer (incense, a sacrifice). Often smoke is made by burning incense, but every major offering may also be associated with this word (Ex. 30:7; Lev. 1:9; 2:2; 3:5; 4:10; 7:5). One unusual use of this term describes Solomon's carriage as perfumed with myrrh and incense (Song 3:6).

The first three uses in Ex 29 all refer to **offer up in smoke** on the altar (Ex 29:13, 18, 25). Qatar is often found in same sentence as priest, the one who offers the sacrifice up in smoke and not surprisingly is a KEY WORD in the book of Leviticus, especially the first 7 chapters which deal in great detail with the various prescribed offerings. A sad use of **qatar** is in the description of King Solomon who "loved the LORD, walking in the statutes of his father David, except he sacrificed and **burned incense** (Lxx = thumiao = to burn so as to produce smoke) on the high places" (1Ki 3:3, cp 1Ki 22:43, cp "high place were not taken away" = 2Ki 12:3, 14:4, 15:4, 35, 16:4, 17:11) although he did "burn incense" (qatar) before the LORD (1Ki 9:25). When Solomon married many foreign wives, they turned his heart away so that he even burned incense and sacrificed to their gods (1Ki 11:8). In short, King Solomon practiced IDOLATRY, which serves as a strong caution to every believer that is not how we begin (read his early prayers - 1Ki 8:23, 63) but how we finish the race! (2Ti 4:7-**note**) Because Israel forsook God and **burned incense** (qatar; Lxx = thumiao) to idols, they incurred His righteous wrath. (2Ki 22:17) Qatar is often translated "**burning incense**" (qatar; Lxx = thumiao) as in Isa 65:3 where the Septuagint adds that they burned incense on bricks to devils (daimonion = heathen gods, demons) who do not even exist! (cp Jer 1:16 "offered sacrifices" to other gods and in Jer 7:9, 32:29 even to Baal!) In fact the repeated refrain in Jeremiah is that God's people instead of burning sacrifices to Yahweh, offered sacrifices to other gods! (Jer 11:12, 13, 17, 18:15, 19:4, 13, Jer 44:3, 5, 8,

23). In spite of Israel's overt idolatrous rebellion, in His great mercy God promises that "the Levitical priests shall never lack a man before Me to offer burnt offerings, to **burn** (qatar) grain offerings and to prepare sacrifices continually." (Jer 33:18) In Hosea, God says that the more He (through the prophets) called His people Israel, "The more they went from them; They kept sacrificing to the Baals And **burning incense** (Lxx = thumiao) to idols." (Hos 11:2) In a prophecy to be most completely fulfilled in the **Millennial Kingdom** God says "For from the rising of the sun even to its setting, My name will be great among the nations, and in every place incense is going to be **offered** (actually 2 Hebrew verbs - nagash = to draw near or approach + qatar) to My name, and a grain offering that is pure; for My name will be great among the nations," says the LORD of hosts." (Mal 1:11)

The **Septuagint (Lxx)** translates **qatar** with **thumiao** (see above) and **anaphero**, (used in Heb 7:27-note of priest, in Heb 9:28-note of Jesus "bearing the sins of many", to offer up a sacrifice of praise in Heb 13:15-note, of Abraham offering up Isaac James 2:21-note, of believer priests offering up spiritual sacrifices acceptable to God through Jesus Christ in 1Pe 2:5-note, and lastly of Jesus Himself Who "bore our sins in His body on the cross, that we might die to sin and live to righteousness (1Pe 2:24-note)). It is notable that a majority of the uses of **anaphero** refer to the Levitical sacrifices (Lev 2:16; 3:5, 11, 16; 4:10, 19, 26, 31, 6:15, 7:5, 31; 8:16, 20-21, 28; 9:10, 20; 16:25; 17:6)

Qatar (NAS) - burn(9), burn incense(17), burn sacrifices(3), burned(5), burned incense(17), burned sacrifices(3), burning incense(4), burning sacrifices(5), burns incense(1), burnt incense(1), offer(4), offer it up in smoke(12), offer them up in smoke(6), offer up in smoke(7), offer sacrifices(2), offered(3), offered it up in smoke(2), offered them up in smoke(4), offered up in smoke(2), offered incense(1), offered sacrifices(1), offered*(1), offering up in smoke(1), offering up sacrifices(1), perfumed(1), smoke(5), surely burn(1). **Qatar** - 111v - Ex 29:13, 18, 25; 30:7f, 20; 40:27; Lev 1:9, 13, 15, 17; 2:2, 9, 11, 16; 3:5, 11, 16; 4:10, 19, 26, 31, 35; 5:12; 6:12, 15, 22; 7:5, 31; 8:16, 20f, 28; 9:10, 13f, 17, 20; 16:25; 17:6; Num 5:26; 16:40; 18:17; 1 Sam 2:15f, 28; 1Kgs 3:3; 9:25; 11:8; 12:33; 13:1f; 22:43; 2Kgs 12:3; 14:4; 15:4, 35; 16:4, 13, 15; 17:11; 18:4; 22:17; 23:5, 8; 1Chr 6:49; 23:13; 2Chr 2:4, 6; 13:11; 25:14; 26:16, 18f; 28:3f, 25; 29:7, 11; 32:12; 34:25; Song 3:6; Isa 65:3, 7; Jer 1:16; 7:9; 11:12f, 17; 18:15; 19:4, 13; 32:29; 33:18; 44:3, 5, 8, 15, 17ff, 21, 23, 25; 48:35; Hos 2:13; 4:13; 11:2; Amos 4:5; Hab 1:16; Mal 1:11

John Walvoord on symbolism of **fire** - Fire is used in Scripture in many typical senses just as other figures frequently have more than one application. For instance, the dove is a type of Christ as well as a type of the Spirit. Marsh in his classic work on emblems mentions six symbolic uses of the word fire apart from reference to the Holy Spirit: (1) symbol of Lord's presence (Ex. 3:2); (2) the Lord's approval (Lev. 9:24; 1 Kings 18:38; 2 Chron. 7:1); (3) the Lord's protection (Ex. 13:21; Zech. 2:5); (4) the Lord's discipline and testing (Mal. 3:3; 1 Pet. 1:7; Heb. 12:29; Rev. 1:14); (5) emblem of God's Word (Jer. 5:14; 20:9); (6) God's judgment (Lev. 10:2). The seventh use of fire is in reference to the Holy Spirit. On the Day of Pentecost, in connection with the work of the Spirit on that occasion "there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them" (Acts 2:3). Immediately the Scriptures record they were filled with the Spirit (Acts 2:4). The Scriptures do not interpret this event as far as the mention of fire is concerned. Judging by previous usage, the appearance of fire carried with it the thought of the Lord's presence, approval, protection, and cleansing and sanctifying for the ministry before them. It was like the descent of the cloud upon the newly constructed Tabernacle in the wilderness and the newly built temple of Solomon (Ex. 40:34; 1 Kings 8:10-11) which at night had the appearance of fire. It was designed to set them apart for the service and testimony which was before them. The reference to baptism by fire in Matthew 3:11-12 does not seem to be related to the Holy Spirit. The immediate context following relates to the second advent of Christ and the burning of the "chaff" with "unquenchable fire" (Matt. 3:12). The baptism of the Spirit which begins the present age is set in contrast to the baptism of fire which will begin the millennial age. ([The Holy Spirit at Work Today](#))

Lev 7:6 'Every male among the priests may eat of it. It shall be eaten in a holy place; it is most holy

- **male:** Lev 6:16-18, 29 Nu 18:9, 10
- **it is most holy:** Lev 2:3

Only the males of Aaron's family could partake of this offering. The offerer could not partake of the sin or guilt offerings.

Priests may eat it - For some of the other allusions to the portions of the various offerings which were to be given to the priests see the following passages (**Note:** This is not an all inclusive list, as this is a complex topic) -- Grain offering in Lev 2:3-note and Lev 2:10-note, Sin offering in Lev 5:13-note, (**Note:** Some Sin Offerings could not be eaten by the priests - When the sin offering was a bull, either for the high priest Lev 4:3-12 or the congregation Lev 4:13-21, no part of the bull was to be eaten by the priests, because the blood of that animal had been carried into the tent of meeting - this restriction also applies to the sacrifices on the Day of Atonement) Grain offering in Lev 6:16-18-note, Sin offering in Lev 6:26, 29-note, Guilt (Trespass) Offering in Lev 7:6-note, Peace Offering (Wave Offering) Lev 7:31-37-note. None of the burnt offering went to the priest but it was wholly given to the LORD.

Bush - All the fat being offered to God, the flesh became the portion of the priest, who, with his male children, was to eat it, but only within the precincts of the sanctuary. ([Leviticus 7](#))

Lev 7:7 'The guilt offering is like the sin (KJV = trespass) offering, there is one law for them; the priest who makes atonement with it shall have it.

- Lev 6:25,26 14:13

NLT - "For both the sin offering and the guilt offering, the meat of the sacrificed animal belongs to the priest in charge of the atonement ceremony.

NIV - "The same law applies to both the sin offering and the guilt offering: They belong to the priest who makes atonement with them.

The guilt offering is like the sin (KJV = trespass) offering - Whatever had not been differentiated between the sin and trespass offerings applied to both. Rooker notes that "The sprinkling of the blood against the altar (Lev 7:2-[note](#)) and the description of the guilt offering as an offering made by fire (Lev 7:5-[note](#)) is all that distinguishes the guilt offering from the sin offering." (NAC)

Lev 7:8 'Also the priest who presents any man's burnt offering, that priest shall have for himself the skin of the burnt offering which he has presented.

- **skin:** Lev 1:6 4:11 Ge 3:21 Ex 29:14 Nu 19:5 Ro 13:14)

Any man's (layman's) burnt offering - Literally this reads "burnt offering for a person." Thus this describes the priest making the burnt offering on behalf of a "layman." The priest could have the skin from the laymen's **burnt offerings** but the priest's own burnt offerings were to be entirely burned (hide and all) just as was the case in the priest's own **grain offering** (Lev 6:22-23-[note](#), cp **sin offering** - Lev 6:30-[note](#)).

Burnt offering ('olah) - The discussion in Lev 7:8-10 shifts to the burnt offering, adding that the priests could retain the skin or hide of the animal. **Rooker** adds that "Only in the case of the sin offering was the skin or hide to be destroyed (Levine, Leviticus, 41)." (NAC)

Skin of the burnt offering - This piece of information is mentioned for the first time. **Baker** notes that "Since these offerings were so frequent, occurring daily ("every day" = Nu 28:3), the priests would have been very rich in hides." (Ibid) This was a valuable payment because it lasted far longer than the meat which needed to be eaten quickly lest it rot. Recall that the skin of the **sin offering** was burned (Lev 4:11-[note](#)).

Philo writes regarding the **skin of the burnt offering** - "And beyond all these things he also orders that the priests who minister the offering of the sacrifices, shall receive the skins of the whole burnt offerings (and they amount to an unspeakable number, this being no slight gift, but one of the most exceeding value and importance), from which circumstances it is plain, that although he has not given to the priesthood a portion of land as its inheritance, in the same manner that he has to others, he has yet assigned to them a more honourable and more untroubled share than any other tribe, granting them the first fruits of every description of sacrifice and offering. (The works of Philo)

Milgrom - As for the hides of the purification (sin) and reparation (guilt) offerings, Scripture is silent. The rabbis, however, deduce that they are given to the priests by a fortiori logic: "If in the burnt offering, to whose flesh they have no right, they yet have the right to the hide, how much more, therefore, in the most sacred offerings, to whose flesh they have right, have they the right to their hide!" (m. Zeba. 12:3).(Anchor Yale Bible)

Eugene Merrill - Speaking in context of the priest who offers the guilt offering and is allowed to eat it, this verse reintroduces the burnt offering and regulates that the priest who offers the burnt offering may keep the hide for himself (see Lev. 1:3-[note](#) for note on **burnt offering**). The term (literally "the skin of the burnt offering") refers to the hide of the animal, which according to Lev. 1:3-17 could be a bull, sheep or goat, or dove or pigeon. Obviously the phrase would be appropriate only for that which came from the herd or flock (Lev. 1:2-[note](#)). This payment for services reflected the time and energy needed for the priest to make this offering. ([Ibid](#))

TSK - All the flesh of the burnt offerings being consumed upon the altar, as well as the fat, there could nothing fall to the share of the priest but the skin; which must have been very valuable, as they were used as mattresses (Lev 15:17-[note](#)) or as carpets to sit

upon in the day. They are still used for the same purpose by some of the inhabitants and dervishes of the East.

Shall have it for himself - For some of the other allusions to the portions of the various offerings which were to be given to the priests see the following passages (**Note:** This is not an all inclusive list, as this is a complex topic) -- Grain offering in Lev 2:3-**note** and Lev 2:10-**note**, Sin offering in Lev 5:13-**note**, (**Note:** Some Sin Offerings could not be eaten by the priests - When the sin offering was a bull, either for the high priest Lev 4:3-12 or the congregation Lev 4:13-21, no part of the bull was to be eaten by the priests, because the blood of that animal had been carried into the tent of meeting - this restriction also applies to the sacrifices on the Day of Atonement) Grain offering in Lev 6:16-18-**note**, Sin offering in Lev 6:26, 29-**note**, Guilt (Trespass) Offering in Lev 7:6-**note**, Peace Offering (Wave Offering) Lev 7:31-37-**note**. None of the burnt offering went to the priest but it was wholly given to the LORD.

Lev 7:9 'Likewise, every grain offering that is baked in the oven and everything prepared in a pan or on a griddle shall belong to the priest who presents it.

- the meat: Lev 2:4-7 Nu 18:9 Eze 44:29
- in the pan: or, on the flat plate, or slice, Lev 2:5
- shall be: Lev 2:3,10 5:13 6:16-18 1Co 9:7,13 Ga 6:6

Baked or cooked grain offerings belonged to the priest.

Milgrom explains that "This constitutes an innovation and an ostensible contradiction to Lev 2:10-**note**, which assigns the cooked cereal offering to all of the priests. As already noted, a similar contradiction prevails in the purification-offering pericope: the meat of the sacrifice is eaten by both the officiant and the entire priestly cadre (Lev 6:19a, Lev 6:22). All it means, however, is that the officiant has the right to distribute his prebend (stipend) among his fellow priests. A similar problem and solution will again obtain in the pericope on the well-being offering: its right thigh is awarded to both the officiant and all of the priests (Lev 7:33-34). A practical consideration may be involved: "It was in the interest of priests to share their prebends (stipends), since that way they would reduce the extremes in which some might get a lot and others a little, or some better portions and others worse portions ... comparable to arrangements among waiters to share their tips" (Freedman, written communication).

Shall belong to the priest - For some of the other allusions to the portions of the various offerings which were to be given to the priests see the following passages (**Note:** This is not an all inclusive list, as this is a complex topic) -- Grain offering in Lev 2:3-**note** and Lev 2:10-**note**, Sin offering in Lev 5:13-**note**, (**Note:** Some Sin Offerings could not be eaten by the priests - When the sin offering was a bull, either for the high priest Lev 4:3-12 or the congregation Lev 4:13-21, no part of the bull was to be eaten by the priests, because the blood of that animal had been carried into the tent of meeting - this restriction also applies to the sacrifices on the Day of Atonement) Grain offering in Lev 6:16-18-**note**, Sin offering in Lev 6:26, 29-**note**, Guilt (Trespass) Offering in Lev 7:6-**note**, Peace Offering (Wave Offering) Lev 7:31-37-**note**. None of the burnt offering went to the priest but it was wholly given to the LORD.

Lev 7:10 'Every grain offering, mixed with oil or dry, shall belong to all the sons of Aaron, to all alike

- Ex 16:18 2Co 8:14

Baker - All in all, this section teaches us that priests were dependent on the offerings of the people for their livelihood. This teaching is supported in the Old Testament (Deut 25:4) and in the New Testament by Jesus and by Paul (Luke 10:7; 1 Tim 5:18). The servant of God is worthy of his wages. (Ibid)

To all the sons of Aaron - For some of the other allusions to the portions of the various offerings which were to be given to the priests see the following passages (**Note:** This is not an all inclusive list, as this is a complex topic) -- Grain offering in Lev 2:3-**note** and Lev 2:10-**note**, Sin offering in Lev 5:13-**note**, (**Note:** Some Sin Offerings could not be eaten by the priests - When the sin offering was a bull, either for the high priest Lev 4:3-12 or the congregation Lev 4:13-21, no part of the bull was to be eaten by the priests, because the blood of that animal had been carried into the tent of meeting - this restriction also applies to the sacrifices on the Day of Atonement) Grain offering in Lev 6:16-18-**note**, Sin offering in Lev 6:26, 29-**note**, Guilt (Trespass) Offering in Lev 7:6-**note**, Peace Offering (Wave Offering) Lev 7:31-37-**note**. None of the burnt offering went to the priest but it was wholly given to the LORD.

Lev 7:11 'Now this is the law of the sacrifice of peace offerings which shall be presented to the LORD

PRIEST'S INSTRUCTIONS FOR THE PEACE OFFERINGS

(Lev 7:11-21)

Now this is the law - Milgrom has "now this is the ritual." While the instructions dealt with sacrifices that could be eaten only by the priests, the peace offerings can be eaten by the common (lay) people. Lev 7:11-36 regulates use of meat not only by lay persons but also by priests.

The peace offerings are also referred to as fellowship offerings and well-being offerings.

See the commentary notes on Lev 3:1-17 for the main discussion of the peace offering. Harrison adds that in Lev 7:11-18 "The various portions belonging to the Lord, the priest and the offerer are enunciated to supplement the prescriptions of Leviticus 3:1-17, which dealt predominantly with the mechanics of the ritual." Recall that the peace offering was the only one which lay people were allowed to eat. This first section (Lev 7:11-15) describes the role of the priests in the peace offerings.

Baker reminds us that from Lev 3:1-17 "the peace offering was a special time of joyful communion between the offering priest, God, and the offerer, since the latter was able to eat part of it (Lev 7:11-15). Since the priestly portion is singled out in Lev 7:14, and God's portions in Lev 3:3-4-**note**, Lev 3:9-10-**note**, and Lev 3:14-15-**note**, this means the offerer was the one who partook of the remainder." (Cornerstone Biblical Commentary)

There are three principle passages in the Book of Leviticus which deal with the Peace Offering:

- A. Leviticus 3:1-17—the mechanics of the sacrifice
- B. Leviticus 7:11-34—the meaning of the sacrifice
- C. Leviticus 19:5-8—The "law of leftovers" (**Deffinbaugh**)

Holman Study Bible notes that "Three subtypes made up the fellowship sacrifice (peace offering): thanksgiving (Lev 7:12-15), vow, and freewill offerings (Lev 7:16-18). Since the fellowship offering was voluntary and it was shared with family and guests, the offering demonstrated the generosity of the giver, who made his offering as an expression of praise."

The three "subtypes" of peace offering summarized...

- 1) **Thank offering**: express thanks for unexpected blessing or deliverance
- 2) **Votive Offering**: to express gratitude for a blessing or deliverance granted when a vow had accompanied the petition.
- 3) **Freewill Offering**: to express gratitude to God without regard to any specific blessing or deliverance.

Bush - Directions had previously been given, Lev 3 to the people, regulating this kind of offerings when presented by them; but in this connection more specific orders are given to the priests on the same subject. The reason of this was, that as there were several sorts of peace-offerings, so there were various rites to be observed in regard to them—rites which are here called 'the law of the peace-offerings.'

