

Leviticus Chapter 7 Continued

Verses 16-18: "Vow ... offering": The priest could eat the meat the same day or next day, but eating on the third day brought punishment.

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:"

Be on account of a vow made, as, that if he was favored with such and such benefits, or delivered out of such and such troubles and distresses, then he would offer such a sacrifice.

"Or a voluntary offering": Without any condition or obligation. What from the mere motion of his mind he freely offered. Not being directed to it by any command of God, or under any necessity from a vow of his own, and without any view to; any future good to be enjoyed. Aben Ezra describes both the one and the other thus: A "vow" which he uttered with his lips in his distresses, a "voluntary offering", which his spirit made him willing to bring. A sacrifice to God neither for a vow nor for thanksgiving.

"It shall be eaten the same day that he offereth his sacrifice": That is, it shall be begun to be eaten then, and if all is eaten up it is very well. But they were not obliged in either of these cases, as in the preceding, to eat up all, and leave none to the morning. For it follows:

"And on the morrow also the remainder of it shall be eaten": Some of it, if thought fit, and could not be conveniently eaten, might be kept till the day after the sacrifice, but no longer.

It seems this offering varies from the other offerings in that this is a voluntary offering, and not a required offering. Of course, all the thank offerings were not required, but they were for a special thing God had done and were expected. This offering here is not expected, just done because the person loves God. The fact that this was a voluntary offering, gave a little more lee-way to the person offering and allowed for two days for it to be consumed. The vow offering would be showing that the vow made to God was completed. The voluntary offering would be a thanks praise to God. This would not necessarily be for any specific thing, but just to praise God for His activities in their life.

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

What remained of it uneaten on the second day, and was kept till the third.

"Shall be burnt with fire": That it might neither corrupt, nor be put to superstitious uses, nor be of any profit in any respect. That so distrust of the care of Providence might be discouraged. Perhaps some respect may be had in the type to the resurrection of Christ on the third day, having seen no corruption.

Flesh carried over to the third day would certainly be spoiled, in the days when there was no refrigeration. The best thing to do with it would be to burn it up, so no one would be poisoned by it. In many of these offerings, we will see that God takes care of man.

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."

Any part of it, even the least.

"It shall not be accepted": As a sacrifice well pleasing to God; he will take no delight in it, or express any satisfaction therein. But, on the contrary, reject it with abhorrence.

"Neither shall it be imputed to him that offereth it": The Targum of Jonathan adds, for merit or righteousness. It shall not be accounted a righteous action, or the offeror receive any benefit by it.

"It shall be an abomination": To God, the flesh being kept so long, through a sordid and miserly disposition.

"And the soul that eateth of it shall bear his iniquity": It shall not be forgiven him; he shall bear the punishment of it.

In all the offerings, we have seen that God will not accept things that are rejects. All the animals had to be the best. You can easily see why God would not count it a sacrifice to give Him, in a burnt offering, something that was ruined. We really know that someone who eats bad meat does bear the iniquity. They become very sick.

Verses 19-21: To be "cut off" was to be completely excluded from the community life of the Israelites and removed from God's covenant, either through banishment or execution (Gen. 17:14). Such harsh punishment was always the consequence when a person failed to treat what was holy with proper reverence (Heb. 10:26-31). Paul encouraged believers to demonstrate the same type of reverence and self-examination before partaking of the Lord's Supper (1 Cor. 11:27-29).

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."

That is, the flesh of the peace offerings. Should it be touched by any unclean person, man or woman. That was so in a ceremonial sense, being menstruous, or having touched anything unclean. Or touched by any unclean creature, as a dog or the like. As it might be while carried from the tabernacle to any of their tents or houses.

"It shall be burnt with fire": That no profit might be had of it; and this was to make them careful in carrying it from place to place.

"And as for the flesh, all that be clean shall eat thereof. That are clean in a ceremonial sense; as all that are clean in an evangelic sense. Through the blood and righteousness of Christ, may, by faith, eat his flesh and drink his blood. Jarchi observes, that whereas it is said (Deut. 12:27), "thou shall eat the flesh". Some might object and say, that none might eat of the peace offerings but the owners of them. Therefore, it is said here, "all that be clean shall eat". Not the owners only, nor the priests and Levites only, but whoever the offeror should invite to eat thereof, provided he was clean.

