

Leviticus

Lesson 5

Law Review – the Five Offerings in Chart Form

Burnt Offering

Type of Offering	Kind of Offering	Place of Offering	Slaying of Offering	Priest of Offering	Remains of Offering
Burnt Offering	From Herd: Male - Bull w/o defect	Doorway of Tent of Meeting	Hand of offeror placed on head to transfer sin. Neck slashed. Priest catches some of the blood. Offeror skins and cuts up meat. Washes entrails and legs in Basin of water.	Brazen Altar Sprinkles blood around Brazen Altar. Pours remaining blood at base of Brazen Altar. Stokes the fire. Places washed entrails and legs and all the rest of the meat and parts on the Brazen Altar.	Hide given to priest. All else burned on Brazen Altar to ashes.
Burnt Offering	From Flock: Male - Sheep or Goat w/o defect	North side of Brazen Altar	Same above	Same above	Same above
Burnt Offering	From Flock: two turtle doves or 2 young pigeons	West side of Brazen Altar	Offeror hands birds to Priest.	Brazen Altar Priest wrings neck from body. Cleans crop and places contents in ashes on east side of the Brazen Altar. Sprinkles blood around Brazen Altar. Tears wings off. Feathers placed in ashes on east side of the Brazen Altar.	Head and body of birds burned on Brazen Altar to ashes.

Grain Offering

Type of Offering	Kind of Offering	Place of Offering	Slaying of Offering	Priest of Offering	Remains of Offering
Peace Offering	Ingredients: Fine Flour, oil and Frankincense <u>No leaven or honey</u> Prepared: Raw, Baked, Fried Griddle, Pot Cooked, Roasted	West side of Brazen Altar	Offeror hands gift to priest.	Brazen Altar On the east side of the Brazen Altar the priest offers a portion of the gift on the Brazen altar as a remembrance offering.	Remaining portions given to priest to eat.

Sacrifice of Peace/Thanks Offering

Type of Offering	Kind of Offering	Place of Offering	Slaying of Offering	Priest of Offering	Remains of Offering
Peace Offering	From Herd: Male or Female – Bull or cow w/o defect	Doorway of Tent of Meeting	Hand of offeror placed on head to transfer sin. Neck slashed. Priest catches some of the blood. Offeror skins and cuts up meat. FAT: Fat with entrails, two kidneys, loins, lobe of the liver removed and separated for the offering.	Brazen Altar Sprinkles blood around Brazen Altar. Pours remaining blood at base of Brazen Altar. Stokes the fire. FAT: Places fat with entrails, two kidneys, loins, lobe of the liver on the Brazen Altar.	Hide given to priest. Remaining portion given to priest to eat.
Peace Offering	From Flock: Male or Female – Sheep or Goat w/o defect	North side of Brazen Altar	Same above except the fat tail of the sheep is included (tail of goat not included).	Same above except the fat tail of the sheep is included (tail of goat not included).	Same above

Sin Offering

Type of Offering	Kind of Offering	Place of Offering	Slaying of Offering	Priest of Offering	Remains of Offering
Sin Offering Unintentional sin of a priest Unintentional sin of the whole nation	From Herd: Bull w/o defect	Doorway of Tent of Meeting	Hand of offeror placed on head to transfer sin. Neck slashed. Priest catches some of the blood. Offeror skins and cuts up meat. FAT: Fat removed and separated for the offering.	Inside Tent of Meeting Sprinkles blood seven times in front of the Veil. Rubs Blood on four horns of the Altar of Incense. Pours remaining blood at base of Brazen Altar. Stokes the fire. Stokes fire. FAT: Places fat with entrails, two kidneys, loins, lobe of the liver on the Brazen Altar.	Hide and the rest of the animal taken outside the camp and burned where the ashes of the Brazen Altar were burned with fire.
Sin Offering Unintentional sin of a leader	From Flock: Male - Goat w/o defect	North side of Brazen Altar	Same above	Brazen Altar Rubs Blood on four horns of the Brazen Altar. Pours remaining blood at base of Brazen Altar. Stokes the fire. FAT: Places fat with entrails, two kidneys, loins, lobe of the liver on the Brazen Altar.	Same above
Sin Offering Unintentional sin of a common person	From Flock: Female - Goat w/o defect	North side of Brazen Altar	Same above	Same above	Same above

