

Leviticus Chapter 7 Second Continued

Verses 28-36: This summary of sacrifices from the preceding chapters is a reminder that Yahweh prescribed these offerings as an act of mercy, to enable His people to approach Him and please Him. All these offerings were fulfilled in the perfect sacrifice of Christ on the cross.

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

At the same time the above laws were delivered; for what follows relates to the sacrifice of the peace offerings.

"Saying": As follows.

When we see this statement made by the LORD, we know we begin a new train of thought. Remember, LORD here means Jehovah.

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."

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

As I have said so many times, we must see a message for Christians in this, if we are to benefit by studying these offerings. We mentioned this before, but it bears repeating again. The only peace any of us have is the peace that Jesus brings us. Jesus is THE KING OF PEACE. He is our peace.

Ephesians 2:14 "For he is our peace, who hath made both one, and hath broken down the middle wall of partition [between us];"

The He, in this Scripture, is Jesus. We are saved by grace and nothing else, but those who are truly saved want to work for God. There are 3 Scriptures (in James 1), would like to quote here in regards to this.

James 2:18 "Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works."

James 2:20 "But wilt thou know, O vain man, that faith without works is dead?"

James 2:26 "For as the body without the spirit is dead, so faith without works is dead also."

Verses 30-32: "Wave offering": This was a symbolic act indicating the offering was for the Lord. Bread (Exodus 29:23-24), meat (Exodus 29:22-24), gold (Exodus 38:24), oil (Lev. 14:12), and grain (Lev. 23:11), all served as wave offerings. Another type of offering was the heave offering. Jewish tradition portrayed the wave offering as being presented with a horizontal motion and the heave offering with a vertical motion, as suggested by (Lev. 10:15).

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."

That is, such parts of the peace offerings as were to be burnt with fire, as the fat on several parts described in (Lev. 3:3). The owners of the offerings were to bring them in the manner as will be presently observed.

"The fat with the breast, it shall he bring": The fat to be burnt, and the breast for the priest and his sons, as in the following verse (Lev. 7:31).

"That the breast may be waved for a wave offering before the Lord": How this waving was performed (see notes on Exodus 29:24), particularly with respect to these peace offerings it was thus. If a thank offering, the priest takes of the bread brought with it (one cake) out of ten, and lays it with the breast, the shoulder, and the inwards, and waves all upon the hands of the owners, on which he puts the fat. Then the breast and the shoulder above (i.e. upon the fat), then the two kidneys, and the caul, and the liver above them. And if there was any bread, he put it over them, and waved all, putting his hand under the hands of the owner.

One thing we must remember in this and all other offerings; this has to be a deliberate act of the offeror. Just as each person, coming to Christ, has to desire to come to the Lord. The Lord Jesus does not just save everyone; the person being saved has to desire to be saved. I believe that is what is intended above, when it says (His own hands). Salvation is individual. Salvation is for whosoever will. We have to desire salvation to receive it. God will not overrule our will and save us. Salvation comes to those who turn their will over to God's will. We must be willing to be saved. There is something man has to do to be saved. In an act of our own will, we must believe in Jesus Christ as our Savior.

Acts 16:31 "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

When the offering was waved before the LORD, even though it was not burned up, it was first offered to God. Things Christians give to the church, even though it pays the preacher's salary, are offerings to God.

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

Of burnt offering, even the fat upon the inwards, the two kidneys, the flanks, the caul, and liver.

"But the breast shall be Aaron's and his sons": Which being waved before the Lord for a wave offering, was the Lord's, and so was given to his priests to eat of, for the service done by them. It being but reasonable that they that serve at the altar should live of it. And thus, with other things, a maintenance was provided for the priests and their families. As it should also to be for Gospel ministers under the present dispensation.

We see in this that it is not wrong for the servants of God to live of the gifts brought to God. God has His portion, but the ministers also, may partake of the gifts of God.