Milgrom - Three kinds of **peace offerings** are herewith prescribed. But why were they not cited in Lev. 3:1-17? An obvious answer is that the priestly prebends (stipends) for the sacrifice are detailed here (Lev 7:4, 31-35) in like manner to the other sacrifices (Lev 6:9-11, 19, 22; Lev 7:6-10). Another reason may be the constant need for priestly supervision. For example, one type of bread accompanying the thank offering is leavened (Lev 7:13). Heaven forbid that it become mixed with the unleavened bread and offered upon the altar (see Lev 2:11)! Furthermore, this is the only sacrifice whose meat is eaten by lay persons, and their negligence may lead to its desecration or contamination (Lev 7:15-21). Hence, the priests must keep a watchful eye over the proceedings. But this pericope tacitly (Lev 7:11-21), and the following ones expressly (Lev 7:22-23, 28-29), are addressed to the laity, not the priests (see the NOTE on Lev 6:2), an indication that the supervisory responsibility has shifted from the priests to the laity. (Anchor Yale Bible)

Constable - One writer summarized the lessons of Lev 7:11-21 as follows.

- I. Believers are to celebrate their peace with God (Lev 7:11).
- II. Those at peace with God should express material and public gratitude for divine assistance (Lev 7:12-15).
 - A. Gratitude demands a generous material response (Lev 7:12-13).

B. Gratitude must be directed to God (Lev 7:14).

C. Gratitude needs to be expressed in a group (Lev 7:15).

III. Those at peace with God may obligate themselves to undertake acts of tribute to God (Lev 7:16a).

IV. Those at peace with God want to perform free acts of homage in appreciation to God (Lev 7:16b-18).

V. Maintaining peace with God is to be taken very seriously (Lev 7:19-21)."[Brian Rosner]

"Celebration of being at peace with God requires the generosity and purity of those who share the common meal."[Allen Ross] ([Leviticus](#))

Preacher's Outline and Sermon Bible - Fellowship *with* God (**Ed:** cp "peace *with* God" in Ro 5:1-**note**) was secured through the sacrifice of the Burnt Offering. This passage (Lev 7:11-36) is talking about the peace and fellowship *of* God (**Ed:** cp "peace *of* God" Php 4:7-**note**), about maintaining the peace and fellowship of God within one's heart and life, about keeping and letting the peace and fellowship of God rule in one's heart and life and about growing in the peace and fellowship of God. Note in particular that a Fellowship Offering could be given in three ways: as an offering of thanksgiving, as a vow, or just as a freewill offering to express one's spiritual hunger to grow in peace and fellowship with God.

QUESTION - [What is a peace offering / fellowship offering?](#)

ANSWER - The modern idea of a peace offering, also known as a fellowship offering, is that of "a propitiatory or conciliatory gift." A man who offends his wife will often visit a florist with the thought that bringing home flowers will help smooth things over—the bouquet will be a "peace offering" of sorts. *Propitiate* means "to make someone pleased or less angry by giving or saying something desired," and *conciliatory* means "intended to placate or pacify." These definitions are interesting because the phrase *peace offering* has come to mean something completely different—almost the exact opposite—of what it originally meant in the Bible.

A **peace offering** in the Old Testament Law is described in Leviticus 7:11–21. It was a voluntary sacrifice given to God in three specific instances.

First, a peace offering could be given as a freewill offering, meaning that the worshiper was giving the peace offering as a way to say thank you for God's unsought generosity. It was basically just a way to praise God for His goodness.

The second way a peace offering could be given was alongside a fulfilled vow. A good example of this was when Hannah fulfilled her vow to God by bringing Samuel to the temple; on that occasion she also brought a peace offering to express the peace in her heart toward God concerning her sacrifice—it was a way to say, "I have no resentment; I am holding nothing back in the payment of my vow."

The third purpose of a peace offering was to give thanksgiving for God's deliverance in an hour of dire need. None of these three reasons to sacrifice had anything to do with propitiation, with appeasing God, or with pacifying Him.

There were under the Old Covenant sacrifices intended to represent propitiation (Leviticus 1—2; 4) but with the understanding that God has always been a God of grace (see Ephesians 2:8–9). He does not expect us to appease Him with our works but only to confess our need and dependence on Him. Under the Old Covenant, this relationship was expressed by the sacrificial system, which always looked forward to the sacrifice of the Messiah. Under the New Covenant, the Law has been written on our hearts (2 Corinthians 3:3), and the Holy Spirit of God gives us the power to live our lives accordingly (Romans 8:1–8; 1 Thessalonians 1:5). The sacrifices we give now are spiritual (Hebrews 13:15) and living (Romans 12:[1](#)).

Most sacrifices in the Old Testament system were not eaten by worshipers, but the peace offering was meant to be eaten—only a portion of the animal or grain brought to the altar was burned; the rest was given back to the worshiper and to the poor and hungry. The beautiful picture here is of God's provision for His people, both physically and spiritually. His grace and goodness are present throughout the offerings. In the peace offering, God was providing what we need: a way to thank Him for His goodness and physical sustenance.

God is not interested in taking from us. That is not His heart at all. But the lie we so often believe is that our good actions bring about His goodness, and our sinful actions must be paid for in personal sacrifice. The peace offering shows that worshipers in the Old Testament were not any more responsible for their salvation than worshipers in the New Testament. Throughout the ages, people have been tempted to think that sacrifices create God's favor. This belief is evident in our modern understanding of a peace offering as a propitiation for wrongdoing. But only Christ's sacrifice creates favor with God and covers wrongdoing, and the Old Testament

Devotional - The Peace Offering - "This is the law of the sacrifice of peace offerings that one may offer to the Lord" (Lev 7:11). - Leviticus 7:11–21 Given the complex legislation and rituals found in the Mosaic law, it can be easy to assume there was no room for spontaneous praise under the old covenant. This would be a false assumption, however, because God has always been delighted to receive special offerings from those whose hearts have been set apart to serve Him (Deut. 10:12–22). When worshipers under the old covenant wanted to present a special offering before the Lord that was not part of those rituals for propitiation, dedication, or expiation that everyone had to offer (Lev. 1–2; 4), a peace offering was brought to the sanctuary out of the overflow of the worshiper's heart.

Today's passage describes what was involved in the peace offering, which could be given any time people wanted to celebrate the peace they enjoyed with God. The peace offering was given under three circumstances — for thanksgiving, upon the payment of a vow, or as a free expression of the worshiper's goodwill (Lev 7:11–18). Freewill offerings were given in response to God's unexpected or unsought generosity. A vow offering was brought to celebrate an answer to prayer after a person vowed to praise the Lord if He answered the worshiper's prayer. The peace offering for thanksgiving is probably better translated as a "confession" or "praise" offering that was given when someone was in dire need of deliverance. All of these peace offerings are seen in Scripture. Hannah's lavish offering when she dedicated Samuel to the Lord is an example of a peace offering given to commemorate the payment of a vow (1Sa. 1:21–28). Ps 22:22–31 was probably part of the liturgy that could be sung when peace offerings for deliverance or freewill peace offerings were given.

The peace offering was the only sacrifice worshipers could eat. Only part of the animal and cereal was offered up, and the rest was left for the person bringing the offering and anyone else in the vicinity of the sanctuary to consume (Lev. 7:11–18). Being at peace with God is a special occasion indeed and worthy of celebration with a great feast. For many Israelites, this may have been the only time they ever ate meat. Moreover, strict cleanliness laws had to be followed regarding the eating of the sacrifice (vv. 19–21). Though at peace with the worshiper, our Creator remained holy and could still not tolerate any impurity in His presence.

Coram Deo - The spontaneous expressions of gratitude portrayed in Israel's peace offerings remind us that we should never forget or take lightly the peace we have with our Lord. Being called and justified, each time we think on the truth that Christ has brought us peace with God we should be moved to praise Him and to declare the good things He has done for us to others. Do you view peace with God as a cause for perpetual joy? (**Ligonier Ministries**)

Lev 7:12 'If he offers it by way of thanksgiving, then along with the sacrifice of thanksgiving he shall offer unleavened cakes mixed with oil, and unleavened wafers spread with oil, and cakes of well stirred fine flour mixed with oil.

- **thanksgiving:** Lev 22:29 2Ch 29:31 33:16 Ne 12:43 Ps 50:13,14,23 103:1,2 Ps 107:8,21,22 116:17 Jer 33:11 Ho 14:2 Lk 17:16,18 Ro 1:21 2Co 9:11-15 Eph 5:20 Heb 13:15 1Pe 2:5
- **unleavened cakes:** Lev 2:4 6:16 Nu 6:15)

NET If he presents it on account of thanksgiving, along with the thank offering sacrifice he must present unleavened loaves mixed with olive oil, unleavened wafers smeared with olive oil, and well soaked ring-shaped loaves made of choice wheat flour mixed with olive oil.

PEACE OFFERINGS FOR THANKSGIVING

Lev 7:12-15

Wenham (NICOT) refers to this as the "peace offering for confession."

It is notable that this passage is the first time **cakes** as well as meat are associated with the peace offering, here specifically as thanksgiving offerings. These cakes are similar to those described with the grain offering in Lev 2:1-**note**.

This first subtype of peace offerings was distinguished from the votive and freewill subtypes in that this offering (1) had to be accompanied by 3 types of bread (one of each type went to the officiating priest) and (2) the meat had to be eaten on the first day (no reason is given), while the other two allowed the meat to be eaten the second day. **Wenham** feels that these distinguishing features mark "The confession offering (as) the most solemn kind of peace offering."

Rooker notes that the **thanksgiving peace offerings** were voluntary offerings "given as an expression of gratitude to God for his intervention, particularly for deliverance from peril. E.g., Ps 50:14–15; Ps 107:21–22; Jonah 2:10. According to rabbinic tradition only

this offering would continue in the Messianic Age, when the sacrificial system as a whole would be obsolete (Levine, Leviticus, 43) (Ibid) (**Ed**: While they are correct that sacrifices for atonement will never again be needed, sacrifices will occur in the Messianic Age, **the Millennium**, as described in Ezekiel, e.g., Ezek 40:41-42, 43:22, et al).

Baker - This thanksgiving sacrifice was presented as a spontaneous response to a beneficial, though here unspecified, action by God (cf. 2Chr 29:30-33; Jer 17:26). (Ibid)

Thanksgiving (thank offering) (08426)(**today** from **yadah** = to give praise or thanks; the "primary meaning of this root [yadah] is "to acknowledge or confess sin, God's character and works, or man's character." - TWOT) is a feminine noun which means an offering of praise or thanksgiving. **Todah** could refer to a song of thanksgiving (Ps 147:7 cp Ps 26:7; Ps 42:4 - see below for Spurgeon's comments on some of the uses in Psalms). As we learn in Lev 7:12, the fellowship offering could be presented as a thank offering (Lev. 7:12, 13, 15; 22:29; 2Chr. 29:31; Amos 4:5). **Todah** depicts worship of Jehovah by the presenting songs of thanksgiving and praise that exalt the Lord and His works. In Neh 12:31, 38, 40 **today** is translated "**choir**" indicating that these were to be choirs of praise and thanksgiving (see context Neh 12:27).

The **NAS** translates Joshua 7:19 as Joshua calling on Achan (a thief) to "**give praise (today) to**" God, but some versions translate **today** in this context as to confess his wrongs (NLT, NJB) One can combine the sense of these two translations by noting that in Achan's confession, he is glorifying (giving a proper opinion of) God. The Septuagint translates **today** with the noun **exomologesis** which means confession of gratitude.

Todah is preserved in modern Hebrew as regular word for "thanks." In Ezra 10:11 **today** speaks of making a public admission of a wrong.

Later we read "And when you sacrifice a sacrifice of **thanksgiving** (Lxx = the noun *charmosune* = joyfulness, delight) to the LORD, you shall sacrifice it so that you may be accepted (Lxx - adjective *dektos* - as meeting one's approval, acceptable, welcome)." (Lev 22:29)

In the Psalms **Asaph** exhorts us to "Offer to God a sacrifice of **thanksgiving**, and pay your vows to the Most High... 23 "He who offers a sacrifice of **thanksgiving** honors Me; And to him who orders [his] way [aright] I shall show the salvation of God." (Ps 50:14, 23)

Spurgeon comments on Ps 50:14 - No longer look at your sacrifices as in themselves gifts pleasing to Me, but present them as the tributes of your gratitude; it is then that I will accept them, but not while your poor souls have no love and no thankfulness to offer Me. The sacrifices, as considered in themselves, are contemned (despised), but the internal emotions of love that result from a remembrance of God's divine goodness, are commended as the substance, meaning, and soul of sacrifice. Even when the legal ceremonials were not abolished, this was true (before the Cross), and when they came to an end (**Ed**: Jesus "gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma" - Eph 5:2-note), this truth was more than ever made manifest. Not for want of *bullocks* on the altar was Israel blamed, but for want of *thankful adoration* before the Lord. She excelled in the visible, but in the inward grace, which is the one thing needful, she sadly failed. Too many in these days are in the same condemnation. **And pay thy vows unto the most High** Let the sacrifice be really presented to the God who sees the heart, pay to Him the love you promised, the service you covenanted to render, the loyalty of heart you have vowed to maintain. **O for grace to do this! O that we may be graciously enabled** (**Ed**: by the Spirit) **to love God, and live up to our profession!** To be, indeed, the servants of the Lord, the lovers of Jesus, this is our main concern. What avails our baptism, to what end our gatherings at the Lord's table, to what purpose our solemn assemblies, if we have not the fear of the Lord, and vital godliness reigning within our bosoms? (Spurgeon on Ps 50:23) **Praise is the best sacrifice; true, hearty, gracious thanksgiving from a renewed mind. Not the lowing of bullocks bound to the altar, but the songs of redeemed men are the music which the ear of Jehovah delights in.** Sacrifice your loving gratitude, and God is honored thereby.

Rooker on **today** - The noun תּוֹדָה (**today**) is from the root יָדָה, (**yadah**) which as shown above means "to confess, praise." The same distribution of meaning in the verb exists in the noun according to R. Alexander, who suggests that the תּוֹדָה offering was presented to offer thanks to God or confession of sin. He believes the latter is at issue in 7:12-15 (יָאֲדָה [yādâ],

In Lev 7:12 **today** is translated in the **Septuagint** (Lxx) with the noun **ainesis** which describes a thank offering, an action of praise in which one speaks of how excellent a person or thing is (Heb 13:15-note). It is a thank-offering presented to God for some benefit received. It speaks of praise or adoration.

Todah - 29x in OT - translated in the **NAS** - choir(1), choirs(2), confession(1), hymns of thanksgiving(1), praise(1), sacrifices of thanksgiving(1), thank offering(2), thank offerings(4), thanksgiving(18).

Leviticus 7:12 'If he offers it by way of thanksgiving, then along with the sacrifice of **thanksgiving** he shall offer unleavened cakes mixed with oil, and unleavened wafers spread with oil, and cakes of well stirred fine flour mixed with oil.

13 'With the sacrifice of his peace offerings for **thanksgiving**, he shall present his offering with cakes of leavened bread.

15 'Now as for the flesh of the sacrifice of his **thanksgiving** peace offerings, it shall be eaten on the day of his offering; he shall not leave any of it over until morning.

Leviticus 22:29 "When you sacrifice a sacrifice of **thanksgiving** to the LORD, you shall sacrifice it so that you may be accepted.

Joshua 7:19 Then Joshua said to Achan, "My son, I implore you, give glory to the LORD, the God of Israel, and give **praise** to Him; and tell me now what you have done. Do not hide it from me."

2 Chronicles 29:31 Then Hezekiah said, "Now that you have consecrated yourselves to the LORD, come near and bring sacrifices and **thank offerings** to the house of the LORD." And the assembly brought sacrifices and thank offerings, and all those who were willing brought burnt offerings.

2 Chronicles 33:16 He set up the altar of the LORD and sacrificed peace offerings and **thank offerings** on it; and he ordered Judah to serve the LORD God of Israel.

Ezra 10:11 "Now therefore, make **confession** to the LORD God of your fathers and do His will; and separate yourselves from the peoples of the land and from the foreign wives."

Nehemiah 12:27 Now at the dedication of the wall of Jerusalem they sought out the Levites from all their places, to bring them to Jerusalem so that they might celebrate the dedication with gladness, with hymns of **thanksgiving** (Lxx = **euphrosune** = rejoicing, cheerfulness, gladness; see related verb **euphraino**) and with songs to the accompaniment of cymbals, harps and lyres.

31 Then I had the leaders of Judah come up on top of the wall, and I appointed two great **choirs**, the first proceeding to the right on top of the wall toward the Refuse Gate.

38 The second **choir** (Lxx - **ainesis** - a thank offering) proceeded to the left, while I followed them with half of the people on the wall, above the Tower of Furnaces, to the Broad Wall,

40 Then the two **choirs** took their stand in the house of God. So did I and half of the officials with me;

Psalms 26:7 That I may proclaim with the voice of **thanksgiving** And declare all Your wonders.

Spurgeon - David was so far instructed that he does not mention the **typical** offering (Ed: As described here in Leviticus 7), but discerns the **spiritual** offering which was intended thereby, **not the groans of bullocks, but songs of gratitude the spiritual worshipper presents**. To sound abroad the worthy praises of the God of all grace should be the everyday business of a pardoned sinner. Let men slander us as they will, let us not defraud the Lord of His praises; let dogs bark, but let us like the moon shine on.

Psalms 42:4 These things I remember and I pour out my soul within me. For I used to go **along** with the throng and lead them in procession to the house of God, With the voice of joy and thanksgiving, a multitude keeping festival.

Psalms 50:14 "Offer to God a sacrifice of **thanksgiving** And pay your vows to the Most High;

23 "He who offers a sacrifice of **thanksgiving** honors Me; And to him who orders his way aright I shall show the salvation of God."

Psalms 56:12 Your vows are binding upon me, O God; I will render **thank offerings** to You.

Spurgeon - Vows made in his trouble he does not lightly forget, nor should we. We voluntarily made them, let us cheerfully keep them. All professed Christians are men under vows, but especially those who in hours of dire distress have rededicated themselves unto the Lord. **I will render praises unto thee**. With heart, and voice, and gift, we should cheerfully extol the God of our salvation. The practice of making solemn vows in times of trouble is to be commended, when it is followed by the far less common custom of fulfilling them when the trouble is over.

Psalms 69:30 I will praise the name of God with song And magnify Him with **thanksgiving**.

Psalms 95:2 Let us come before His presence with **thanksgiving**, Let us shout joyfully to Him with psalms.

Spurgeon - Here is probably a reference to the peculiar presence of God in the Holy of Holies above the mercy seat, and also to the glory which shone forth out of the cloud which rested above the tabernacle. Everywhere God is present, but there is a peculiar presence of grace and glory into which men should never come without the profoundest reverence. We may make bold to come before the immediate presence of the Lord—for the voice of the Holy Ghost in this psalm invites us, and when we do draw near to him we should remember his great goodness to us and cheerfully confess it. Our worship should have reference to the past as well as to the future; if we do not bless the Lord for what we have already received, how can we reasonably look for more.

Psalms 100:4 Enter His gates with **thanksgiving** And His courts with praise. Give thanks to Him, bless His name.

Spurgeon - To the occurrence of the word thanksgiving in this place the Psalm probably owes its title. In all our public service the rendering of thanks must abound; it is like the incense of the temple, which filled the whole house with smoke. **Expiatory sacrifices are ended, but those of gratitude will never be out of date. So long as we are receivers of mercy we must be givers of thanks. Mercy permits us to enter his gates; let us praise that mercy. What better subject for our thoughts in God's own house than the Lord of the house.**

Psalms 107:22 Let them also offer sacrifices of **thanksgiving**, And tell of His works with joyful singing.