Guilt Offering

Type of Offering	Kind of Offering	Place of Offering	Slaying of Offering	Priest of Offering	Remains of Offering
Guilt Offering Intentional sin of failing to come forth as a witness against sin.	First Confession Second From Flock: Female Lamb or goat w/o defect	North side of Brazen Altar	Hand of offeror placed on head to transfer sin. Neck slashed. Priest catches some of the blood. Offeror skins and cuts up meat. FAT: Fat removed and separated for the offering.	Brazen Altar Sprinkles blood around Brazen Altar. Pours remaining blood at base of Brazen Altar. Stokes the fire. FAT: Places fat with entrails, two kidneys, loins, lobe of the liver on the Brazen Altar.	Hide given to priest. Remaining portion given to priest to eat.
Intentional sin of touching unclean things.	Or First Confession Second From Flock: Two turtle doves or two young pigeons	West side of Brazen Altar	Offeror hands birds to Priest.	Brazen Altar First Bird: Priest nips neck but does not sever. Pulls feathers and places in ashes at base of Brazen Altar on the east side. Sprinkles blood around Altar. Second Bird: Priest wrings neck from body. Cleans crop and places contents in ashes on east side of the Brazen Altar. Sprinkles blood around Brazen Altar. Tears wings off. Feathers placed in ashes on east side of the Brazen Altar.	Burned on Brazen Altar
Intentional sin of speaking thoughtlessly through the lips.	Or First Confession Second 10th of Ephah: Fine Flour (no oil, no incense)	West side of Brazen Altar	Offeror hands four to Priest.	Brazen Altar On the east side of the Brazen Altar the Priest offers a portion of the gift on the Brazen altar as a remembrance offering.	Remaining portion given to priest to eat.

Guilt Offering (Continued)

Type of Offering	Kind of Offering	Place of Offering	Slaying of Offering	Priest of Offering	Remains of Offering
Guilt Offering Unintentional sin of unfaithful act against Holy things. Unintentional sin of acts unaware.	From Flock Ram w/o defect Fifth of value of Ram in Shekels	North side of Brazen Altar	Hand of offeror placed on head to transfer sin. Neck slashed. Priest catches some of the blood. Offeror skins and cuts up meat. FAT: Fat removed and separated for the offering. SHEKELS: One fifth value of ram given to priest.	Brazen Altar Sprinkles blood around Brazen Altar. Pours remaining blood at base of Brazen Altar. Stokes the fire. FAT: Places fat with entrails, two kidneys, loins, lobe of the liver on the Brazen Altar.	Hide given to priest. Remaining portion given to priest to eat.
Guilt Offering Sin against the LORD by sinning against others. Deposit, security, robbery, extortion, found what was lost and lied, sworn falsely	First: Restores what was taken and gives one fifth more than value to victim. Second: From Flock Ram w/o defect Third: Fifth of value of Ram in Shekels	North side of Brazen Altar	Offeror Restore what was taken and give one fifth more than value to victim. Hand of offeror placed on head to transfer sin. Neck slashed. Priest catches some of the blood. Offeror skins and cuts up meat. FAT: Fat removed and separated for the offering. SHEKELS: One fifth value of ram given to priest.	Brazen Altar Sprinkles blood around Brazen Altar. Pours remaining blood at base of Brazen Altar. Stokes the fire. FAT: Places fat with entrails, two kidneys, loins, lobe of the liver on the Brazen Altar.	Hide given to priest Remaining portion given to priest to eat.

III. The Law of the Offerings

A. The Law of the Burnt Offering (6:8-14)

1. Cooking Time (6:8-9)

From the first verse and on through the book of Leviticus, the LORD presented five important offerings that He was going to require His Nation of Israel to observe. These offerings and these details were completely new to the nation. Even though we can find similar offerings by the same names in the book of Genesis, those offerings did not conform to the restrictions and guidance found in these instructions. I want to note here as a point of theological correctness, when we see those offerings mentioned in Genesis, we should never apply any of these details to those offerings. Able, Cain, Noah, Abraham, Isaac, nor Jacob followed these instructions when making their offerings to the LORD in the book of Genesis because the LORD had not revealed these instructions to them.

We should also mention that at this point in the book of Leviticus, there were no priests in the Nation of Israel. Aaron and his sons had not been ordained as priests. All of this was just the preliminary information, instructions and laws that the LORD wanted the priests to abide by when and after they were ordained.

With chapter 6, verse 8, the LORD began to apply laws to the five offerings that He had just detailed. In general, these were laws for the priesthood to follow. The is the Book of the Priests as the Hebrew Bible rightly states. The first was the law of the cooking time for the burnt offering. Verse 8. *"Then the LORD spoke to Moses, saying, 'Command Aaron and his sons, saying, This is the law for the*

burnt offering: the burnt offering itself shall remain on the hearth on the altar all night until the morning, and the fire on the altar is to be kept burning on it” (6:8-9).

The fire on the Brazen Altar was to rage all night and render the burnt offering to ash.

2. Collecting Ash (6:10 – 11)

a) The Dress of the Priest at the Altar (6:10)

The next morning, the priest was to discard the ashes of the burnt offering, but there was a law about that too. It had to do with the formal dress of the priest when he was at the Altar. Verse 10. “*The priest is to put on his linen robe, and he shall put on undergarments next to his flesh; and he shall take up the ashes to which the fire reduces the burnt offering on the altar and place them beside the altar.*” (6:10).