As I have said so many times during these lessons, so many of these ordinances are for the good of man. Notice the burning with fire is not in offering to God. This meat is not good for anything or anyone. The peace offerings were to thank God for fellowshiping with man. When we take of the communion table, we are really remembering and thanking Jesus for making it possible for us to fellowship with the Father. There is peace with God and man, and man should be thankful for it. The shed blood of Jesus Christ is what reconciled us to the Father. When mankind is at peace with God, we are saying that we trust in the sacrifice of Jesus on the cross to save us. We are told over and over in the words of Jesus, not to fear, but have faith. The Scripture in John which says; Let not your heart be troubled, makes us know that it is within our power not to worry. Fear is the opposite of faith. Have faith and pray for more faith every day. Learn to trust in Jesus Christ as your Savior and Lord. He is our only hope. Thank Him for the wonderful payment He made in our stead.

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."

That are offered up to him, and so are holy, and therefore not to be eaten by unholy persons. Or by any;

"Having his uncleanness upon him": A person that has an issue running out of him, a gonorrhoea (see Lev. 15:2).

"Even that soul shall be cut off from his people": Be disfranchised as an Israelite, be debarred the privileges of the sanctuary. Or be cut off by death before the usual time and term of man's life. So those that eat and drink unworthily in the supper of our Lord, where his flesh is eaten and his blood drank, eat and drink damnation to themselves (1 Cor. 11:29).

We Christians are warned not to eat the communion unworthily in the following verse.

1 Corinthians 11:27 "Wherefore whosoever shall eat this bread, and drink [this] cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."

These following Scriptures can say it far better than I could ever express it.

Psalms 24:3-5 "Who shall ascend into the hill of the LORD? or who shall stand in his holy place?" "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." "He shall receive the blessing from the LORD, and righteousness from the God of his salvation."

The Lord Jesus Christ took our sin upon His body on the cross, and in turn clothed us with His righteousness, if we have accepted Him as our Savior. Christians have been cleansed from all sin, but as long as we live in a house of flesh, that flesh will desire to sin. For a Christian to please God, our spirit has to rule over our flesh. We must not fall to fleshly temptation, nor should we touch (associate with), the unclean.

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."

Person or thing, the dead body of a man, or the bone of a dead body, or a grave in which it was laid.

"As the uncleanness of man": The issue that runs from a profluous person (see Lev. 15:2).

"Or any unclean beast": That was so by the law ceremonial (see Lev. 11:4).

"Or any abominable unclean thing": Which the Targum of Jonathan interprets of every unclean reptile (see Lev. 11:20).

"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 (see notes on Lev. 7:20).

The message for the believers in this is found in the 6th chapter of Hebrews. This Scripture above is speaking of those who have been cleansed and are permitted to eat of this meat. We have said so many times that this is a shadow of those who are Christians eating of the flesh of Jesus. After we have eaten of this Holy One, and then go back into a sinful way of life, and start fellowshiping with those of the earth (the unclean), that soul shall be cut off from God.

Hebrews 6:4-6 "For [it is] impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost," "And have tasted the good word of God, and the powers of the world to come," "If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put [him] to an open shame."

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

This formula introduces a fresh communication made to the lawgiver (Lev. 7:22-27). Containing explanations and restrictions of the precept laid down in (Lev. 3:17), about the fat and blood of animals. The section before us, therefore, supplements and expands the previous law upon the

same subject. Just as the foregoing section supplemented and expanded the regulations about the different sacrifices.

Again, we are reminded here where this message originated and to whom it was given.

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."

Putting them in mind, by repeating to them the laws concerning fat and blood (Lev. 3:17).

"Ye shall eat no manner of fat": If any creature fit for food, whose flesh otherwise may be eaten, and particularly;

"Of ox, or of sheep, or of goats": Creatures used in sacrifice. Though this is not to be restrained to such of them, and the fat of them that were sacrificed. Whose fat was claimed by the Lord as his, and was burnt on his altar. But this is to be understood of the fat of these creatures when killed for their common use, for the food of them and their families. The fat even of these was not to be eaten. That which was not separated from the flesh, but mixed with it, might be eaten, but not that which was separated.

Oxen and sheep and goats were animals that were sacrificed to God many times. God reminded Moses to remind the people that they were to eat no fat from the type of animals that were offered to God. The fat and the blood were reserved for God.

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."

Of any disease, and is not regularly killed.

"And the fat of that which is torn with beasts": With wild beasts.

"May be used in any other use": As in medicine, for plasters, or for making candles. Or for greasing of anything to make it smooth and pliable, or the like.

"But ye shall in no wise eat of it": Such carcasses themselves were not to be eaten of, and one would think their fat in course must be unlawful. But however, to prevent the doing of it, this particular law was given. And those that broke this were doubly guilty, as the Jews observe. Once in eating things that died of themselves, or were torn with beasts, and again by eating the fat of them.

These animals would be unfit for sacrifice to God. He allowed them to use this fat for purposes other than consumption (eating), by man.