Spurgeon - In such a case let there be gifts and oblations as well as words. Let the good Physician have his fee of gratitude. Let life become a sacrifice to him who has prolonged it, let the deed of self denying gratitude be repeated again and again: there must be many cheerful sacrifices to celebrate the marvelous boon.

Psalms 116:17 To You I shall offer a sacrifice of **thanksgiving**, And call upon the name of the LORD.

Spurgeon - Being thy servant, I am bound to sacrifice to Thee, and **having received spiritual blessings at Thy hands I will not bring bullock or goat, but I will bring that which is more suitable, namely, the thanksgiving of my heart. My inmost soul shall adore thee in gratitude.** And will call upon the name of the Lord, that is to say, I will bow before thee reverently, lift up my heart in love to thee, think upon thy character, and adore thee as thou dost reveal thyself. He is fond of this occupation, and several times in this Psalm declares that "he will call upon the name of the Lord, "while at the same time he rejoices that he had done so many a time before. Good feelings and actions bear repeating: the more of hearty callings upon God the better.

Psalms 147:7 Sing to the LORD with **thanksgiving**; Sing praises to our God on the lyre,

Spurgeon - In this paragraph the contrast announced in the former section is enlarged upon from another point of view, namely, as it is seen in nature and in providence. Sing unto the LORD with, thanksgiving; or rather, "respond to Jehovah." He speaks to us in his works, let us answer him with our thanks. All that he does is gracious, every movement of his hand is goodness; therefore let our hearts reply with gratitude, and our lips with song. Our lives should be responses to divine love. Jehovah is ever engaged in giving, let us respond with thanksgiving.

Isaiah 51:3 Indeed, the LORD will comfort Zion; He will comfort all her waste places. And her wilderness He will make like Eden, And her desert like the garden of the LORD; Joy and gladness will be found in her, **Thanksgiving** and sound of a melody.

Jeremiah 17:26 "They will come in from the cities of Judah and from the environs of Jerusalem, from the land of Benjamin, from the lowland, from the hill country and from the Negev, bringing burnt offerings, sacrifices, grain offerings and incense, and bringing **sacrifices of thanksgiving** to the house of the LORD.

Jeremiah 30:19 'From them will proceed **thanksgiving** And the voice of those who celebrate; And I will multiply them and they will not be diminished; I will also honor them and they will not be insignificant.

Jeremiah 33:11 the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who say, "Give thanks to the LORD of hosts, For the LORD is good, For His lovingkindness is everlasting"; and of those who bring a **thank offering** into the house of the LORD. For I will restore the fortunes of the land as they were at first,' says the LORD.

Amos 4:5 "Offer a **thank offering** also from that which is leavened, And proclaim freewill offerings, make them

known. For so you love to do, you sons of Israel," Declares the Lord GOD.

Jonah 2:9 But I will sacrifice to You With the voice of **thanksgiving**. That which I have vowed I will pay.
Salvation is from the LORD."

In the peace offering of thanksgiving, a person could approach God only through the sacrifice (Lev 7:12). Recall that this OT sacrifice ultimately pointed to Jesus Christ and His sacrifice on Calvary.

POSB - The person also had to offer several kinds of bread with the sacrifice: cakes, wafers, and loaves mixed with oil. But note: the bread was to be made without leaven or yeast (Leviticus 7:12). Again, this symbolized sin and corruption. No person can grow in the peace and fellowship of God if he has sin in his life. The offering with leaven or yeast (sin, corruption) is unacceptable to God. The person must also offer several loaves of bread made with **yeast** (Leviticus 7:13). These were to go to the priests to be their portion, not the LORD's portion of the offering (cp. Leviticus 7:14).

Harrison - the peace or well-being sacrifice (NEB 'shared-offerings') could be presented as a thanksgiving in connection with a vow made to God (cf. Ps. 116:14) or as a freewill offering (Lev 7:16), and it was the only sacrifice in the entire tariff in which the donor was permitted to share. In later Judaism the thanksgiving offering was valued as the highest type of sacrifice, but here it is only one category of offering, meant to promote the well-being of the worshipper. The thanksgiving (Heb. tôdâ) gift represented the donor's acknowledgment of God's mercies to him, while the votive (Heb. neder) comprised an offering in fulfillment of a vow. The freewill (Heb. nēdābâ) offering consisted of an act of homage and obedience to the Lord where no vow had been made, and with the other categories of well-being sacrifices lent substance to the conviction in Israel that God valued a tangible response to his blessings more than a mere verbal profession of gratitude, which might or might not be sincere. Similarly, the Christian is commanded to love not just in word or speech, but in deed and truth (1 John 3:18).

Ryrie: The peace offering could be brought (1) as an act of thanksgiving (Lev 7:12-15) for deliverance, answers to prayer, healing, and so on, (2) in connection with a vow (votive offering) relative to a past or future favor (Lev 7:16-17), or (3) purely as a freewill, voluntary act (Lev 7:16-17). The thanksgiving peace offering had to be eaten the same day it was offered; the vow or voluntary offerings might be eaten that day and the day following, but not left till the third day.

Lev 7:13 'With the sacrifice of his peace offerings for thanksgiving, he shall present his offering with cakes of leavened bread.'

■ **leavened:** Lev 23:17 Am 4:5 Mt 13:33 1Ti 4:4)

NET He must present this grain offering in addition to ring-shaped loaves of leavened bread [*which regularly accompany*] (see note below) the sacrifice of his thanksgiving peace offering.

NET Bible Note - The translation "[*which regularly accompany*]..." is based on the practice of bringing bread (and wine) to eat with the portions of the peace offering meat eaten by the priests and worshipers (see Lev 7:14 and Nu 15:1–13). This was in addition to the memorial portion of the unleavened bread that was offered to the LORD on the altar (cf. Lev 2:2, 9-note, and Lev 7:12)

CSB He is to present as his offering cakes of leavened bread, with his thanksgiving sacrifice of fellowship.

NIV Along with his fellowship offering of thanksgiving he is to present an offering with cakes of bread made with yeast.

Cakes of leavened bread - "Only here in the Bible is this term used. It is unusual to have yeast as part of an offering to the Lord; nevertheless, it further symbolizes the entirety of the produce of the land, which God has given to Israel. Both types of cakes, leavened and unleavened, belong to the Lord as an offering and to the priests for food. In the NT leaven often symbolizes something that begins in a small way and spreads. Most of the time this describes some sort of evil (Mt 16:6, 11–12; Mk 8:15; Lk 12:1; 1 Co 5:6–8), but sometimes it describes something positive, such as the kingdom of heaven (Mt 13:33; Lk 13:21). In the same manner, the prototype of leaven in the sacrifices of the OT most often must be avoided; but occasionally it forms part of a legitimate offering." (Hess - Expositor's Bible Commentary)

Bush explains that the **peace offerings for thanksgiving** are given "in token of gratitude for special mercies and favors received, such as recovery from sickness, preservation in a journey, deliverance at sea, redemption from captivity, all of which are specified in Psalm 107:1-43, and for them men are called upon to offer the sacrifice of thanksgiving. In allusion to this kind of offering the apostle says, Heb 13:15, 'Through Him (Jesus) then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His Name.' In regard to oblations of this kind, the precept is, that along with the bullock, goat, or sheep, the

offerer should present pancakes mixed with pure oil, but unleavened, inasmuch as part of them was to be offered up to God with the fat upon the altar, where leaven was entirely prohibited. Still leaven was not excluded from another part of the offering, viz. that of the bread of the priests, which was not burnt upon the altar. The occasion of the offering, it is to be recollected, was one of gratitude, praise, and rejoicing; and on such an occasion God would kindly allow a more palatable species of food for his servants, and accept at His own table the same bread which they were wont to use at theirs."

Deffinbaugh - Along with the fat which is offered up to God there would also be the appropriate offering of grain. In the case of a thanksgiving offering both leavened and unleavened cakes were to be offered, some of which was burned on the altar, and the rest of which was to go to the priests (Lev 7:12-13). This was not the only grain offering which was leavened, for the celebration of Pentecost included the offering of leavened bread (Lev. 23:17). Those who would tell us that leaven is always a symbol of evil, and that, as such, it can never be used in conjunction with Israel's worship or offerings, have some explaining to do here.

G Campbell Morgan: With cakes of leavened bread. Lev. 7.13. We noted that no leaven was to be mixed in the Meal (Grain) Offering, because **leaven** is in itself corrupting, and is perpetually the symbol of corruption. This makes us pause when we find that leaven was now commanded to be mixed with the Peace Offering. In order to understand it, let the reader note carefully that in the previous verse (12) the worshipper is commanded to offer with the Peace Offering unleavened cakes, and unleavened wafers. Then also leavened cakes. Surely the suggestion is quite patent. The Peace Offering is supremely the symbol of communion based on reconciliation. It is the offering which symbolizes two sides to a great trans-action; one of those is that of God, the other is that of man. God and man are at peace. The Godward side can only be symbolized by that which is unleavened, free from all evil, separated from every-thing that tends to corruption. On the other hand, there remains in man much of imperfection. This is symbolized by the leavened cakes. Our unworthiness in and of ourselves abides. In our thanksgiving and our praise there is no room for boastfulness. Of this we need to be constantly reminded. The truth is brought out in the lines of a great hymn of worship: Unworthy is thanksgiving, A service stained with sin, Except as He is living, Our Priest, to bear it in.

Lev 7:14 'Of this he shall present one of every offering as a contribution to the LORD; it shall belong to the priest who sprinkles the blood of the peace offerings.

- **Offering:** Ex 29:27,28 Nu 15:19-21 18:24-28 31:29,41
- the priest's: Lev 6:26 Nu 18:8-11,19,26-32

NET He must present one of each kind of grain offering as a contribution offering to the LORD; it belongs to the priest who splashes the blood of the peace offering.

NET Note - The term rendered "contribution offering" is תְּרוּמָה (térumah), which generally refers to that which is set aside from the offerings to the LORD as prebends (stipends) for the officiating priests (cf. esp. Lev 7:28–34)

In Lev 7:12-14 "we learn in more detail that this offering (thanksgiving peace offering) involved the **contribution** of certain cakes in addition to the sacrificial animal. These cakes were to be given to the priest who handled the blood of the animal." (Rooker)

He shall present one of every offering as a contribution to the LORD- The Hebrew here is **qorban/korban** not **minchah**. The ESV says he offers it as a "gift."

Contribution (08541)(**terumah** from **rum** = to be high or exalted, depicts something being lifted up as one would do in an offering) is a feminine noun that means offering, the first use referring to the contributions from the sons of Israel to God for the building of the Tabernacle (Ex 25:2-3). **Terumah** describes a number of different offerings - contribution of materials for building (Ex 25:2; 35:5); an animal for sacrifice (Ex. 29:27; Nu 6:20); the thigh part of the animal to the priest (Lev 10:14); a shekel as a contribution to the LORD (Ex 30:13-15 - the purpose of the offering being to atone); gold for the priests (Nu 31:52); land for the priests (Ezek. 45:6, 7); the offering of war booty (Nu 31:29) and materials for an idol (Isa 40:20)! In one instance, this word is used to describe a ruler who "takes bribes" ("demands contributions" - HCSB) (Pr. 29:4).

The Lxx translates **terumah** in Lev 7:14, 32, 34 ("contribution") with the noun **aphairema** which means something taken away as the choice part.

In Ex 29:27-28 the **NAS** translates **terumah** as **heave offering** an older English phrase that reflects the root verb rum which means "to be high" or in the Hiphil "to lift up." The idea is that the heave offering represented a part separated from the main offering, a sense also seen in the Lxx noun **aphairema** (see above) used to translate **terumah**. In Exodus 35:5 Moses tells the children of Israel "Take from among you a **contribution** to the LORD; whoever is of a willing heart (Notice this critical caveat - a willing heart!, cp Ps 51:17 - God wants our hearts not our offerings per se!), let him bring it as the LORD'S **contribution**: gold, silver, and bronze."

Terumah is translated in the **NAS** as allotment(15), contribution(20), contributions(10), heave offering(4), offered by lifting(2), offering(20), offerings(4), who takes bribes(1). **Terumah** - 63v - Ex 25:2-3; Ex 29:27-28; 30:13-15; 35:5, 21, 24; 36:3, 6; Lev 7:14, 32, 34; 10:14f; 22:12; Nu 5:9; 6:20; 15:19-21; 18:8, 11, 19, 24, 26ff; 31:29, 41, 52; Deut 12:6, 11, 17; 2Sa 1:21; 2Chr 31:10, 12, 14; Ezra 8:25; Neh 10:37, 39; 12:44; 13:5; Pr 29:4; Isa 40:20; Ezek 20:40; 44:30; 45:1, 6f, 13, 16; 48:8ff, 12, 18, 20-21; Mal 3:8

Lev 7:15 'Now as for the flesh of the sacrifice of his (the offerer's) thanksgiving peace offerings, it shall be eaten on the day of his offering; he shall not leave any of it over until morning.

Shall be eaten on the day of the offering - The meat from the **thanksgiving peace offerings** was to be eaten on the day it was offered, a regulation not heretofore mentioned, but an instruction which is repeated later in Lev 19:5-8 and Lev 22:30. **Rooker** adds that "Eating of the meat on the day of the victim's death was also observed at Israel's three major festivals (Ex 23:14-18; 34:25; Dt 16:4). It was also the practice for the eating of the Passover (Ex 12:7-10) and the manna in the wilderness (Ex 16:19)."

Deffinbaugh - Since the fat and blood are offered to God and the breast (Lev 7:30-31, 34) and the right thigh (Lev 7:32-34) are given to the priest, the rest of the sacrificial animal is left for the offerer to eat. Thus, after the offering of the fat portions on the altar, the Israelite would eat a meal, (The fact that a meal was associated with the Peace Offering helps to explain why the size of this offering is often significantly larger than the other offerings. Cf. Nu 7:17, 23, 29, 35, 41, 47, 53, 59, 65, etc.; 1Ki. 8:63) partaking of the portions of the sacrificial animal which remained. Not much is said about the meal that is eaten. In contrast, there is considerable emphasis placed on the disposal of the meat of the Peace Offering (cf. Lev. 7:15-18; 19:5-8). I call this, "*the law of the leftovers*." No reason is given why the meat cannot be kept for a longer period of time. Perhaps it is because there was the possibility of it spoiling, and thus negating the value of the offering (cf. Lev. 7:18-27). It is also possible that the necessity of totally consuming the animal quickly encouraged the one who was making this offering to invite as many as possible to share with him in the sacrificial meal. (If you could keep the leftovers, you might not invite as many to share the meal with you.)

The significance of eating in God's presence (Deut. 12:7) is never detailed but it must have made this occasion a particularly joyful and memorable one. In the OT, when a covenant was ratified or a divine promise given, a meal could take place (e.g., Judg. 6:18-19; cf. 2 Sam. 6:19). In the NT "table fellowship" among believers is extremely important, but the greatest time of eating is spoken of as "the wedding supper of the Lamb" in Rev. 19:9 when the bride of Christ, the church, is joined to Christ for all eternity. The fellowship of the OT believers at the tabernacle in their fellowship offerings gives a small but valid picture of being in God's presence with peace and joy.

Eugene Merrill - The significance of eating in God's presence (Deut. 12:7) is never detailed but it must have made this occasion a particularly joyful and memorable one. In the OT, when a covenant was ratified or a divine promise given, a meal could take place (e.g., Jdg. 6:18-19; cf. 2Sa 6:19). In the NT "table fellowship" among believers is extremely important, but the greatest time of eating is spoken of as "the wedding supper of the Lamb" in Rev. 19:9 when the bride of Christ, the church, is joined to Christ for all eternity. The fellowship of the OT believers at the tabernacle in their fellowship offerings gives a small but valid picture of being in God's presence with peace and joy. ([Ibid](#))

Lev 7:16 'But if the sacrifice of his offering is a votive (vow - KJV) or a freewill offering, it shall be eaten on the day that he offers his sacrifice, and on the next day what is left of it may be eaten;

- **vow**: Lev 22:18-21 23:38 Nu 15:3 Deut 12:6,11,17,26 Ps 66:13 116:14,18 Na 1:15
- **freewill**: Lev 22:23,29 Deut 12:6 Eze 46:12
- **also** : Lev 19:5-8

**PEACE OFFERING GIVEN
AS A VOW OR VOTIVE OFFERING
Lev 7:16-21**

NET Note - The freewill offering was voluntary, so the regulations regarding it were more relaxed. Once a vow was made, the paying of it was not voluntary

POSB - The **Fellowship (peace) Offering** given as a **vow** or just to show one's desire to grow in the peace and fellowship of God. A person must approach God through the offering (a symbol of Christ) (Leviticus 7:16).

Wenham - In difficult circumstances men of old often made a vow to the Lord that if he helped them they would do something for God. When they fulfilled their vow, they were expected to bring a peace offering. Jacob made a vow at Bethel, when he was fleeing from home, that if God brought him safe home again "the Lord shall be my God" (Ge 28:20-21). As a pledge of his vow he poured oil (v. 18) on top of the stone pillar.

Offering ([07133](#))(qorban/korban - see word study)

Votive ([05088](#))(**neder** from verb **nadar** = to make a vow) a masculine noun that refers to a vow which is a solemn promise or pledge that binds a person to perform a specified act or to behave in a certain manner. The root connotes act of verbally consecrating (devoting to the service) of God, i.e. vowing to perform (Ge28:20ff), to make an offering (Lev 27:2), or to abstain from something (Ps 132:2ff - verb nadar). See **R A Torrey's** nice summary of [Vows - Torrey's Topical Textbook](#).

Neder is translated in the **NAS** as votive(3), votive offering(1), votive offerings(5), vow(26), vows(24). **Neder** - 56v - Ge 28:20; 31:13; Lev 7:16; 22:18, 21, 23; 23:38; 27:2; Num 6:2, 5; 15:3, 8; 21:2; 29:39; Nu 30:2-4, 11-13; Deut 12:6, 11, 17, 26; 23:18, 21; Jdg 11:30, 39; 1Sa 1:11, 21; 2Sa 15:7f; Job 22:27; Ps 22:25; 50:14; 56:12; 61:5, 8; 65:1; 66:13; 116:14, 18; Pr 7:14; 20:25; 31:2; Eccl 5:4; Isa 19:21; Jer 44:25; Jonah 1:16; Nah 1:15

The **Lxx** translates **neder** in Lev 7:16 with the noun **euche** which can mean a prayer to God (James 5:15) or a "solemn promise with the understanding that one is subject to penalty for failure to discharge the obligation. (Acts 18:18, 21:23)" (BDAG)

The first use of **neder** is by Jacob - "Then (for context read Ge 28:11-20) Jacob made a **vow** (God alludes to this **vow** in Ge 31:13), saying, "If God will be with me and will keep me on this journey that I take, and will give me food to eat and garments to wear, and I return to my father's house in safety, then the LORD will be my God." (Ge 28:20-21) Other people who made a vow are Jephthah (Jdg. 11:30-31, 39), Hannah (1Sa 1:11), and Absalom (2Sa 15:7-8). In Jonah 1:16 the pagan sailors seem to have converted to Jehovah and made vows to Him. The solemnity and binding nature of **vows** are seen in Nu 30:2-4. Solomon adds that "When you make a **vow** to God, do not be late in paying it; for He takes no delight in fools. Pay what you vow!" (Eccl 5:4, cp Nazarite vow - Nu 6:2, 5) Messiah bound Himself by vow to offer Himself as a sacrifice for sin (Ps 22:25)

Webster's 1828 dictionary definition of vow - A solemn promise made to God, or by a pagan to his deity. The Roman generals when they went to war, sometimes made a vow that they would build a temple to some favorite deity, if he would give them victory. A vow is a promise of something to be given or done hereafter. A solemn promise; as the vows of unchangeable love and fidelity. In a moral and religious sense, vows are promises to God, as they appeal to God to witness their sincerity, and the violation of them is a most heinous offense.