When it was time to collect the ashes from the burnt offering which have fallen through the grate of the hearth into in the fire below, the priest was to collect them in his formal priestly dress with his linen robe and proper undergarments.

b) The Dress of the Priest Away from the Altar (6:11)

After the priest had collected the ashes from the Brazen Altar in a container, he was to change his dress. Verse 11. “*Then he shall take off his garments and put on other garments, and carry the ashes outside the camp to a clean place.*” (6:11).

The dress garments of the priest were to be worn when he was doing the priestly duties in the Tabernacle complex. But when he left his duties, he was to change his garments and put on regular common clothing when he left the complex. To dispose of the ashes outside the camp in a clean place, he had to put on his common clothing.

3. Continuous Fire (6:12-13)

After the law concerning the disposal of the ashes, the LORD gave the law of the continuous fire. Verse 12. “*The fire on the altar shall be kept burning on it. It shall not go out, but the priest shall burn wood on it every morning; and he shall lay out the burnt offering on it, and offer up in smoke the fat portions of the peace offerings on it. Fire shall be kept burning continually on the altar; it is not to go out*” (6:12-13).

No doubt, this law assumed that in the morning, the fire that had raged through the night would have burned down to where the ashes could be collected, but some of the burning wood would still be alive because under the LORD’s orders, the fire could not be allowed to go out. Then, as soon as the ashes were collected, the fire was stoked anew and began to rage again for the burnt and fat of the peace offerings of the new day.

B. The Law of the Grain Offering (6:14-18)

1. Presentation of Offering (6:14)

We now come to the law of the grain offering. It tells us the person who was to present the offering to the LORD and the place of the offering. Verse 14. “*Now this is the law of the grain offering: the sons of Aaron shall present it before the LORD in front of the altar.*” (6:14).

When the LORD said, “*that the sons of Aaron shall present*” it indicated that once the giver handed the parts of his offering to the priest, the priest placed them on the Brazen Altar, not the giver. Then the LORD told the priest to present the offering “*in front of the altar.*” The word “front” means on the east side. The goat, sheep and ram offerings were presented to the priest on the north side of the Altar. The birds were presented to the priest on the west side of the Altar. The bulls were presented to the priest at the door of the Tent of Meeting. But once the grain offering was in the hands of the priest, he was to place it on the Altar from the east side.

2. Amount of the Offering (6:15)

The amount of the grain offering was to be a handful. Verse 15. *“Then one of them shall lift up from it a handful of the fine flour of the grain offering, with its oil and all the incense that is on the grain offering, and he shall offer it up in smoke on the altar, a soothing aroma, as its memorial offering to the LORD.”* (6:15).

The words *“Then one of them”* was a reference to the priest who was on duty at the time of the grain offering. The handful of grain with the oil and incense was placed on the Altar by the priest at the east side.

3. Remainder of the Offering (6:16).

The remainder of the grain offering, the leftover portion, was given to Aaron and his sons to eat. Verse 16. *“What is left of it Aaron and his sons are to eat. It shall be eaten as unleavened cakes in a holy place; they are to eat it in the court of the tent of meeting.”* (6:16).

The leftover portion of the grain offering was to be made into cakes and as the passage says, it was to be eaten in *“a holy place … in the court of the Tent of Meeting.”* Where was the “court of the Tent of Meeting?” Surrounding the entire Tabernacle complex was a screen fence. Anywhere inside that screen fence was a holy place. In other words, the cakes made from the leftover grain offering were to be eaten inside the screened area of the complex.



Tabernacle Complex showing the Tent of Meeting. The "court" is anywhere inside the curtain that is around the complex.

4. Restriction of the Offering (6:17).

The LORD wanted the priest to remember that He put a restriction on the cakes made from the leftover grain offering. Verse 17. *“It shall not be baked with leaven. I have given it as their share from My offerings by fire; it is most holy, like the sin offering and the guilt offering.”* (6:17).

No leaven was allowed because the grain offering was “most holy” like the *sin* and *guilt offerings*. The LORD said about the leftovers from the *grain offering* in Leviticus 2:3, *“The remainder of the grain offering belongs to Aaron and his sons: a thing most holy, of the offerings to the LORD by fire.”*

Here, the LORD indicated for the first time that the *sin* and *guilt offerings* were *most holy*. Why? I am telling you this now because as the LORD continues with these laws for these offerings in the following verses, we are going to learn the answer to the reoccurring question in our last lesson, “What was done with the meat of the animals after the fat was removed from the *sin* and *guilt offerings* and offered on the Brazen Altar?” The answer, as we will discover was the same as the leftovers of the *grain offering*, the meat was given to the priest. What for?

5. Ingestion of the Offering (6:18).

The leftover portions of the *grain offering*, as well as the leftover portions of the *sin* and *guilt offerings* were to be ingested by the priests. Verse 18. *“Every male among the sons of Aaron may eat it; it is a permanent ordinance throughout your generations, from the offerings by fire to the LORD. Whoever touches them will become consecrated.”* (6:18).

