

Leviticus 7:1 ¶ Likewise this *is* the law of the trespass offering: it *is* most holy.
Leviticus 7:2 In the place where they kill the burnt offering shall they kill the trespass offering; and the blood thereof shall he sprinkle round about upon the altar.

Leviticus 7:3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,

Leviticus 7:4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away:

Leviticus 7:5 And the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass offering.

Leviticus 7:6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy.

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

This section provides further instruction to the priests regarding the trespass offering addressed in the previous two chapters. The instructions are very similar to that for the sin offering. At this point we are informed that the priests and their male children are to be allowed to eat the remainder of the meat from this offering, but it is only to be eaten in the designated place in the courtyard. Clarification is then given that the sin offering and trespass offering are to be treated the same.

Leviticus 7:8 And the priest that offereth any man's burnt offering, *even* the priest shall have to himself the skin of the burnt offering which he hath offered.

In connection with the burnt offering, provision is made for the priest making the offering to take possession of the skin of the animal.

Adam Clarke shares an interesting thought from Bishop Patrick. He supposed the right of the priest to the skin was connected to an offering made to make provision for Adam and Eve to have a covering of skins.

Leviticus 7:9 And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it.

Leviticus 7:10 And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

These verses reiterate instruction already given regarding the remainder of the meat offering to be given to the priest making the offering. Verse 10 seems to indicate that the priests were to share with one another to ensure equitable provision.

Leviticus 7:11 ¶ And this *is* the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

Leviticus 7:12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

Leviticus 7:13 Besides the cakes, he shall offer *for* his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

Leviticus 7:14 And of it he shall offer one out of the whole oblation *for* an heave offering unto the LORD, *and* it shall be the priest's that sprinkleth the blood of the peace offerings.

Leviticus 7:15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

This section of verse begins a section of further instructions regarding the peace offerings (chapter 3). If the offering is specified as an act of thanksgiving, an offering of leavened bread is to accompany the unleavened peace offering. Leaven, though a consistent type of sin in the scripture, is another ingredient often used to make good bread; as such, it qualified as something for which we can be thankful. This offering had nothing to do with making atonement for sin.

The meat from the peace offering given for thanksgiving is to be eaten on the same day it is offered; none is to be saved for the next day. It seems from verse 19 below that the remainder of this offering is to be shared by the people making the offering and could include others at the tabernacle who were ceremonially clean.

My mind made a connection to the daily provision of manna in the wilderness as a picture of God supplying our needs daily and desiring daily fellowship with His people.

Leviticus 7:16 But if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

Leviticus 7:17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

Leviticus 7:18 And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

If the peace offering is being made on behalf of a vow or other voluntary offering, allowance is made for eating the leftovers on the second day. On the third day any remaining meat is to be burned with fire. Those who disobey this instruction are guilty of the sin of disobedience, and the sacrifice becomes unacceptable before the LORD.

I am sure that health concerns were at issue with this instruction. God is always watching out for our well being in every area.

Leviticus 7:19 And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

Leviticus 7:20 But the soul that eateth of the flesh of the sacrifice of peace offerings, that *pertain* unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.

Leviticus 7:21 Moreover the soul that shall touch any unclean *thing*, as the uncleanness of man, or *any* unclean beast, or any abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul shall be cut off from his people.

Any flesh coming in contact with anything “unclean” was not to be eaten; it was to be burned in the fire. As stated above, it seems that all who were ceremonially clean could fellowship in partaking of the remaining portions. Anyone identified as disobeying this instruction was to be “cut off” from the people. The consensus of my sources is that this was a type of excommunication—deprivation of community privileges and blessings.

Leviticus 7:22 And the LORD spake unto Moses, saying,

Leviticus 7:23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

Leviticus 7:24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

Leviticus 7:25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be cut off from his people.

These verses emphasize that the children of Israel are to eat no fat. I think ox, sheep and goats are identified specifically since they were those identified as acceptable for sacrifices. The fat of dead animals could be used for other purposes, but it was never to be eaten. The fat was designated as the choicest portion of the animal that was to be reserved specifically for the LORD. Again, anyone disobeying this instruction was to be “cut off” from the community.

Leviticus 7:26 Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

Leviticus 7:27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

As pointed out previously, the people were never to eat anything with the blood still present. The blood is specifically identified as representing physical life. Every life was to be respected. Only God has authority over life and death.

Leviticus 7:28 And the LORD spake unto Moses, saying,

Leviticus 7:29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings.

Leviticus 7:30 His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved *for* a wave offering before the LORD.

Leviticus 7:31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

Leviticus 7:32 And the right shoulder shall ye give unto the priest *for* an heave offering of the sacrifices of your peace offerings.

Leviticus 7:33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for *his* part.

Leviticus 7:34 For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

These verses introduce the “wave” offering. Noted again is that the peace offering is to be brought willingly to the priest. Part of the process was to include “waving” the breast portion before the Lord and that portion given to the priests. The right shoulder was also to be given to the priest as a “heave” offering. Eerdman's Dictionary describes the wave offering as “the ritual marking a change in ownership of the sacrifice from the offerer to God.” The only difference I could find in the wave and heave offerings were that the wave offering involved horizontal movement and the heave offering involved vertical movement. Isn't it interesting to note that considered together they picture the cross—the place from which the LORD Jesus made our peace with God possible.

All the way through we see that God is careful to provide for those who serve as priests before Him. As noted previously, all true believers today are part of a royal priesthood and are assured of the same careful provision. This provision always comes in accordance with God's timing and God's purpose. We may not always understand the provision, the timing or the purpose—but that is because He is God. I often rest in the truth of Isaiah 55.

Isaiah 55:8–9 “For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”

Leviticus 7:35 ¶ *This is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office;

Leviticus 7:36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute for ever throughout their generations.

Leviticus 7:37 *This is the law* of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;

Leviticus 7:38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

These verses seem to form a concluding section for instructions on the identified offerings. Point is made that these instructions were given to Moses during his time with God on mount Sinai.