Nelson's New Illustrated Bible Dictionary on **vows** - "All vows were made to God as a promise in expectation of His favor (Gen. 28:20) or in thanksgiving for His blessings (Ps. 116:12-14). Vowing might be a part of everyday devotion (Ps. 61:8) or the annual festivals (1Sa 1:21). Vows must be paid to God in the congregation at the tabernacle or Temple (Deut. 12:6, 11; Ps. 22:25). Vowing was voluntary. But after a vow was made, it had to be performed (Deut. 23:21-23; Eccl. 5:4-6). Vows, therefore, were to be made only after careful consideration (Prov. 20:25) and in keeping with what pleased God (Lev. 27:9-27). Sinful people do not know what will please God; they need God's direction in making vows. Vowing is joyful worship in faith and love (Ps. 61:4-5, 8), often associated with the proclamation of God's salvation (Ps. 22:22-27; 66:13-20). For this reason, deception in vowing is an affront to God and brings His curse (Mal. 1:14 - verb form - nadar).

Vine - The vow has two basic forms, the unconditional and the conditional. The unconditional is an "oath" where someone binds himself without expecting anything in return (Ps. 116:14). The obligation is binding upon the person who has made a "vow." The word spoken has the force of an oath which generally could not be broken (Nu 30:2). The conditional "vow" generally had a preceding clause before the oath giving the conditions which had to come to pass before the "vow" became valid (Ge 28:20-22). "Vows" usually occurred in serious situations. Jacob needed the assurance of God's presence before setting out for Padan-aram (Ge. 28:20-22); Jephthah made a rash "vow" before battle (Jdg. 11:30; cf. Nu 21:1-3); Hannah greatly desired a child (1Sa 1:11), when she made a "vow." Though conditional "vows" were often made out of desperation, there is no question of the binding force of the "vow." Eccl amplifies the OT teaching on "vowing" (Eccl 5:4-6). **First**, "vow" is always made to God. Even non-Israelites made "vows" to Him (Jonah 1:16). **Second**, a "vow" is made voluntarily. It is never associated with a life of piety or given the status of religious requirement in the OT. **Third**, a "vow" once made must be kept. One cannot annul the "vow." However, the OT allows for "redeeming" the "vow"; by payment of an equal amount in silver, a person, a field, or a house dedicated by "vow" to the Lord could be redeemed (Lev. 27:1-25). This practice, however, declined in Jesus' time, and therefore the Talmud frowns upon the practice of "vowing" and refers to those who vow as "sinners." **Neder** signifies a kind of offering (Dt. 12:6). In particular the word represents a

kind of peace or "votive offering" (Ezra 7:16). It also is a kind of thank offering (Nah 1:15). Here even Gentiles expressed their thanks to God presumably with a gift promised upon condition of deliverance (cf. Nu 21:1-3). Such offerings may also be expressions of zeal for God (Ps. 22:25). One can give to God anything not abominable to Him (Lev. 27:9ff.; Dt. 23:18), including one's services (Lev. 27:2). Pagans were thought to feed and/or tend their gods, while God denied that "vows" paid to Him were to be so conceived (Ps 50:9-13). In paganism the god rewarded the devotee because of and in proportion to his offering. It was a contractual relationship whereby the god was obligated to pay a debt thus incurred. In Israel no such contractual relationship was in view. The Israelites' unique and concrete demonstrations of love for God show that under Moses love (Dt. 6:4) was more than pure legalism; it was spiritual devotion. God's Messiah was pledged to offer Himself as a sacrifice for sin (Ps. 22:25; cf. Lev. 27:2ff.). This was the only sacrifice absolutely and unconditionally acceptable to God. Every man is obliged to pay the "vow" before God: "Praise waiteth for thee, O God in Zion: and unto thee shall the vow be performed... Unto thee shall all flesh come" (Ps. 65:1-2).

Scott Langston on vows - Voluntary expressions of devotion usually fulfilled after some condition had been met. Vows in the Old Testament usually were conditional. A common formula for vows was the "if then" phrase (Genesis 28:20; Numbers 21:2; Judges 11:30). The one making the religious vow proposed that if God did something (such as give protection or victory), then he or she in return would make some act of devotion. Not all vows, however, were conditional. Some, such as the Nazirite vow (Numbers 6:1), were made out of devotion to God with no request placed upon God. Whether conditional or not, the emphasis in the Bible is on keeping the vow. A vow unfulfilled is worse than a vow never made. While vows do not appear often in the New Testament, Paul made one that involved shaving his head (Acts 18:18). ([Vows - Holman Bible Dictionary](#))

Merrill on the use of *neder* in Lev 7:15 - This noun ("vow, vow offering") is used 7x in Leviticus (here, Lev 22:18, 21, 23; 23:38; 27:2, 8). It can be used of either the vow or the sacrifice offered for a vow. Here it represents the thing offered, not the vow itself. In fact, in most cases the biblical context (e.g., Deut. 23:21 [23:22 MT]) demonstrates that "the vow implies a promised gift for sacrifice, not merely a course of action as is implied in the English word 'vow'" (L. Coppes, TWOT, 2:557). This vow offering, as an act of thanksgiving, will be made in the future kingdom as part of the festivals (Nah. 1:15 [2:1 MT]). In Lev. 27:2, unlike Lev. 7:16, *neder* represents the vow itself. ([Ibid](#))

Related Resources:

- [Vow - International Standard Bible Encyclopedia](#)
- [Vow - Fausset's Bible Dictionary](#)
- [Vows - Hastings' Dictionary of the Bible](#)
- [Vow - Kitto's Popular Cyclopedia of Biblical Literature](#)
- [Vows - The 1901 Jewish Encyclopedia](#)
- [Vow - 1911 Encyclopedia Britannica](#)
- [What does the Bible say about keeping your vows - oaths-](#)

PEACE OFFERING AS A FREEWILL OFFERING

Lev 7:16, 22:18, 21, 23

Free Will Offering (Lev. 7:16; 22:18, 21, 23, Ex 35:29, Ezra 1:4, 8:28, Ps 54:6) was presented as a general expression of gratitude to God. To express one's love for God.

- [FREE-WILL OFFERING - Jewish Encyclopedia](#)

Freewill offering was done voluntary and spontaneous and not out of obligation. These were optional offerings, which an Israelite could offer at any time, except for the feast of Pentecost (Lev. 23:19) and the fulfillment of the Nazarite's days of separation (Nu 6:13-20), when the offering was mandatory.

Holman Bible Dictionary on Freewill Offering - A gift given at the impulse of the giver (Exodus 35:21-29; Exodus 36:3-7; Leviticus 7:16). The distinctive mark of the free will offering was the "stirred hearts" and "willing spirits" of the givers. The tabernacle was constructed using materials given as free will offerings (Exodus 35:29). The people's desire to give was so great that Moses was compelled to ask that no more gifts be given (Exodus 36:3-7). Free will offerings were traditionally given at Pentecost (Deuteronomy 16:10).

Manser's Dictionary of Bible Themes

Freewill offering - An offering that in some ways resembled the thank-offering or peace offering. It was completely voluntary, prompted by an occasion of celebration or spiritual significance. The animal offered was eaten at a festive banquet.

Instructions for presenting a freewill offering - The animal to be offered Lev 22:17-22,23 Some slightly deformed animals were perhaps acceptable because the freewill offering was voluntary.

Eating the offering Lev 7:16

Freewill offerings were associated with joy and celebration - Ps 54:6-7 See also Dt 16:9-12 during the Feast of Weeks

Occasions for making freewill offerings - In maintaining public worship and at times of religious renewal Ex 35:20-29 Building the temple. See also 2Ch 31:14 Hezekiah's reformation The return from exile: Ezr 1:4-6; Ezr 2:68; Ezr 7:16; Ezr 8:28; Ne 7:70-72 Eze 46:11-12 Ezekiel's visionary ideal temple

As an additional offering at certain festivals Nu 29:39 The offering had to be made at the sanctuary to be acceptable: Dt 12:5-6,17-18

Prophetic criticism of bragging over freewill offerings - Am 4:5 A sarcastic attack on the offering of freewill gifts as a way to gain prestige.

James Smith describes **THE FREEWILL OFFERING** - His comments refer to Leviticus 22:17-25 but the principles still apply to the peace offering in Lev 7:16 (cp the fuller treatment of peace offerings in Lev 3:1-17) - The redeemed of the Lord have many opportunities of showing their love for the Lord by then freewill offerings to Him. The Lord loveth a cheerful giver. Being saved by grace, this grace should find expression in spontaneous acts of sacrifice and thankfulness. Freely ye have received, freely give. Note here that such offerings—

1. Are "expected by the Lord" (Lev 22:18.) Not that He needs the gift, but He much desires that condition of heart and mind that chooses to acknowledge Him in this way. The apostle James says, "I will show you my faith by my works." Our love to God may be manifested in the same way.

2. Must be "laid on the altar" (Lev 22:18). Being burnt-offerings they were put on the great brazen altar outside the holy place. This altar speaks to us of the Cross of Christ by which we and our offerings are made acceptable to God. Even a **freewill offering** is not pleasing to Jehovah apart from the person and work of His Son Jesus Christ. The gifts of the ungodly, even for the work of the Church, cannot be said to be laid on the altar. Freewill offerings to men, but not to God. The love of Christ is not the constraining motive.

3. Could be made by "any one" in Israel. "Whosoever he be in Israel" (Lev 22:18). A man had to be numbered with the people of God before a freewill offering could be accepted. No one has a free will until he becomes a Son of God through redeeming grace. Till then sin has dominion over the whole nature, being under the law (Ro 6:14). Until we are freed from sin by the power of Christ our offerings never reach the altar.

4. Must be made "willingly." "Ye shall offer at your own will" (Lev 22:19). It cannot be a freewill offering unless it is made willingly, not grudgingly, or of necessity. When God gave His Son up to the death for us, He gave Him willingly. Whatsoever ye do, do it heartily as unto the Lord. The Lord looketh upon the heart.

5. Must be "without blemish." That which hath a blemish "shall not be acceptable for you" (Lev 22:20). Many offer to God what they would not give to an earthly friend, bad money and bad manners. God hath given to us His Firstborn and His Best, and shall we offer Him the blind, the lame, and the worthless? Odd coppers and spare moments may be given with a free will, but they just reveal the small place the Lord has in such hearts and lives. Yield yourselves unto God.

6. Must be "perfect to be accepted" (Lev 22:21). We must see that we are not giving to God because it is not perfect. Perfection is of course a relative term, what may be perfect for one may be far from being perfect in another. The poor widow's two mites (one farthing) made a perfect offering, your penny may be an insult. Giving as the Lord hath prospered us, with a willing mind, this is good and acceptable in His sight. Freely ye have received, freely give. (Handfuls of Purpose)

Garry Friesen on **Freewill Offering** - A man could ask, "Is it God's will for me to give a freewill offering today?" But if God answered, the gift would no longer be freewill! No, God wanted to give His people some ways that they could express their devotion to Him in voluntary displays of love. So He provided the option of the **freewill offering**, and explained what sacrifices would be acceptable for such purposes (Leviticus 22:18-25). Even that instruction delineated freedom within limits. For while the animal chosen for the burnt offering had to be a male without defect, it could be a bull, a ram, or a goat. (Decision Making and the Will of God)

John Phillips links David's prayer in Ps 51:12 with a freewill offering - "And uphold me with Thy free spirit." Darby renders that: "And let a willing spirit sustain me." The thought is closely connected in the Hebrew with the **freewill offering**. David wanted never again to fall into such sin, he wanted to be kept from committing such sin and from even wanting to commit such sin. If he tried to live a

victorious life in his own strength, he would fail. He wanted the Lord to deal with the defeat that had ruined him and to do so thoroughly. David's cleansing was to be a thorough cleansing which would deal with every aspect of sin in his life. (Psalms Commentary)

MacDonald on **Freewill offering** - "This would appear to be in the nature of a spontaneous expression of praise to God in appreciation of what He has revealed Himself to be."

Freewill (05071)(**nedabah** from verb **nadab** = to incite willingly = the free, voluntary desire of the heart to give of oneself or of one's resources to the service of the Lord - Ex 25:2, 35:21, 1Chr 29:6, Ezra 1:6) is a feminine noun meaning willingness, a freewill offering, a voluntary gift and is from the root ndb which describes "an uncompelled and free movement of the will unto divine service or sacrifice." (TWOT) A freewill offering is one that is voluntary and not compulsory, prompted only by the impulse of the donor. The psalmist uses nedabah figuratively praying "O accept the freewill offerings (Lxx = ekousia = voluntary, done without compulsion, of one's own free will) of my mouth." (Ps119:108) In Ps 68:9 nedabah describes a "plentiful (Lxx = ekousia - voluntary, spontaneous) rain."

In Ps 110:3 **nedabah** is translated freely and means voluntarily and by one's own ultimate initiative.

Eugene Merrill - This word occurs 26x in the OT and denotes that which is offered voluntarily. It is sometimes a synonym of neder (see above) though the vow offering seems to be the result of a previous commitment (e.g., a vow that was made during time of distress). The freewill offering is made, not out of requirement, but out of devotion (e.g., Exod. 35:29). Both of these terms, along with the offering given as "an expression of thankfulness" (see Lev. 7:12), are used as a species of the fellowship offering though in Lev. 22:18 they are also part of the burnt offering used to fulfill a vow or as a freewill offering. (**Ibid**)

In Hos 14:4 God gives us a sense of meaning using nedabah adverbially declaring "I will heal their apostasy, I will love them **freely**, for My anger has turned away from them." Thus as an adverb, it means willingly (Ps 54:6 of one who will sacrifice to God), freely, spontaneously, voluntarily.

Baker says nedabah "can denote that state of being which allows a person to offer a gift or a favor to someone else without any thought of return or payback. The favor is not given out of any obligation owed by the giver; rather, it is the result of an overflow from an abundance within the heart. The Lord declares that He loves Israel freely because His anger has turned away from them (Hos. 14:4). The Hebrews were commanded to diligently perform the vows they freely uttered to the Lord (Deut. 23:23). Most often, however, the term is utilized to signify an offering, a gift, or a sacrifice given voluntarily, as opposed to one offered in dutiful fulfillment of an obligation or vow (Lev. 22:23). Many from the congregation of Israel whose hearts were willing gave of their possessions as freewill offerings for the building of the Tent of Meeting and its services (Ex. 35:29; 36:3; cf. Lev. 7:16; Ezra 1:4; 3:5; 8:28; Ezek. 46:12; Amos 4:5). (**Ibid**)

Nedabah - 25v - translated freely(1), freewill offering(12), freewill offerings(9), plentiful(1), voluntarily(1), volunteer freely(1), willingly(1).

Exodus 35:29 The Israelites, all the men and women, whose heart moved them to bring material for all the work, which the LORD had commanded through Moses to be done, brought a freewill offering to the LORD.

Exodus 36:3 They received from Moses all the contributions which the sons of Israel had brought to perform the work in the construction of the sanctuary. And they still continued bringing to him freewill offerings every morning.

Leviticus 7:16 'But if the sacrifice of his offering is a votive or a freewill offering, it shall be eaten on the day that he offers his sacrifice, and on the next day what is left of it may be eaten;

Leviticus 22:18 "Speak to Aaron and to his sons and to all the sons of Israel and say to them, 'Any man of the house of Israel or of the aliens in Israel who presents his offering, whether it is any of their votive or any of their freewill offerings, which they present to the LORD for a burnt offering--

21 'When a man offers a sacrifice of peace offerings to the LORD to fulfill a special vow or for a freewill offering, of the herd or of the flock, it must be perfect to be accepted; there shall be no defect in it.

23 'In respect to an ox or a lamb which has an overgrown or stunted member, you may present it for a freewill offering, but for a vow it will not be accepted.

Leviticus 23:38 besides those of the sabbaths of the LORD, and besides your gifts and besides all your votive and freewill offerings, which you give to the LORD.

Numbers 15:3 then make an offering by fire to the LORD, a burnt offering or a sacrifice to fulfill a special vow, or as a freewill offering or in your appointed times, to make a soothing aroma to the LORD, from the herd or

from the flock.

Numbers 29:39 'You shall present these to the LORD at your appointed times, besides your votive offerings and your freewill offerings, for your burnt offerings and for your grain offerings and for your drink offerings and for your peace offerings.'

Deuteronomy 12:6 "There you shall bring your burnt offerings, your sacrifices, your tithes, the contribution of your hand, your votive offerings, your freewill offerings, and the firstborn of your herd and of your flock.

17 "You are not allowed to eat within your gates the tithe of your grain or new wine or oil, or the firstborn of your herd or flock, or any of your votive offerings which you vow, or your freewill offerings, or the contribution of your hand.

Deuteronomy 16:10 "Then you shall celebrate the Feast of Weeks to the LORD your God with a tribute of a freewill offering of your hand, which you shall give just as the LORD your God blesses you;

Deuteronomy 23:23 "You shall be careful to perform what goes out from your lips, just as you have voluntarily vowed to the LORD your God, what you have promised.

2 Chronicles 31:14 Kore the son of Imnah the Levite, the keeper of the eastern gate, was over the freewill offerings of God, to apportion the contributions for the LORD and the most holy things.

2 Chronicles 35:8 His officers also contributed a freewill offering to the people, the priests and the Levites. Hilkiah and Zechariah and Jehiel, the officials of the house of God, gave to the priests for the Passover offerings 2,600 from the flocks and 300 bulls.

Ezra 1:4 'Every survivor, at whatever place he may live, let the men of that place support him with silver and gold, with goods and cattle, together with a freewill offering (see also Ezra 1:6) for the house of God which is in Jerusalem.'

Ezra 3:5 and afterward there was a continual burnt offering, also for the new moons and for all the fixed festivals of the LORD that were consecrated, and from everyone who offered a freewill offering to the LORD.

Ezra 8:28 Then I said to them, "You are holy to the LORD, and the utensils are holy; and the silver and the gold are a freewill offering to the LORD God of your fathers.

Psalms 54:6 Willingly I will sacrifice to You; I will give thanks to Your name, O LORD, for it is good.

Psalms 68:9 You shed abroad a plentiful rain, O God; You confirmed Your inheritance when it was parched.

Psalms 110:3 Your people will volunteer freely in the day of Your power; In holy array, from the womb of the dawn, Your youth are to You as the dew.

Psalms 119:108 O accept the freewill offerings of my mouth, O LORD, And teach me Your ordinances.

Ezekiel 46:12 "When the prince provides a freewill offering, a burnt offering, or peace offerings as a freewill offering to the LORD, the gate facing east shall be opened for him. And he shall provide his burnt offering and his peace offerings as he does on the sabbath day. Then he shall go out, and the gate shall be shut after he goes out.

Hosea 14:4 I will heal their apostasy, I will love them freely, For My anger has turned away from them.

Amos 4:5 "Offer a thank offering also from that which is leavened, And proclaim freewill offerings, make them known. For so you love to do, you sons of Israel," Declares the Lord GOD.