The leftover portions of the offerings were given to the priest for them to eat as a permanent ordinance. They were *most holy* because they were part of a person’s offering to the LORD for sin. Because it was part of the holy offering, the leftover portions themselves were *consecrated*.

To *consecrate* means to *set apart for the service of the LORD*. The offerings that were set apart for the priests from the grain, peace, sin and guilt offerings were set apart for a holy purpose, to feed the priest, the LORD's servants. Only the priests were to consume their portions because they were the ones set aside by the LORD to be His priests. They were the only ones who legally could eat the leftovers set aside for them. By eating the leftover offering portions each day, the priest were essentially being consecrated anew.

C. The Law of the Grain Ordination Offering (6:19-23).

1. Amount of the Offering (6:19-20).

After speaking about the consecration of the leftovers of the *grain, sin and guilt offerings*, the LORD introduced the law of the *ordination offering*. This offering was not one of the five original offerings. It was new. It had to do with the offering required by the LORD for the ordination of Aaron and his sons as anointed priests. It was a grain offering but and it had a slight change but an important change. Verse 19. *"Then the LORD spoke to Moses, saying, "This is the offering which Aaron and his sons are to present to the LORD on the day when he is anointed; the tenth of an ephah of fine flour as a regular grain offering, half of it in the morning and half of it in the evening."* (6:19-20).

The amount of the grain offering for each priest for the ordination day was the same as the amount of the ordinary grain offering of each individual as introduced in the second required offering. It was a tenth of an ephah of fine flour and it was to be presented by the priest being anointed. It was about a pint of fine flour. Half a pint was offered on the Brazen Altar in the morning of the ordination and the other half a pint was to be offered in the evening. It would have been better if our translators used the word "afternoon" instead of "evening" in our English language. In the Jewish world, the new day began about 6:00 PM with "night". In our western world, that is the beginning of our evening. In the Jewish world, evening begins when the sun reaches its highest point at high noon and begins to go down. In our western world we call that "afternoon." In the Jewish world, the word *day* means the daylight hours. The *night* means the dark hours. In our world, the day is bookend with dark to start the day and dark to end the day. In the Jewish world, the day starts with dark and end with light. In the Jewish world the daylight hours have two parts, the *morning*, (before noon) and the *evening* (after noon). Half of the pint of the grain offering was to be offered on the Brazen Altar in the *morning* and half in the *afternoon*.

2. Preparation of the Offering (6:21).

What recipe was followed in the preparation of this ordination offering? Verse 21. *"It shall be prepared with oil on a griddle. When it is well stirred, you shall bring it. You shall present the grain offering in baked pieces as a soothing aroma to the LORD."* (6:21).

The offering was to be cooked on a griddle with oil and then broken into pieces. That is how the ordination offering was to be prepared. It was to be divided in half and half was offered in the morning and the other half was to be offered in the evening on the Brazen Altar as a sweet aroma to the LORD.

3. Giver of the Offering (6:22).

Who was the giver of the ordination offering? Verse. 22. *"The anointed priest who will be in his place among his sons shall offer it. By a permanent ordinance it shall be entirely offered up in smoke to the LORD."* (6:22).

The giver was the priest who was being ordained. All of it grain and oil was to be offered.

4. Restriction of the Offering (6:23).

Just to be sure the priest understood this ordination offering, the LORD said in verse 23, *"So every grain offering of the priest shall be burned entirely. It shall not be eaten."* (6:23).

Unlike the grain offering presented as the second of the five offerings, nothing of this ordination offering was to be eaten by the priest. It all belonged to the LORD as a sweet aroma.

D. The Law of the Sin Offering (6:24-30).

1. Place of the Offering (6:24-25).

Next, the LORD gave the law for the sin offering. Verse 24. *"Then the LORD spoke to Moses, saying, 'Speak to Aaron and to his sons, saying, 'This is the law of the sin offering: in the place where the burnt offering is slain the sin offering shall be slain before the LORD; it is most holy.''"* (6:24-25).

The key in this verse concerning the *sin offering* is found in the phrase telling us that it was to be slain in the *"same place where the burnt offering is slain."* In review, offering from the herd, the bull, was slain at the door of the Tent of Meeting. The ram, sheep or goat was slain at the north side of the Brazen Altar. The two turtle doves or two young pigeon was slain at the west side of the Brazen Altar. All the offerings to the LORD were placed on the Brazen Altar from the east side.

2. Ingestion of the Offering (6:26).

With this *sin offering*, we come to the ingestion of the offering. Who can eat the leftover portions of the meat that were not offered on the Brazen Altar? Verse 26. *"The priest who offers it for sin shall eat it. It shall be eaten in a holy place, in the court of the tent of meeting."* (6:26).