1 Corinthians 9:13-14 " Do ye not know that they which minister about holy things live [of the things] of the temple? and they which wait at the altar are partakers with the altar?" "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Leviticus 7:32 "And the right shoulder shall ye give unto the priest [for] a heave offering of the sacrifices of your peace offerings."

Whether of an ox or a cow, a lamb or a goat.

"Of the sacrifices of your peace offerings": Which were of either of these creatures. The Targum of Jonathan paraphrases it, "the right arm from the shoulder to the elbow." The breast being the seat of wisdom, and the shoulder of strength. Some think this denotes Christ as the wisdom and power of God unto his people, his priests. Who have all their knowledge and strength from him. And who bears them on his heart and on his shoulder.

The priest was to have the best offering, after it was heaved (dedicated), to God. The right side was always the best blessing. The heave offering was waved from side to side while being lifted up and down. Even though this was not burned as a sweet savor, this heaving showed that it was offered to God.

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."

Who sprinkled the blood of them upon the altar round about, and burnt the fat upon it, which were rites enjoined to be observed (Lev. 3:2).

"Shall have the right shoulder for his part": His particular part and share, because of his service. Aben Ezra remarks, that the right shoulder was given to him that sprinkled the blood, and the breast to all the priests. And Jarchi observes, that he that was fit for sprinkling the blood, and burning the fat, and went out an unclean person in the time of sprinkling the blood, or burning the fat, had no part in the flesh.

In this offering, the best was given to the priest who offered the blood of this offering. The word that was translated shoulder here, means to run. On an animal all four legs are used to run, so it could have been any of them. It really does not matter which leg it was. It does matter that it was from the right side, which was the better of the blessings. It would have been an honor to offer

the blood, and probably meant that it was the son who was directly in line to be the high priest after his father.

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 two parts were particularly pitched upon and selected.

"From off the sacrifices of their peace offering": The rest being allowed the owners, besides what were burnt.

"And have given them unto Aaron the priest and unto his sons, by a statute for ever from among the children of Israel": As long as the priesthood lasted, even to the coming of the Messiah, in whom all these sacrifices would have their accomplishment and their end.

The priests were a family who had no inheritance in the land. They were to live of the things of God. They were to be a separated people who depended entirely upon the Lord. The tribe of Levi actually took the place of the first born in each family. This offering that was theirs was for ever. If you look at their counterpart in our society today, they would be the ministers.

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;"

Of his being anointed to the priestly office. This is the part allotted and assigned him for the execution of it. This is the reward, as Aben Ezra interprets it, of his faithful performance of it. Namely, his having the wave breast and heave shoulder of the peace offerings, and a cake out of every one of the unleavened cakes, together with the leavened bread. Besides other perquisites from other offerings.

"And of the anointing of his sons": The successors of him in the priest hood. The Targum of Jonathan adds, above all their brethren the Levites.

"Out of the offerings of the Lord made by fire": Out of such whose fat on the several parts of them was burnt with fire, such as the peace offerings were.

"In the day when he presented them to minister unto the Lord in the priest's office": When they were ordered to be taken out from among the children of Israel, and to be consecrated to, and invested with, the priest's office. As they were by Moses, and presented by him unto him as his priests. At that time the above portion was assigned them, as follows in the next verse.

Aaron and his sons did not choose this job for themselves, but were called of God for this purpose. Ministers could take a lesson from this today. If God did not call you to the ministry, you should not preach. No one should choose the ministry for a profession. The only way God will accept you as a minister is, if He called you. Ministry is a calling, not a profession.

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."

Whenever they brought their offerings to be offered up by them, such parts thereof were ordered to be allowed them as theirs.

"In the day that he anointed them": Or from the day they were anointed of Moses, by the direction of the Lord. From that time, they had a right and claim to the above things, out of the sacrifices brought, so Aben Ezra. "He anointed them" (see 8:30). And this was;

"By a statute for ever throughout their generations": In all successive generations, unto the coming of the Messiah, which would put an end to their priesthood. Thus, the Lord provided for the maintenance of his ministers, till that time came. And since it has been the ordinance of Christ, that they which preach the Gospel should live of the Gospel (1 Cor. 9:13).