Lev 7:17 but what is left over from the flesh of the sacrifice on the third day shall be burned with fire

- **third:** Lev 19:7 Ge 22:4 Ex 19:11 Ho 6:2 1Co 15:4
- **burnt:** Lev 6:22,23 10:16 Ex 12:10 29:14)

Left over (Remnant) ([03498](#))(**yathar**) is that which remains, translated in the Lxx with **kataleipo** which means left behind.

Burned with fire - Burned up entirely because the third day is the meat's "expiration date" (so to speak).

Lev 7:18 'So if any of the flesh of the sacrifice of his peace offerings should ever be eaten on the third day, he who offers it will not be accepted, and it will not be reckoned to his *benefit*. It shall be an offensive thing, and the person who eats of it will bear his *own* iniquity.

- **shall:** Lev 10:19 19:7,8 22:23,25 Jer 14:10,12 Ho 8:13 Am 5:22 Mal 1:10,13
- **be imputed:** Nu 18:27 Ro 4:11
- **offensive:** Lev 11:10,11,41 Isa 1:11-14 65:4 66:3 Lk 16:15
- **bear:** Lev 5:17 10:17 17:16 19:7,8 20:17,19 22:16 Isa 53:11,12 Eze 18:20 Heb 9:28 1Pe 2:24)

MEAT "EXPIRES" ON THIRD DAY

NET If some of the meat of his peace offering sacrifice is ever eaten on the third day it will not be accepted; it will not be accounted to the one who presented it, since it is spoiled, and the person who eats from it will bear his punishment for iniquity.

ESV If any of the flesh of the sacrifice of his peace offering is eaten on the third day, **he** who offers it shall not be accepted, neither shall it be credited to him. It is tainted, and he who eats of it shall bear his iniquity.

So if any of the flesh of the sacrifice of his peace offerings should ever be eaten on the third day- As noted the thanksgiving peace offering meat "expires" on day one (for reasons that are uncertain), whereas the meat from the sacrifices of the votive (vow) and freewill peace offerings expire on day 3 (again the reason is not clearly stated, but one reason is surely hygienic, for meat in the often hot climate of the Middle East would surely begin to spoil and rot after a couple of days!).

Notice the four effects of disobeying God's meat eating instructions - (1) Offerer (and offering) not accepted, (2) Offering not reckoned as a benefit to his account, (3) Late eating would be offensive to God, foul and like refuse (what a contrast with a soothing aroma!) and (4) The Offerer would be held responsible for his disobedience.

THOUGHT - Sin is indeed costly, probably more costly than most of us realize as it usually has "multiple bullet points" so to speak, just as did the sin of eating meat on the third day! Woe!

He who offers it will not be accepted... - So his offering was on day 1 but he did not eat the meat until day 3, therefore clearly disobeying God's clear instructions for proper partaking. Thus the offering of day 1 would not be accepted because it was linked to the disobedience.

Sin will take you further than you ever wanted to stray!
Cost you more than you ever dreamed you would pay!
Keep you longer than you ever thought you would stay!

Beloved, if God "draws the line in the sand," we need to stay clear of the line (and not see how close we can approach without crossing!).

SIN IS LIKE A BOA CONSTRICTOR!

Are you beginning to tolerate/conceal "pet" sins? If you are, then you need to remember the fate of the man with the "pet boa constrictor" (Do a Google search - use the following search terms and keep the parenthesis sign as written >> "pet boa" killed). After 15 years of living with his owner, one day the "pet boa" would not let its "owner" out of its grip resulting in the owner's tragic death. Wild animals remain wild and so does Sin. Do not be deceived (Stop being deceived by sin - Heb 3:13)!

Burned with fire - Burned up entirely is the idea.

Sacrifice ([02077](#)) (**zebach** from the verb **zabach** = to slaughter for sacrifice; **mizbeah** = altar is also derived from the verb zabach) refers to a sacrifice which was an offering (usually of an animal that was killed) and presented to a deity (most often God in the Bible - contrast Jdg 16:23. See Jonah 1:16 where pagan sailors feared God and offered Him sacrifices, marking their day of salvation!) as an act of worship or for the purpose of effecting [expiation](#) or [propitiation](#).

The first use of **zebach** is found in Ge 31:54 in the context of Laban cutting a covenant with Jacob (Ge 31:44 - **See summary table of Covenants in Genesis, et al**; contrast forbidden sacrifices in Ex 34:15) - "*Then Jacob offered a **sacrifice** (Lxx = **thusia**) on the mountain, and called his kinsmen to the meal; and they ate the meal and spent the night on the mountain.*" This sacrifice was associated with a "covenant meal" (does this not conger up thoughts of the last Passover meal when after they had eaten Jesus said "*This cup which is poured out for you is the New Covenant in My blood*" Lk 20:22!) Jacob's sacrifice sounds similar to the **Peace (fellowship) offering** described in **Leviticus 3:1 (see commentary)** in which the offerer could participate in a meal and

there would be **shalom** between the covenanting parties, man and God. While the word sacrifice was not used, it certainly can be inferred in Abel's offering (Ge 4:4 - note the order of the phrase "had regard for Abel and for his offering" and same with Cain in Ge 4:5 - God first inspects the heart of the offerer before inspecting the offering. This truth is amplified in Heb 11:4-**note** where we observe the key phrase "**by faith!**") Noah built an altar (see **mizbeah**) and sacrificed animals after being saved from the flood (Ge 8:20). Abraham built altars in Ge 12:7, 8, 22:13, which were surely for the purpose of sacrifice (we know for certain that was the case in Ge 22:1-15 where God asked Abraham to give his "only son," but intervened as **Jehovah Jireh** [Ge 22:14] Who provided a substitutionary sacrifice of the ram in place of Isaac, the son of promise, giving us a beautiful pre-figuring of God giving us His only Son Jesus as the sacrifice on the Cross (Jn 1:29, 3:16). Because Pharaoh refused to allow the Hebrews so sacrifice (Ex 10:25), the LORD ordained the Passover sacrifice (Ex 12:27).

Zebach could describe that which killed and used for feasting (Pr 17:1).

David (presumably after confronted by Nathan for his sin against God, Uriah and Bathsheba) clarified the true significance of **sacrifices**, for like so many religious activities **sacrifices** are prone to become a mechanical ("going through the motions") and mere ritual (done with the head but not with a surrendered heart!). And so David declared "Thou dost not delight in **sacrifice**, otherwise I would give it; Thou art not pleased with burnt offering. The **sacrifices** of God are a broken spirit; A broken and a contrite heart, O God, Thou wilt not despise." (Ps 51:16-17-**note**; cp Hos 6:6, Ps 40:6, Jer 6:20) As alluded to above, God always examines the offerer (his heart, his attitude, his motive, etc - read Pr 21:3) before He examines (and accepts) his **sacrifice**. The **sacrifice** is not the "end" but the means to the end, that end being relationship with the Holy God, a relationship in which for example in the sin (purification) offering, fellowship is restored.

When Solomon had finished work on God's Temple 2Chr 7:1 records that "when Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the **sacrifices**; and the glory of the LORD filled the house." 2Chr 29:20-31 records a time of sacrifices and worship of Jehovah after which Hezekiah said to the people "Now [that] you have consecrated yourselves to the LORD, come near and bring **sacrifices** and thank offerings to the house of the LORD." And the assembly brought **sacrifices** and thank offerings, and all those who were willing [brought] burnt offerings." Pr 15:8 (Pr 21:27) says "The **sacrifice** of the wicked is an abomination to the LORD." The **Day of the Lord** is referred to as God's "**sacrifice**" in Zephaniah (where God pours out the "consuming fire" of His just wrath against wickedness and ungodliness)-"Be silent before the Lord GOD! For the **day of the LORD** is near, for the LORD has prepared a **sacrifice**, He has consecrated His guests. 8 "Then it will come about on **the day of the LORD's sacrifice**, That I will punish the princes, the king's sons, And all who clothe themselves with foreign garments." (Zeph 1:7-8) In Daniel 9:27-**note** a man is described who puts an end to the Jewish Temple **sacrifices**, a passage that when interpreted literally is surely a description of the future antichrist (cp 2Thes 2:3-5).

Related Resources on Sacrifice:

- [Sacrifice - Bridgeway Bible Dictionary - nice summary article including the 5 main offerings](#)
- [Sacrifices - Torrey's Topical Textbook](#)
- [Sacrifice - 1911 Encyclopedia Britannica](#)
- [Sacrifices - Kitto's Popular Cyclopedia of Biblical Literature](#)

Zebach is translated in the **NAS** as feasting(1), offer(2), sacrifice(98), sacrifices(54), sacrificial(1), slaughter(1). **Zebach** - 148v - Ge 31:54; 46:1; Ex 10:25; 12:27; 18:12; 23:18; 29:28; 34:15, 25; Lev 3:1, 3, 6, 9; 4:10, 26, 31, 35; 7:11ff, 15ff, 20f, 29, 32, 34, 37; 9:18; 10:14; 17:5, 7f; 19:5f; 22:21, 29; 23:19, 37; Num 6:17f; 7:17, 23, 29, 35, 41, 47, 53, 59, 65, 71, 77, 83, 88; 10:10; 15:3, 5, 8; 25:2; Deut 12:6, 11, 27; 32:38; 33:19; Josh 22:23, 26ff; Jdg 16:23; 1Sa 1:21; 2:13, 19, 29; 3:14; 6:15; 9:12f; 11:15; 15:22; 16:3, 5; 20:6, 29; 2 Sam 15:12; 1Kgs 8:62f; 12:27; 2Kgs 5:17; 10:19, 24; 16:15; 1Chr 29:21; 2Chr 7:1, 4f, 12; 29:31; Neh 12:43; Ps 4:5; 27:6; 40:6; 50:5, 8; Ps 51:16-17, 19; 106:28; 107:22; 116:17; Pr 7:14; 15:8; 17:1; 21:3, 27; Eccl 5:1; Isa 1:11; 19:21; 34:6; 43:23f; 56:7; 57:7; Jer 6:20; 7:21f; 17:26; 33:18; 46:10; Ezek 20:28; 39:17, 19; 40:42; 44:11; 46:24; Dan 9:27; Hos 3:4; 4:19; 6:6; 8:13; 9:4; Amos 4:4; 5:25; Jonah 1:16; Zeph 1:7-8

Accepted (07521) (**ratsah**) means to be pleased with, to accept favorably. **Ratsah** is used 9x in Leviticus (out of 55x in the entire OT) first used in God accepting the offerer's sacrifice of the burnt offering (Lev 1:4-**note**)- Lev 1:4; 7:18; 19:7; 22:23, 25, 27; 26:34, 41, 43. The Lxx translates **ratsah** in Lev 7:18 with the verb **dechomai** which means to welcome as one would receive a guest into their house (they "put out the welcome mat.") God does not "amicably receive" the offerer or his offering if he disobeys the "meat law."

It will not be reckoned to his benefit - Note that the **NAS** adds the word "*benefit*" to make the translation clearer.

Reckoned (regard) (**chasab/hasab**) means to think, then to account and then to impute (credit to one's account). The first use in Ge 15:6 is when God credited or imputed righteousness (cp Ro 1:16-17, so this was an OT version of the Gospel, which Paul says was preached to Abraham - Gal 3:8) to Abraham's "spiritual bank account" when Abraham made a conscious, personal, volitional (of his

own will) choice to believe God's promise in Ge 15:5 (where "**descendants**" is masculine singular and literally reads "**seed**" singular, ultimately pointing to the Messiah as Paul taught in Gal 3:16). So when Abraham believed God's promise, ultimately he believed in the Messiah, the Seed! In the present context **hasab** does not have a soteriological sense (not related to whether the offerer is saved or not by disobeying the instructions), but would appear to be an issue of impaired fellowship with God, a loss of the sense of well-being, and peace and communion. This verb is used again in Lev 17:4 where "blood guiltiness is to be reckoned to" a man who "has shed blood." For other uses of **chasab/hasab** in Leviticus see Lev 25:27, 31, 50, 52; 27:18, 23.

Offensive (06292)(**piggul**) is a masculine noun which means foul thing, refuse, impurity. As shown in this passage **piggul** refers to a part of the sacrifice that has become unclean on the third day. The Lxx translates **piggul** here with the noun **miasma** (see discussion of related word **miasmos**) which means defilement, pollution, corruption, figuratively describing moral corruption through ungodly living (2Pe 2:20-note).

Eugene Merrill adds that **piggul** "is used in only three other passages, once more in Leviticus (19:7), and also in Isa. 65:4 and Ezek. 4:14. It is a technical term for meat that is unacceptable to eat, either because it has not been eaten within three days (as in Leviticus) or because it is from an unclean animal (as in Isaiah and Ezekiel). In Exod. 16:19-28 God gave instructions for manna, which could not be kept overnight and then eaten except in preparation for the Sabbath. Perhaps in the land, when they no longer had manna, this regulation concerning the eating of the fellowship offering would be a reminder to continue to do things God's way if they desired God's blessing. Anything that was less than perfect because of spoilage did not reflect the standard God desired." (**Ibid**)

Piggul - 4x in the OT -

Leviticus 19:7 'So if it is eaten at all on the third day, it is **anoffense** (Lxx = **athutos** = neglected, not offered and so not fit to be offered); it will not be accepted.

Isaiah 65:4 Who sit among graves and spend the night in secret places; Who eat swine's flesh, And the broth of **unclean** (Lxx = **moluno** = caused to be dirty, unclean, figuratively of moral unfaithfulness in 1Cor 8:7, Jer 23:11) meat is in their pots.

Ezekiel 4:14 But I said, "Ah, Lord GOD! Behold, I have never been defiled; for from my youth until now I have never eaten what died of itself or was torn by beasts, nor has any **unclean** (eolos = a day old, out of date, like our modern term "past the expiration date"!) meat ever entered my mouth."

Harrison sums up the **peace offering** - The well-being sacrifice (peace offering) followed the general pattern of the burnt offering, except that no birds were allowed to be offered, and the animals had to be female. As well as being the only sacrifice to be eaten by the donor, it was also distinctive in comprising the only animal sacrifice that did not make atonement for sin. The underlying motivation of the **peace offerings** was that of appreciation or gratitude, which is not always a conspicuous element in Christian living. The believer is instructed to make his requests known to God with thanksgiving (Phil. 4:6-note), to be watchful in prayer with thanksgiving (Col. 4:2-note), and to give thanks always and for everything to God (Eph. 5:20note).

Will bear his own iniquity - The idea is that he would be held responsible and it was God Who would see that he was punished. In short, the crime is against God and would be punished by Him and not meted out by a human court.

Iniquity (punishment, guilt) (05771)('avon - see word study from verb 'avah = to bend, twist, distort) describes the iniquity, evil, punishment or guilt which is associated with a twisting of the standard or deviation from it, in this case the meat eating standard. Since there is a volitional, conscious, deliberate twisting or perverting of God's law, 'avon describes a sin that is particularly evil. 'Avon may also describe the punishment or disaster that befalls those who practice wickedness.

Lev 7:19 'Also the flesh that touches anything unclean shall not be eaten; it shall be burned with fire. As for other flesh, anyone who is clean may eat such flesh.

- Lev 11:24-39 Nu 19:11-16 Lk 11:41 Ac 10:15,16,28 Ro 14:14,20 2Co 6:17 Titus 1:15

UNCLEAN MEAT

NET The meat which touches anything ceremonially unclean must not be eaten; it must be burned up in the fire. As for ceremonially clean meat, everyone who is ceremonially clean may eat the meat.

NET Note - The word "**ceremonially**" has been supplied in the translation both here and in the following sentence to clarify that the uncleanness involved is ritual or ceremonial in nature.

Flesh that touches anything unclean - Flesh refers to meat not the offerer's physical flesh. Constable reminds us that "'Clean" in these contexts has nothing to do with being free of dirt or filth; it indicates the state in which participation in the rituals involving communion with God is possible."

Harrison writes that Lev 7:19-21 "deal with the ceremonial conditions of holiness or uncleanness that would affect the outcome of the peace offering. Sacrificial flesh that came into contact with some unclean thing was not to be eaten, while any person who partook of the meat while suffering from some physical impurity ran the risk of death."

F B Meyer - Our Daily Homily - Leviticus 7:19 In Leviticus 7:13, it is admitted that leaven must be present in this holy feast, inasmuch as it stands for the essential principle of evil, which intrudes into our holiest worship. The self-life is an all-pervasive leaven. We may not be conscious of it; there may be no sufficient recognition of its distastefulness to the holy God: but it follows us even into the Holy place. The worshipper was not allowed, however, to be knowingly unclean. There must be no stain on the conscience, which he might remove by confession and repentance. If there were, he must be cut off; that is, he must be debarred from all participation in holy rites, and suspended from entering the sacred enclosure of the Tabernacle. This cutting off answers to the suspension of a believers communion with God, because of unconfessed sin. The presence of the leaven of the self-life is no barrier to the enjoyment of the Divine fellowship, for we meet God in Jesus. But permitted sin makes such fellowship impossible, because we have not availed ourselves of the gracious arrangements made by God for the perpetual cleansing of the soul in the precious blood of Jesus Christ. For "it is the blood that maketh an atonement for the soul." How many excommunicate Christians there are! You can easily see that they have been cut off; their joyless faces and powerless prayers, their inability to bear testimony for God — all tell the sad story. If you have been cut off, search your past history to discover the cause. Put away your sin, and seek the blessed cleansing of John 13; then come to feast with God, in holy communion, as at a common table.

Lev 7:20 'But the person who eats the flesh of the sacrifice of peace offerings which belong to the LORD, in his uncleanness, that person shall be cut off from his people.

- In his uncleanness - Lev 15:2,3-33 1Co 11:28
- shall be: Ge 17:14

UNCLEAN OFFERER

NET The person who eats meat from the peace offering sacrifice which belongs to the LORD while his uncleanness persists will be cut off from his people.

NLT If you are ceremonially unclean and you eat meat from a peace offering that was presented to the LORD, you will be cut off from the community.

Whereas the preceding passage dealt with the unclean meat, this passage deals with an "unclean" offerer. While the Scriptures give a number of things that will make a person (offerer) unclean, the immediate context (Lev 7:21) specifies that if "anyone touches anything unclean, whether human uncleanness, or an unclean animal, or any unclean detestable thing," that person (offerer) is himself unclean and cannot eat the meat of the peace offering. Twice the penalty is noted, emphasizing the serious nature of disobeying this law.

That person shall be cut off from his people - This warning passage has a clear NT parallel in the "eating" of the Lord's Supper, lest one partake in a "trivial" way this holy meal. Paul warns that each "man **must examine** himself and in so doing he is to eat of the bread and drink of the cup. 29 For (**term of explanation**) he who eats and drinks, eats and drinks judgment to himself, if (conditional promise) he does not judge the body rightly. 30 For this reason (**term of conclusion**) many (not just a "few") among you are weak and sick, and a number sleep (Biblical euphemism for death!). 31 But if we judged ourselves rightly, we should not be judged (weak, sick, asleep!). 32 But when we are judged, we are disciplined by the Lord in order that (**terms of purpose or result**) we may not be condemned along with the world (Note: Paul is not saying we will "lose our salvation")." (1Cor 11:28-32)

Cut off ([03772](#))(**karath**) literally means to cut, to cut off or to sever an object from its source or cut into parts and implies a violent action. For example, Zipporah "cut off her son's foreskin." (Ex 4:25) or the Jews "cut down a branch with a single cluster of grapes." (Nu 13:2-24). **Karath** is most frequent in the Bible in the book of Leviticus (20x out of 283x) - Lev 7:20-21, 25, 27; 17:4, 9-10, 14; 18:29; 19:8; 20:3, 5-6, 17-18; 22:3, 24; 23:29; 26:22, 30.