Here we find that the meat not offered on the Brazen Altar, the leftovers, as we might say, were to be eaten by the priest who was performing the ceremony *"in the court of the tent of meeting,"* just as the *grain offering* was eaten. The whole area inside the curtain that surrounded the Tabernacle complex was holy. The priest could find a spot to sit or stand to eat the meat anywhere within that curtain area.

3. Restrictions of the Offering (6:27a-28b).

a) Touching the Flesh (6:27a).

Now we come to the restrictions of the offering. First, the *sin offerings* had restrictions on who could touch the offering just as that of the *burnt and grain offerings*. Verse 27a. *"Anyone who touches its flesh will become consecrated;"* (6:27a). As a reminder, the meat eaten by the priest was *"consecrated,"* meaning it was set aside for holy purposes. It was the priest who was that holy purpose. The offering was made to the LORD and only the priest were designated to partake of the meat.

b) Splashing the Blood (6:27b).

Second, the LORD gave instructions in the event that blood was splashed on the holy garments of the priest. Verse 27b. *"...and when any of its blood splashes on a garment, in a holy place you shall wash what was splashed on."* (6:27b).

Based on the previous instructions concerning the *"holy place"* for eating the meat within the curtain boundary around the Tabernacle complex, we can safely say that the soiled garments could be washed clean only within the confines of the complex.

c) Breaking of the Pot (6:28a).

Third we come to the breaking of the pot. Verse 28a. *"Also the earthenware vessel in which it was boiled shall be broken;"* (6:28a). The leftover meat that was not placed on the Brazen Altar was boiled. In this verse, it mentions the meat being boiled in an *"earthenware vessel."* We would say a *clay pot*. This verse tells us how the meat was cooked for the priest to eat. It was boiled. But it also tells us that when a clay pot was used to cook this holy meat, the pot was to be destroyed afterwards. Why? We are about to learn in the next part of this verse that if the pot was metal, specifically made of bronze, the pot was to be scoured and rinsed in water. Based on the difference between the two, as we look at the instruction for the clay pot, its composition was porous. The clay was molded and then fired in the furnace. However, the pot was rough and porous with pits that would hold the

residue from boiling the meat. Glazes were not used as we do today to make the pots slick with a hard surface that can be cleaned. Therefore, this instruction from the LORD had to be for health sanitary reasons. A clay pot that had meat boiled in it would not be clean enough to cook another pot of meat later. In that case, if new meat would be put in a dirty pot, unclean, unholy, the meat would be dirty, unclean, unholy.

d) **Washing of the Pot** (6:28b).

Lastly, as we just mentioned, we come to the washing of the metal pot. Not all pots had to be broken. Verse 6:28b. “*... and if it was boiled in a bronze vessel, then it shall be scoured and rinsed in water.*” (6:28b).

Metal pots could be cleaned. As in this case, the LORD wanted them to be “*scoured and rinsed in water*” before they were reused. In other words, the dirty pot could be made clean for holy purposes again.

4. **Ingestion of Offering** (6:29).

But who could eat the meat of the *sin offering*? Verse 29. “*Every male among the priests may eat of it; it is most holy*” (6:29).

There we have it, the priest who offered the meat was not the only one to eat the meat. All of the male priests could eat of the *sin offering* meat boiled in a pot.

5. **Blood of the Offering** (6:30).

Still again, the LORD gave a warning about the blood of the offering. Verse 30. “*But no sin offering of which any of the blood is brought into the tent of meeting to make atonement in the holy place shall be eaten; it shall be burned with fire.*” (6:30).

With the *sin offering*, the blood was taken by the priest and sprinkled seven times in front of the Veil. Also, some of the blood was rubbed on the four horns of the Altar of Incense. It was forbidden for any of that blood to be eaten. The leftover blood that was caught by the priest and not used to sprinkle before the Veil or rub on the horns had to be poured in the coals and ashes on the east side of the Brazen Altar where they would be burn and then taken outside the camp to a clean place and burned again.

E. **The Law of the Guilt Offering** (7:1-2a-10).

1. **Place of the Offering** (7:1-2a).

As chapter 7 opens, the LORD gave His law for the *guilt offering*. Verse 1. “*Now this is the law of the guilt offering; it is most holy. In the place where they slay the burnt offering they are to slay the guilt offering, ...*” (7:1-2a).

Here we find that the guilt offerings were to be slain in the same place as the *burnt offering*. All is the same.

2. **Blood of the Offering** (7:2b).

Then the LORD speaks to the blood of the offering. Verse 2b. “*... and he shall sprinkle its blood around on the altar.*” (7:2b).

Unlike the *sin offering*, the blood associated with the *guilt offering* was to be sprinkled around the Brazen Altar just like the blood of the *burnt and peace offerings*. As a reminder, the blood of the *sin offering* was sprinkled inside the Tent of Meeting. The blood of the *guilt offering* was sprinkled around the Brazen Altar.