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."

As oxen, sheep, rams, or goats. Meaning not only the fat of those that are offered, but the fat of all those of the like kind.

"Even the soul that eateth it shall be cut off from his people" (see notes on Lev. 7:20). Maimonides observes, that the punishment of cutting off is enjoined for the eating of fat, because men used to count it delicious. For which reason also God would honor his sacrifices with it. And he further observes, that the fat of the intestines contains too much fatty acids, hinders digestion, generates gross and frigid blood, hence it is much better it should be burnt than eaten. And that blood and what dies of itself are of difficult digestion, and of bad nourishment. Wherefore the latter is forbidden in (Lev. 7:24). And the former in (Lev. 7:26), of the punishment for eating fat.

This is stealing the things of God for your own personal use. This sin would be against God Himself. This would be a deliberate act of defiance toward God. It would even be like trying to say we are equal with God. Many false teachers today are saying that man, who is saved by Jesus Christ, is equal with God. This is false. We Christians are not equal with God. We are His servants, who have been adopted into His family. We share in the inheritance, because Jesus purchased our right to the inheritance for us, but we will never be a god.

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

Of any of the above creatures, or any other, even of any clean creature, and much less of an unclean one.

"Whether it be of fowl or of beast": Of all sorts and kinds. Jarchi thinks, the words being thus expressed, the blood of fishes and locusts is excepted, and so lawful to eat.

"In any of your dwellings": This shows that this law is not to be restrained to creatures slain in sacrifice in the tabernacle, and to the blood of them. But to be understood of all such as were slain in their own houses for food, and the blood of them.

All blood belongs to God. Many devil worshippers today drink blood in their meetings. If nothing else told of their terrible error, this should. God has forbidden man to drink or eat blood throughout the Bible. Even in the New Testament, one of the ordinances is to eat no blood.

Acts 21:25 "As touching the Gentiles which believe, we have written [and] concluded that they observe no such thing, save only that they keep themselves from [things] offered to idols, and from blood, and from strangled, and from fornication."

This is the law of the early church, but notice, they must refrain from the taking of blood by eating or drinking it.

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

The Targum of Jonathan adds, of any living creature, that is, of any while it is alive. For the Jews always interpret the law (in Gen. 9:4), of the member of a living creature torn off from it, and its flesh with the blood eaten directly.

"Even that soul shall be cut off from his people": Maimonides observes, that to some sorts of food that cutting off is threatened, particularly to blood. Because of the eager desire of men to eat it in those times, and because it precipitated them to a certain species of idolatry. He means that of the Zabians, of which (see note on Ezek. 33:25). Of the true reason of the prohibition of eating blood under the law (see Lev. 17:10).

There is great freedom in Christianity, but notice that there were a few things so abominable to God, that they will not be overlooked. God will still hold a person responsible for drinking or eating blood.

Leviticus Chapter 7 Continued Questions

1. The vow, or the voluntary offering, could be eaten when?
2. Why was this variation from the normal allowed?
3. What did the vow offering show?
4. What was to be done with anything left to the third day?
5. What would happen to flesh unrefrigerated by the third day?
6. In many of these offerings, God was doing what?
7. What was any of the flesh eaten on the third day to God? One word.
8. What happens to a person who eats bad meat?
9. What were they to do with flesh that touched any unclean thing?
10. Why could not the burning of this spoiled flesh be an offering to God?
11. The peace offerings were for what purpose?
12. When we take communion as Christians, what are we doing?
13. What reconciled the Christians to the Father?
14. What is the opposite of faith?
15. In what book in the Bible did Jesus say; Let not your heart be troubled?

16. What will happen to those who eat of the flesh, while they are unclean?
17. Where do we find the dangers of Christians taking of communion unworthily?
18. Who shall ascend unto the hill of the Lord, or stand in His holy place?
19. If we are believers, Jesus took our sin upon His body and clothed us with what?
20. We Christians have been cleansed from all sin, but still have to overcome what?
21. How can a Christian please God?
22. What is the message for believers in verse 21?
23. What will happen to the soul who goes back into a sinful way of life, after they have been saved and filled with the Holy Ghost?
24. Why is the verse; "And the LORD said unto Moses, saying," repeated so much?
25. Why were the ox, sheep, and goat named specifically when God said not to eat their fat?
26. Why were they allowed to use the fat in verse 24, for other purposes other than eating it?
27. What is verse 25 speaking of?
28. What false teaching is being passed off as being Christian?
29. Who are the Christians in Christ?
30. What do many devil worshippers in our day do, that is an abomination to God?
31. What does Acts 21:25 tell us about the law of the early church?
32. There is great _____ in Christianity.