Figuratively, as here in Lev 7:20, **karath** refers to being "**cut off**" from Israel for some disobedience such as failing to receive circumcision or celebrate Passover (Ge 17:14, Ex 12:15, Nu 9:13 - karath translated in both in **Septuagint (Lxx)** with verb **exolethreuo** which means to utterly destroy or "root out"). "*The person who does anything defiantly (willfully), whether he is native*

or an alien, that one is blaspheming the LORD; and that person shall be cut off (Lxx = exolethreuo) from among his people." (Nu 15:30-31)

The idea of a disobedient or unclean individual being **"cut off"** is the meaning in **almost all of the uses in the Leviticus**. Many of the uses of **karath** in this context in Leviticus (including Lev 7:20-21) are translated in the **Septuagint (Lxx)** with the verb **apollumi**, which describes that which is ruined and no longer usable for its original, intended purpose! The question arises is "What does **karath** signify in these uses? Does it just mean the person becomes a social outcast or does it signify actual physical death?" See **Covenant Solemn & Binding - Subtopic: Karath** for detailed analysis of this question. See discussion of the verb **exolethreuo** which also addresses this question.

The **NET Note** on **cut off** says that "The exact meaning of this penalty clause is not certain. It could mean that he will be **executed**, whether by God or by man, he will be **excommunicated** from sanctuary worship and/or community benefits (cf. TEV, CEV), or his line will be **terminated** by God (i.e., extirpation)."

Eugene Merrill - The phrase "that person shall be cut off or cut down" can be taken one of five ways: (1) that he will be executed by the community, (2) that God himself will cause him to die in some undisclosed manner, (3) that he will be excommunicated from worship at the sanctuary, (4) that he will be excommunicated from the community and the benefits it provides, or (5) his line will be terminated by barrenness among his descendants (i.e., extirpation). The verb *krt* in the Niphal or passive stem (as here) is best taken as the death penalty in view of Exod. 31:14 where this view is made clear by the use of the synonym *mot*, which means "to die" (see Num. 15:32-36 for a historical implementation of this law). However, the fourth view is supported by the Laws of Hammurabi § 154 which provides for banishment in a similar case. In any case, there is no indication that restoration is possible. This judgment was also attached to various religious and sexual sins (Lev. 7:21, 25, 27; 17:4, 9, 10, 14; 18:29; 19:8; 20:3, 5, 6, 17, 18; 22:3; 23:29; 26:22, 30), sins that by their nature are hard for human judges to punish. In these cases, if it was impossible for human judges to discern the guilt unless the offender confessed his wrongdoing, the punishment may have been left to God to perform if the person was truly guilty. This warning would serve as a threat to the one who thought he had avoided justice. ([Ibid](#))

Wenham (NICOT) takes a fairly severe interpretation, noting that **cut off** "indicates direct divine judgment, usually death. It is attached to various sins, mainly of a religious and sexual kind (cf. Lev 7:21, 25, 27; 17:4, 9; 18:29; 19:8; 20:17-18; 22:3, etc.), which by their very nature are hard for human judges to punish. If the culprit does not own up, his guilt is unlikely to be proved in a human court. For this reason a divinely executed punishment is threatened. The types of uncleanness that debar a man from worship are more fully described elsewhere in Leviticus, especially Lev 22:1-33. Contact with dead or diseased people, or unclean animals (see Lev 11:1-47), or bodily discharges of any sort (Lev 12-15) all bring uncleanness on a person and preclude his participation in a sacrificial meal, until he has purified himself with the appropriate ceremonies."

The upshot is that whatever the specific penalty suggested by **"cut off,"** the penalty is severe and life changing (just look at the Greek verb **apollumi**!), and is calculated to be one that would get the attention of any reasonable person! The idea could be that these individuals must be removed lest their rebellious spirit contaminate the entire community - analogous to a bad apple spoiling the entire bunch. **GOD IS SERIOUS ABOUT DEVIATING FROM HIS CLEAR DIRECTIONS! I fear many of us (myself included) don't really have a proper sense of just how offensive willful disobedience is to a Holy God! Father, please enable us by Your Spirit to have a better sense of the seriousness of our sin, so that we don't "trivialize" it or "minimize" it, and may that knowledge give us a holy, reverential fear (awe) of You, O Lord. Amen** (cp David's prayer requests in Ps 19:12-13-note)

Lev 7:21 'When anyone touches anything unclean, whether human uncleanness, or an unclean animal, or any unclean detestable thing, and eats of the flesh of the sacrifice of peace offerings which belong to the LORD, that person shall be cut off from his people.'"

- **uncleanness:** Lev 5:2,3 12:1-13:59 15:1-33 22:4 Nu 19:11-16
- **unclean:** Lev 11:24-42 Deut 14:7,8,10,12-20
- **detestable:** Lev 11:10-13,20,41,42 Deut 14:3 Ezek 4:14
- **cut off:** Lev 7:20,25,27 17:10,14 18:29 Ge 17:14 Ex 12:15,19 30:33-38

JUST A TOUCH DEFILES

That person shall be cut off from his people - See note on Lev 7:20-note.

Unclean is used 3 times in Leviticus 7:21 and is the adjective **tame** ([02931](#)) which describes that which is (ceremonially) defiled or impure, ritually impure and unfit for use or consumption. It describes that which is not cleansed in a ceremonial sense and that which must be abstained from according to the Levitical law, lest impurity be contracted. **Tame** is translated in the Lxx with **akathartos**

which means impure, defiled (it was used especially of everything related to idolatry - 2Cor 6:17), unclean (as "unclean spirits" - demons - Mt 10:1, Rev 17:4).

Detestable (08263)(**sheqets/seqes**) is a masculine noun which means detestable, detestable thing, that which is abhorrent, especially that which is ceremonially unclean and thus forbidden. Sheqets speaks of a loathing and a feeling of intense antipathy and rejection.

All 11 uses of sheqets in the OT are translated in the **Septuagint (Lxx)** with the noun **bdelugma** which describes that which is extremely hated and abhorred and is thus an abomination (**bdelugma** was used by Jesus to describe the future antichrist desecrating the Temple during **Daniel's Seventieth Week** - Mt 24:15).

Webster's English definition of **detestable** - Extremely hateful; abominable; very odious; deserving abhorrence; arousing or meriting intense dislike

Eugene Merrill notes that sheqets in Leviticus "always in reference to unclean or forbidden foods. In Lev. 11:10-12 the focus is on forbidden seafood, in Lev. 11:13 on unclean birds, in Lev. 11:20, 23 on winged insects, and in Lev. 11:41-42 on animals that were especially close to the ground. The noun signifies abhorrence because of the contamination of the one who eats such foods. The normal adjective for unclean in connection with food, and one that is often juxtaposed to **sheqets** is **tame'** (e.g., Lev. 7:21; 11:43-44). However **sheqets** signifies a more repugnant nuance than does the latter (M. Grisanti, NIDOTTE, 4:243). In Lev. 11, to ignore the food laws makes a man **sheqets**, detestable, unclean, as specifically stated in Lev 11:11. Later in the Pentateuch the verb form (**shaqats** - 08262) is used to describe the abhorrence of ("utterly detest") an idol (Dt. 7:26). This denominative verb, which occurs only in the intensive (Piel) stem, is used only 7x in the OT (Lev 11:11, 13, 43; 20:25; Dt 7:26; Ps 22:24). In Leviticus it is used in Lev 11:11, 13, 43; 20:25. They all denote loathing or being loathed due to unclean food... Tragically, there is evidence of the Israelites' ignoring the stipulations to remain separate from such food that would make them unclean (Isa. 66:17; Ezek. 8:10)." (**Ibid**)

Sheqets - 11v - Lev 7:21; 11:10-13, 20, 23, 41-42; Isa 66:17; Ezek 8:10 and is translated abhorrent(3), detestable(4), detestable thing(1), detestable things(3).

Cut off - see discussion of what this could mean in the [Commentary Notes](#) on Lev 7:20.

Lev 7:22 Then the LORD spoke to Moses, saying,

PEACE OFFERINGS: NO FAT OR BLOOD CAN BE EATEN (Lev 7:22-27)

This section deals with what was completely restricted from consumption - fat and blood. This topic had first been mentioned at the end of the discussion of the peace offerings in chapter 3 (Lev 3:17-note)

"In spite of the strictness of this prohibition, the eating of meat with the blood still in it occurred repeatedly in Israel (1 Sam. 14:32-34; Ezek. 33:25). This was related to the idea, also found elsewhere in the ancient Near Eastern world, that the consumption of blood fortifies life, or leads to ecstasy and communion with the deity." ([Leviticus](#))

TODAY IN THE WORD Leviticus 7:22-38 - All the holy offerings the Israelites give me I give to you and your sons as your portion and regular share. - Numbers 18:8. What did God value most in the Old Testament sacrificial system? Samuel knew: "To obey is better than sacrifice" (1 Sam. 15:22). David knew: "The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise" (Ps. 51:17). Solomon knew: "To do what is right and just is more acceptable to the Lord than sacrifice" (Prov. 21:3). Isaiah knew: "Stop bringing meaningless offerings! Your incense is detestable to me... Stop doing wrong, learn to do right! Seek justice, encourage the oppressed" (Isa. 1:13, 14, 15, 16, 17). Hosea knew: "For I desire mercy, not sacrifice, and acknowledgment of God rather than burnt offerings" (Hos. 6:6). **Offering sacrifices was not just some ritualistic observance.** The Israelites understood that God was looking for worshipful hearts and righteous actions, including justice and mercy (Mic 6:8). That's important to keep in mind as we wrap up Leviticus' rules for sacrifice today. Among these miscellaneous rules was a prohibition against eating fat or blood. We've already mentioned why not fat (Prohibitions against eating the fat and blood remind the worshiper that the best portions must be devoted to God, who grants atonement only through blood.), but why not blood? We'll discuss this in more detail on July 17, but for now notice that blood symbolized atonement and life. To eat blood would have dishonored life in general and spiritual life in particular. These rules also highlighted that one purpose of the sacrifices was to feed the ministering priests. Their share—including what they could eat and when—was mentioned earlier, and is detailed here with regard to the fellowship offering. As in the New Testament, God's people show respect for Him by supporting those who serve Him in vocational ministry (1 Cor. 9:13,14;

1 Tim. 5:17,18). TODAY ALONG THE WAY - God's worthiness to be worshiped was the center of the Old Testament sacrificial system, and we need this truth to hit home with us as well!

TODAY IN THE WORD - Ann Voskamp, a farmer's wife and mother of six, wrote the bestselling book, One Thousand Gifts, where she chronicles how keeping a gratitude journal and counting God's blessings transformed her. "**Thanksgiving is inherent to a true salvation experience; thanksgiving is necessary to live the well, whole, fullest life.**" The offerings described in today's reading (Lev 2-3) are **voluntary offerings of thanksgiving**. Unlike the burnt offering, the **grain and fellowship (peace, well-being) offerings** are not made to secure atonement. But the worshiper still bears a solemn consciousness of his sin; the demands for perfect, unblemished offerings remain. For the **fellowship (peace, well-being) offerings**, the worshiper lays a symbolic hand on the head of the animal before its slaughter, and the animal's blood is thrown against the sides of the altar. The **grain offering** is composed of flour, either unprepared or baked in an oven, griddle, or pan. Because flour is a food staple, even the poor can offer this... For the **fellowship (peace, well-being) offerings**, an animal is slaughtered. Unlike the burnt offering, it is not entirely burned up at the altar. The best portions—the fat and the important organs—are reserved for the Lord. **Prohibitions against eating the fat and blood remind the worshiper that the best portions must be devoted to God, who grants atonement only through blood.** The rest is consumed in a meal shared by the worshiper, his family, and the priests. Apply the Word - The burnt offering provided a way for acknowledging God's holiness and the need for atonement. The grain and fellowship offerings provided a way for acknowledging the goodness of God. **Thanksgiving** is the way we continue coming to God.

Lev 7:23 "Speak to the sons of Israel, saying, 'You shall not eat any fat from an ox, a sheep or a goat

- Dt 32:12-14, Lev 3:16,17 4:8-10 17:6 Deut 32:38 1Sa 2:15-17,29 Ac 28:27 Ro 8:13 Ro 13:13

THE FAT BELONGED TO JEHOVAH

You shall not - Just as the previous passages gave Israel some solemn warnings, so to do these passages (Lev 7:22-27).

Any fat - None was to be eaten, lest they suffer serious consequences (Lev 7:25).

Constable - There may have been a hygienic reason for God prohibiting the eating of animal fat too. "Animal fats eaten consistently in significant amounts over a lengthy period of time can raise the cholesterol level already present in the blood and, especially in conjunction with hypertension, can result in such conditions as arteriosclerosis and atherosclerosis, both of which cause circulatory accidents. Had the eating of animal fat and suet [the hard, white fat on the kidneys and loins of cattle, sheep, and other animals] been permitted, such an imbalance of cholesterol might well have been precipitated among the Hebrews, since they were already ingesting such saturated fats as butter (i.e. curds) and cheese. But by restricting the intake of potentially damaging fats, the circulatory system would be enabled to maintain a reasonable blood-cholesterol level, and allow the factor known as high-density lipoprotein to protect the arteries and the heart against disease. Some modern cancer researchers also maintain that a diet high in saturated fats can lead to mammary gland and colon cancer in those who are constitutionally (i.e. genetically) predisposed." [Harrison] Jesus Christ terminated the Mosaic Law, including its dietary restrictions, by declaring all foods clean (Mark 7:19). He meant that from then on diet would have nothing to do with one's relationship with God, as it did under the Law. He did not mean that the potentially harmful results of eating certain foods would cease. As Christians, our relationship with God is unaffected by the foods we choose to eat. However, God's dietary guidelines for the Israelites help us identify foods that it may be wise to avoid for physical reasons. Some of the dietary restrictions of the Mosaic Law expressed God's concern for His people's physical welfare as well as for their spiritual welfare. ([Leviticus](#))

Lev 7:24 'Also the fat of an animal which dies and the fat of an animal torn by beasts may be put to any other use, but you must certainly not eat it.

An animal dies - Eating the flesh of these animals makes one unclean. (Lev 17:15, 22:8 Ex 22:31 Deut 14:21 Ezek 44:31) Note the prophet Ezekiel's claim in Ezek 4:14 "Ah, Lord GOD! Behold, I have never been defiled; for from my youth until now I have never eaten what died of itself or was torn by beasts, nor has any unclean meat ever entered my mouth."

Torn by beasts - (Gen 31:39; Nah 2:13)

Baker on the fat of an animal - Eating the fat of sacrificial animals and those unsuitable for sacrifice due to blemish was banned, though not so for other household uses, such as lamp oil or for polishing. Apparently the fat of other animals permissible for eating could be consumed (see Dt 12:20–25), since only consumption of their blood was specifically prohibited (Milgrom 1991:427).

Lev 7:25 'For whoever eats the fat of the animal from which an offering by fire is offered to the LORD, even the person who eats shall be cut off from his people.

Shall be cut off from his people - See note on Lev 7:20-[note](#) regarding what it might mean to be cut off from one's people.

Lev 7:26 'You are not to eat any blood, either of bird or animal, in any of your dwellings

- Lev 3:17, 17:10-14 Ge 9:4 1Sa 14:33,34 Eze 33:25 Jn 6:53 Acts 15:20 Acts 15:29 Eph 1:7 1Ti 4:4)

This prohibition antedated the law by several millennia

Gen 9:4 "Only you shall not eat flesh with its life, [that is,] its blood.

The first prohibition in Leviticus was given with the instructions regarding the first offering (peace offering) that could be eaten...

Lev 3:17-**note** 'It is a perpetual statute throughout your generations in all your dwellings: you shall not eat any fat or any blood.'

This prohibition was practiced by Jews in the NT even after the Church came into existence...

Acts 15:20 but that we write to them that they abstain from things contaminated by idols and from fornication and from what is strangled and from **blood**... 29) that you abstain from things sacrificed to idols and from **blood** and from things strangled and from fornication; if you keep yourselves free from such things, you will do well. Farewell."

Moses gives the reason **blood** is not to be eaten...

Lev 17:10-**note** 'And any man from the house of Israel, or from the aliens who sojourn among them, who eats any **blood**, I will set My face against that person who eats **blood**, and will cut him off from among his people. 11 **For** (always pause to ponder this strategic **term of explanation**) the life of the flesh is in the **blood**, and (the explanation continues) I have given it to you on the altar to make atonement for your souls; **for** (another strategic **term of explanation**) it is the **blood** by reason of the life that makes atonement.' 12 "Therefore (**term of conclusion**) I said to the sons of Israel, 'No person among you may eat **blood**, nor may any alien who sojourns among you eat **blood**.' 13 "So when any man from the sons of Israel, or from the aliens who sojourn among them, in hunting catches a beast or a bird which may be eaten, he shall pour out its **blood** and cover it with earth.

Ultimately the atonement was fulfilled by the precious blood of the Lamb of God..

1Pe 1:18-19-**note** knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, 19 but with precious **blood**, as of a lamb unblemished and spotless, [the blood] of Christ.

Ephesians 1:7-**note** In Him we have redemption **through His blood**, the forgiveness of our trespasses, according to the riches of His grace,

Any blood - It was not to be eaten under any circumstances. **NO EXCEPTIONS!**

However there is **blood** which God desires that every man and woman would drink and it is the "blood" of Jesus. Jesus spoke of this in John 6, speaking not of literal blood but of the **New Covenant in His blood** (Lk 22:20) which is entered into by grace through faith in the Messiah's finished work on the Cross and is symbolized by partaking of the Lord's Supper.

John 6:53 Jesus therefore said to them, "Truly, truly (Amen, Amen), I say to you, unless you eat the flesh of the Son of Man and **drink His blood**, you have no life in yourselves. (See Spurgeon's sermon **Meat Indeed and Drink Indeed**)

1Cor 11:23-26 For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; 24 and when He had given thanks, He broke it, and said, "This is My

body, which is for you; do this in remembrance of Me.” 25 In the same way [He took] the cup also, after supper, saying, “This cup is the new covenant in My blood; do this, as often as you drink [it,] in remembrance of Me.” 26 For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes.

Henry Morris - The prohibition against eating blood began with the Noahic covenant (Genesis 9:4), and continues today (Acts 15:20,29). The blood both contains and symbolizes life (Leviticus 17:10-13), and thus should not be eaten. Furthermore, modern medical science confirms that blood tends to become septic soon after death and hence is dangerous to health.

W A Criswell - As the shed blood was the basis for atonement, it was to be used solely for that purpose. This regulation prohibits the eating or drinking of blood as food; it does not prohibit the medicinal use of blood, as in blood transfusions.