3. **Fat of the Offering** (7:3-5)

On to the fat of the offering the LORD speaks. Verse 3. “*Then he shall offer from it all its fat: the fat tail and the fat that covers the entrails, 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. The priest shall offer them up in smoke on the altar as an offering by fire to the LORD; it is a guilt offering.” (7:3-5).

The fat of each offering was to be totally consumed on the Brazen Altar. Nothing new here.

4. Ingestion of the Offering (7:6-7).

After offering the fat on the altar, the LORD addressed the ingestion of the offering. Verse 6. “*Every male among the priests may eat of it. It shall be eaten in a holy place; it is most holy. The guilt offering is like the sin offering, there is one law for them; the priest who makes atonement with it shall have it.” (7:6-7).*

We must be careful when reading “*Every male among the priests may eat of it*” The LORD had just addressed the offering of the fat and then He said this. The LORD has repeatedly made it absolutely clear that the fat of the offering was not to be eaten by anyone, including the priest. The fat belonged to the LORD and was burnt for a soothing aroma. Verses 6 and 7 must means the leftover meat not offered on the Brazen Altar. It belonged to the priest who officiated the ceremony. The LORD said, “*the priest who makes atonement with it shall have it.”*

Notice that the LORD does not instruct the priest to eat the meat in the holy place as He instructed with the *sin offering*. Each priest had a family and the leftovers from the *guilt offerings* could surely be taken home to the family.

5. Hide of the Offering (7:8).

Furthermore, the LORD gave the law for the hide of the *guilt offering*. Verse 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.” (7:8).*

Just as the priest who officiated the ceremony received the meat, he also received the hide of the animal for his own. It could be used by his family.

6. Grain of the Offering (7:9).

If you remember, if the person could not afford an animal for the *guilt offering*, a tenth of an ephah of fine flour without oil or incense could be offered. Verse 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.” (7:9).*

In the original instruction for the *grain offering* as part of the *guilt offering*, a handful of the flour was thrown on the Altar but the rest was given to the priest presenting the offering to be his own. It was the same in this instruction.

7. Owner of the Offering (7:10).

But then the LORD addressed who was the owner of the leftover grain of the *guilt offerings*. Verse 10. “*Every grain offering, mixed with oil or dry, shall belong to all the sons of Aaron, to all alike.” (7:10).*

The offering of the grain was part of the *guilt offering* and it did not include oil or incense. However, this verse says about the grain, “*mixed with oil or dry.*” This is the key to understanding the intent of the LORD here. It must mean that with any of the *grain offerings* including those of the priests actually making a *grain offering*, the offerings belonged to the sons of Aaron. To them, the leftover ingredients not offered on the Brazen Altars were given to them. That is specific. The leftover grain offerings belonged to those who were ordained as priests and their families.

F. The Law of the Sacrifice of Peace Offering (7:11-21).

1. When it is for a Thanksgiving (7:11-12).

The LORD then addressed the law of the *sacrifice of peace offering* and made an addition to that ceremony in this instruction. Verse 11. “*Now this is the law of the sacrifice of peace offerings which shall be presented to the LORD. 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.” (7:11-12).

The normal *sacrifice of peace offering* was to be offered exactly as it was presented in chapter three. However, here, the LORD added the phrase, “*If he offers it by way of thanksgiving....*” What does that mean? The Hebrew word for *thanksgiving* is *towdah* and it means to *give praise with an extension of the hand in adoration*.

If you will remember, when we discussed the original instruction for the *sacrifice of peace offering*, it was not for sin, but for gratitude. It was a thank you gift to the LORD for safety, wellbeing, or prosperity on the part of the one bringing the offering to the LORD. Of course, all of this had to do with the fellowship of one with another in a right relationship. Between relatives and friends, there was a happiness that filled the soul and the offering was a thanks to the LORD for that time of life. It seems like the two are still the same. What is the difference?

The original *sacrifice of peace offering* given in chapter 3 was for the common man’s offering. Here in chapter 7, this law was for the priests. When a person brought a *sacrifice of peace offering* for the purpose of *thanksgiving*, the priests was to add to that offering “*unleavened cakes mixed with oil, and unleavened wafers spread with oil, and cakes of well stirred fine flour mixed with oil.*” Think of it this way, it was the other items the priest would add to complete the meal.

a) *Additions to the Offering for the Priests* (7:13).

Verse 13, “*With the sacrifice of his peace offerings for thanksgiving, he shall present his offering with cakes of leavened bread.*” (7:13).

The LORD did not expect the priest to eat only meat for his meal; He allowed the priest to eat cakes and wafers with the meat.

b) *Presentation of the Cakes and Wafers* (7:14).

But the LORD did not allow the cakes and wafers to be simply added to the meat at the time of the eating. Rather, a portion of the cakes and the wafers used by the priest had to be offered on the Brazen Altar also. Verse 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.*” (7:14).