To try to preach without the anointing of God, would be a disaster. My own personal belief is that God sets persons aside for His ministry from their birth. Sometimes a person may be a long time in answering the call, but it is there from birth. It seems as if God protects those He has called with a special protection all of their life.

Verses 37-38: Moses gives a summary conclusion of (1:3 – 7:36).

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;"

"This is the law of the burnt offering": As delivered (Leviticus 6:9);

"Of the meat offering (as in Leviticus 6:14);

"And of the sin offering (as in Leviticus 6:25);

"And of the trespass offering (as in Leviticus 7:1);

"And of the consecrations; of Aaron and his sons to the priest's office (as in Lev. 6:20).

"And of the sacrifice of the peace offerings" (as in this chapter, Leviticus 7:11), for this is only a recapitulation of the several laws respecting these things before observed.

"And of the consecrations": This refers to the offerings at the ordination of Aaron and his sons (see 8:14-36; Exodus 29:1-46).

We see from this that, God provides for those in His service by the unique way of sharing in the gifts offered to Him. These offerings are for man to be able to fellowship with holy God. As we said at the beginning of (chapter 7), all the offerings and the consecrations and the sacrifices are fulfilled for the Christian by our Lord Jesus Christ.

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."

Or "by" or "near" Mount Sinai. For the above laws were not given to Moses when on the mount, but after the tabernacle was erected. And out of it, as appears (from Lev. 1:1), and to which what follows agrees.

"In the day that he commanded the children of Israel to offer their oblations unto the Lord in the wilderness of Sinai". Where they were when the above laws were delivered to them, and which wilderness had its name from the mount near to which they now were. And where the tabernacle was pitched, from where the Lord spoke. And so the Targum of Jonathan paraphrases it, "in the tabernacle which they made for him in the wilderness of Sinai". There they were ordered to offer their oblations of every sort, as before directed. It should be observed, that this is understood of the command given in the wilderness to offer sacrifices, but not of the sacrifices themselves then offered. Which were not done while there (see Jer. 7:22).

We see these laws were given to Moses at Mount Sinai. They were to be kept forever by God's people. Physical Israel kept these in the physical. Spiritual Israel (Christians), keep all of these when they accept Jesus as the final fulfillment of them all. Jesus fulfilled the law when He gave His body on the cross as our substitution. Thank God, His sacrifice was sufficient for all time for all who will believe. How can you neglect so great a gift? Accept Jesus as your Savior and Lord today. Christians have a hope that the rest of the world does not have. We have the hope of the resurrection.

Leviticus Chapter 7 Second Continued Questions

1. Where is the only real peace found?
2. Why should a Christian study about these offerings?
3. Ephesians 2:14 tells us what?
4. What are we Christians saved by, and nothing else?
5. Faith without works is _____.
6. The body without the spirit is dead, so faith without _____ is dead also.
7. What does the statement "his own hands" say to us?
8. Who is salvation offered to?
9. What must we do to be saved?
10. What did the waving of the offering indicate?

11. What lesson can we learn from 1 Corinthians 9:13-14?
12. Why was the right shoulder mentioned specifically?
13. Describe how the heave offering was made?
14. What did the heaving of this offering show?
15. Who was the best of the offering given to?
16. What does the word shoulder literally translate?
17. Which of the sons was probably the one who offered the blood?
18. What were the priests and their families to live of?
19. The tribe of Levi actually took the place of whom?
20. Who would be the counterpart of these priests today?
21. Who decided Aaron and his sons would be priests?
22. What lesson could modern ministers take from this?
23. Who should choose the ministry for a profession?
24. Ministry is a _____, not a _____.
25. To try to preach without the _____, _____, would be a disaster.
26. What purpose did these offerings have?
27. How do the Christians fulfill these offerings and consecrations?
28. Where did Moses receive these instructions?
29. Compare physical Israel and spiritual Israel in all of these offerings.