David Reed addresses **Jehovah's Witnesses** regarding Lev 7:26-27 - Here are the passages from the New World Translation (Jehovah's Witness version) - "And you must not eat any blood in any places where you dwell, whether that of fowl or that of beast. Any soul who eats any blood, that soul must be cut off from his people." (NWT) Reed writes - "This text is frequently quoted in support of the Watchtower Society's ban on blood transfusions. Even though the verse specifically forbade Israelites to eat the blood of fowl or beast, Jehovah's Witnesses stretch its meaning to include medical administration of human blood to save life—a thought obviously not intended when Moses recorded God's words. Leviticus discusses at great length the divinely ordained arrangements for animal sacrifice by the Jewish priesthood, and blood played a major role in those sacrifices as a foreshadow of the precious blood of our Savior, the Lamb of God, Jesus Christ. Any attempt to read these verses as a prophetic ruling on the pros and cons of modern medical procedures totally ignores the context of the passage. When discussing Leviticus 7:26–27 with Jehovah's Witnesses, you might bring up the fact that Orthodox Jews of today, who still scrupulously observe the regulations for kosher butchering and bleeding of meat, have no religious objection to blood transfusions. Therefore, the original Hebrew text does not even hint at the interpretation that the Watchtower imposes upon it. If a Jehovah's Witness still insists that he must refuse blood transfusions on account of Leviticus 7:26–27, the next move would be to show him Leviticus 3:17, which says: “You must not eat any fat or any blood at all” (NWT). Ask him to explain why Watchtower leaders tell him to refuse blood transfusions but allow him to eat fat. Are they not simply pulling words out of context from Jewish dietary laws? (Jehovah's Witnesses: Answered verse by verse)

Lev 7:27 'Any person who eats any blood, even that person shall be cut off from his people'

- **person** - Lev 7:20,21,25 Heb 10:29

Shall be cut off from his people - See [note](#) on Lev 7:20 regarding what it might mean to be **cut off** from one's people.

MacDonald - Today many Jews still seek to comply with these dietary laws. In order for meat to be fit for their consumption, or “kosher,” the blood must be removed. In avoiding the consumption of fat, many Jewish households will not use soaps which contain animal fats. They believe that even to use such products in washing dishes would be to make the dishes non-kosher. Besides the spiritual reason for not eating fat there is also a medical reason, as Dr. S. I. McMillen points out: In the past few years medical science has awakened to the fact that the eating of animal fat is an important cause of arteriosclerosis. This fat forms the tiny, fatty, cholesterol tumors within the walls of the arteries, which hinder the flow of blood. Now, in this decade, magazines, radio and T.V. are broadcasting the good news that we can reduce the ravages from man's greatest killer by cutting down our intake of animal fats. Happy as we are with the fact that medical science has arrived, we may be amazed to discover that our ultramodern research is about thirty-five hundred years behind the Book of books.

Although the context is not identical, this solemn warning in Lev 7:27 regarding being **cut off** for eating blood is reminiscent of one of the severe warning passages in the book of Hebrews -

How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has **regarded as unclean the blood of the covenant** by which he was sanctified, and has insulted the Spirit of grace?" (Heb 10:29-note)

Comment: See all 5 warning passages in Hebrews - **Heb 2:1-4** (notes) **Heb 3:7-4:13** (notes) **Heb 5:11-6:12** (notes) **Heb 10:19-39** (notes) **Heb 12:14-29** (notes)

Lev 7:28 Then the LORD spoke to Moses, saying,

SUPPORT OF THE PRIESTS:

THEIR SHARE OF PEACE OFFERING

(Lev 7:28-36)

Lev 7:29 "Speak to the sons of Israel, saying, 'He who offers the sacrifice of his peace offerings to the LORD shall bring his offering to the LORD from the sacrifice of his peace offerings.

- Lev 3:1-17 Col 1:20 1Jn 1:7

NET "Tell the Israelites, 'The one who presents his peace offering sacrifice to the LORD must bring his offering to the LORD from his peace offering sacrifice.

CSB "Tell the Israelites: The one who presents a fellowship sacrifice to the LORD must bring an offering to the LORD from his sacrifice.

He who offers the sacrifice of his peace offerings to the LORD - See **commentary on Lev 3:1-17** for the first description of the peace (fellowship, well-being) offerings in the book of Leviticus.

Milgrom writes - the second half of v 29b is not a pointless repetition of the first half. It stresses the difference between the well-being offering and the most sacred offerings. Whereas the latter become the property of the deity as soon as they are dedicated, the well-being offering continues to remain the property of the owner even after it is brought to the sanctuary—indeed, even after its blood and suet are offered up on the altar (Leviticus 1–16: a new translation with introduction and commentary)

Milgrom on his offering - Here qorbān does not refer to the sacrifice but denotes the portion of it, mizzebah 'from [his] sacrifice', which is transferred to the deity. The latter word proves that not all of the šĕlāmîm belongs to God but only that which is offered up on the altar, namely, the blood and suet, and given to the priest, namely, the thigh and the breast. The meat remains the possession of the offerer. The LXX, correctly, renders qorbānô as "his gift," as shown by its synonymous term iššeh 'food gifts' (v 30a).

MacArthur - The worshiper made a peace offering from his sacrifice so that the Lord received the blood (Lev 7:33) and the fat (Lev 7:33). The priests received the breast (Lev 7:30, 31) and right thigh (Lev 7:33). The worshiper could use the rest for himself.

Harrison notes that Lev 7:28-36 "deals principally with what might be considered as an appendix to the rules governing these offerings (Lev 3:1–17-**note**; 7:11–21-**note**), and records details about the priests' share which were not mentioned previously. The Israelites are now made fully aware of this situation, and thus know precisely what is involved in the rituals. The unleavened and leavened cakes (Lev 7:12–13-**note**), a portion of which was donated to the officiating priests, are not referred to here, since the concern is with the flesh of the sacrifices."

Leon Hyatt on Lev 7:28-36 - This message completes the presentation of the *slaughter-offering* of peace-offerings. The *slaughter-offering* was the most complex of the offerings. It actually was a fellowship meal participated in by Jehovah, the priests, the worshiper, and his guests. This message discusses the portions of the fellowship meal that belonged to Jehovah and to the priests. The **fat** of the animal was Jehovah's portion of the fellowship meal. Jehovah enjoyed it as it was roasted on the altar. Two portions of the animal were the priests' portion of the fellowship meal. Those portions were called the "**wave-offering**" and the "**contribution**." The description of these aspects of the *slaughter-offering* completes the picture of true fellowship... The portions of the slaughter-offering discussed in this message are not mentioned in the Record prior to Sinai. The reason is that they are portions that were to be given to the priests. Prior to Sinai heads of families officiated at the altar, and not priests. No provision was made for giving a portion of the offerings to the priests at that time because Jehovah had no priests at that time ([Leviticus 8:1-9:24](#))

Lev 7:30 'His own hands are to bring offerings by fire to the LORD. He shall bring the fat with the breast, that the breast may be presented as a wave offering before the LORD.

- Ex 29:24-28 Nu 6:20
- own hands: Lev 3:3,4,9,14 Ps 110:3 Jn 10:18 2Co 8:12
- with the breast: Lev 8:27 9:21

WAVE OFFERING

Ex 29:26 "Then you shall take the breast of Aaron's ram of ordination, and wave it as a **wave offering** before the LORD; and it shall be your portion. 27 "And you shall consecrate the breast of the **wave offering** and the

thigh of the **heave offering** which was waved and which was offered from the ram of ordination, from the one which was for Aaron and from the one which was for his sons.

Bush on his own hands - "That is, it was an act which the offerer himself was to perform; and yet we learn elsewhere that this was not to be independently of the agency of the priest. For the sacrifice being slain and duly divided, the priest was to put what belonged to the Lord, viz. the fat with the breast and the shoulder, into the offerer's own hands, that he might present it himself to the Divine Majesty. This was to be done with a waving motion upward, in token of his devoutly proffering and delivering it over to God as Lord of heaven and earth. The act implied also an acknowledgment that every good thing came down from God (James 1:17), and an intimation that all the ways of his people should tend upward, so that their conversation should be in heaven." ([Leviticus 7](#))

Keil and Delitzsch - the priest laid the object to be waved upon the hands of the offerer, and then placed his own hands underneath, and moved the hands of the offerer backwards and forwards in a horizontal direction, to indicate by the movement forwards, i.e., in the direction towards the altar, the presentation of the sacrifice, or the symbolical transference of it to God, and by the movement backwards, the reception of it back again, as a present which God handed over to His servants the priests.

Wenham - According to traditional Jewish exegesis 'contribution' (or heaving) was effected by a vertical, up-and-down action, whereas 'dedication' (waving) was done with a sideways action."

Milgrom on his own hands - This expression must be taken literally: it is the offerer's hands and no one else's that must present this gift to the sanctuary. This emphasis on the offerer's responsibility to bring the parts of the well-being offering dedicated to the Lord is repeated in the cases of the priestly ordination offering (Lev 8:27–28; Ex 29:24–25) and the Nazirite's well-being offering (Nu 6:19). (Ibid)

Wave offering - This phrase occurs first in Exodus and is found a total of 24 times - Ex 29:24, 26f; 38:24, 29; Lev 7:30, 34; 8:27, 29; 9:21; 10:14f; 14:12, 21, 24; 23:15, 17, 20; Num 6:20; 8:11, 13, 15, 21; 18:18

Wave offering ([08573](#))(**tenupah** from **nuph** = to move to and fro, to wave, to sprinkle) is a feminine noun which means swinging, waving, then wave offering. **Tenupah** implies the side to side motion involved in waving and thus is usually a reference to a "wave offering" but twice is translated simply as "offering" (Ex 38:24, 29). Halladay says it is "an offering waved toward the altar & away from it in consecration."

Swanson on wave offering - a sacrifice of animal, plants, or plant products, or metals that are waved before the LORD as a symbolic offering of ritual manipulation.

Eugene Merrill on wave offering - The concept of "wave offering" comes from the action of the Hebrew verb **nuph**, "move to and fro, wave" (BDB, 631) used first in this verse. The exact action is unknown and suggestions have ranged from a movement toward the altar and back again in a horizontal motion symbolizing the giving of the offering by the worshiper and the reception of the offering by God, to a side-to-side motion, to a shaking motion (e.g., Isa. 19:16; 30:28). There are occasions when a literal waving motion appears to be impossible such as when the tribe of Levi was presented as a **wave offering** (Nu 8:11). **Whatever the motion, the implication is that this item was presented to the LORD but would not be burned but rather used by someone designated by the LORD** (i.e., the priests). Earlier on in the Pentateuch, this term was used as a general term referring to various gifts that were dedicated to God (e.g., Ex. 35:22). It is used later in Lev. 14:12, 24; 23:11, 12, 20. It is also used, as here, for the parts of the sacrifices that were designated for the officiating priest. It is never used to designate a non-meat priestly portion. ([Ibid](#))

Andrew Bowling on wave offering - This noun has two cultic usages: first, as a general term applied to a variety of gifts and offerings and, secondly, as a specific term for those parts of the offerings which are designated for the officiating priest. As a general term it is applied to such diverse things as gold (Ex 35:22), the "bronze of the wave offering" (Ex 38:29; literal translation), the sheaf of the firstfruits (Lev 23:11–15), the two loaves offered on the Day of Pentecost (Lev 23:17), the male lamb of the trespass offering for cleansing of lepers (Lev 14:12, 21), and, finally, the entire tribe of Levi (Num 8:11). The verb **nûp** alone describes the offering of the cereal offering (ASV "meal offering") of jealousy (Nu 5:25). In some cases a ritual act of waving is clearly alluded to as when Moses waved the wave offering in Aaron's hands (Lev 8:27). In other cases the literal waving is impossible, as in the "waving" of the Levites. In such cases the significance of waving is lost and the terms mean "offering" and "to offer" respectively. If these terms have a characteristic, specific usage, it occurs in repeated references to the "breast of the wave offering" together with the "thigh of the heave offering" as the priest's portion of the peace offering (Lev 7:30; 10:14; Nu 6:19–20; Note: The second ram of Aaron's dedication ritual—Ex 29:26–34; Lev 8:22–27, 31–32—with its wave breast and heave thigh is also a peace offering since it, like the peace offering, was eaten by the offerers). These portions are so characteristically the priest's that they serve as the standard to which other priest's portions are compared (Num 18:18). However, even in this usage, the terminology is not exact since the term "wave offering" once includes both the breast and the thigh (Lev 9:21) and the things burned as the "offering by fire" (cf. Lev 3:3–4) and the right thigh may be included in the term "wave offering" (Ex 29:22–24; Lev 8:25–27). **tēnûpâ** occurs twice in non-cultic settings: in the "shaking" of God's hand in judgment (Isa 19:16) and in "the battles of shaking" (Isa 30:32) where it probably refers to

brandishing some weapon. ([Theological Wordbook of the Old Testament- R Laird Harris, Gleason L Archer Jr., Bruce K Waltke](#))

Tenupah (NAS) = brandishing weapons(Isa 30:32), offered by waving(2), offering(1), wave offering(24), wave offerings(1). **Tenupah** - 17v - Exod 29:24, 26f; 35:22; 38:24, 29; Lev 7:30, 34; 8:27, 29; 9:21; 10:14f; 14:12, 21, 24; 23:15, 17, 20; Num 6:20; 8:11, 13, 15, 21; 18:11, 18; Isa 30:32

Guzik on the **wave offering** - The late chief Rabbi Hertz described the **wave offering** as thus: First, the portion was laid upon the hands of the donor. Then the officiating priest placed his own hands beneath those of the person offering the sacrifice, and moved the portion first forward and backward, then upward and downward. These motions make a sign of a cross!

Baker writes regarding **wave offering** that the "the verb (nup = means to move back and forth) indicates brandishing or moving something back and forth (2Ki 5:11; Isa 10:15). The actual priestly actions are unknown, though we do have illustrations from Mesopotamia of what appear to be drink offerings lifted up to a god." (Cornerstone Biblical Commentary)

W A Criswell - On this occasion the "**wave offering**" (tenupah, Heb.) consisted of the breast of the sacrificial animal and became the property of the priests (cf. Ex. 29:23-28; 35:22; 38:24, 29; Lev. 8:26-29; 14:12, 24; 23:14-20; Nu 5:25; 6:20). It is commonly thought that the offering was so named because it was "*waved*," i.e., moved forward and back, symbolizing the presentation of the sacrifice to God and the reception of it by the priests. On the other hand, the action may have consisted only of holding the offering up before the Lord. The dedication of the Levites in Nu 8:11 would surely have involved words rather than symbolic action.

Ryrie - In a wave offering, the breast of the animal was waved or moved back and forth, toward and away from the altar, as a symbol of presenting the offering to God and of His returning it to the priest.

Lev 7:31 'The priest shall offer up the fat in smoke on the altar, but the breast shall belong to Aaron and his sons

The priest shall offer up the fat - See **commentary** on Lev 3:5, 11, 16.

Offer up the fat in smoke - God's portion of the Peace Offering would be the blood and the fat (Lev 3:16-17; cf. Lev 17:10-13). The priests would be given the **breast** and the **right thigh** of the animal (cf. Ex 29:26-28; Lev. 7:30-34; Lev 10:14-15). Aaron and his sons receive the **breast** (Lev 7:31), while the **right thigh** goes to that priest who offers up the Peace Offering (Lev 7:33).

The breast shall belong to Aaron and his sons - For some of the other allusions to the portions of the various offerings which were to be given to the priests see the following passages (Note: This is not an all inclusive list, as this is a complex topic) -- Grain offering in Lev 2:3-**note** and Lev 2:10-**note**, Sin offering in Lev 5:13-**note**, (**Note**: Some Sin Offerings could not be eaten by the priests - When the sin offering was a bull, either for the high priest Lev 4:3-12 or the congregation Lev 4:13-21, no part of the bull was to be eaten by the priests, because the blood of that animal had been carried into the tent of meeting.) Grain offering in Lev 6:16-18-**note**, Sin offering in Lev 6:26, 29-**note**, Guilt (Trespass) Offering in Lev 7:6-**note**, Peace Offering (Wave Offering) Lev 7:33-34-**note**. None of the burnt offering went to the priest but it was wholly given to the LORD.

Merrill on the **breast (hazeh - brisket)** - The giving of the prime parts of the sacrifice suggests a special provision of God for the priests who did the work of sacrificing. This breast consisted of that part of the fellowship offering designated the wave offering (see above), which, along with the right thigh called the contribution (see Lev. 9:21), were the priest's portion (here, Lev. 10:14; Num. 6:20). ([Ibid](#))

Lev 7:32 'You shall give the right thigh to the priest as a contribution from the sacrifices of your peace offerings

- Lev 7:34 8:25,26 9:21 10:14 Nu 6:20 18:18,19 Deut 18:3 1Co 9:13,14

KJV - And the right shoulder shall ye give unto the priest for an heave offering (contribution) of the sacrifices of your peace offerings.

Criswell - The "heave offering" (**contribution**) (**terumah**), perhaps "lifted up" or just presented to the Lord, could consist of the thigh of the right hind leg as here, unleavened cakes (Lev 7:13, 14; Nu 15:19-21), the tithe (Nu 18:24), sanctuary building materials (Ex. 25:2, 3), land (translated "district" in Ezek. 45:1; 48:8), etc. Whereas the "**wave offering**" was always performed in the sanctuary, the "**heave offering**" (**contribution**) could be presented to the Lord anywhere.

Contribution ([08541](#))(**terumah** from **rum** = to be high or exalted, depicts something being lifted up as one would do in an offering) is a feminine noun that means offering, the first use referring to the contributions from the sons of Israel to God for the building of the

Tabernacle (Ex 25:2-3). **Terumah** describes a number of different offerings - contribution of materials for building (Ex 25:2; 35:5); an animal for sacrifice (Ex. 29:27; Nu 6:20); the thigh part of the animal to the priest (Lev 10:14); a shekel as a contribution to the LORD (Ex 30:13-15 - the purpose of the offering being to atone); gold for the priests (Nu 31:52); land for the priests (Ezek. 45:6, 7); the offering of war booty (Nu 31:29) and materials for an idol (Isa 40:20)! In one instance, this word is used to describe a ruler who "takes bribes" ("demands contributions" - HCSB) (Pr. 29:4).

Merrill says "The verbal idea of lifting off or heaving has, in some English versions, given birth to the expression **heave offering**." However this verb can also mean "to remove, to set aside" as a special contribution to the priest doing the work as here and in other ritual contexts." ([Ibid](#))

The Lxx translates **terumah** in Lev 7:14, 32, 34 ("contribution") with the noun **aphairema** which means something taken away as the choice part.

Lev 7:33 'The one among the sons of Aaron who offers the blood of the peace offerings and the fat, the right thigh shall be his as his portion.

- **offers** - Lev 7:3 Lev 6:1-30 Lev 26:1-46

NLT The right thigh must always be given to the priest who offers the blood and the fat of the peace offering.

Lev 7:34 'For I have taken the breast of the wave offering and the thigh of the contribution from the sons of Israel from the sacrifices of their peace offerings, and have given them to Aaron the priest and to his sons as their due forever from the sons of Israel.

- **wave**: Lev 7:30-32 10:14,15 Ex 29:28 Nu 18:18,19 Deut 18:3
- **by a statute**: Lev 3:17 Ex 29:9

I have taken - that is to say, acquired, just as God has "taken" for himself Israel (Ex 6:7) and the Levites (Nu 3:12; 18:6).

Milgrom on "the breast of the elevation offering" - The stock expression for this prebend (stipend) (Ex 29:27; Lev 7:34; 10:14, 15; Num 6:20; 18:18).

The thigh of the contribution - The stock expression for this prebend (Ex 29:27; Lev 7:34; 10:14, 15; Num 6:20; 18:18).

Contribution ([08541](#))(**terumah** - **see word study**) is translated in the Lxx with the noun **aphairema** which refers to the portion taken away (from the main part) to be the choice part. The word *tērûmâ* indicates that it was set aside (*hûram*, Exod 29:27), in other words, dedicated to God, an act by which he symbolically acquires it." (Milgrom)

From the sons of Israel - Mentioned twice to emphasize that the meat of the peace offering belongs to the offerer with the exception of that allotted to the priests.