Here we discover that a sample of the cakes and the wafers provided by the priest to complete the meal was also offered on the Brazen Altar. The leftover cakes and wafers belonged to the priest who performed the ceremony.

c) *Ingestion of the Peace Offering* (7:15).

As far as the ingestion of the *sacrifice of peace offering* with the cakes, wafers and oil by the priest, when was he allowed to eat these offerings. Verse 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.*” (7:15).

The priest was allowed by the LORD to eat the offering on the day it was brought before the LORD. It could not be eaten the through the night or the next morning.

2. *When it is for a Votive or Freewill* (7:16-17).

Then the LORD added another twist that we have not seen so far. The *sacrifice of peace offering* could also be a votive or freewill offering. Verse 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; but what is left over from the flesh of the sacrifice on the third day shall be burned with fire.*” (7:16-17).

The word “votive” means *vow*. Both “votive” and “vow” mean “a binding promises made to God, often as part of a plea for safety, military victory, or a family.”⁵

The word “freewill” offering means “a spontaneous gift (Ex. 35:29), a voluntary sacrifice (Lev. 22:23; Ezra 3:5), as opposed to one in consequence of a vow, or in expiation of some offence.”⁶

So, if a common person brought a *sacrifice of peace offering* as a *vow* to the LORD based on something he was asking the LORD to do, it was a votive or vow offering. The leftovers of a *sacrifice of peace offering* attached to a votive or vow could be eaten by the priest the day of the offering and the following day but not on the third day. If there was any leftovers left on the third day, those leftovers must be burned instead of consumed.

If a common person brought a *freewill offering* as a voluntary or spontaneous *sacrifice of peace offering* as well, it could be eaten by the priest the day of the offering and the following day but not on the third day. On the third day, any leftovers had to be burned.

a) *Restriction for Third Day Ingestion* (7:18).

The penalty for the restriction of the third day ingestion was severe. Verse 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.*” (7:18).

This verse might bring some confusion because it says, “*So if any of the flesh of the sacrifice of his peace offerings should ever be eaten on the third day,*” The pronoun “*his*” does not tell us if it is speaking of the common person or the priest. In addition it says, “*he who offers it will not be accepted,*” Who is the “he”?

Here is our answer. After the common person handed the offering to the priest, the offering belonged to the priest. It no longer belonged to the common person who gave the gift originally. It belonged to the priests’ to eat because he was the one who presented it on the Brazen Altar, not the common person. Common people could not eat of the offerings on the Brazen Altar. Therefore, these pronouns are pointing to the priest who presided over the ceremony and made the presentation.

b) *Restriction for Contaminating with the Unclean* (7:19).

But even though the priest presented the offering and it was his to eat, that did not mean that he could be careless. He had to keep everything clean in the process. Verse 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.*” (7:19).

Two things are addressed by the LORD in this verse, the things that the meat touches and the cleanliness of the priest eating the meat. In light of these two things that the LORD has already told us in this lesson, a clay pot that had been used to boil the meat could not be used a second time. That pot had to be crushed because it was considered unclean. If the pot was used a second time, the meat would be considered unclean and could not be eaten by the priest. If a metal pot was used to boil the meat, it had to be scoured and rinsed to be considered clean. If it was not, then the priest could not eat the meat. Next, a priest, who was not properly clean, (in his priestly garments), would

⁵ Crocker, L. K. (2016). *Vows, Religious in the Ancient World*. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

⁶ Easton, M. G. (1893). In *Easton's Bible dictionary*. New York: Harper & Brothers.

be considered unclean and could not eat the meat. In other words, if the priest was dressed in his common clothes, he could not eat the meat because he would have been considered unclean.

(1) Penalty for Eating While Unclean (7:20).

With that, we find that the LORD imposed a penalty for eating while unclean. Verse 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.”* (7:20).

This penalty was strict. It was mandatory that any priest who ate the meat of an offering while being unclean himself was to be excommunicated from the Nation of Israel.

(2) Penalty for Touching the Unclean (7:21).

The LORD continued to detail this penalty in verse 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.”* (7:21).

Here the LORD covered all the possible bases for how a priest could become unclean before he ate the meat of the offering. Let us examine the simplest example from the first phrase, *“When anyone touches anything unclean,....”* Here is an example of that. If a priest touched his common clothing while still in his priestly garments, he was unclean. If he then ate the meat of the offering, he was to be put out of the Nation of Israel. Simply, that could excommunicate the priest from his work, his ordination and his people. A strong penalty.

G. The Law of the Fat (7:22-27).

1. Restriction on the Fat Offering (7:22-23).

The LORD then turned to the law of the fat and told of its restrictions. Verse 22. *“Then the LORD spoke to Moses, saying, ‘Speak to the sons of Israel, saying, ‘You shall not eat any fat from an ox, a sheep or a goat.’”* (7:22-23).