As their due forever - "as a perpetual allotted portion." (NET)

Lev 7:35 'This is that which is consecrated to Aaron and that which is consecrated to his sons from the offerings by fire to the LORD, in that day when he presented them to serve as priests to the LORD.

- portion: Lev 8:10-12,30 Ex 29:7,21 40:13-15 Isa 10:27 61:1 Jn 3:34 2Co 1:21 1Jn 2:20,27
- he presented: Ex 28:1 29:1 Nu 18:7-19

ESV This is the portion of Aaron and of his sons from the LORD's food offerings, from the day they were presented to serve as priests of the LORD.

This is that which is consecrated to Aaron - The NET Bible translates it "This is the allotment of Aaron." To what does **this** refer? Most take it as a reference to the contents of Lev 6-7.

Bonar - More literally, "This is the anointing of Aaron;" i. e., this is what is involved in the anointing. This is the lot and portion of the

sons of Aaron, and of Aaron himself, the moment he is anointed. These are the privileges and duties connected with their anointing. It is characteristic of the Lord's way thus to state all the provision made for a duty or an office before the person actually enters upon that duty or office. Hence he tells the priests what shall be their work, and what their comforts under it, before they are consecrated. The consecration is in next chapter. It is like his way in other things, and like his way in the Gospel, where he first sets before the sinner the full provision made for him, in privilege and in duty; and thus, by exhibiting the easy yoke and the light burden, leads him to take on all gladly. Everywhere we trace the hand of the same God—the God and Father of our Lord and Saviour Jesus Christ.

Consecrated ([04888](#))(**mishchah/mishah**) is a feminine noun which means anointment, anointing, priestly portion, consecrated portion.

Mishchah is most often translated as **anointing** (22) in the phrase "anointing oil." (Ex 25:6, 29:7, 21, etc). This **'oil of anointing'** was made from a combination of olive oil and spices (Ex. 30:25; 35:8, 28) and was used to anoint and to consecrate an individual (Aaronic priests = Ex. 29:7, 21; Lev. 8:2, 12, 30; 21:10) or some thing (Tabernacle = Ex. 40:9; Lev. 8:10) to God. It was also used in the routine ministries associated with the Tabernacle (Ex. 31:11; 35:15; Nu. 4:16). In addition, this term identified the **portion of the sacrifices presented to God, then given to the priests** (Lev. 7:35).

Anointing refers to "the act. of smearing an object with a liquid or semi-liquid as a religious activity to dedicate or consecrate a person or object for service."

Webster says that to anointing refers to application of oil to as a sacred rite especially for consecration. Consecration by unction or use of oil.

In Lev 7:35 the Lxx translates **mishchah** with the noun **chrisis** which means smearing or anointing (used in Ex 29:21, 31:11, etc)

Mishchah is translated in the **NAS** as anointing (22), which is consecrated (2). **Mishchah** - 22x in **NAS** - Ex 25:6; 29:7, 21; 30:25, 31; 31:11; 35:8, 15, 28; 37:29; 39:38; 40:9, 15; Lev 7:35; 8:2, 10, 12, 30; 10:7; 21:10, 12; Nu 4:16

Kitto - Consecration and Inauguration - The act of anointing appears to have been viewed as emblematical of a particular sanctification; of a designation to the service of God; or to a holy and sacred use. Hence the anointing of the high priests (Exodus 29:29; Leviticus 4:3), and even of the sacred vessels of the tabernacle (Exodus 30:26, etc.); and hence also, probably, the anointing of the king, who, as 'the Lord's anointed,' and, under the Hebrew constitution, the viceroy of Jehovah, was undoubtedly invested with a sacred character. The first instance of anointing which the Scriptures record is that of Aaron, when he was solemnly set apart to the high-priesthood. Being first invested with the rich robes of his high office, the sacred oil was poured in much profusion upon his head. It is from this that the high-priest, as well as the king, is called 'the Anointed' (Leviticus 4:3; Leviticus 4:5; Leviticus 4:16; Leviticus 6:20; Psalms 133:2). In fact, anointing being the principal ceremony of regal inauguration among the Jews, as crowning is with us, 'anointed,' as applied to a king, has much the same signification as 'crowned.'

The NT parallel of anointing oil used to consecrate the Aaronic priests is that all believers are priests to God (1Pe 2:9note) and have received "an anointing from the Holy One" (1Jn 2:20-note), an "anointing which... abides in" us and teaches us (1Jn 2:27-note), this anointing surely referring to God's gracious gift of His Spirit.

Lev 7:36 'These the LORD had commanded to be given them from the sons of Israel in the day that He anointed them. It is their due forever throughout their generations.'"

- Lev 8:12,30 Ex 40:13,15

NET This is what the LORD commanded to give to them from the Israelites on the day Moses anointed them—a perpetual allotted portion throughout their generations.

On the day He anointed them - see Lev 8:12-note.

Lev 7:37 This is the law of the burnt offering, the grain offering and the sin offering and the guilt offering and the ordination offering and the sacrifice of peace offerings,

- law: Lev 1:1-17 6:9-13 Ex 29:38-42
- grain: Lev 2:1-16 6:14-18
- sin: Lev 4:1-35 6:24-30

- trespass: Lev 7:1-7 5:1-6:7
- consecrations: Lev 6:20-23 Ex 29:1
- sacrifice: Lev 7:11-21 3:1-17)

THE OFFERINGS SUMMARIZED

(Lev 7:37-38)

- **Burnt** - Lev 1:1-17+
- **Grain** - Lev 2:1-16+
- **Sin** - Lev 4:1-35+
- **Guilt** - Lev 7:1-7+
- **Peace** - Lev 3:1f-+

Andrew Bonar - The Lord leaves no one's duty doubtful (**Ed**: as shown in the detailed description of the offerings). His mind may be ascertained. "If it were not so, I would have told you" (John 14:2), may be held as a general rule.

Lindsey comments that "This concluding paragraph (Lev 7:37-38) probably refers back to the entire first seven chapters of the book, which included both the handbook on sacrifice addressed to the Israelites (Lev 1:1–6:7) and the additional regulations addressed to the priests (Lev 6:8–7:36). (The Bible Knowledge Commentary)

Constable - This section closes with a summary. This is a common feature of Leviticus (cf. Lev 11:46-47; 13:59; 14:54-57; 15:32-33).[145]

Keil and Delitzsch - "The sacrificial law, therefore, with the five species of sacrifices which it enjoins, embraces every aspect in which Israel was to manifest its true relation to the Lord its God. Whilst the sanctification of the whole man in self-surrender to the Lord was shadowed forth in the burnt-offerings, the fruits of the sanctification in the meat-offerings, and the blessedness of the possession and enjoyment of saving grace in the peace-offerings, the expiatory sacrifices furnished the means of removing the barrier which sins and trespasses had set up between the sinner and the holy God, and procured the forgiveness of sin and guilt, so that the sinner could attain once more to the unrestricted enjoyment of the covenant grace."

"Jesus said that God must be worshipped in spirit and in truth. And it has become commonplace to contrast spirit and form as if they were incompatible in worship. 'The letter killeth but the Spirit giveth life' is a text that out of context (2 Cor. 3:6) can be used to justify slapdash leading of services and other Christian activities. Spontaneity and lack of preparation is equated with spirituality. Lev. 6—7 denies this: care and attention to detail are indispensable to the conduct of divine worship. God is more important, more distinguished, worthy of more respect than any man; therefore we should follow his injunctions to the letter, if we respect him." [147]

Ordination (04394) (**millu** from **male** - to be full, to fill) is a masculine noun which describes a setting (for jewels) or an installation (ordination).

Baker explains that **millu** refers "to the surrounding and enclosing metal environment in which jewels were set (Ex. 25:7; 35:9, 27). But it also extends its meaning to placing a priest in office; his ordination, consecration, installation by a special ordination, filling, offering (Ex. 29:22; Lev. 7:37; 8:22, etc.)."

Millu is translated in Lev 7:37 the Lxx with the noun **teleiosis** which refers filling something full, and thus a consummation or completion of spiritual preparation ("perfection" - Heb 7:11). **Millu** describes a gift offering as an integral part of the priest's ordination ceremony (Ex 29:22, 26, 27, 31, 34; Lev 7:37; 8:22, 28, 29, 31, 33).

NET Note - The inclusion of the "**ordination offering**" (מִלּוּיִם, milu'im; the term apparently comes from the notion of "filling [of the hand]," cf. Lev 8:33-note) here anticipates Lev 8. It is a kind of peace offering, as the regulations in Lev 8:22–32 will show (cf. Ex 29:19–34). In the context of the ordination ritual for the priests it fits into the sequence of offerings as a peace offering would: sin offering (Lev 8:14–17), burnt and grain offering (Lev 8:18–21), and finally peace (i.e., ordination) offering (Lev 8:22–32). Moreover, in this case, Moses received the breast of the ordination offering as his due since he was the presiding priest over the sacrificial procedures (Lev 8:29; cf. Lev 7:30–31), while Aaron and his sons ate the portions that would have been consumed by the common worshipers in a regular peace offering procedure (Exod 29:31–34; cf. Lev 7:15–18). For a general introduction to the peace offering see the note on Lev 3:1.

Merrill - The phrase used here ("**ordination offering**") contains the plural form of the noun **millu**. It means "setting, installation" (BDB, 571) and while it can mean the placement or setting of stones (e.g., Ex. 25:7), it is used in Leviticus in a technical manner. Its meaning is related to the verb **male** (to be full) in its Piel stem. From the idea of "giving in full" it is used figuratively for "institute to a priestly office, consecrate" (e.g., Ex 28:41; Lev. 8:33; Lev 16:32; Lev 21:10) [BDB, 570]. Here in Lev. 7:37, within a listing of the

various offerings already detailed in Leviticus, **the term occurs in such a way as to appear to be a separate, new offering**. However, from the historical event of Ex 29:1-35 and the parallel account in Lev 8:14-36, it is clear that this term functions to include **various offerings** (i.e., sin offering, burnt offering, and "ram of ordination," Lev. 8:14, 18, 22) that were to be used on a specific occasion. It is used here in Leviticus to anticipate the next chapter and to designate the unique occasion when the various offerings were used to set apart the priests as unique ministers for the LORD (Lev. 8). ([Ibid](#))

Millu is translated in **NAS** as inlaid(1), ordination(8), ordination offering(3), setting(3). The KJV translates millu with consecration. **Millu** - 15v in **NAS** - Ex 25:7; 29:22, 26-27, 31, 34; 35:9, 27; Lev 7:37; 8:22, 28-28f, 31, 33; 1Chr 29:2

Exodus 25:7 onyx stones and **setting** stones for the ephod and for the breastpiece.

Exodus 29:22 "You shall also take the fat from the ram and the fat tail, and the fat that covers the entrails and the lobe of the liver, and the two kidneys and the fat that is on them and the right thigh (for it is a ram of **ordination**),

26 "Then you shall take the breast of Aaron's ram of **ordination**, and wave it as a wave offering before the LORD; and it shall be your portion.

27 "You shall consecrate the breast of the wave offering and the thigh of the heave offering which was waved and which was offered from the ram of **ordination**, from the one which was for Aaron and from the one which was for his sons.

31 "You shall take the ram of **ordination** and boil its flesh in a holy place.

34 "If any of the flesh of **ordination** or any of the bread remains until morning, then you shall burn the remainder with fire; it shall not be eaten, because it is holy.

Exodus 35:9 and onyx stones and **setting** stones for the ephod and for the breastpiece.

27 The rulers brought the onyx stones and the stones for **setting** for the ephod and for the breastpiece;

Leviticus 7:37 This is the law of the burnt offering, the grain offering and the sin offering and the guilt offering and the **ordination** offering and the sacrifice of peace offerings,

Leviticus 8:22 Then he presented the second ram, the ram of **ordination**, and Aaron and his sons laid their hands on the head of the ram.

28 Then Moses took them from their hands and offered them up in smoke on the altar with the burnt offering. They were an **ordination** offering for a soothing aroma; it was an offering by fire to the LORD.

29 Moses also took the breast and presented it for a wave offering before the LORD; it was Moses' portion of the ram of **ordination**, just as the LORD had commanded Moses.

31 Then Moses said to Aaron and to his sons, "Boil the flesh at the doorway of the tent of meeting, and eat it there together with the bread which is in the basket of the **ordination offering**, just as I commanded, saying, 'Aaron and his sons shall eat it.'

33 "You shall not go outside the doorway of the tent of meeting for seven days, until the day that the period of your **ordination** is fulfilled; for he will ordain you through seven days.

1 Chronicles 29:2 "Now with all my ability I have provided for the house of my God the gold for the things of gold, and the silver for the things of silver, and the bronze for the things of bronze, the iron for the things of iron, and wood for the things of wood, onyx stones and **inlaid** stones, stones of antimony and stones of various colors, and all kinds of precious stones and alabaster in abundance.

Lev 7:38 which the LORD commanded Moses at Mount Sinai in the day that He commanded the sons of Israel to present their offerings to the LORD in the wilderness of Sinai.

- Lev 1:1,2

Merrill on Mount Sinai - This first of four references in Leviticus to Mount Sinai (cf. Lev 25:1; 26:46; 27:34) functions in this first summary statement not only to designate the geographical place where these laws were given but to remind the readers of the covenant made there with its special promises, stipulations, and judgments. It is used in the same manner in the two final summary statements of Lev. 26:46 and Lev 27:34. In Lev. 25:1 "**Mount Sinai**" functions slightly differently, for there it is used as a contrast to a

future time and place ("when you enter the land I am going to give you"). What follows there are the regulations of the various special years and feasts that would characterize their life in the Land of Promise. Theologically, **Sinai** has been of great significance within the OT and throughout the centuries to Judaism as the place where both the oral and written laws were given. It was at **Sinai** that the divine attributes of omnipotence and holiness were demonstrated with great effect. In the Song of Deborah the LORD is called "the One of Sinai" (Jdg. 5:5; see also Ps. 68:8). Later, Jerusalem was another physical place that carried with it certain theological concepts as David brought the ark there (2Sa 6:17) and then Solomon built the temple that was filled with God's glory (1Ki 8:1011). In contrast, places like Sodom and Gomorrah are used throughout Scripture as a picture and reminder of wickedness (e.g., Isa. 1:9). ([Ibid](#))

MacDonald - God has devoted much space in His Word to the offerings and their ordinances because they are important to Him. Here in beautiful imagery the Person and work of His Son can be seen in minute detail. Like the different facets of a diamond, these types all reflect the resplendent glory of Him "who through the eternal Spirit offered Himself without spot to God" (Heb. 9:14). Miss F. T. Wigram expresses her praise in a hymn:

The person of the Christ,
Enfolding every grace,
Once slain, but now alive again,
In heaven demands our praise.

Andrew Bonar - This reminds us, again, that the mode of receiving atonement is revealed by God to the sinner. The need of atonement was made known by God on Sinai, when he so awfully alarmed the camp. Then, that there was forgiveness with him—atonement—was made known. And now, the mode of receiving and applying it has been made known—all by God himself. We, who are in this wilderness, are taught still by the same God in the same way. The law from Sinai awakens; then the Mediator's message to us, from the same Sinai, gives peace. Jesus, who had the law of God "within his heart" (Ps 40:8), not merely in His hands, like Moses, comes down from fellowship with the Father to lead the sinner to the very communion He enjoyed Himself. He leads us, by His blood, above all the clouds and thunders of the hill, to see "the body of heaven in its clearness, with the pavement of sapphire-stone," and to the God of Israel Himself, Who is well pleased, and lays no hand but the hand of love on these "nobles of Israel" lifted up from the dunghill to take their place among the princes of his people. Here, then, let us eat and drink; on that very spot let us eat "hidden manna," and drink "the water of life."([Leviticus 7 The Trespass Offering](#))

Demarest applies this section - Though this section was clearly addressed to the priests, the sons of Aaron, who led the worship of ancient Israel, those who are called to lead the worship of the new Israel, the church of Jesus Christ, do well to reflect upon some of the principles from long ago. Though animal and grain sacrifices are no longer needed because of the meaning of Christ's sacrificial death, the seriousness with which we take our worship of God is still a measure of our devotion. Attention must be given to the quality of our worship, though we now recognize a rich diversity of forms and styles of worship. Paul took the Corinthians to task for their sloppiness in worship. The writer of the Book of Hebrews calls us to "serve God acceptably with reverence and godly fear. For our God is a consuming fire" (Heb 12:28, 29). Too often, mere spontaneity that disdains preparation is equated with spirituality in worship. But this section of Leviticus reminds us that attention and care for the proper preparation and conduct of worship is as ancient as our faith and just as essential now as then. Since God is holy, far above all that we can imagine, the planning and leadership of worship demand and deserve our thoughtful best. (Preacher's Commentary)

Wenham applies Leviticus 6-7 - In commenting on Lev 6, we observed some similarities between the theology of Leviticus and the NT. But compared with some other passages in the book the NT parallels seem sparse. However, do they exhaust the lessons that a Christian may draw from these two chapters? These chapters were addressed to the priests of ancient Israel, who led and conducted the services and carried out the sacrifices. Though blood sacrifice has been made obsolete under the New Covenant by Christ's death, those who lead the worship of the new Israel of God may still find guidance as to the correct approach and attitude to adopt in divine service, for it is the same God that we address today. These laws underline that scrupulous attention to detail and punctilious obedience to God's instructions were expected in priest and worshipper, otherwise "the man who offered it will not be accepted" (Lev 7:18). We express respect and reverence in ordinary life by conforming to the conventions of etiquette in our society. These conventions vary from society to society. What may be regarded as politeness in one culture may be thought very rude in another. Our conventions of worship are utterly different from those of ancient Israel, and differ from denomination to denomination. Careful attention to convention may be one way of demonstrating our reverence and love for God. "Let us offer to God acceptable worship with reverence and awe; for our God is a consuming fire" (Heb. 12:28–29). Paul, in rebuking the leaders of the Corinthian church, advises them to lead the worship of the church with order and dignity, "For God is not a God of confusion but of peace" (1Cor. 14:33).

John Calvin "Since God prefers obedience to all sacrifices, he was unwilling that anything should remain doubtful as to the external rites, which were not otherwise of great importance; that they might learn to observe precisely, and with most exact care, whatever the Law commanded, and that they should not obtrude anything of themselves."

Wenham goes on to add that "Jesus said that God must be worshipped in spirit and in truth (Jn 4:24). And it has become commonplace to contrast spirit and form as if they were incompatible in worship. "The letter killeth but the Spirit giveth life" is a text that out of context (2Cor. 3:6) can be used to justify slapdash leading of services and other Christian activities. **Spontaneity and lack of preparation is equated with spirituality.** Lev. 6–7 denies this: care and attention to detail are indispensable to the conduct of divine worship. God is more important, more distinguished, worthy of more respect than any man; therefore we should follow his injunctions to the letter, if we respect him. A glance at the performing arts dispels the illusion that a great and spirited performance can be achieved without practice and attention to detail. Indeed great actors and musicians spend hours studying and rehearsing the works they are to perform, so that they can recapture the spirit of the author and convey it in their performance. Audiences expect performers to aim at perfection in the concert hall. Worship is also a performance, a performance in honor of almighty God. As no orchestra can give of its best without a competent conductor and meticulous rehearsal, so no congregation is likely to worship our holy God in a worthy manner without careful direction by a well-instructed minister.