Here we need to remind ourselves of what the LORD considered as the fat of the ox, sheep and goat. It was the fat attached to the entrails, two kidneys, loins, lobe of the liver, and with the sheep, its tail. The sons of Israel were instructed to never eat these portions of the ox, sheep or goat.

2. Uses for Non-Offering Fat (7:24).

But the restriction of not eating the fat of the ox, sheep and goat did not mean that the fat could not be used for other purposes. Verse 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.”* (7:24).

What other purposes could the fat be used for? Making soap, greasing wheels and more.

3. Penalty for Eating the Fat Offering (7:25).

This law was directed to all the sons of Israel (7:22). As such, all the descendants of Jacob were subject to it, including the priest but also every one of the nation. Everyone could face a terrible penalty for eating the specific fat identified by the LORD that was His of the ox, sheep or goat. Verse 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.”* (7:25).

As we can tell, the LORD was serious about this law. Eating the specific fat identified by the LORD demanded that a person be excommunicated from the nation.

4. Penalty for Eating the Blood Offering (7:26-27).

But the LORD extended the same penalty to the eating of blood from any animal. Verse 26. *“You are not to eat any blood, either of bird or animal, in any of your dwellings. Any person who eats any blood, even that person shall be cut off from his people.”* (7:26-27).

H. The Law of the Sacrifice of Peace Offering for the Common Person (7:28-34).

1. The Giver of the Sacrifice of Peace (7:28-29).

In verse 28, the LORD gave the law concerning the duties of the common person who brought the *sacrifice of peace offering*. Verse 28. *'Then the LORD spoke to Moses, saying, '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.'''* (7:28-29).

No one could be a stand-in or substitute for the giver. No one but the giver could bring the *sacrifice of peace offering* to the LORD at the Tent of Meeting and the Brazen Altar. If you wanted to send an offering, you had to be the one to bring it.

2. The Slayer of the Sacrifice of Peace (7:30a-34).

a) Brought to the Fire

Once you brought the offering to the Tabernacle complex, you had to be the one who handed it over to the priest who would place it on the fire. Verse 30a. *"His own hands are to bring offerings by fire to the LORD."* (7:30a).

b) Breast a Wave Offering (7:30b).

The giver was to carve away the fat from the breast of the animal and present the breast as a wave offering. Verse 30b. *"He shall bring the fat with the breast, that the breast may be presented as a wave offering before the LORD."* (7:30b).

What was a wave offering? In this case, the breast was lifted toward the heavens in front of the Brazen Altar and it was waved back and forth, but it was not placed on the Brazen Altar. It was a portion of what we have been calling the leftover meat that was not offered on the Altar but was given to the priests to eat.

c) Fat Offered by the Priest (7:31).

Verse 31 tells us what happened to the fat of the breast and the breast itself. *"The priest shall offer up the fat in smoke on the altar, but the breast shall belong to Aaron and his sons."* (7:31).

The fat was placed on the Altar. From the past passages, the breast would have been boiled to feed any of the sons of Aaron who were present.

d) Right Thigh Given to the Priest (7:32).

But the breast was not the only portion handed to the priest by the giver. Verse 32. *"You shall give the right thigh to the priest as a contribution from the sacrifices of your peace offerings. 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."* (7:33).

The breast was given for all the sons of Aaron to eat. The right thigh was given to the priest who was officiating the ceremony to be his alone.

e) Owner of the Breast and Thigh (7:34).

The LORD had a name for both parts given to the priest. One was the *breast of the wave offering*. The other was the *thigh of the contribution*. Verse 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."* (7:34).

The breast and the right thigh of every *sacrifice of peace offering* were to always belong to the Aaron and his sons.

I. The Portions for the Priests (7:35-38).

1. Consecrated to Aaron and His Sons (7:35).

To conclude this section concerning the law of the offerings, Moses said in verse 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.”* (7:35).

To say it simply in our everyday language, all the leftovers of the offerings that were not to be burnt totally on the Brazen Altar belonged to the priest.

2. Given to Aaron and His Sons (7:36).

To this point in the story line, Aaron and his sons had not been ordained or anointed as priests. Nevertheless, in this section concerning the law of the offerings, the LORD told all the people that these laws would begin with the anointing of Aaron and his sons as priest and would continue throughout the generations. Verse 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.”* (7:36).

3. Law of the Offerings (7:37-38).

Finally, Moses signed these instructions as law. Verse 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, 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.”* (7:37-38).

These laws were not given when Moses was on Mount Sinai, rather they were given when Moses and Israel were camped at the foot of Mount Sinai. The LORD delivered these instructions to Moses at the Tent of Meeting (1:1). To this point in the story, not one of these offerings had been observed. But now, with the guidelines and instructions in place, it was time to have a high priest anointed along with his sons. It was Moses who officiated the ordination service and anointed Aaron and his sons as the priests and we will study that ceremony in next week’s lesson.